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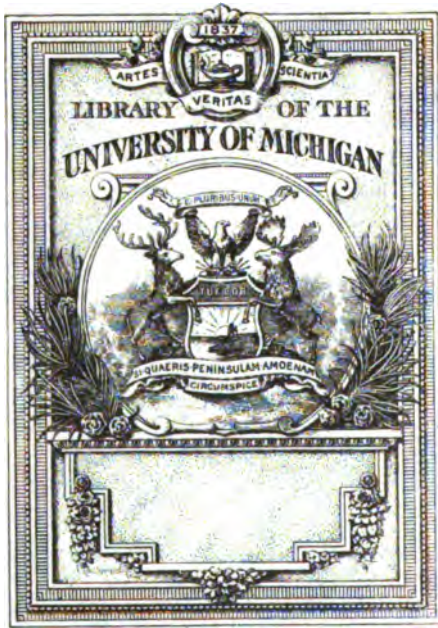
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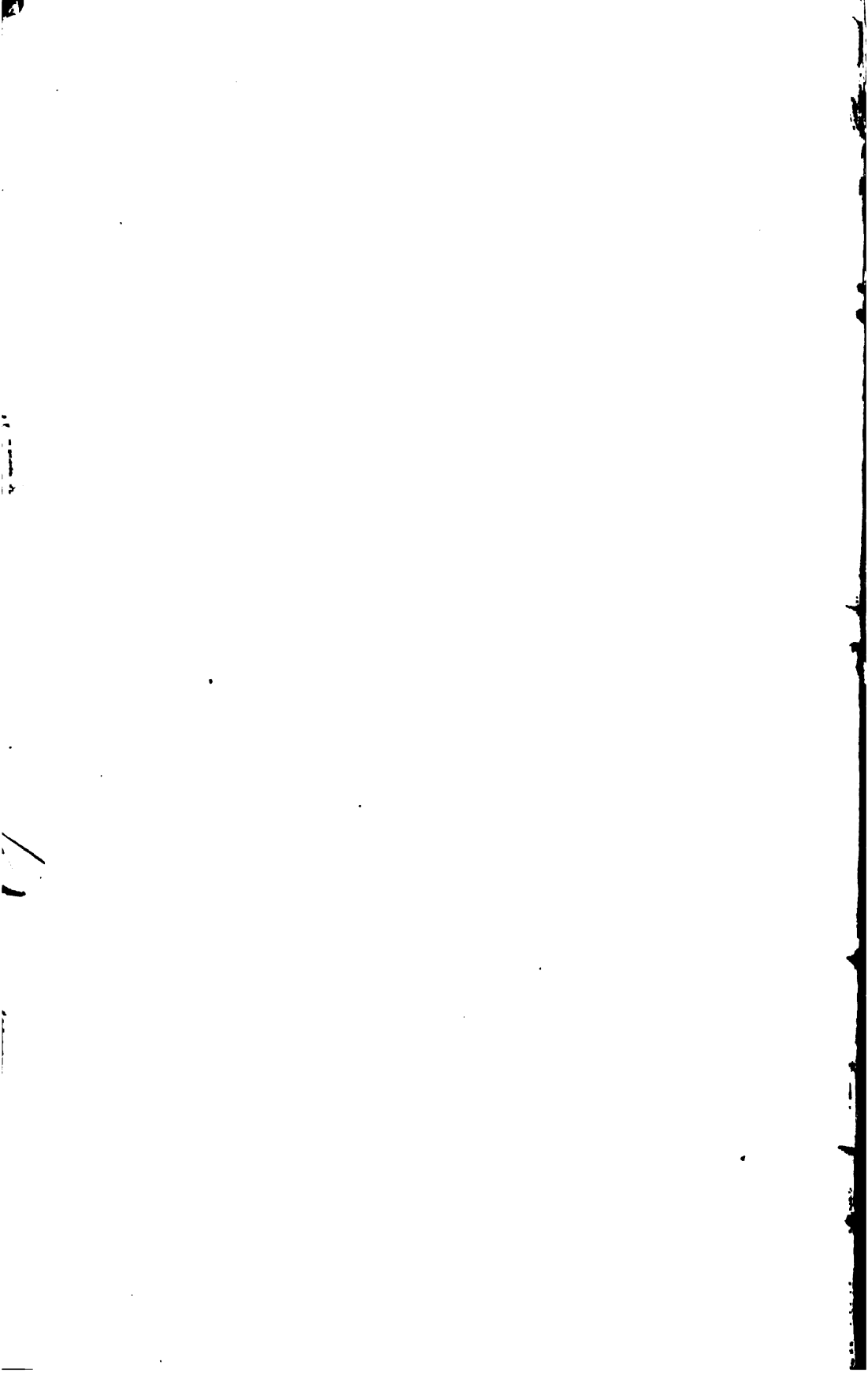
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CONTENTS OF VOL. IX.

No. 33.

- I.—The Origin of the Recessive Accent in Greek. By MAURICE BLOOMFIELD, 1
- II.—Die Herkunft des schwachen Präteritums der germanischen Sprachen. Von HERMANN COLLITZ, 42
- III.—The "Sortes Sanctorum" in the St. Germain Codex (*g*₁). By J. RENDEL HARRIS, 58
- IV.—The Pennsylvania German Dialect. I. By M. D. LEARNED, . . 64

NOTES:

- Chaucer and Maximianus. By GEORGE LYMAN KITTEDGE, . . . 84
- Corrections and Omissions of L. and S. in connection with Apoll. Rhod. By R. C. SEATON, 85
- REVIEWS AND BOOK NOTICES: 87

Langen's Plautinische Studien.—Mayer's Die Giganten und Titanen in der antiken Sage und Kunst.—Schmid's Der Atticismus in seinen Hauptvertretern von Dionysius von Halikarnass bis auf den zweiten Philostratus.—Skeat's The Gospel according to St. Matthew, in Anglo-Saxon, Northumbrian, and Old Mercian Versions.—Sweet's Second Anglo-Saxon Reader.—Wickes' סעמי ספרים כ"א ספרים.

- REPORTS: 104

Philologus.—Neue Jahrbücher für Philologie und Paedagogik.—Romania.

- BRIEF MENTION, 124

- RECENT PUBLICATIONS, 127

- BOOKS RECEIVED, 135

No. 34.

I.—On the Stylistic Effect of the Greek Participle. By B. L. GIL- DERSLEEVE,	137
II.—The Sequence of Tenses in Latin. Supplementary Paper. By WILLIAM GARDNER HALE,	158
III.—The Pennsylvania German Dialect. II. By M. D. LEARNED,	178
IV.—Charleston Provincialisms. By SYLVESTER PRIMER,	198
V.—Gerunds and Gerundives in Pliny's Letters. By S. B. PLATNER,	214
NOTES:	
The Origin of the English <i>much</i> . By JAMES W. BRIGHT,	219
Additional Note and Corrections to the Article entitled 'The Origin of the Recessive Accent in Greek.' By MAURICE BLOOMFIELD,	220
REVIEWS AND BOOK NOTICES:	221
Skeat's Principles of English Etymology.—Murray's New English Dictionary and Toller's Anglo-Saxon Dictionary.—Usener's Epi- curea.—Socin's Schriftsprache und Dialekte im Deutschen nach Zeugnissen alter und neuer Zeit.	
REPORTS:	232
Rheinisches Museum.—Romania.—Neue Jahrbücher für Philologie und Paedagogik.	
BRIEF MENTION,	254
RECENT PUBLICATIONS,	258
BOOKS RECEIVED,	263

No. 35.

I.—Enoch of Ascoli's MS of the Elegia in Maecenatem. By ROB- INSON ELLIS,	265
II.—Recent Platonism in England. By PAUL SHOREY,	274
III.—Notes on the Language of the Eastern Algonkin Tribes. By J. DYNELEY PRINCE,	310
IV.—On Certain Corruptions in the Persae of Aeschylus. By A. E. HOUSMAN,	317
V.—The Pennsylvania German Dialect. III. By M. D. LEARNED,	326
NOTES:	
Critical and Exegetical Notes. By E. G. SIHLER.—Thucydides VII 43, 16. By CHARLES FORSTER SMITH,	340
REVIEWS AND BOOK NOTICES:	344
Zieliński's Gliederung der altattischen Komoedie.—Roberts's Intro- duction to Greek Epigraphy.—Ellis's Fables of Avianus.—Ruben- sohn's Crinagorae Mytilenaei Epigrammata.	

CONTENTS.

v

REPORTS:	364
Philologus.—Neue Jahrbücher für Philologie und Paedagogik.	
BRIEF MENTION,	378
RECENT PUBLICATIONS,	380
BOOKS RECEIVED,	392

No. 36.

I.—The Interpretation of the Timaeus. I. By PAUL SHOREY,	395
II.—The Dimensions of the Babylonian Ark. By PAUL HAUPT,	419
III.—The Pennsylvania German Dialect. IV. By M. D. LEARNED,	425
IV.—Miscellanea Graeca. Scripsit FRIDERICUS HANSEN,	457
V.—Gerunds and Gerundives in the Annals of Tacitus. By S. B. PLATNER,	464

NOTES:

John Heywood and Chaucer. By GEORGE LYMAN KITTRIDGE,	473
Elegia in Maecenatem, v. 61, 2. By ROBINSON ELLIS,	474

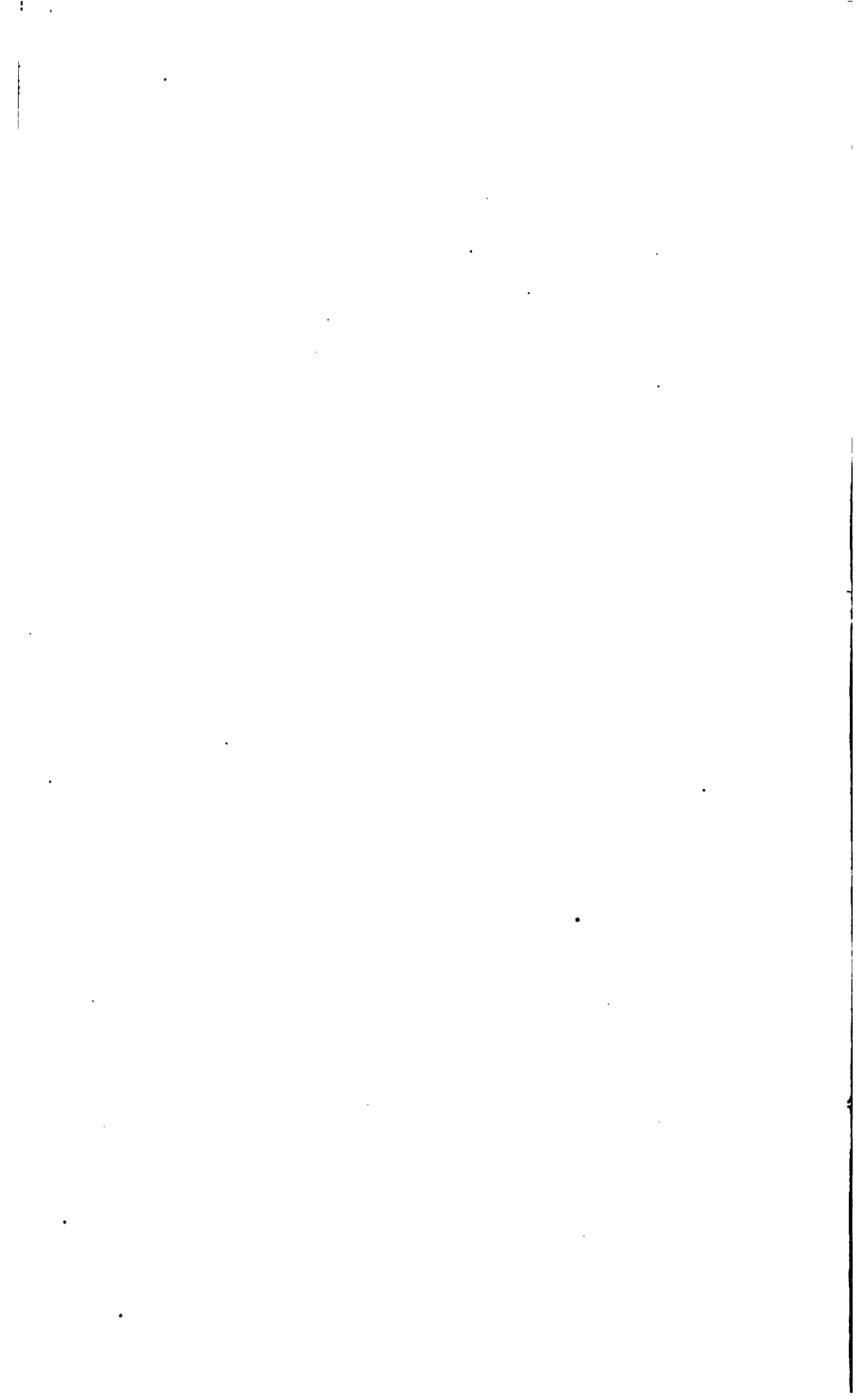
REVIEWS AND BOOK NOTICES: 475

Müllenhoff's Deutsche Altertumskunde.—Jebb's Antigone.—Hoffmann's De Mixtis Graecae Linguae Dialectis.—Transactions of the American Philological Association for 1887.—Conway's Verner's Law in Italy.

REPORTS: 496

 Anglia.—Archiv für lateinische Lexikographie und Grammatik.—Hermes.—Journal Asiatique.

BRIEF MENTION,	515
RECENT PUBLICATIONS,	518
BOOKS RECEIVED,	529
INDEX TO VOL. IX,	533



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WHOLE No. 33.

I.—THE ORIGIN OF THE RECESSIVE ACCENT IN GREEK.

Jacob Wackernagel, in KZ. XXIII 457 fg., made the important discovery that the so-called 'recessive' accent in the finite forms of the Greek verb represents a substitute for an older Indo-European fact in sentence-accentuation, to wit, that the finite verb in principal clauses was treated as an enclitic. This enclisis was extended in Greek to the finite verb in both principal and subordinate clauses, but was, on the other hand, restricted by a law according to which an enclitic word may not contain more than two syllables and three moras. Therefore only two syllables at the end are allowed to be barytone: *φέρομεν* for enclitic ϵ **φερομεν*; three moras at the utmost, and that only in a polysyllabic form, ending in a trochaic cadence: *λελοίπων* for ϵ **λελοιπων*; *φέρωμεν* for ϵ **φερωμεν*. Elsewhere only two moras were left barytone: *φερόμεθα* for ϵ **φερομεθα*; *φέρομεν* for ϵ **φερομεν*; *φέρω* for ϵ **φερω*; *οίδα* (i. e. **Φίδα*) for ϵ **οιδα*. In words containing altogether but two moras, one was left barytone: *λίπες*, augmentless aorist for ϵ **λιπες*; *βῆ* (i. e. **βέι*), augmentless aorist for ϵ **βη*. Monosyllabic forms of one mora are accented, so that no mora is left toneless: *βάν*, *σάν*, *φθάν*, augmentless aorists for ϵ **βάν*, etc.

We may refrain at present from any attempt at justifying the derivation of these 'recessively' accented verbal types from the assumed enclisis: we shall return to that question in the end. It is enough to state that these accentual types are one and all derivable from the enclitic theory, and that they represent every conceivable manifestation of the 'recessive' mode of accentuation, providing only it is remembered that words of more than three

syllables are treated in the same way as words of three syllables :
δοθησόμεθα, δυνάμεθα like *ἤμεθα*, etc.

In an article entitled 'Historical and critical remarks introductory to a comparative study of Greek accentuation,' American Journal of Philology, IV 21 fg., I proposed an extension of this law, so that it would serve as a theory by which all non-etymological accentuation in Greek words could be accounted for. My statements were as follows :

P. 56 (p. 36 of the reprint). 'The explanation of the Greek recessive accent must start from the finite form of the verb, where alone it is evidently at home.'

P. 30 (10). 'It is a fact perfectly clear that the recessive accent in Greek, whatever its explanation, started with the finite forms of the verb, and thence succeeded in attacking nominal formations also.'

P. 50 (30). 'It (the recessive accent) excludes with particular care non-finite forms of the verb in the same tense system and in evident connection with finite forms, exhibiting thus on Greek ground a most outspoken character as a grammatical quality of finite verbs.'

P. 62 (42). 'No doubt the noun has to a large extent followed the verb in its enclisis.'

This theory involves, of course, the belief that the extension of the recessive accent from the verb to the noun took place according to processes of analogy, not different in principle from those which elsewhere break in upon the regular line of phonetic facts. I shall show below, in a somewhat detailed fashion, the manner in which this must be imagined to have taken place.

The only writer, since the publication of my treatise, who has subjected the question of the recessive accentuation in Greek to an independent investigation is B. I. Wheeler, in his book, *Der Griechische Nominalaccent*, Strassburg, 1885. Wheeler's work has been for me, as for others, one of great interest. He has brought to his work good training and *esprit*. His method of investigation is comprehensive ; he does not draw an arbitrary line which cuts off the domain of his inquiry from adjoining territory open to search and likely, nay certain, to yield information. His study is nothing if not comparative. His methods are rigorously exact, perhaps a little overdrawn in that direction, as I shall endeavor to show in the sequel. He seizes upon, with rather too eager emphasis, the working principle which I formulated in my article, p. 31 (11)

fig., namely, that accent must be investigated with the same fundamental presumptions, or principles, as other phonetic matter. Phonetic change in accordance with phonetic law and analogy, I urged, loc. cit., are the prominent factors, aside from the influence of foreign words, which are at the bottom of the frequently portentous changes on the face of the accentuation of a given language. Wheeler operates with these factors almost entirely, but he narrows the operation of both so as to admit under these heads only such phenomena of change as appear familiarly in extra-accentual phonetics. He fails to do justice to the fact that the centrifugal force of phonetic change and the centripetal force of analogy operate both *at a totally different rate* in the change of accentuation, and in the change of other phonetic material, simply because *the scope of any accentual type is greater than that of any type involving a given mode of vocalization or consonantal treatment*. The application of the principles of phonetic law and analogy to the accentuation of the Lettish dialect is *à la rigueur* justifiable, but it must be done in the spirit of the preceding sentence. The Lithuanian is related so closely to Lettish that the two are preponderatingly convertible, if a certain number of phonetic changes are rigorously observed. The Lithuanian exhibits a free accentuation which can be compared and identified with the Vedic accent in spite of many deviations. The Lettish, which is related as closely to the Lithuanian as the language of Herodotus is to that of Thucydides, has abrogated all etymological accentuation and has the summit tone everywhere on the first syllable. The change from the free Baltic accentuation as represented by the Lithuanian to this mechanical accentuation of the Lettish is due, or may be due, to a preponderance of the analogy of such words as accented the first syllable etymologically, and in this sense the change is analogical. But it would be useless to demand further that *every word* which obtained this accentuation secondarily must exhibit some formal or functional cause for adopting it. Only in this sense can a levelling accentuation be the result of analogy. Such are the accentuation of the radical syllable in German, the accentuation of the final syllable in the French of the last century, the accentuation of the first syllable in Bohemian and Sorbian, the accentuation of the penult in Polish and Welsh, the complete 'recessive' accentuation of the Aeolic, the practically complete barytonesis of Latin and its restriction of the accent within three syllables, etc. Analogy with its ordinary scope—word influencing word, form

influencing form—may carry on its humble working by the side of and in the teeth of a great leveling tendency. *ἐκυρός* 'father-in-law' may exhibit oxytone accentuation secondarily after the analogy of *ἐκυρά* in spite of the 'recessive' tendency (Wheeler, p. 59). Originally it was **ἐκυρος*; cf. Sk. *svadgura-*; Gothic *swathra* (orig. German **swéh[u]ro-*); Lith. *szészuras*. Such cases barely cause a ripple on the quiet, strong current which carries the accentuation into the opposite direction.

The foundation upon which Wheeler's book is built is a new theory in explanation of the 'recessive' accentuation. He denies that the phenomena thus designated were originally a property of the finite verb, and claims that they are due to a phonetic fact which permeated the whole material of the language. He follows a suggestion of Osthoff's, which had been previously indicated by Curtius, and assumes that in words containing a sufficient number of moras a secondary accent was developed, which fell upon the third mora from the end in all words except those of more than two syllables ending in a trochee; in the latter the secondary accent fell upon the fourth mora from the end.¹ This secondary accent is assumed to have developed upon all spondaic and iambic words and upon all words of three or more syllables. For reasons which it puzzles the reader to find out, he excludes from the effect of this secondary accent trochaic dissyllables (*οἶμος* 'way' = Sk. *éma-*; *Feidos* 'appearance' = Sk. *védas*; *aldos* 'fire' = Sk. *édhas*), though they possess just as many moras as iambic dissyllables (*τρίπους* 'tripod' = Sk. *tripād*), and the 'secondary' accent is palpably represented by the circumflex. About this more below.

From the benefits of this 'secondary' accentuation he therefore excludes short monosyllables, long monosyllables, words of two short monosyllables, and trochaic dissyllables. He assumes, moreover, that this secondary accentuation gained the upper hand under certain circumstances, while under others the old etymological accent survived. Accordingly he divides the whole material of the language into four categories, barring of course the special effects of other minor phonetic laws and analogies,² as follows:

¹ Cf. Curtius in Fleckeisen's *Jahrbücher* for 1855, p. 342; Osthoff, cited by Wheeler, p. 10, note 2; and Wheeler, p. 9 fg.

² Wheeler in reality posits five divisions, but his fourth division is one altogether independent of the general theory. In it he has collected considerable material which aims towards the establishment of a phonetic law previously hinted at by Bopp and Curtius, according to which words originally oxytone,

I. Monosyllabic forms and dissyllabic ones with short final syllable retain the inherited accent intact.

II. If the original accent lay nearer to the beginning of the word than the secondary accent, then the secondary accent prevailed.

III. If the original accent coincides with the secondary accent, then it remains undisturbed.

IV (Wheeler's No. V). If the original accent lay nearer to the end of the word than the secondary accent, there arose a vacillation which was settled later on in favor of one or the other. Sometimes the cause of the choice is apparent, sometimes not.

Wheeler's book was reviewed by Wackernagel in the *Deutsche Literaturzeitung* for 1886, column 221 fg. (No. 7); by Delbrück in the *Literarisches Centralblatt* for 1886, column 290 (No. 9); by Fr. Stolz in the *Neue Philologische Rundschau* for 1886, column 137 fg. (No. 9); by Walter Prellwitz in the *Göttinger Gelehrte Anzeigen* for 1886, p. 755 fg. (No. 19 of September 15); by Kautzmann in the *Berliner Philologische Wochenschrift* for 1886, column 597 fg. (No. 19); by Peile in the *Classical Review* for 1887, Vol. I, No. 4, p. 103 fg.; finally by a writer in *The Nation* (New York) for 1886, April 8 (No. 1084, p. 304). Moreover, Brugmann has carried this theory bodily into his treatment of Greek accent in his *Grundriss der Vergleichenden Grammatik*, Vol. I, p. 543 fg.

There are in the list just mentioned as fair scholarly names as can be mustered from the ranks of the workers in Indo-European philology, and yet I venture to say that Wheeler's book has hitherto not been subjected to the kind of criticism which it deserves. The glamour of his attractive method and the many excellent observations in detail have blinded his readers to the fundamental errors upon which his book is built.

In the following I shall endeavor to show that his theory is untenable on account of the following misconceptions:

1. He regards the recessive accent as one which manifests itself only on the penult or antepenult, only on the third or fourth mora from the end, and fails to recognize the fact that dissyllabic words of two moras (*λίτες* above), and monosyllabic words can also be

having a dactylic final cadence, become paroxytones in Greek. To a criticism of this thesis we may hope to return at some future time. This is the fourth of Wheeler's five theses, and as we shall not be concerned with it we will omit it in the count.

accented, either etymologically or recessively, precisely as disyllabic or polysyllabic words of three or more moras.

2. He fails to recognize the fact that barytone dissyllabic trochaic words are, with a regularity which knows practically no exception, accented recessively, not etymologically.¹

3. Throughout the treatise the difference between circumflex and acute accent is practically ignored, while in reality a circumflex upon the same syllable as an acute indicates in the vast majority of cases not only a difference in the quality of the tone, but also a difference of position. The circumflex accent marks an accentuation further away from the end of the word than the acute.

4. He has obliterated the difference which is manifestly exhibited in the scope of the recessive accent in the domain of the finite verb on the one hand, and of the remaining word-forms on the other.

5. Wheeler was led to his identification of the recessive accent with a secondary accent by a fact hinted at by Wackernagel and expanded in my article, p. 43 (23). My statement is: 'Enclisis and recessive accent are ruled by the same law of three morae.' . . . 'If we take the cases . . . *ἄνθρωπός τις, παῖδες τινες, λόγοι τινές*, we have in every case an enclisis which is rectified or rather cut short by the law of three morae as exhibited in the general recessive accent.' The identification of the recessive accent of the verb with the secondary accent of a group consisting of an orthotone word plus an enclitic word is the keynote of Wackernagel's and my own theory. In the group *ἄνθρωπὸν τινα* the secondary accent clearly goes hand in hand with the existence of a second word; the enclitic secondary accent of *φεροίμεθα* in the group *ζυγὸν φεροίμεθα* for **ζυγίμ*

¹ The *πρῶτον ψεύδος* which vitiates Wheeler's theory manifests itself very clearly in his statement on p. 2: "Den 'recessiven' accent müssen wir also so aufnehmen wie wir ihn vorfinden: als einen accent, der auf der antepaenultima oder paenultima ruht, je nachdem ob die endsilbe kurz oder lang ist." This statement shows, as does the entire treatise, that the 'recessive' character of the following accentual types has in reality escaped his notice: (1) *οἶδα* (⌘); (2) *λίπες* (∩); (3) *βῆ* (⌘); (4) *βᾶν*, 3d plur. aor. (∩). So also, p. 6: "Nun ist aber der recessive accent kein spezifischer accent, sondern vielmehr ein accentprinzip, und fasst in sich paroxytona, proparoxytona, und properispomena." This is true, but it embraces, furthermore, perispomena, and short monosyllabic oxytona. The two statements are, moreover, inconsistent: the properispomena which are introduced as 'recessive' on p. 6 are excluded by the statement on p. 2, as also impliedly on p. 10: "Ich gehe so weit und nehme diesen nebenton für jedes spondäische, iambische oder polysyllabische wort an."

φερομεθα (= I. E. *yugóm bheroimedha*) is also due to the *second* word. Wheeler, in claiming that a *single* word in sentence-nexus, e. g. **γένομενος* = Sk. *jñnamānas*, developed the same *secondary* accent, demonstrably associated only with presence of a *second* word, advances a hypothesis which is unlikely on the face of it, and whose untenableness will be demonstrated in the course of this essay.

We turn now to a review of the several theses propounded by Wheeler and reported above.

On pages 13-38 he attempts to prove his first thesis, namely, that monosyllabic words and dissyllabic words with short final syllables retain the original etymological accentuation intact. As far as long monosyllables are concerned this statement is correct in the equation *Zeús* = Sk. *dyāús* = I. E. *dīēús*, but it is incorrect in the equations *ναús* = Sk. *nāús* = I. E. *nāús*; *μús* = Sk. *mús* = I. E. *mús*; *βοús* = Sk. *gāús* = I. E. *zōús*.¹ The difference between the accentuation of *ναús* and *Zeús*, as far as quality and position are concerned, is clearly the same as that in *βῆν* Il. 13. 297, *βῶ* Eur. Alc. 864, when compared with *βᾶς* Il. 6. 65; *ῶ* (from *ἦμ*) Soph. Ph. 816: *εῖς* Il. 1. 434; *σῆν* Il. 11. 744, *σῶ* Eur. Alc. 864: *σᾶς* Il. 16. 231; *θῶ* Soph. O. C. 480: *θεῖς* Il. 23. 254; *δῶ* Od. 20. 296: *δοús* Od. 15. 369; *φῆν* Il. 18. 326, *φῆς* Il. 5. 473, *φῆ* Il. 2. 37, *φᾶ* Pind. I 2. 11, *φῶ* Aesch. Ch. 91: *φᾶς* Il. 9. 35; *δῦ* (*δύω*) Il. 17. 210: *δύς* Xen. Cyr. 5. 5. 9; *φῦ* Il. 6. 253, 14. 232: *φύς* Od. 18. 410, Pind. Ol. 11. 20; *γῶν* Il. 4. 357, Hes. Th. 551. 3, *γῶ* Il. 1. 411: *γούς* Soph. El. 731; *φθῆ* Il. 11. 451, *φθῶ* Pl. Polit. 266: *φθᾶς* Her. 3. 71, 9. 46, (*ὑπο*-)*φθᾶς* Il. 7. 144; *τῆ* Il. 5. 385: *τᾶς* Soph. O. C. 1076; **δρῶ* in *ἀπόδρῶ* Ar. Pax, 234: (*ἀπο*-)*δρᾶς* Od. 17. 516; *ἦν*, 'I was,' Il. 2. 96, Soph. Tr. 414, etc. (see Veitch, Greek Verbs Irregular and Defective, 1879, p. 225), *ἦς* 'he was,' Doric e. g. IA. 342. 3, Lesbian, Theocr. 30. 16, Tegeatic, (Gelbke in Curtius' Studien II 40; G. Meyer, Griech. Gramm.² p. 432), *ἦν*, 'he was,' Il. 5. 9, Soph. Tr. 9, Thuc. 2. 3, etc. (Veitch, *ibid.*): *ῶν* Hom. Hymns 19. 32, Soph. Ag. 767, etc., *εῖς* Doric, Lesbic (KZ. XXVII 393). We may add the circum-

¹ I shall endeavor to show below (p. 18) that the equations *βῶν* = Vedic *gām*, and *βῶς* = Vedic *gas*, as also *Zῆν* = Vedic *dyām*, are probably correct for accent as well as the sounds.

² ἦ 'I was,' Aesch. Ag. 1637, Soph. O. C. 973, etc. (Veitch, p. 225), is Attic contraction of the old perfect-form *ἦα* = Sk. *āsa* = I. E. *ēsm̥*. The subjunctive Attic *ῶ* is also a contract form from Epic *ἔω*.

flected monosyllables: ἦ, 'he said,' Il. 6. 390, 22. 77, Od. 3. 337, 22. 292, Theocr. 22. 75, Plato Rep. 327; ἦν, 'I said,' Pl. Rep. 328, Luc. Philop. 23. Here also perhaps belongs κνη 'he scraped,' Il. 11. 639: see Veitch, 379; G. Meyer², p. 47. The accent of the augmentless imperfect χροῖν, Pind. Fr. 100, Soph. El. 529, 579, etc. (Veitch, p. 707), can be considered significant only in so far as it may perhaps reflect the accent of ἦν (χρή plus ἦν); cf. G. Meyer², p. 430, note 2. Further instances of long monosyllabic oxytone participles are: κτάς in κατα-κτάς Il. 22. 323, Aesch. Sept. 965, Eur. I. T. 715; (ἀπο-)σβείς Hippocr. 5. 176; *(ἀπο-)φράς in ἀπούρας, Il. 1. 356, etc.; (ἀπο-)κλάς, Anacr. 17 (Bergk); (ἐπι-)πτάς, Anth. 11. 407, (ἀπο-)πτάς 12. 105; (ἐπι-)πλώς Il. 6. 291; (ἀγχι-)βλώς G. Meyer², p. 459.

No one can fail to admit that the difference between the oxytone accentuation of these long monosyllabic participles and the perispomenon of the finite forms is fundamental: that in fact the accent of the participles is etymological, and that of the finite forms is recessive. As βῆν¹ is to βῦς, so are λίπες Il. 10. 406: λιπών Il. 9. 194; οἶδε: εἰδώς; πέπονθε: πεπονθώς, etc. Now the circumflex of ναῦς, μῦς, βοῦς, βῶς, as well as the circumflex of Aeolic Ζεῦς, πῶξ, etc., differs from the acute of Ζεῦς in the same way: it is recessive.

The same difference is to be found in a considerable number of nominatives, consisting of a long monosyllable, for which no etymology, or only a partial one has been found.² The following are oxytone, and have presumably preserved the old accentuation of this type. In a number of cases there is a conflict of authorities, which is indicated under the word discussed:

μήν 'month,' Doric μής, Ionic μείς³: I. E. stems *mēns-*, *mēs-*, Vedic *mās* (? *māñs-cakú*, Grassm.); Lat. *mēns-is*, Goth. *mēna*, Lith. *mėnũ*, Old Irish *mí*, Old Bulg. *měsęct*.

χθών 'earth': Vedic stem *kṣam-*, Zend *zem-*, Lat. *hum-us*, Lith. *žėmė*, Old Bulg. *zemlja*.

χῆν 'goose': Doric χᾶν: Sk. *hañsá*, Lat. *anser*, OHG. *gans*, Lith. *žasĩs*, Old Bulg. *gasi*.

χῆρ 'hedgehog' (Hesych.): Lat. *hēr*; cf. Cu. Etym.⁴, p. 200.

¹ βῆν is not Vedic *gām*, etc., but βέην for ϵ *βην = Vedic ϵ *gdm*, etc.

² It affords me sincere pleasure to acknowledge that I have been aided very materially and most intelligently in making the following collection of monosyllabic nouns by a member of my seminary for Greek grammar, Mr. Henry Clarke, A. M., formerly Fellow and now Fellow by Courtesy of the Johns Hopkins University.

³ μείς is wrongly perispomenon in Stob. Ecl. 1, 27, p. 556; see Chandler § 566.

σπλήν 'spleen': Ved. *plihān-*, Zd. *spereza-*, Lat. *liēn*, Old Bulg. *slezena*.

θήρ 'wild beast,' Lakon. σήρ, Aeol. φήρ: Lat. *ferus*.

ἴς, plur. ἴνες, ἴφι 'strength': Lat. *vīs*.

θώς, θωός, stem θωF- 'jackal' from root θεF, Sk. *dhāv* 'to run.'

βλάξ, βλάκος, 'slack,' 'silly'; cf. ἀμβλακεῖν and the Sk. roots *mlā* 'to wither,' *mlech* 'to babble.' Cf. Am. Journ. Phil., Vol. VI, p. 48.

φάρ, φωρός, 'thief': φέρω; cf. Lat. *fūr*, *fūris*.

σφήξ, σφηκός, Doric σφάξ, σφάκος: Lat. *vespa*, OHG. *wefsa*, Lith. *vapsà* (?).

σκνίψ, σκνιφός and σκνιπός; also κνίψ and σκτιψ 'a kind of ant,' cf. Old Bulg. *sknīpa* 'culex'; cf. Lob. Par. 114, Cu. Etym.¹ 694.

ρίψ, ριπός, 'mat': Lat. *scirpus*, OHG. *sciluf*; cf. Cu.¹ 352.

χείρ, Dor. χήρ, ground form, in Timocreon fr. 9 B., χίρς 'hand': Sk. *hadrāmi*.

λῆς 'smooth' (cf. λιτός), stem γλιτ: Lat. *glittus*, Lith. *glītūs* 'smooth'; see Cu. Etym.¹ p. 367.

πούς, Dor. πός, Hesychius: πῶς· πός. ὑπὸ Δωριέων: Sk. *pād*, Old Norse *fœtr*. The accent of πούς is in no wise significant for the accentuation of long monosyllables in general, as this form of the nominative is certainly secondary; see KZ. XXV 14. The writing πούς occurs and is supported in some measure by the grammarians: see Lobeck Paralip. 93, Chandler 566 (p. 163). For Doric πῶς see below, p. 15.

προίξ, προικός 'gift,' Ionic προῖξ acc. to Etym. Mag. 495, 32. The word is reported as perispomenon by Herodian, but apparently this is incorrect: see Göttling, p. 242, Chandler 566 (p. 163).

δράψ· ἀνθρωπος (Hesychius). Probably a compound = ν(δ)ρ-άψ; cf. the Vedic stem *nr-* 'man.' Cf. also νόψ (= *νη-άψ) ἀσθενής τῆ ἔψει (Hesych.); Lob. Par., p. 118.

αῖξ, αἰγός 'goat.' There is some authority for the circumflex in Attic; see Lob. Par. 99; Chandler 566.

ᾠλξ = ἀλαξ 'furrow.' ᾠλξ is reported in Orion and Arcadius; see Lob. Par. 111, Göttl. 242, Chandler 566 (p. 163).

πτῶξ 'crouching with fear'; cf. πτώσσω; πτῶξ is reported by a grammarian, Göttl. 243.

ἴξ, acc. ἴκα, also ἴψ, nom. plur. ἴτες 'a grub which destroys vines'; Lob. Par. pp. 103, 104; 101. 115; Curtius Etym.¹ 461.

ῥίς (late ῥίν), gen. ῥινός, 'nose,' and θίς (late θίν), gen. θινός 'heap,' are universally reported as oxytone,¹ but there is good

¹ Cf. also ρεῖς, ῥεινός and θεῖς, θεινός, Lob. Par. p. 91.

authority for both *λίς* and *λῖς* 'lion' (Cu.⁶ 366), *κίς* and *κῖς* 'wood-worm' (cf. Sk. *kīṣa*?). The authorities are cited and discussed Götth. 241, Lob. Par. 92, Chandler 566 (p. 162), Misteli, Zur griechischen betonung, p. 116.

κλείς: Lat. *clāvis*, 'key.' Here also there is authority for the circumflex: Lob. Par. 92, Chandler 566 (p. 162). The Doric (Theocr. 15. 33) *κλάξ*, *κλᾱκός* no doubt belongs here, though the mode of its derivation from *κλείς* is obscure.

θεύς, Doric = *θεός*, acc. *θεῖν*. The circumflex is reported: Chandler *ibid.* Likewise Doric *λεύς* = *λάας*.

Furthermore the following are unanimously reported as oxytone: *βλής* 'thrown': root-forms *βελε-*, *βλη-*; *πλώς*, 'swimmer': *πλέω*, *πλώω*; *κλώψ* 'thief': *κλέπτω*; *βήξ* 'cough,' cf. *βήσσω*; *σκών* 'owl,' cf. *σκέπτομαι*; *θής* 'serf,' cf. *τίθημι*; *τρώξ* 'caterpillar,' cf. *τρώγω*; *δαίς*, *δής* (Lob. Par. p. 82), *δαιτός* 'feast': *δαίω* 'to divide'; *φρήν*, Dor. *φράν*, 'breast, mind'; *θείρ* 'louse'; *ρήν* (late) 'lamb,' cf. Curtius, Etym.⁵ p. 345; *χρώς* 'skin'; *ῥᾱξ*, *ῥᾱγός*, and later *ῥώξ*, *ῥωγός* 'berry';¹ *κήξ* 'seagull,' cf. Cu.⁶ p. 567; *δής* 'wood-worm'; *θρίψ*, *θριπτός* 'wood-worm'; *φρίξ*, *φρῦγός* 'ruffling, ripple'; *κλών* 'sprout'; *κτείς*, *κτενός* 'comb'; *θάψ* 'flatterer'; *δμώς*, *δμωός* 'slave': *δαμάω*; *γύψ*, *γῦπός* 'vulture'; *γρῦψ*, *γρῦπός* 'griffin'; *σήψ* 'sore,' cf. *σίπω*; *σίς*, *σεός* (as though from *σεύς*) later gen. *σιπτός*, 'moth'; *σφήν* 'wedge'; *ψήν* 'gall-insect'; *ψίξ*, *ψιχός* 'crumb'; *ψᾶρ*, *ψᾶρός*, Ion. *ψήρ*, *ψηρός* 'starling,' cf. Cu.⁶ 355; *ῥώψ* 'brushwood'; *πρώξ* 'dew-drop'; *πύξ*, *πῦγός*, late form of *πυγή* 'buttocks'; *γλήν*, late form for *γλήνη* 'pupul'; *κήρ*, *κηρός*, 'fate': *κείρω*; *φώς*, *φωτός* 'man'; *πνίξ*, *πνιγός* 'suffocation': *πνίγω*; *ῥώξ* 'cleft': *ῥήγνυμι*; *ῥήξ*, *ῥηγός*, in imitation of Latin *rēx*, *rēgīs*; *σᾶρ*, *σειρ*, Chandler 565; *ᾶψ*, Et. Mag. 344, 55, gen. *ᾶπός* 'eye,' *σκοίψ* *ψῶρα* (Hesych.), Lob. Par. p. 115. The grammarians posit a nom. *κράς* for gen. *κρᾶτός*, acc. *κρᾶτα* 'head'.

For *δούξ* and *δρήξ* see Lob. Par. p. 102; *δῶς* (Cu.⁶ p. 237 writes *δῶς*) = *δόσις* *ib.* 87; *ῥῆρ*, *ῥρός* *ib.* 76; *κνώψ* *τυφλός* (Hesych.) *ib.* 118; *κράξ* *ib.* 94; *λάψ* *ib.* 111; *λώψ*, *λωπός* = *λώπη* (*χλαμύς* Hesych.) *ib.* 118; *πρεύς* *ib.* 93; *ταύς* (*μέγας*, *πολύς* Hesych.) *ib.* 91. Here we may mention *χρή* (G. Meyer,³ p. 430) if the word is indeed of substantial origin.

The following proper names consisting of a long monosyllable are oxytone:

Ζεύς, Boeot. *Δεύς*; *Ζής* (owes its *η* to the accus. *Ζῆν*: Herodian 2. 911. 9, from Pherecydes), Dor. *Ζᾶς* (*ibid.*); *Ζήν*, Dor. *Ζάν*, Boeot. *Δῆν*,

¹ Cf. also *δρᾶξ*, Lob. Phryn. p. 76?

hysterogenous nominatives abstracted from gen. Ζηνός, Ζῶνι. All nominatives except Aeolic Ζεῦς agree in their oxytonesis. Cf. G. Meyer, Gr. Gramm.³ 324. The following also are oxytone: Ῥών, Χών, Ἦρ, Εἶρ, Νώρ, Γλής, Κλής, Κρής, Τρώς, Τλής, Φρής, Γνής, Νεύς, Φλεύς, Σήρ, Ὠψ, Γεῖρ (Γίρ), Σεῖρ, Κάρ, Μήν, Πρών, Πάν, Πάρ, Ῥάρ (Ῥᾶρος and Ῥαρός), Ὠν, Φθῦς (Φθάντος), Πράξ (or Πράξ). Hesychius has θρώ·λιμός; Σκώ παιδίσκη (see Lob. Par. 120). For Ἄιρ see Lobeck Par. p. 74; Βήλ and Βάλ, ib. 70; Βήρ, ib. 75, note 8; Γλῶς (also Γλοῦς and Γλῶς, ib. 95); Δνεύς, ib. 92; Πράξ, ib. 94; Μής, ib. 82; Μῶς, ib. 88; Ραίξ, ib. 99; Ῥήψ, ib. 113; Ῥύψ, ib. 117; Σούρ, ib. 77; Φθείρ, ib. 74; Φτίξ (Boeot. or Doric for Σφίγξ), ib. 104.

The following particles consisting of a long monosyllable are oxytone: μή, Boeot. μαί, Elian μά, = Vedic mā, Zd. and Achem. mā = I. E. mē; ῆ, Boeot. εἶ = Vedic vā (enclitic) = I. E. vē; τῶς 'so,' perhaps = to an I. E. ablative tōd plus a later s; ᾧς 'so,' a corresponding form of an I. E. stem ḡo- (also ᾧς; cf. Chandler, §934); δῆ 'now, already'; δαί 'then' (τί δαί 'what then?'); νή (νή τὸν Δία), ναί 'verily': Lat. nae; καί 'and,' Cu.⁴ 138; μῆν, Doric μάν 'certainly, truly'; πλήν (Doric πλάν), Cu.⁵ 281; δήν, Hyper-Doric δάν 'long, for a long while'; λαί (ἐπὶ αἰσχροουργίας, Hesych.); αἶ 'O that, would that'; οἶ, interjection of pain; δ, interjection of pleasure and pain; Boeotian τοῦν, τοῦ 'thou,' are oxytone; ποί is the Argive form for προί, πρός; ῥά, poetic for ῥάδιον (cf. Lob. Par. 119), is probably contracted from a dissyllabic form: see Osthoff, Perfect, p. 447, note; for βρά see ibid.; φη 'as, like,' Cu.⁶ 394, occurs both as φή and φῆ.

The scope of the circumflex in long monosyllabic nouns is as follows:

ναῦς, Epic and Ion. νῆς, Dor. νᾶς: Sk. nāus, Lat. nāv-is, Old Pers. nāvī, Old Irish nau.

βοῦς, Dor. βῶς, accusatives βοῦν and βῶν: Vedic gāus, acc. sg. gām, acc. plur. gās, Zend gāo, OHG. chuo, Lettish gūwis, Old Bulg. gouedo, (Lat. bōs).

γραῦς, Ionic γρηῦς, 'old woman': γέρον 'old man,' cf. Sk. jdrant- 'old man.'

παῦς, ποῦς, 'boy, girl,' on old inscriptions on vases, cf. παῖς; see Benfey Wurzellexicon II 73, Cu.⁷ 287, Gust. Meyer Gr. Gramm.⁸ p. 312, note. The circumflex may be assumed upon the basis of the proportion: γραῦς : γραῖς (γραφίδς) = παῦς : παῖς (παφίδς), see Meister, Zur Griechischen Dialektologie, p. 2.

¹ A very different view is advanced by Froehde in Bezz. Beitr. VII 327 fg. and supported by Osthoff, Zur Geschichte des Perfects, p. 128-9.

γλαυξ 'owl'; cf. Vedic *glāus* 'tumor' (?). For the oxytonesis of the word in Doric see below.¹

οὖς, Cretan and Laconic αὖς, Ionic ὄς (inscription from Delos), Doric ὄς 'ear': Lat. *aus-culto*, *aur-is*, OHG. *ōrā*, Lith. *aus-is*, Old Bulg. *uch-o* (Gen. *uš-es-e*), Old Irish *ó*. The declension is heteroclitic: the stem of the oblique cases is *οὔα-τ* = **ουσ-γ-τ* = I. E. *ous-η-*, contained in Goth. stem *ausin-*, nom. *auso*, gen. *ausins*. See De Saussure, *Mémoire*; p. 224.²

μῦς, acc. μῦν, 'mouse': Sk. *mūṣ*, Lat. *mūs*, OHG. *mūs*, Old Bulg. *myš-i*. Cf. also *σμῦς*· *ὁ μῦς* and *σμίς*· *μῦς*, *σμίθη*, both in Hesychius.

σῦς and ὄς 'swine': Zend *hu*, Lat. *sū-s*, OHG. *sū*, NHG. *sau*; cf. also Sk. *sū-karás*, Old Bulg. *sw-inija*, Goth. *sv-ein*. Accusatives *σύν* and *ὄν*.

δρῦς 'tree, oak': Sk. *dru-s*, Zd. *dru*, Goth. *triu*, AS. *treow*, Engl. *tree*.

βαῦς, a word of unknown meaning, Joann. Alex. *τοιικ. παραγγ.* pp. 7, 35; see Lobeck *Paralip.* p. 91; Chandler 566 (p. 162). Cf. also *βαῦ*· *εἶδος ἄνθους* (Hesych.)

Hesychius has *κῶς*· *εἰρηκτῆ* 'enclosure'; cf. *κοῖλος*, Lat. *cav-us*, etc. *Cu.*³, p. 157.

γῆ (Ionic-Attic) γᾶ (Doric),⁴ 'earth.' The contraction from Ionic *γα* or from **γᾱa* (**γησ-* in Attic *γεω-*) is unproved. The etymology seems unknown. See *Cu. Etym.*⁵, p. 177; G. Meyer⁶, p. 200, note 2.

βλήρ = *δέλεαρ* 'bait' is Aeolic; the circumflex therefore proves nothing.⁴ For *πᾶς* 'all,' *κῆρ* 'heart,' *φῶς* 'light,' *εἷς* 'one,' *μῦνᾶ* = *μῖνα*, see below.

σκάρ, *σκατός* 'dung': Vedic *śakṛt*, *śakṛds*. There is some evidence in favor of oxytonesis; see Lobeck *Par.* 77, Chandler 564; Liddell and Scott, sub voce. The Dorians are reported to have accented *σκάρ*; see below.

στᾶίς, *σταιτός*, 'dough from wheaten flour.' There is authority for *στᾶίς* also: *Lob. Par.* 88. For *κραυξ* and *καυξ* (?) see *Lob. Par.*, p. 100; *πᾶς* *ibid.* 78; *στροῦς* (Hesych) *ibid.* 93. Hesychius has also *σχῦρ*· *ἐχίνος*.

¹ For traces of oxytone *γλαυξ* outside of the Doric dialect see Lobeck *Paralip.* 109; Chandler §566; R. Meister, loc. cit., p. 3; Liddell and Scott, sub voce.

² G. Meyer's explanation of *οὔς* as a contract form from **ούσος*, **δμος*, **δος* does not seem to me a likely one, see *Gramm.*², p. 326.

³ For Doric *δᾶ* see Ahrens, *Dial. Dor.* p. 80; *Cu.*⁵ p. 492; for Cypriote *ζᾶ* G. Meyer⁶, p. 200, note 2.

⁴ *Etym. Mag.* and Hesychius report *βλήρ*.

Neuter nouns consisting of a long monosyllable are regularly perispomenon.¹ In addition to *οὐς*, *σκάρ*, *στὰς* there are: *πῦρ* 'fire': Umbr. *pir*, OHG. *fuir*, *fiur*. Herodian 2, 919, cites a form *πῦρ* from Simonides of Amorgus, which leaves room for the suspicion that *πῦρ* is contracted. But the genitive *πῦρος* (with gradation of stem and shift of accent), as well as Umbrian *pir* (cf. *sīm* and *sif*, probably equal to Gr. *ἶν* and *ἶς*), points to the independent origin of *ῖ* in the word; *φῶν*, probably the Pontic name of the plant valerian; *ῥᾶ*, 'rha barbarā'; *δῶ*, Epic for *δῶμα* 'house'; *κῥί*, Epic form for *κρίθη* 'barley'; *φᾶρ* 'garment' (cf. *φᾶρος*) is reported by Arcad. 124 as perispomenon: Liddell and Scott write *φάρ*; *θῶ* is reported as an apocop. form for *θώραξ*, Anth. P. 6, 85; *βῥί* according to Strabo was used by Hesiod for *βριαρόν*, see Liddell and Scott sub *βρτ* ii. For *σᾶν* (and *σάν*) see Lob. Par. 77; for *σποῦ* *ibid.* 120. The names of the letters are of neuter gender and perispomena: *μῦ*, *νῦ*, *ξῦ*, *πεῖ* (*πῖ*),² *ρῶ*, *ταῦ*, *φῆ* (*φῖ*), *χεῖ* (*χῖ*), *ψῖ*, *δῖ*.

Monosyllabic accusatives singular, long in quantity, are perispomenon: *Ζῆν*, Doric *Δᾶν* = Vedic *dyām*; Dor. *βῶν* = Vedic *gām* (*βούν* is analogical after nom. *βούς*); *γραῦν*, *ναῦν*, *δρῦν*, *σῦν*, *ῖν*, *μῦν*, *λῖν*, *κῖν*, *κλείν*, *θεῦν* (Doric, acc. of *θεός* = *θεός*).

The corresponding plurals are also circumflected: Dor. *βῶς* (Theocr. 8, 47) = Vedic *gās*, Zend *gāo*. The primary character of Attic *βούς* is doubtful (G. Meyer³, 362). Further *ναύς*, *γραύς*, *ούς*, *ῖς*, *δρῦς*, *μῦς*, *κλείς*.

The following proper names are perispomenon: *Θῶν*, *Τρηῆς*, *Σῦρ*, *Δρῦς*, *Ταύξ*, *Θεῦθ*, *Θῦς* (*Θῦν*, Lob. Par. 86), *Κῶς*, *Γλῶς* (also *Γλοῦς* and *Γλώς*), *Χῶς*, *Τλῶς*, *Κρῶς*, *Λᾶς*, *Δᾶς*, *βῶν* (? Chandler, p. 162, note 1), *Θρῆξ*, Ionic *Θρηξ*, Homer and the tragedians *Θρηξ* (contracted?), *Γραῖξ*. For **ηλ* see Lob. Par. pp. 70, 116; *Πᾶν* (?) *ib.* 71. The remaining ones are of the first declension: *Γρᾶς*, *Βᾶς*, *Χνᾶς*, *Πᾶς*, *Θᾶς*, *Δᾶς*, *Δρηῆς*; *Φλᾶ* (Herod. 4, 178: our editions read *Φλά*). For *Πρᾶς* (*Πραντός*) the acute is also reported: Chandler 566 (p. 163).

The following particles consisting of a long monosyllable are perispomena: *νῦν* 'now': Sk. *nū* (and *nu*), Zend *nuṣ*, Old Bulg. *nyne*; Ionic, Aeolic, Boeotian and Doric *ἄν*, Attic *οἶν* 'then'; *ἀδ* 'again': Lat. *aut*, *autem*; *ἦ* 'truly' (cf. *ἦ* above); *ἄ*, vocative participle (cf. *ἄ* above); *ἄ*, interjection of astonishment and pity; *αἰ*, interjection of wonder, blame, etc.: Lat. *ai*, a loan-word (cf. *ai* above); *φεῦ* 'ah, alas'; *φῦ* 'fie,' cf. Lat. *fue*, *fu*; *δᾶ* (*φεῦ δᾶ*, *πόποι*

¹ Cf. Chandler, §563; Phil. Anzeiger for 1883, Vol. XIII, p. 580.

² Cf. Meisterhans, Grammatik der Attischen Inschriften, pp. 1, 24.

δᾶ); βρῦν (εἰπεῖν) 'to cry βρῦν'; τᾶν,¹ Cu.² 686; γρῦ (οὐδέ γρῦ). A number of particles, representing frozen case-forms of pronominal stems, are perispomena: πῆ, κῆ, πᾶ, but also πή, κή enclitics with supplementary accent; τῆ, ῆ, etc. (old instrumentals: G. Meyer³, p. 365); ποί, οί (locatives); ποῦ, οῦ, genitives; πῶς,² ὅς, ὄς (also ὄς: ablatives), etc. The circumflex of these particles is no doubt in many cases old, antedating the period of the recessive accent, as in ποί, οί (cf. Hanssen in KZ. XXVII, p. 614), or a genuine rhetorical circumflex, as in interrogative particles and interjections. They are given here for the sake of completeness. Similarly πᾶ, βᾶ, μᾶ are hypocoristic vocatives, and have vocative accent.

The report that the Aeolians circumflected every long monosyllable: Ζεῦς, ῥῶξ, πτῶξ, δρῶψ, χῆν, etc., is universally accepted, and accords with the remaining facts of the Aeolian system of accentuation; see Ahrens, *Dial. Aeol.*, p. 11; Anton Führer, *Ueber den lesbischen Dialekt*, p. viii. There is, however, a report of Choeroboscus, somewhat doubtful as to its meaning and scope, to the effect that the Aeolians treated monosyllables as oxytones, and there are also special reports to the effect that individual long monosyllables in Aeolic received the acute. Cf. above sub vocc. μῆν and βλῆρ, and Chandler §567. I see no good reason to doubt the universally accepted perispaspis of long monosyllables in this dialect.

The Dorians are reported to have accented γλαῖξ and σκῶρ in distinction from Attic γλαῦξ and σκῶρ; see Göttling, p. 243; Ahrens, p. 27; Johannes Schmidt, KZ. XXV 14; R. Meister, *Zur Griechischen Dialektologie*, p. 3; Hanssen, *Philologischer Anzeiger*, XIII, p. 580. The temptation to see in this an instance of vacillation between etymological and recessive accentuation must be resisted. R. Meister (*ibid.*) believes that Doric γλαῖξ and σκῶρ have 'den alterthümlichen accent (i. e. no doubt what we here call etymological accent) gegenüber der im aeolischen dialekt regelmässig, im ionisch-attischen hier und da eingetretenen perispomenierung bewahrt.'

We must consider, however, that the Doric dialect exhibits many cases of suspended perispaspis, as in πτῶκες, πτῶκεις, παίδες, φώτες, Ἄλκμᾶν for Ἀλκμᾶν (fr. Ἀλκμᾶων), πάν for πᾶν, in the aorist infinitives σάσαι, λύσαι, δείραι and ἀμύναι, and that in general there is to be observed something like a 'processive' reaction against the 'recessive' tendency, the latter being probably Pan-Hellenic,

¹ Also written τᾶν. Cf. also τᾶν·σῦ. Ἄττικῶς (Hesych.), G. Meyer², p. 382.

² Cf. πῶ·ποῦ, ὄθεν, πόθεν, Δωριεῖς, Hesych.

but certainly Attic-Ionic and especially Aeolic. This is exhibited in cases like *ἄνθρωποι, γυναῖκαι, γυναῖκες, ὄρνιθες, ἐστάσαν, ἐλάβον*, in the accentuation of *παντῶν* (Göttl. 246), and *φρᾶτήρ* for Attic *φράτηρ*, etc. These are certainly secondary whether they mark a secondary phonetic change or analogical transformation (*ἄνθρωποι* after *ἀνθρώπων, ἀνθρώποις*, etc.; *φρᾶτήρ* after *πατήρ*).¹ I prefer therefore to regard *γλαυξ* and *σκάωρ* as the oldest forms *on Greek ground*, and to consider the coincidence of the Doric accentuation *γλαυξ, σκάωρ* with the etymological accent as accidental.

Hence I cannot subscribe to Wheeler's first comparison in support of his thesis that monosyllabic words have retained their etymological accent unchanged. He writes Doric *πῶς* (!)² = Sk. *ṛāḍ* = I. E. *ṛōts*. As far as I know the only source upon which this *πῶς* is based is the gloss of Hesychius: *πῶς · πός. ὑπὸ Δωριέων*. In writing *πῶς* Wheeler is probably guided—he does not say so—by the consideration advanced by Joh. Schmidt in KZ. XXV 14. The latter judges from the reported oxytonesis in Doric of *γλαυξ* and *σκάωρ* that Hesychius has misreported this accent, as he frequently does. Whether this be so or not, even the hypothetical Doric **πῶς* is not to be compared directly (as Schmidt and Wheeler do)

¹ R. Meister in his very thoughtful tract, *Zur Griechischen Dialektologie* (I. Bemerkungen zur dorischen Accentuation) endeavors everywhere to explain these cases of 'procession' as due to one of two causes: either some analogy within the paradigm of the word in question, or to a suspension of the *περίσπασις κατηραγκασμένη* of the other dialects. I do not believe that he is on the right track, as he does not point out any reason why the manifold special phenomena of accent in Doric agree in promoting the accent towards the end of the word. If looked at in detail, special causes may be found readily enough for every instance of Doric procession: *ἄνθρωποι* might well be accented after *ἀνθρώπων; πῶκες* after *πῶξ; ἐλάβον* after *ἐλάβομεν; πᾶν* might have preserved the old participial accent, as in Pan-Hellenic *σῆμπᾶν, πρόπᾶν, πάμπᾶν; φρᾶτήρ* might be oxytone after the analogy of *πατήρ* (Attic *φράτηρ*); *σκάωρ* and *γλαυξ* might represent instances of preserved I. E. oxytonesis in Doric, etc., etc. Yet each one of these explanations—quite reasonable when considered singly—is rendered improbable because they all operate in the same direction. Why do not some of these Doric accentual modifications operate in the other direction, i. e. 'recessively,' if they are merely the results of individual effects? Unless we wish to burden the Dorians with an apparently teleological choice of such analogies as tend to 'procession,' we must assume that the reported Doric instances of 'processive' accent—they are not actually quotable in the language—are due to some single fact in accentual phonetics whose scope and cause we are unable to determine owing to the deficiency of the tradition. We will encounter later on the same difficulty in Wheeler's (and Prellwitz's) attempts to explain the phenomena of Aeolic accentuation.

² See p. 13, as also Prellwitz, loc. cit. p. 764.

with Sk. *pād*, I. E. *pōts*, but may be as well regarded as a secondary Doric product out of Pan-Hellenic **πῶς*, as long as an Attic-Ionic *πῶς* is not discovered.¹

πῶς and neuter *πῶν* are of especial interest, as illustrating the existence of recessive accentuation in monosyllabic nominal stems. They represent an I. E. non-thematic participle = Sk. **ḡvānt-*, I. E. *ḡvānt-*. This conclusion may be derived from Benfey's old discovery that Sk. *ḡdvant-*, for **sd-ḡvant*, is Greek *δ-παντ-*; see Wurzellexicon II 167; Orient und Occident I 573; "Das indogermanische Thema des Zahlworts 'zwei' ist DU," Abhandlungen der Gesellschaft der Wissenschaften zu Göttingen, XXI 7. The word **πῶς* lost its connection with any finite verbal system very early: hence the recessive accentuation, avoided by other participles, lodged within a finite system, forms like *φῶς*, *βῶς*, *τῶς*, etc.; see above. On the other hand the Attic genitive plur. *πάντων*, dative plur. *πᾶσι* are still participial like *βάντων*, *στάτων*, etc. The neuter participle *πᾶν*, which is still preserved in *ἅπαν*, *πάμπαν*, *σύμπαν* and *πρόπαν*, in changing to *πᾶν*, adopted both the quantity and accentuation of *πῶς*.²

I have left out of question the perispasis of the vocatives of long monosyllabic nouns. At first sight this is one of the strongest proofs of the recessive character of the circumflex in cases like *ναῦς*, etc. The classical example *Zeῦ*, circumflexed vocative: *Zeús*, oxytone nominative, is reflected in Vedic *d̥yāus*, vocative with independent svarita: *dyāús*, nominative with udātta. Each pair goes back to I. E. couplet *d̥iēu(s)*, vocative with I. E. independent svarita: *d̥iēús*, nominative with acute accent. But the very antiquity of the recessive accent in the vocative makes it chronologically unfit as an argument for the recessive character of the type *ναῦς*. The recessive accentuation of the vocatives *Zeῦ*, *σῶτερ*, *ἄνθρωπε*, etc., is proethnic; that of *ναῦς* at best Pan-Hellenic. That does not exclude the fact that both processes, the old recession of the tone in the vocatives to the first mora (*Zeῦ*), and the substitute for enclisis which is contained in the last resort in *ναῦς*, have finally worked to the same end, but the recessive accent in *Zeῦ* does not directly prove that the circumflex in *ναῦς* is also recessive. Cf. also the note on p. 17.

¹ Of course the oxytonesis of *πῶς* proves nothing for *πῶς*, as the entire ending (-*ός*) is secondary; cf. above s. v. *πῶς*, and G. Meyer, § 77, 313. The latter also writes *πῶς* in both places.

² *πᾶν* is explained differently by J. Schmidt, KZ. XXV 14. *πᾶν* occurs even outside of composition proper, e. g. Pind. Ol. 2. 93.

A theory which ignores in its consideration of long monosyllables so important and far-reaching a difference as that exhibited in the collection above is not calculated to inspire confidence. Wheeler does not anywhere allude to it; much less does he make an effort to explain it away. Though such an attempt seems in any case an after-thought, I have nevertheless surveyed the ground as carefully as possible for some expedient by which the circumflex accent of the type *παῖς* and Aeolic *Ζεῦς*, *πῶξ*, etc., might be explained without the assumption of recessive accent. But I cannot say that I have succeeded in finding one. Hanssen in *KZ.* XXVII 612 f., by employing successfully Leskien's important little article 'Die Quantitätsverschiedenheiten im Auslaut des Litauischen,' *Archiv für slavische Philologie*, 1881, Vol. V, p. 188 fg., has proved that a kind of circumflex accent¹ existed quite extensively on final syllables of words in I. E. times, but his proof does not include a single case of a monosyllabic noun-stem, nor indeed a single monosyllable. I hold myself ready to accept the original character of the circumflex wherever there is good ground to accept it. Hanssen may perhaps not have gone far enough in his assumption, or at least in the express statement of such accentuation, inasmuch as he gives only examples in which at least two of the languages compared (Greek, Lithuanian, and Gothic) testify directly to the exist-

¹ At least it appears as the ordinary circumflex in Greek. It is in reality that accentuation of a long syllable in which the summit-tone either permeates the two moras of which the syllable consists, or in which there is double summit accentuation (Sievers' *Phonetik*³, 203; Bloomfield, *Historical and Critical Remarks*, 27-8). In Lithuanian grammar this mode of accentuation is called 'geschliffener ton,' after Kurschat's precedent. 'Geschliffener ton' is a misnomer for 'geschleifter ton' (Leskien orally: Brugmann, *Grundriss*, I, p. 562, suggests 'schleifende' sc. betonung). We may designate in English this mode of accentuation by the term 'drawled tone,' or 'slurring tone' (in the acceptance of the word in music). This I. E. drawled tone probably has a very definite scope (see Hanssen above), and we must for the present keep it differentiated from the genuine I. E. circumflex (*svarita*) of *Zeῦ* = Vedic *dyaus* which is the result of the fusion of an acute plus a grave (^). In the ordinary recessive and contract circumflex: *οἶδα* = *βίδα*, *ῥοις* = *ῥπέεις* (see below) we must recognize a third type of circumflex, phonetically very similar to the second, but chronologically very different, inasmuch as the earliest date which we can assign to it is the Pan-Hellenic period. Even that is probably too early for the contract circumflex; see G. Meyer,² p. 140. Heterogeneous accentual materials of the Greek have become fused by one mode of designation. In Sanskrit the first two kinds are designated respectively by the genuine *svarita* and the *udatta*; the enclitic *svarita* (Whitney, §85, fg., *Historical and Critical Remarks*, p. 45) generally takes the sign of the genuine *svarita*.

ence of the circumflex. For ποδῶν = Sk. *padām* we may suppose an I. E. *pedōm* with 'drawled' or 'slurring' tone (see the footnote on p. 17), from the testimony of κυνῶν = Lith. *szunū* = I. E. *kunām* (despite *cinām*, Atharva-Veda III 9, 4). Accordingly it seems to me not unlikely that the perispasis of long monosyllabic accusatives sg. and pl. may be founded upon this I. E. 'drawled' ('slurring') tone, although the nature of the case is such that we may perhaps never be in the position to prove it. If we survey the list given above: sg. Ζῆν, Doric δᾶν; Doric βῶν, Attic βούν, γραῦν, ναῦν, δρῦν, σῦν, ὕν, μῦν, λῖν, κῖν, κλείν, θεῦν; pl. Doric βῶς, Attic βούς, ναῦς, σῦς, ὕς, δρῦς, μῦς, we are struck by the solidarity of the perispasis. Yet much of it is palpably secondary: Doric δᾶν has a Hyper-Doric ᾶ, as Ζῆν = I. E. *dīzēm* (leaving the accent aside). Attic βούν, pl. βούς; ναῦν, plur. ναῦς; γραῦν, pl. γραῦς, are secondary formations: βούν, ναῦν and γραῦν after the pattern of the nominatives sg. βούς, ναῦς, and γραῦς; the acc. plural βούς, ναῦς, and γραῦς in their turn after the pattern of the acc. sg. βούν, ναῦν, and γραῦν. The accusatives μῦν sg., μῦς pl. are also secondary issue of the nom. μῦς, inasmuch as the stem is *mūs* = I. E. *mūs-*; the proper accusatives are **mūa* for **mūsa* and *mūas* for **mūsas* (cf. G. Meyer², pp. 321, 346). κλείν and κλείς are pretty certainly secondary to κλείδα, Hom. κληῖδα, pl. κλείδας. Doric θεῦν acc. to θεῖς = θεός can only be the product of a later propagation of the type, as the word is certainly originally a dissyllable. I do not venture to decide the question of the originality of the accusatives σῦν, ὕν, δρῦν,¹ λῖν, κῖν; pl. σῦς, ὕς, δρῦς. G. Meyer², § 331 says: 'Den *ι-* und *υ-*stämmen kommt *υ* zu: ἴδριν, πόλιν, κῖν, λῖν, σῦν,' etc. In § 361 he places the acc. plur. σῦς, δρῦς, ὕς, among dissyllabic *υ*-stems like γένυς, νέκυς, etc. It seems from one point of view that we ought to expect for long monosyllabic stems accusatives of the type sg. ὀφρύα² = Sk. *bhrūvam*, Ḍatapathabrāhmaṇa III 2. 1. 29, and Homeric οφρύας = Sk. *bhrūvas*. Cf. also Lat. *suem*. On the other hand Umbrian *sīm* and *sif* point to ὕν and ὕς. Be this as it may there remain in any case the accusatives Ζῆν, βῶν, βῶς, where I believe that both form and accent are original. I venture the following reconstruction: Ζῆν = Vedic *dīyām* = I. E. *dīē(u)m*; βῶν = Vedic *gām* = I. E. *ǵō(u)m*; βῶς = Vedic *gās* = I. E. *ǵō(u)s*; i. e. I suppose that a slurring or drawled mode of summit accentuation accompanied the utterance of these monosyllables. Direct unequivocal proof of this

¹ There is in the Rig-Veda no single case of an acc. sg. in *-ām*.

² The form occurs late, Oppian. Kyn. 4. 405, but can certainly make no claim towards direct identification with Sk. *bhrūvam* despite the formal equality.

assumption is impossible, as 'drawled' tone and udatta have the same designation in the Veda (see the footnote on p. 17), but the morphology of the forms renders it likely enough. This is the only instance in which the circumflex may be even approximately proved original in the case of long monosyllables, and even if we consider it not impossible that it may yet be proved proethnic in other monosyllabic words,¹ it is nevertheless quite incredible that types in every other respect so perfectly parallel to Ζεύς = *dyāus* as ναῦς-*nāus*, and βοῦς-*gāus*, should have differed in this singular manner in their *original* accentuation.

I have thought of the analogy of contract forms. So ἦρ (gen. ἦρος) is the lyric form for ἔαρ (Alcman 24); Attic οἶς = *dis* for δῖς = Lat. *ovis* = Sk. *avis*; Attic φθῶς = φθῶς, 'cake, pill'; βῶξ = βῶξ, 'a kind of fish'; στήρ, στήρως = στέαρ, στέαρως, 'tallow'; ἄρ = ἄρ 'consort'; κῆρς, Doric for κρέας 'flesh' = Ved. *krāvis*; νοῦς = νόος 'mind'; χροῦς (κροῦς, Lob. Par. p. 93) = χροός 'surface'; Attic θροῦς = θρόος 'noise.' Attic χροῦς is declined as though it were a monosyllabic stem (gen. χροός, dat. χροί, acc. plur. χροῦς; cf. βοός, βοί, etc.), yet it is in reality a dissyllabic stem like φορός (χορός, χροός, contracted χροῦς); third declension forms of ῥοῦς = ῥόφος also occur, e. g. genitive ῥοός like χροός; see Lob. Phryn. 454.

The epic word κῆρ, κῆρος 'heart' is explained by Götting, p. 425, Leo. Meyer KZ. V 69; Misteli, Über griechische Betonung, p. 118, as contracted from the later κίαρ (tragic, lyric), in the same way as ἦρ, ἦρος from ἔαρ. Curtius, Etymologie², p. 143, points out the independent character of the stem (*κῆρδ?), and Brugmann, in Curtius's Studien IX 296, note, explains the accent as an imitation of the contract accent of ἦρ, ἦρος. The persistence of the circumflex in the declension of the word renders this explanation fairly plausible (gen. κῆρος, dat. κῆρι); cf. also Wackernagel in KZ. XXV 280.

The explanation of Attic φῶς as equal to Homeric, etc., φάος is the current one; see e. g. Brugmann in Curtius' Stud. IV 173; G. Meyer³, p. 326. No one as far as I know has, however, offered any explanation which bridges over the difference in the stems of the two words: φᾶφεσ- but φωτ-. The stem φωτ- seems to me better comparable with Vedic *bhās*, neuter in the oldest language, the τ being 'adscititious' (Brugmann, *ibid.*); cf. φωσ-φώρος and *bhās-kara* 'shining.' But the circumflex may be due to the fact

¹ The regularity with which long monosyllabic neuters are circumflexed is worthy of attention; Chandler §563 and above.

that the form was felt to be associated with *φάος* as its contract form.

The difference between *εἰς* (Doric *ἦς*: Heracleon tablets 1, 136) and *οὐδεῖς, μηδεῖς* (lacon. *οὐδής* IA. 79, 4) is as yet unexplained; cf. Götting, 246; Misteli 118; Hanssen, *Philologischer Anzeiger* XIII, p. 580. The evidence of Attic *τούς* = Kretic *τόυς*, etc., points to the fact that the oxytone accent is the fundamental one, and that the perispasis of *εἰς* is secondary. I venture to propose the analogy of the contract circumflex of *τρεῖς* (Homeric and Attic) = *τρείες* (Inscr. of Gortyna, 9, 48) = Sk. *tráyas* = I. E. *tréies*. The vigorous analogical influence of numerals upon one another has long been noticed; see Osthoff, *Morphologische Untersuchungen* I 92 fg.; Baunack, *KZ.* XXV 225 fg. One can understand easily how **εἰς* might be influenced by *τρεῖς*, so as to become *εἰς*, while *οὐδεῖς, μηδεῖς* would be preserved from this contamination by being 'out of the count,' and possibly by the blurred consciousness of the origin of the words.

The circumflex of *μῶα* may possibly be due to its assumed derivation as a contract form from Ionic *μῶα* (Hdt. 2, 180); *μῶα* is probably more original than *μῶα*. It is Hebrew-Phoenician *מֶאָ*; cf. Lat. *mina*, Sk. *maná* (also a loan-word); cf. Zimmer, *Altindisches Leben*, p. 50.

The circumflexed form *εἶ* 'thou art' I have explained previously in a totally different connection and from a different point of view, as owing its orthotonesis—in distinction from the enclisis of *εἰμι, εἶσσι*, etc.—to the analogy of verbal forms with the circumflex due to contraction: see *Historical and Critical Remarks*, p. 59 (39). I see no reason for retracting this view, and I am not aware that any authority has objected to it, or that a more plausible one has been advanced hitherto.¹

Much of the perispasis of long monosyllables in Attic-Ionic may be in this way ultimately exhibited as secondary. The 'small investigation given above may serve rather as a guide in the matter, than lay claim to an exhaustive examination of the possibilities in that direction. Yet it seems to me that no one will be found willing to undertake the thankless task of explaining away all the instances of the circumflex on long monosyllables recounted above, without calling in the aid of that retraction of the accent which is an infallible law in the monosyllabic forms of the finite verb.

¹ Osthoff's explanation of *εἶ*, as equal to *εῖ* for I. E. *εῖ*, with 'nebentonig-tieftonigem vocalismus des personal-suffixes' rests upon too slender a basis of fact to inspire confidence. See *Zur Geschichte des Perfects*, p. 18, note.

And even the sturdiest determination in that direction would be of no avail on account of the Aeolic dialect. Wheeler has taken no account of the constant perispasis of long monosyllables in Aeolic, Ζεὺς, πῶξ, χῆν, δρῶψ, etc., etc.: we may assume that he has consistently placed circumflex and acute upon the same level here as throughout his work. Prellwitz, in his review, loc. cit. p. 757, recognizes this deficiency and proceeds to remedy it. But his processes do not in my opinion redound to the advantage of the cause. Prellwitz would explain the perispasis of Ζεὺς and πῶξ as due to the analogy of Ζῆν, Ζεῦ, πῶκα. This is well possible when taken by itself: it would be simple paradigmatic analogy. If we consider, however, that Aeolic νᾶος, νᾶϊ = non-Aeolic ναός, ναί; βόος, κύνος = non-Aeol. βοός, κυνός, furthermore if we consider Aeolic θῦμος, σόφος, πόταμος, etc., the fallacy of the assumption of such analogy becomes apparent. It is of the same sort as that criticized above in R. Meister's explanation of suspended perispasis in Doric: *there is no reason provided for the infallible motion of these supposed analogies in one direction*. I shall return to this point more fully later on in connection with Wheeler's explanation of the accent of Aeolic θῦμος and σόφος. I fail to see how the assumption can be avoided, that certain accentual types, namely the 'recessive' ones, have propagated themselves in Aeolic without reference to the function of the forms involved.

Nor will it do to assume that the difference between acute and circumflex became indistinguishable at a period so early that the Homeric difference between Ζεὺς and ναὺς may be accounted as non-significant. Deutschmann, in his treatise *De poësis Graecorum rhythmicæ primordiis*, Malmédy, 1883, p. 3, assumes this state of things for the first century A. D., but his assumption is fitly refuted by Hanssen in the *Phil. Anz.* XIII, p. 422. As late as Babrius the difference between acute and circumflex must have existed, for he categorizes words like κάμνω and τοῦτο together, and differentiates κάμνω and μήτηρ; cf. Hanssen, *Rheinisches Museum* XXXVIII, p. 239 fg. He could not have put the accentuation of κάμνω and τοῦτο upon the same level without recognizing that the fundamental difference between acute and circumflex is rather a topical than a qualitative one. The acute accent on a long syllable means in reality that the *second mora* has the acute, the first one being grave; μήτηρ = μέετηρ; the circumflex on a long syllable means the accentuation of the first mora; τοῦτο = τότο. Hanssen, *Phil. Anz.* XIII, p. 422, without offering anything new, well describes

the ordinary (not 'drawled') circumflex as follows: '*There is in fact in Greek but one (grammatical) accent, the acute; but this can fill but one mora.* Short syllables therefore admit of but one kind of accentuation: their vowel carries the acute; syllables with a short vowel, long by position, also admit of only one kind of accentuation: their vowel bears the acute, they also have the tone on the first mora; syllables containing a long vowel (or a diphthong) admit of a twofold method of accentuation; the acute may stand on the first mora of the vowel (circumflex), or the acute may stand on the second mora of the vowel (acute on a long syllable). The designation of accent is deficient in marking an acute upon a short vowel and an acute upon the second mora of a long vowel by the same sign, and it is an unlucky circumstance that a special name and a special mark was not constructed for the acute on a long syllable, but for the circumflex. In reality the words $\delta\lambda\varsigma$ and $\pi\omicron\upsilon\varsigma$, which carry the same accent-mark, are not accented alike, and they are not both accented differently from $\omicron\delta\varsigma$, but $\delta\lambda\varsigma$ and $\omicron\delta\varsigma$ are accented alike on the first mora, while $\pi\omicron\upsilon\varsigma$ is accented on the second mora. The difference between acute and circumflex in all probability was given up along with the differentiation of short and long vowels, at a time when the difference in the pronunciation of \omicron and ω was given up; at that time the difference in the accentuation of $\tau\acute{\omicron}$, $\tau\tilde{\omicron}$, and $\tau\acute{\omega}$ was no longer felt.'

This applied to $\nu\acute{\alpha}\upsilon\varsigma$ and $Z\acute{e}\upsilon\varsigma$ means that the accent of $\nu\acute{\alpha}\upsilon\varsigma$ is $\nu\acute{\alpha}\upsilon\varsigma$, that of $Z\acute{e}\upsilon\varsigma$ is $Z\acute{e}\upsilon\varsigma$.

The difference is a topical one, not one of quality only, and our previous considerations have made it probable that no other source than the recessive accent of the formally corresponding verbal forms will be found for accent of $\nu\acute{\alpha}\upsilon\varsigma$, which deviates from the I. E. $n\acute{a}\upsilon\varsigma$. The sporadic or unsettled character of the recession in the noun-types ($\nu\acute{\alpha}\iota\varsigma$, $\beta\omicron\upsilon\varsigma$ but $Z\acute{e}\upsilon\varsigma$, $\beta\acute{\alpha}\varsigma$) is, as far as I can see, well explained by the statements on pages 30, 50, 57 and 62 of my treatise, quoted at the beginning of this paper. The recessive accent in the verbal forms is enclisis, or rather a substitute for it, therefore a grammatical quality, which covers the entire ground; in the noun it is secondary, no doubt analogical, apparently on the way towards absorbing it. This process of absorption is complete in the Aeolic dialect. The manner in which this analogy has operated I shall endeavor to delineate below.

The considerations given thus far are in themselves quite sufficient to unsettle one's belief in Wheeler's hypothesis, with its

fundamental idea of a subsidiary tone. In his assumption of a subsidiary tone on the third or fourth mora from the end, there is no provision made for the change from original *βῆ(τ) i. e. *βῆῆ = Vedic *gāt*, to βῆ, i. e. *βῆῆ for \sphericalangle *βῆ; from original *ῥᾶύς, i. e. *ῥᾶύς to ῥᾶύς, i. e. ῥᾶύς. Here it would be necessary to assume a subsidiary tone on the second mora from the end. Will any one be found willing to believe that a single long syllable was burdened with a summit tone and a subsidiary tone, and that at a certain time, to use Wheeler's own terminology, 'trat ein Schwanken ein, das Später zu gunsten einer der beiden Accentuation ausfällt'?

I believe that enough has been said to show that that part of Wheeler's first thesis which refers to monosyllables is not tenable. Still less do I find myself in the position to adhere to the second part of it. The claim that dissyllabic forms with short final syllable retain the inherited (I. E.) accent seems to me quite groundless.

At all times comparisons like the following have been considered legitimate: οἶδα, οἶσθα, οἶδε = Ved. *véda*, *véthā*, *véda* = I. E. *uoιδῆ* (?), *uoistha*, *uoide*; εἶμι, εἶρι = Ved. *émi*, *éti* = I. E. *éimi*, *éiti*; ἦα = Vedic *ása* = I. E. *ésm* (?), perfect ind. act. first sing.; ἦε (ν) = Vedic *ása*, I. E. *ése*, perfect third sing.; dual and plural forms of the imperfect of the copula: ἦσσαν, ἦμεν, ἦσσε = Vedic *ástam*, *ásma*, *ásta*; κείραι = Vedic *śéte*; ἦσται = Vedic *áste*.

Comparative grammarians are usually pleased to speak of such cases as being equal sound for sound. But is it true that any respectable authority has ever ignored the thoroughgoing difference in the accent? There is absolutely no reason for doubting that the Vedic udatta of *véda*, *émi*, etc., represents the I. E. acute or 'cut' ('gestossen') tone on the second mora of the first syllable. To my knowledge no one has ever hinted at a similar accentual condition in the cases above (*foide*, *émi*, etc.). The circumflex on verbal forms of this type: \sphericalangle \sphericalcup , i. e. dissyllabic trochaic forms, has always been understood to be 'recessive,' utterly independent of any accentuation prior to Greek period. οἶδα = Vedic *véda* is 'recessive' precisely in the same sense as βῆ = Vedic *gāt*. No one will be found so bold as to assume a proethnic 'slurring' tone or a proethnic svarita (cf. p. 17, note) for all dissyllabic trochaic verbal forms, whatever their connection. The very fact that the περίσπασις in such cases is *κατηραγκισμένη* shows that all etymological accentuation is superseded by the 'recessive' law.

In the case of long monosyllables, the verb is recessive, without exception: the noun, according to our discussion above, has

followed the verb only to a certain extent. On the other hand the entire body of trochaic dissyllables: verbs, nouns, pronouns and other parts of speech are properispomena,¹ aside from the Doric instances like *πρώκες*, *πρώκας*, *παίδες*, *φώρες*, *στάσαι*, *λύσαι*, etc., in which the perispasis is suspended. I have indicated above that these cases are in my opinion due to a genuine 'processive' reaction against the recessive tendency, and that Meister is of a different opinion. Whatever their explanation may be—none that is absolutely convincing has to my knowledge been advanced—it must not be forgotten that they rest almost entirely upon reports of native grammarians, and not upon good 'quotable' material. The reported cases of suspended perispasis in trochaic dissyllables are no way fit for testimony against the assumption that this perispasis is Pan-Hellenic, and practically without exception.

That the circumflex here, as in the case of the monosyllabic perispomena, indicates a difference of position, as well as one of quality, we may learn, aside from the general description of the value of the circumflex given above, from a single example of the type $\bar{\omega}$, namely *οἴκοι* 'houses,' if we compare it with *οἴκοι* 'at home.' It has been known for a long time that the syllable *-κοι* of *οἴκοι* counted for one mora and that the accent was therefore driven forward to the first mora of *οἴ-* (i. e. *οἴκοι* = *οἴκοι*), while in *οἴκοι* the second syllable counted for two moras, and the summit tone was therefore placed upon the second mora of *οἴ-* (i. e. *οἴκοι* = *οἴκοι*). Misteli, Ueber griechische Betonung, p. 128, came very near to an explanation of this difference in his sentence: 'Wenn *οἴκοι* von *οἴκοι* absticht und *αι οι* des Optativs überall seine Länge wahr, so ist im ersten Falle, eigentlich Casussuffix des Locativs, das mit dem Stammvocale *ο* regelrecht zusammengezogen wurde, und die Folge davon ist eben die Länge, während im Nomin. Plur. jedenfalls die Rede nicht von Zusammenziehung sein kann, so wenig als beim altindischen Pronominalausgang z. B. *τέ* = *τοί*, *γέ* = *οἴ* u. s. w.'

Leskien, in the article quoted above, broke the way toward a full explanation of this extraordinary difference by showing that

¹ Joh. Alexandr., p. 5, 17: *πᾶσα φύσει μακρὰ πρὸ βραχείας ληκτικῆς, ἐφ' ἐαυτῆς ἔχουσα τόνον, περισπᾶται*; Götting, p. 42. So unfailling is this law that forms which really ought to have an etymological accent upon the second mora of the first syllable are absorbed by the type $\bar{\omega}$. So *δοῦναι* = **δοφέναι* = Vedic *dāḍane* (**δοφέναι* is hypothetical because Cypr. *δοφέναι* has no accent); *παίδες* for *παφίδες* acc. to Meister, Zur Gr. Dial., p. 2, cf. above, p. 11, etc.

the Lithuanian exhibited two kinds of syllable-tone (in distinction from word-tone): 'cut' tone ('gestossener' accent) and 'drawled' tone ('geschliffener' accent); cf. the footnote on p. 17. Syllables which have the summit tone, as well as syllables without the summit tone (grave syllables), exhibit this difference in the different treatment of the vowels. Hanssen in KZ. XXVII 612 fg. successfully applied Leskien's discovery to Greek. According to this theory, *oi* in a final grave syllable is long if the same syllable with the summit tone has the circumflex; on the other hand, if the same syllable with the summit tone has the acute, then it has the value of a short syllable. If we compare the two nominatives plural *οἴκοι* and *καλοί* with the two locatives singular *οἴκοι* and *ἱσθμοί*, we can see that the syllable *oi* of *οἴκοι* is counted short because it would have the acute when accented (cf. *καλοί*), while the *oi* of *οἴκοι* is counted long, because it would be circumflexed if it were accented (cf. *ἱσθμοί*). We may say that the second syllable of *οἴκοι* has the 'sub-acute' accent; or 'sub-cut' tone, while the second syllable of *οἴκοι* has the 'sub-circumflex' or 'sub-drawled' tone. Cf. also Brugmann, Grundriss I, pp. 533, 539.

Nothing could show more directly the fact that the circumflex of *οἴκοι* really represents an acute on the first mora *οἴκοι* = *δίκαι*, the acute of *οἴκοι* an acute on the second mora: the result arrived at independently in the case of the long monosyllables is repeated here from a new point of view for trochaic dissyllables; the circumflex of these represents a summit accentuation of the first mora. We must therefore pronounce as incorrect the following of Wheeler's comparisons (p. 20 fg.) as far as the accent is concerned: *ῆος* = Sk. *yāvat*; *ῆος* = Sk. *tāvat*; *αἶθος* = Sk. *édhas*; *εἶδος* = Sk. *védas*; **αἶγος* (from *ἐριανυγῆς*) = Sk. *djas*; *πίος* = Sk. *pīvas*; *οἶμος* = Sk. *émas*; *δῆμος* = Sk. *dḥsas*; *δῶρις* (Hesych.) = Sk. *dāti-*; *δῆμα* = Sk. *dāman-*; *εἶμα* = Sk. *vāsman-*; *φῦμα* = Sk. *bhūman-*; *χεῦμα* (*χέυμα* is misprinted) = Sk. *hōman-*; *οἶμα* = Sk. *éman-*; *χεῖμα*: Sk. adverbial locative *hēman*; *οὐθαρ*: Sk. *ūdhar*, etc.

One may be fairly surprised that Wheeler discriminated against these forms and shut them out from his theory of a secondary accent. They could have been well enough provided for under its shelter. He allows the secondary accent in iambic dissyllables (three moras): why should it not also have developed upon trochaic dissyllables (of the same number of moras)? On p. 16 he says: 'The only cases of monosyllabic stems like *ποιός*, *ποδός*, *ἔψ*, *ὄπός*, κ.τ.λ.

which were fit to receive the subsidiary tone were the genitives and datives plur., and it is worthy of note that the accentual exceptions which are almost unanimously reported by the grammarians appeared in just these cases (*παίδων*, etc.).' It seems unlikely that he, whose methods are most rigorous, should have allowed himself to override such considerations, because the assumption of *recessively accented* trochaic dissyllables would introduce exceptions into almost all his categories of dissyllabic words, and thus prevent the clean-cut arrangement of the words under his category I. Was he prevented from making the assumption of a secondary accent by the unlikely result: a principal and a secondary accent upon the same syllable, *φῦμα*, i. e. *φῦ̄μα* with a secondary accent developed upon the first *ῦ* (cf. above)? His attitude here again seems to me, however, best described by saying that he has not regarded the difference between circumflex and acute as an expression of topical difference any more here than above in the case of long monosyllables.

We may, I think, take this for granted from the way in which he explains certain points in the recessive accentuation of the Aeolic (Lesbian).

It has long been customary to regard the Aeolic accentuation as an extreme carrying out of the recessive tendency, without reference to the number of moras involved in a given word. Excepting a few uninflected, therefore solitary words, the prepositions and conjunctions *ἀνά*, *κατά*, *διά*, *μετά*, *ἀνάρ*, *ἀντάρ*, for whose oxytonesis there is good grammatical authority—they have the secondary proclitic accent—the whole mass of word-material has assumed the recessive accentuation, exactly as it holds in the Pan-Hellenic personal forms of the verb. Wheeler, p. 24, attempts to show that his theory of a middle tone needs to be applied also when one is face to face with the over-emphatic application of the recessive principle in the Aeolic. The Aeolic declension of Attic *θύμος* is *θύμος*, *θύμῳ* (*θύμοιο*), *θύμῳ*, *θύμον*, *θύμῃ*. He is not willing to recognize independent recession in every case, but applies his theory rigorously. Accordingly it is possible that the genitive and dative should have changed their accent, because the former contained three syllables and the latter is spondaic: there was room for the secondary accent. On the other hand, *θύμος* and *θύμον* must have obtained their accent analogically from such forms as *θύμῳ* (!). But if the process is simply analogical, why not *θύμος* and *θύμον*? When Meister, *Zur griechischen Dialektologie*, makes

the assumption that Doric *πῶκες*, *γυναίκες*, etc., owe their acute to the analogy of *πῶξ*, *γυνή*, etc., the assumption of analogy, whether made correctly or not, is a reasonable one. But if *θύμω* shall affect forms like *θυμός*, *θύμῶν* by 'blind analogy,' why the change to the circumflex? Thence I conclude that Wheeler did not bear in mind the difference expressed by circumflex when compared with acute: neither the topical difference nor the difference in quality.

Brugmann, who has adopted for his 'Grundriss' Wheeler's theory without expressed reserve, treats the matter corresponding to Wheeler's first thesis in §676, 1. Do I err in believing that although he adopts this thesis in his statement, he 'hedges' in the choice of his examples? The paragraph in question is as follows: 'Zweisilbige Wörter mit kurzer Endsilbe lagen ausserhalb der Wirksamkeit des Secundäraccentes und hielten im allgemeinen den ererbten Wortton fest. πόδα πόδες, ποδός ποσί: ai *pádam* *pádas*, *pádds*, *pátsú*. τρεῖς aus **τρι(ι)ες*, τρισί: *tráyas* *trízú*, πέντε δέκα, ἑπτὰ: *pánca* *déca* *saptá*. περί: *pári*. ἄρκτος: *hkas*, etc. γόμφος: *jámbhas*. ἵππος: *ásvas*. ἀγός: *ajás*. ὀρθός: *úrthvds*. μισθός: *miqhdm*. θυμός: *dhūmús*. ἀγνός: *yajhús*. κλυτός: *grutús*. γνωτός: *jñātús*. βαρύς: *gurús*. ἡδύς: *svādús*. μέθυ: *mádhv*. νέφος: *nábhhas*. ἄνθος: *andhas*. εἶμα: *vásma*. With the exception of the single example *εἶμα*: *vásma*, there is no word with a circumflex mentioned in the passage, and Brugmann may have admitted *εἶμα* because the diphthong is not Pan-Hellenic (Aeolic *εἶμμα* and *γίσματα* = **Φεσματα*, Doric *γῆμα*, *γέστρα*. *στολή*, Hesych.) It does not seem to me to be without significance that Brugmann has failed to put his signature to accentual equations like *εἶδος* = *védas*, etc., even while adopting the theory which would render them legitimate.

I believe that I have thus far shown that two types of monosyllabic and dissyllabic words do not respond to Wheeler's theory, inasmuch as their explanation from his own point of view demands the assumption of secondary accent under circumstances not provided for by the theory, and under circumstances intrinsically thoroughly improbable. Neither can I give in my adhesion to that part of thesis I which is left after deducting the long monosyllables and the trochaic dissyllables, namely the pyrrhic dissyllables. To begin with, one will naturally be less trustful towards Wheeler's attempt to derive the recessive accent on pyrrhic dissyllables of Aeolic words, by the analogy of forms within the same paradigm, after the fallacy of such a derivation of forms like

θύμος, θύμον has been exhibited above. One naturally asks here as several times before: Why this untiring consistency in these cases of 'blind analogy'; why is the tendency always forward, why not sometimes the other way? He explains the change from *σοφός* to *σόφος* as follows (p. 24): 'Obwohl der Nominativ eines zweisilbigen Nomens dem secundären Accent nicht zugänglich sein mag, werden doch einige der andern Casusformen es immer sein können; z. B. *σοφός* aber *σόφου* (with secondary accent). Und die Neigung zur Gleichmässigkeit in der Flexion vermochte dann wohl den einmal in die iambischen oder spondäischen Formen aufgenommenen recessiven Accent durch Analogie auf die trochäischen resp. pyrrhischen hinüber zu führen. Solches war durchweg der Fall im aeolischen (Iesb.) Dialekte.' But we may fairly ask: Why did not the 'Neigung zur Gleichmässigkeit,' if untrammelled by any other tendency, occasionally equalize in the other direction, if the recession of the accent is due simply to paradigmatic analogy, and not to some other cause? Wheeler assumes in the fourth category (his No. V) that a vacillation between the etymological and recessive accentuation took place in the case when the etymological or inherited accent was nearer to the end of the word than the recessive accent. What is it that deprived the Aeolic from the benefit of this choice? Wackernagel, in his review, recognized the improbability of this view, without refuting it: 'Wol aber hätte er die Consequenzen seines Satzes, dass die Tieftonigkeit der aeolischen Mundart unmittelbar mit dem Secundäraccent zusammenhänge, besser erwägen sollen. Der Secundäraccent ist den zweisilbigen Wörtern trochäischen und pyrrhischen Messung fremd, und doch sind diese im aeolischen ebenso barytonetisch als die andern. Die par Ausnahmen von der Barytonese auf die sich der Verfasser S. 25 beruft (*ανά, ἀρά* u: s. w.) sind lauter Wörter mit dem von ihm auch sonst anerkannten proklitischen Accent auf der Endsilbe.' (Deutsche Literaturzeitung 1886, Nr. 7, Col. 221.)

If the genuine retraction of the accent in Aeolic pyrrhic dissyllables is due to the recessive 'principle,' then the existence of the same in the other dialects is *a priori* probable, for the Aeolic does not anywhere do more than exaggerate the accentual facts of the sister-dialects. As far as oxytone pyrrhic dissyllables are concerned they do indeed largely retain their accent, but so do all kinds of I. E. oxytones which are not finite verbal forms. That is the one fortress which has never been scaled by the enclitic accentuation: it is 'the last ditch.' But exceptions to the retention

of this oxytonesis are not wanting in the language any more in the case of the pyrrhic oxytone type (∪ ∪) than in the case of trochaic, iambic and spondaic oxytones (- ∪ , ∪ - , and - -), and polysyllabic oxytones. Examples are: *ὕδρος* 'water-serpent' (Homer) = Sk. *udrds* 'water-animal'; *κόγχος* 'shell' = Sk. *gañkhdś*; *πάλις* = Sk. *puris*; *ῥγκος* 'bend, hook' = Sk. *añkds*; *ἕκτος* 'sixth' = Sk. *ḡaḡhdś*; *πέμπτος* = Sk. *pañcathds*. Much the simplest explanation of the paroxytonesis of *κύκλος* is to regard it as the recessively accented accentual equivalent of Sk. *cakrds*. *κύκλος*: **κῑέκλος*: *cakrds* = *ἵππος*: **σῑέππος* = Sk. *svápnaś*, Zend *qaḡnō* = Old Norse *svefn* (orig. Germ. **svéfnos*). Kluge KZ. XXVI 100, and Wheeler, p. 23, prefer to derive *κύκλος* direct from the paroxytone German forms, Anglo-Saxon *hweohl*, Old Norse *hvel* (for **hvehl*); both from a German stem *hwéhlo-*.

Singular is the explanation which is proposed on p. 33 for the accentuation of abstract nouns in *-τις* (*-σις*), which are recessive without exception: cf. Historical and Critical Remarks, p. 50 (30). These were originally oxytones, as is shown by their vocalism and the prevailing reported oxytonesis in Vedic and German.¹ But in Greek the whole type is completely in the bonds of the 'recessive' accent: *θείσις*, *ῥύσις* and *ῥεύσις*, *πίσις* and *πεύσις*, *γύσις*, *γνώσις*, *ἄθροισις*, *αἰσθησις*, *δλωσις*, *ζήτησις*, *μάθησις*, etc. Wheeler, p. 34, states categorically that this accentuation of the type is due to the fact that the abstracts in *-τις* (*-σις*) compounded with prepositions were originally accented on the preposition: Sk. *ḍpaciti* 'reverence,' cf. *apóσις*; *út-krānti* 'ascent'; *prá-dṛṣṭi* 'haughtiness'; *prá-nīti* 'guidance,' etc. They therefore had room for the development of the secondary accent, thus: *ἔκβασις*, *ἀνάβλησις*, *ἀνάπεισις*, *ἀφαίρεσις*, etc., and from these the accent of the uncompounded abstracts was derived by transfer. This explanation is subject to suspicion to begin with, because the parallel formation of the perfect passive participles in *-τός* (verbals in *-τός*) when compounded with prepositions also accents the preposition, and yet never makes the least attempt to encroach upon the uncompounded forms. Thus we have Sk. *vi-cyuta* 'fallen apart': *cyutd* 'moved, fallen'; *dva-naddha* 'bound down'; *naddhd* 'bound'; *prá-viṣṭa* 'entered into': *viṣṭd* 'entered'; *dva-ruddha* 'enclosed': *ruddhd* 'obstructed,' etc.:

¹ For a few cases in which the accent of abstracts in *-τις* seems to have left the final syllable and passed to the radical syllable in proethnic times, see Bloomfield, Am. Journ. Phil. I 296, and Wheeler, p. 33 (where other references may be found).

see Bruno Lindner, *Altindische Nominalbildung*, p. 71. In the same way regularly in Greek *ἔκδοτος* : *δοτός*; *ἀμφίβλητος* : *βλητός*; *ἔμπληκτος* : *πληκτός*; *ἀποτελείητος* : *τελευτήτος*, etc. And even if it were granted that the absorption of the accent of the uncompounded nouns in *-τις* (*-σις*) by the compounded might have been accomplished, although the old relations in the verbals in *τός* were left undisturbed¹—a freaky choice of analogy—it does not appear clear in what way the accent of *ἀπόσις* could have affected the prehistoric **τισίς* so as to render it *τίσις*. Wheeler's explanation approaches within dangerous proximity of a method which he elsewhere takes especial pains to deprecate. The recessive accent, he says (p. 6), is 'a principle of accentuation, and embraces paroxytones, proparoxytones and properispomena.'² It would therefore be necessary that the various accentual types arising in the inflection of *ἀπόσις* should have affected severally the corresponding cases and numbers of **τισίς*. In other words:

Nom. sing. *ἀπόσις* changes **τισίς* to *τίσις*.

Gen. sing. *ἀποτίσιος* " **τισίος* " *τίσιος*.

Acc. sing. *ἀπόσιω* " **τισίω* " *τίσιω*, etc.

For my part I do not understand in what sense the historical paroxytones *τίσις* and *τίσιω* can be imagined due to the proparoxytones *ἀπόσις* and *ἀπόσιω*, unless the principle of recession in *ἀπόσις* and *ἀπόσιω*, and that too in the most abstract version imaginable, is supposed to repeat itself in *τίσις* and *τίσιω*—the very assumption which he contends against. The explanation of the recession in the action-nouns in *-τις* (*-σις*) is I think as follows: The large mass of abstracts in the language are recessive or barytone: they are not accented upon the ultimate. So the three most prominent types: neuters in *-ος* (*γίνος*); neuters in *-μα* (*χεύμα*); masculines in *-ο-* (*λόχος*, *φόρος*). The inherited contrast between oxytone nomina agentis and barytone nomina actionis (*φορός* : *φόρος*, *ψευδής* : *ψεύδος*) is kept alive and even extended beyond its old limits (*δολιχος* 'a long race-course,' based upon *δολιχός* = Zend *daregha*, Sk. *dirghá* 'long,' Lat. *largus*, in imitation of *τροχός* : *τροχός*). The forms in **-ρίς* (**-σις*) can easily have followed the accentuation of these abstract types,

¹ Nay even there is a vigorous tendency on the part of the accentual type of the uncompounded oxytones to encroach upon the recessive compounds, e. g. *διαμετρητός*, *παραρρητός*, *καταβητός*, *συμφορτός*, etc.; see L. v. Schroeder, KZ. XXIV 122. For the difference in the function of the compounded oxytones and barytones see Götting p. 313, Kühner I, p. 415.

² Compare the foot-note on p. 6.

and if the Greek language really brought with it from the common stock sporadic instances of paroxytones (*βάσις* = Sk. *gātis* = Goth. *gaqúmps*; cf. above, p. 29, note), these may have helped on that analogy.

Still more peculiar is the use which Wheeler makes of the unimpaird etymological oxytonesis of several substantival types in order to prove his theory that dissyllabic forms are not recessive. So notably the verbals in *-τός*. On page 27 we have a list of dissyllabic forms of that category: *βατός*: Sk. *gātis*; *αυτός* = Sk. *grutis* = OHG. *hlūt* and Anglo-Saxon *hlūd*, both according to Verner's law from Germanic *hlūdōs*. But he nowhere tells us upon what ground he makes the undisturbed oxytonesis of these forms dependent upon their dissyllabic and dichronic character. Are there no trisyllabic verbal adjectives in *-τός* with the same claim to originality as the dissyllabic ones? The types *τιμᾶ-τός* = Lat. *amā-tus*; *φορη-τός* = Lat. *delē-tus*; *μισθω-τός* = Lat. *aegrō-tus*; *μενε-τός*, *σκελε-τός*, *ἔρπει-τός* = *moni-tus*, *habi-tus*; *ἔρα-τός* (*ἔρα-σ-τός*): Sk. *art-s* 'friendly' (? Fick); **δαμα-τός* in *ἀδάματος* = Sk. *dami-tis* = Lat. *domi-tus*; *γλα-σ-τός*: *γελᾶω* (cf. *γελᾶ-σ-σαι*); Gr. *ἔμε-τός* = Sk. *vami-tis* = Lat. *vomi-tus*; further *δυνα-τός*; *διδακ-τός*; *ἀγη-τός*; *αἰσθη-τός*, *ἀριθμη-τός*; *βασιλευ-τός* are either directly inherited from the Indo-European or are more or less modified 'continuators' of I. E. types.¹ Their numerical representation is probably more extensive than that of the dissyllabic forms. He does not even employ the ordinary domestic remedial expedient—to which we all of us resort for good and for bad—of explaining the undisturbed oxytonesis of the polysyllabic forms as due to the analogy of the dissyllabic forms. He simply mentions, 78 pages later (p. 105), two polysyllabic verbals in *-τός*, *ἀμαξιτός* and *ἔρατός* under his fifth division: 'when the inherited accent lay nearer to the end of the word than the place of the secondary accent a vacillation took place, which was decided in favor of one or the other.' They appear here quite accidentally, as it it were, as representatives of those who chose to retain the old accent. Surely the undisturbed oxytonesis in all uncompounded verbals² is a definite property of the entire category, inherited from the common period, unaffected

¹ Cf. now especially Karl Ferdinand Johansson, *De Derivatis Verbis Contractis Linguae Graecae* (Upsala Universitets Årsskrift, 1886), pp. 96, 97, 100.

² This oxytonesis makes inroads even upon the compounded forms: *διαμετρη-τός*, *παραρρητός*, *καταρρητός*, *συμφερτός*, etc. See Leopold v. Schroeder in KZ. XXIV 122, and note 2 on p. 30.

by all later vicissitudes of Greek accentuation, whether we call them secondary, enclitic, or recessive accentuation. This oxytonesis is moreover no doubt to be considered along with the oxytonesis of the very numerous active participles, e. g. *ἴων* = Sk. *sḍn*; *ἰών* = Sk. *yḍn*; *στάς*; *θείς*; *δοός*; *ὄρνός*: Sk. *ῥηυḍn*; *λιπών*: Sk. *ricḍn*; *λελοιπός*: Sk. *ririkvāḥs-*, etc. This brings us to another even more serious manifestation of the same error. Wheeler, in deference to his theory, has divided artificially in his presentation the accentuation of just those oxytone active participles: palpably the most single in origin and treatment. On p. 38 we have the undisturbed oxytonesis of *λιπών* = *ricḍn*; *ἔκων*: *ucḍnt-*; *στορνός*: *stḥḥḍn*; *ἰών*: *yḍnt*; *ἴων*: *sḍn* ascribed to their dissyllabic character.¹ The perfect active participle appears again on page 105 (*λελοιπός*, *πεφευγός*, *πεφύω*, etc.: Sk. *ririkvāḥs*, *bubhuḥvāḥs-*, *babhuvāḥs-*, etc.), as though there were no link which binds together the accentuation of the dissyllabic and trisyllabic types in their common functional properties. He ought to have been deterred from this error by his own statement (p. 67), that the old middle participles *δεξαμενή* 'cistern,' *εἰάμενή* 'lowland,' most capable of developing the 'secondary' accent, remain oxytone. All this is of one piece, and in my treatise these facts were presented in peculiarly strong relief: cf. especially Historical and Critical Remarks, p. 50 (30).

For the same reason I cannot grant in any sense that examples based upon the undisturbed oxytonesis of dissyllabic adjectives in *-ρός* prove that dissyllabic forms, *as such*, preserve the old accentuation. It is true that *μακρός* = OHG. *magar*; *ξηρός* 'dry' = Sk. *kṣārḍs* 'caustic'; *ξυρός* = *kṣurḍs* 'razor'; further, *ψυδρός* *λιβρός*, *σιπιρός*, *σῦπρός*, etc., are oxytone and dissyllabic, but this fact is rendered pointless as far as the theory is concerned by *ἰερός*, *ἰαρός* = Sk. *iṣirḍs*; *πιερός* = Sk. *ḥiva-rḍs*; *ἐρυθρός* = Sk. *rudhīrḍs*; *τακερός*, *παγερός*, *φανερός*, *μαρός*; *καθαρός* = *ḥilhi-rḍs* (Wheeler, p. 61), *βριαρός*, *χαλαρός*, *φοβερός*, *πλοκερός*, *τρομερός*, *πενθερός*, *πονηρός*, *μοχθηρός*, *λεγυρός*, and a large number of others; cf. Johansson, loc. cit. p. 97.

Surely any consideration which puts these facts into any other light than that into which the verbals in *-τός* are put above is mis-

¹ The motive by which Wheeler is induced to account in this way for forms like *λιπών*, *ἔκων*, *στορνός* escapes my comprehension. They are iambic forms, and according to his theory are capable of taking the secondary accent. They would belong along with *λελοιπός*, *πεφευγός*, *πεφύω*, etc., to his category V, aside from the criticism given above. The same difficulty I find below in the case of the agent-nouns in *-τήρ*, *-μήν*, *-μών*, etc.

leading. These adjectives have preserved the original oxytonesis as a category, and have—barring singular cases—come in no way under the influence of the ‘recessive’ accent, whatever this be. I cannot for my part comprehend at all why we find (p. 36) the nomina agentis in -τήρ introduced in illustration of the first thesis. All the examples given on this very page go to disprove the theory: they are either iambic dissyllables, as *δοτήρ*, *ποτήρ*, *θετήρ*, *στατήρ*, or spondaic dissyllables, as *δοτήρ*, *ζεκτήρ*, *γνωστήρ*, *δητήρ*. All these are forms which ought to have the ‘secondary’ accent, and Wheeler’s reason for cataloguing them on p. 36 rather than on p. 105 is obscure in the extreme (*δητήρ* occurs in both places). All of these examples, as also *γενήρ* = Sk. *jāni-tar*, Lat. *geni-tor*, *ἀλεγήρ*: Sk. *rakṣitār*, *ελατήρ*, *ἀλειπήρ*, *χαρακτήρ*, *πυστήρ*, *τευκτήρ*, *πειστήρ*, *νεστήρ* and *νετήρ*, etc. (cf. p. 105), again simply exhibit an old oxytone category, left with its inherited accentuation undisturbed by the later vicissitudes of Greek accentuation. All of them ought to have the recessive accent in order to prove anything for the theory of a ‘secondary’ tone.

I will continue no longer to point out perfectly parallel errors in the rest of the material arrayed in support of the first thesis. Pages 13–38 are in my opinion honeycombed with erroneous presentation: the essential difficulties I have pointed out thus far. It will not prove difficult to apply the same adverse criticism to the use which is made of masculines in -μήν and -μών on p. 36: they are capable of taking the ‘secondary’ accent, and belong to category V; to the treatment of the adjectives in -ύς on p. 32 (cf. *ελαχύς* on p. 105); of the nomina agentis in -ός on p. 29 (cf. *δοιδός*, *ἀμοιβός*, *ἀρωγός*, *ἀμοργός*, etc.).

Only one other point needs, I think, especial mention, as it involves a view, held as far as I know, universally and yet methinks incorrectly: It has been the custom up to date in comparative grammar to regard equations like *κλέφος* = Sk. *krávas*; *ἄνθος* = Sk. *andhas*; *κρίφας* = Sk. *krávis*; *μίθυ* = Sk. *mādhū*; *γένυς* = Sk. *hānyus*; *τέρμα* = Sk. *tārman*; *βάσις* = Sk. *gātis* = Goth. *gagimþs*; *ἄκρις* = Sk. *ākris*, etc., as expressions of accentual equality.¹ This may be regarded as true in so far as the acute on a short syllable

¹ An attempt to cite all the literature in support of this statement would involve references to every author who has considered Greek accent from the day of Bopp’s *Vergleichendes Accentuationssystem* down to our own day. I will therefore merely refer to Bopp’s work, especially pp. 25–35; Bloomfield, *Historical and Critical Remarks*, p. 39 (19); Wheeler, p. 26 fg.; Brugmann, *Grundriss I*, §676, 1.

in historical times in Greek, the udatta on a short syllable in historical times in Sanskrit, and finally the I. E. acute ('cut tone') on a short do not differ from another in quality, barring perhaps such difference as is involved in the question whether they represent chromatic or expiratory accentuation, or a combination of both. It is also true that the summit-tone has never been anywhere else in these types. And yet there is nothing to show that they do not after all really exhibit the recessive accentuation. It must be considered wrong from the point of view of any theory to regard the accent of finite verbal types like φέρων (Il. 3. 245), an augmentless imperfect 3d plur., as preserving in reality the same accentuation as Vedic *bhāran*, I. E. *bhēron(t)*, in spite of the perfect coincidence externally. The form φέρων is recessive, for enclitic α *φέρων; it coincides therefore with Vedic enclitic *bharan*. This example is typical for every finite verbal form consisting of a paroxytone pyrrhic dissyllable. What right have we to assume that it is otherwise in the corresponding types of the noun? What right have we to regard the 'recessive' accent as suspended in κλέφος, etc., while finding it in full force in ψεύδος, εἶδος, ἔρεβος, etc., and in certain cases of the inflection of κλέφος itself: κλέφ(σ)ων, etc.? I venture therefore to assert that these types also are in reality recessive. There is in fact nothing but the 'recessive principle' to be found in all dissyllabic word-forms, aside from the retention of proethnic oxytonesis, and some special deflections in every direction, due no doubt every time to singular analogies between word and word, or words and words.

If the preceding exposition is at all correct, then the barrier which Wheeler has erected about dissyllabic word-forms must be considered as broken. To begin with, there is no difference between category I and V, aside again from special deflections arising from individual analogical effects. I have shown above sufficiently that he pursues an artificial and misleading method when he categorizes dissyllabic forms with the suffixes -τός, -ρός, -ός, as well as monosyllabic and dissyllabic active participles, under thesis I, as not being able to retract their accent on account of their dissyllabic (or monosyllabic) character, while at the same time reporting in a different part of the book that polysyllabic forms of the same categories likewise refuse to retract the accent. I would only add to the details given above that there is no indication in the language that the recessive forms in category V are even numerically better represented than in category I.

There is no boundary line of any sort between nominal monosyllables, dissyllables and trisyllables any more than between finite verbal monosyllables, dissyllables and trisyllables: $\beta\acute{\alpha}\nu$, $\beta\eta$, $\lambda\acute{\iota}\pi\epsilon\varsigma$, $\omicron\delta\alpha$, $\phi\acute{\epsilon}\rho\omega$, $\phi\acute{\epsilon}\rho\omicron\mu\epsilon\nu$, $\phi\acute{\epsilon}\rho\omega\mu\epsilon\nu$. All these types are repeated in the noun, but they have not become an infallible rule there: they have absorbed some types, while sparing others in a measure.

The third thesis contains material which is absolutely otiose. Forms like $\delta\acute{\omega}\delta\epsilon\kappa\alpha$ = Sk. *dvādaśa*; $\acute{\alpha}\phi\theta\iota\tau\omicron\varsigma$ = Sk. *ākṣitas*; $\acute{\epsilon}\nu\tau\epsilon\rho\omicron\nu$ = Sk. *āntaram*; $\acute{\upsilon}\sigma\tau\epsilon\rho\omicron\varsigma$ = Sk. *uttaras*; Voc. $\theta\acute{\upsilon}\gamma\alpha\tau\epsilon\rho$ = Sk. *dūhitar*; $\delta\kappa\acute{\omega}\pi\omicron\upsilon\varsigma$ = Sk. *aṣṭāpād*, etc., prove nothing for any theory. Etymological accentuation, enclitic accentuation (if that be true), or the assumed secondary accentuation, all meet on neutral ground. I would only add here a statement parallel to that made above (p. 33 fg.) in connection with words like $\kappa\lambda\acute{\epsilon}\omicron\varsigma$, $\acute{\alpha}\nu\theta\omicron\varsigma$, $\kappa\rho\acute{\epsilon}\alpha\varsigma$, $\mu\acute{\epsilon}\theta\upsilon$, etc.: I see no reason for regarding the accentuation of the type represented by $\delta\acute{\omega}\delta\epsilon\kappa\alpha$, $\acute{\epsilon}\nu\tau\epsilon\rho\omicron\nu$, etc., as anything else than recessive. The coincidence of the accent with that of I. E. *duḍdeḱem*, *ēnterom*, etc., is indeed merely a coincidence, as is shown by $\acute{\epsilon}\nu\tau\acute{\epsilon}\rho\omicron\nu$, $\acute{\epsilon}\nu\tau\acute{\epsilon}\rho\omega\nu$, etc.

We are thus left with those longer word-forms, in which the etymological accent lay so near the beginning of the word as to leave more than three moras (or four in trochaic polysyllables) unaccented: $\ast\eta\delta\iota\omega\nu$ = Sk. *svādīyān*; $\ast\phi\acute{\epsilon}\rho\omicron\mu\epsilon\nu\omicron\varsigma$ = Sk. *bhāramāṇas*. As willing as I should be on *à priori* grounds to admit the effects of a secondary accent in the apparent shift forward of the summit-tone in $\eta\delta\iota\omega\nu$ and $\phi\epsilon\rho\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$, I find myself constrained to judge that there is no more real evidence of its quondam existence in such cases than in any of the preceding, barring of course combinations consisting of an orthotone word plus an enclitic, where the second accent has always been characterized as 'secondary.' In the first place it is to be considered that the terminus a quo from which the count of moras starts in this category is evidently the same as in the preceding categories: the final mora of the word. It seems therefore very unlikely that an essentially different principle was in operation here than in the preceding cases. It would be totally against the spirit of Wheeler's theory to accept this secondary accent as anything else than a phonetic law, pervading the entire material of the language; cf. his remarks on p. 8 and 9, bottom. But we found the assumption of a secondary accent in the types $\nu\acute{\alpha}\upsilon\varsigma$ (Aeolic $\zeta\epsilon\upsilon\varsigma$) and $\epsilon\acute{\iota}\delta\omicron\varsigma$ an impossible one: therefore it is also unlikely here. Secondly, the mode of manifestation of the secondary accent in the polysyllabic forms would be an extraordinary one. It strikes

me that a sober definition of a secondary accent means that the utterance starting with the summit tone has a tendency to repetition of the stress or pitch at regular intervals, or bars from the primary accent, and it is difficult to see how the end of the word, already accented, can be introduced as the guide for the deposit of the secondary accent. If the I. E. word *bhétromenos* = Sk. *bhdramānas* developed a secondary accent upon the second syllable in Greek, so as to produce *φερόμενος*, we ought to have the secondary accentuation in every case upon the syllable following the primary accent. Instead of this it appears two syllables from the primary accent in *ἀνεπίθετος* = Sk. *dnapihitas* = I. E. *h̄nepidh̄atos*; three syllables in *ἀνεπιθέτου* = Sk. *dnapihitasya* = I. E. *h̄nepidh̄atosio*, etc. To put the case still more strongly by bringing an example of an enclitic finite verb, which inclines upon the preceding orthotone word: Is there any likelihood that the phonetic need which did not allow even one unaccented (grave) syllable to intervene between primary and secondary accentuation in **φερόμενος* = I. E. *bhétromenos*, later *φερόμενος*, would be content to allow four grave syllables to intervene in I. E. *meḡh̄isthom bhoreiomedha* = *μέγιστον φορέμεθα*? One asks further: If this accentuation has nothing to do with the history of the word as such (the reverse is assumed if we adopt the theory of enclisis), what right has one to disregard the grave syllables in the word following the one for which the accent is being determined? To illustrate, why are the first two grave syllables of *ἐλαφρόν* in such a sentence as *μέγιστον φορέμεθα θησαυρόν* left out of account in fixing the accent of *φορέμεθα* if this accent is not determined by the character of *φορέμεθα* as a word, but by the number of unaccented syllables preceding and following? Wheeler's own words on p. 7 can be brought up against him: 'In der Phonetik des Satzes sind aber die vier letzten Silben in Sk. *titikṣāmahāi* ebenso sehr enclitisch wie die Verbform in *visvā́ ékasya vinúdas titikṣate*, RV. II 13. 3; die zwei letzten Silben in *φερόμεθα* sowol wie die zwei letzten in dem Lautcomplex *ἄνθρωπόντινα*.' If this is merely a question of sentence-phonetics, in which the individuality of the word, which is maintained particularly by its word accent, is given up, we must consider any group of unaccented syllables in the same light, and the development of the secondary accent on the unaccented syllables of *μέγιστον φορέμεθα θησαυρόν* would yield one secondary tone on the syllable *θα* of *φορέμεθα*, a second one on the syllable *έ* of *φορέμεθα*, and a third one on the syllable *τον* of *μέγιστον* in addition to the

accents actually written. Cf. also the statement on p. 119: 'Die Eintheilung des Satzes in Wörter ist immer mehr oder weniger künstlich. Dieselbe müsste sich in jedem verschiedenen Satz je nach dem Character des betreffenden Wortes und seinen Gebrauch in dem betreffenden Satze verschieden gestalten.'

Further, he who puts the grave syllables in a single word upon the same level as the enclitic syllables in a combination of an orthotone word plus an enclitic, *ἀνεπίθετος like ἀνθρωπώντινα, ought to point out some reason why both of the accents in the latter type are retained (ἀνθρωπώντινα), while one is given up in the former (ἀνεπίθετος). In the nexus of the sentence there is no more reason for one than the other. And if one were to assume that the first accent of ἀνθρωπώντινα is due to an analogical restoration after the single word ἀνθρωπον, in other words that the falling aside of one accent in the early types *φέρόμενος, *ἀνεπίθετος, *ἀνεπιθέτου, etc., was due to a law according to which a single word could bear but one summit tone, he would still have to point out the reason why the first and original accent always succumbed in the struggle for existence? I do not believe that this could be accounted for without calling in the aid of some external analogy. And that would necessarily be the analogy of the finite forms of the verb. *One is absolutely driven to recognize the possibility that the analogy of accentual types is capable of being extended without reference to the function of the words involved. I shall present this view more systematically below, and would submit and emphasize that accentual investigations which exclude this point of view will ever tend to violent and complicated assumptions, such as shall carry their own refutation with them.*

I believe that nothing has as yet appeared which is calculated to weaken my theory that the recessive accentuation in Greek is a modification of a special Greek law of enclisis, which has spread from the finite verb until it has absorbed many quantitative word-types in general in the Pan-Hellenic speech and all in the Aeolic. After our renewed survey of the ground, and after having demonstrated the untenableness of Wheeler's theory, the feeling of security in entertaining the theory of enclisis must be enhanced materially. There is as far as can be seen no other πού στῶ for the recessive accent, and I shall endeavor to show below that such objections as have been advanced are either not well taken, or are to be set aside by modifications which do not affect the main current of the theory. I will for the sake of clearness state the theory point for point:

1. The Greek language exhibits distinctly in its treatment of enclitics an aversion against a limitless enclisis. The normal restriction of this enclisis is executed by repeating the summit tone or by supplying with a secondary tone—the difference does not appear in writing—after a certain number of syllables, or rather moras, as in the following examples: *φιλουτινός, ἀνθρώπος τις, ἀνθρώπων τινα, ἀνθρώπος φησι*, etc. This secondary accentuation is therefore *the syntactical property of a combination of two words*, the first of which is accented in such a way that more than the permitted number of unaccented moras would follow. *A single word of any number of syllables does not carry more than one accent unless followed by such an enclitic.* There is no reason to believe that such a secondary accent develops independently from these syntactical conditions upon any number of grave syllables however great: witness e. g. the interval of five grave syllables in such a combination as *μέγιστον δημαγωγόν*.

2. The finite verb in principal clauses was enclitic in I. E. times and is so in Greek, when the number of syllables in all the forms of a given paradigm does not exceed the legal number of moras. Such cases are preserved in the inflection of *εἶμι* and *φημι*. Elsewhere the enclisis of the finite verb is checked by the excess of moras in the word to be inclined. Wherever some word or words in a given paradigm exceed the number of syllables which are allowed to be inclined, the entire paradigm is orthotone: those forms which have three or more moras take the enclitic tone on the third or fourth mora from the end; when a member of the paradigm does not contain so many moras it places the accent as near to the theoretically correct place as possible, i. e. on the first mora of the word. Thus, *ἔδοθησόμεθα, ἔφερόμεθα, ἔδρυνσι, ἔοϊδε, ἔλιπες, ἔβη, ἔφερέτω; ἔφέρω, ἔστάν* make up a representative group of enclitic verbal types, some of which are identical with accentual types arising out of a combination of an orthotone word plus a full enclitic, e. g. *ἔφερόμεθα: ἀνθρωπόντινα; ἔδρυνσι: Σωκράτης τις; ἔφερέτω: πατήρ μου, ἀνθρώπος που*, etc., while others seem not to have any parallel among the ordinary combinations of orthotone word plus a full enclitic. Cf. for this Chandler, §935 fg., Wheeler, pp. 119 fg.¹

¹ I would not, however, as Wheeler has done, go so far as to deny the originality of all combinations which do not coincide with the verbal law: to assume, e. g., that *ἀνθρώπος τις* and *ἀνθρώπων τινων* are combinations in which the position of the secondary accent is regulated by the analogy of *ἀνθρώπων τινα* seems to me very unlikely. Indeed, I consider that the assemblage of

3. The question as to the manner in which the enclitic accentuation passed from the verb to the noun has been surrounded with unwarrantable difficulties. I do not hesitate to retract my own surmise, that the I. E. enclisis of vocatives and their qualifying words in the middle of a sentence formed the bridge for the transfer of the enclitic accentuation from verb to noun.¹ We have no enclisis of vocatives reported in Greek at all (no cases of vocative enclisis as in *εἰμι* and *φημι*), and it is perhaps not unlikely that the treatment of the vocative in the middle of a clause became identical with its treatment at the beginning (with I. E. accent on the first mora) before the transition of the enclitic recessive accent from verb to noun took place. So that the vocatives probably were all orthotone before the extension of the verbal enclisis and its substitute, recession, into the noun began. I believe that the transition from verb to noun took place by a kind of analogy, which must be supposed to be largely in operation in all the movements of accent. This differs from the kind of analogy ordinarily discussed, in substituting for the two terms form and function the two terms form and accent. I can make my meaning clear very easily. Supposing we have a number of long monosyllables consisting of consonant + long vowel + consonant pronounced with rising-falling inflection (\wedge), i. e. with circumflex accent. Let us designate this type by $x\bar{a}y$. Let us suppose that by its side there exists a single instance of a long monosyllable consisting of consonant + long vowel + consonant with falling-rising inflection (\vee), i. e. with cut tone (acute) on the syllable. Let us designate this type by $x\acute{a}y$. Will any one be found willing to doubt that this single case, no matter how great its functional distance from the type $x\bar{a}y$, might be attracted by the latter so as to conform to them in inflection of voice, as well as in number, arrangement and quantity of its consonants and vowels? We may call this—the term is not a new one—analogy of sound or phonic analogy (*lautliche analogie*). The principle involved in the single example is one without which the rapid permutations of accentuation will never be explained. Wheeler labors strenuously with the doctrine advocated in my essay, that change in accent

cases given on pp. 125-132 teaches rather, that *the verbal treatment of enclisis is but one of many other which are possible in the language*, so that the law of verbal enclisis is not even binding for all combinations of orthotone plus enclitic, much less for every bit of unaccented territory as in the forms **ἦδιον* and **ἀνεπίθετος*, which Wheeler operates with. Evidently we do not as yet understand all the minutiae of Greek sentence-accentuation.

¹ Cf. Historical and Critical Remarks, 62 (42); Wheeler, p. 7, 49.

can only be due to regular phonetic change or analogy. But the possibility of this kind of analogy does not seem to suggest itself to him. What straits and improbable assumptions he is led to by operating only with functional analogy we saw best above in his explanation of the completed Aeolic recession. Instead of granting that phonic types equal in the number and arrangement of their consonants, equal in the number arrangement and quantity of their vowels, but differing in their accentuation, would tend to extend the similarity by allowing the accent of the less numerous instances (or for that matter even the more numerous instances) to follow that of the prevailing ones, he prefers the assumption that all the thousandfold instances of recession in the Aeolic, over and above the Pan-Hellenic, were due to assimilation within the paradigm. But he cannot tell us what mysterious force always drove the simple paradigmatic assimilation into the arms of that kind of analogy which wound up with the accent either on the third (fourth) mora from the end, or as near to it as the number of moras contained in the word would allow.

Accordingly I fail to see any other possibility of explaining the circumflexed trochaic dissyllables (type $\approx \upsilon$, *οἶδε*, *εἶδος*, *τοῦτο*, *δεῦρο*), a type which is Pan-Hellenic, without any exception worth remarking; cf. above, p. 24. If we assume that it belonged originally to finite verbal representatives of the type, due to recession, we have the only explanation with a genuine historical background which has been advanced since the days of the Misteli-Hadley theory. It would be interesting but unessential to see statistics as to the relative frequency of the verbal and non-verbal forms. I do not venture to assert which would turn out more numerous. In the same manner all the various enclitic verbal types of more than three syllables which exhibit the accent upon the antepenult when the ultima is short (*φορέομεν*, *φορέωμεν*, *φορέομεθα*) must have proved a phonetic type of such prevalence and attractiveness that all other accentuation before the antepenult was given up for it. All the various verbal types of more than two syllables, which exhibit the accent upon the penult when the ultima is long (*φορέω*, *ἐφορέομεν*, etc.) in the same way attracted to themselves the non-verbal types corresponding. We cannot escape the assumption of purely phonic analogy in this question, and though this kind of transfer seems to call forth our sympathy less readily, though the motive at the bottom of it is less easily apprehended than in the kind of analogy in which form is influenced by similarity of function, it is

undoubtedly at work in the development of accentual systems. We may add of course that many nouns had the etymological accent upon the same place as the corresponding phonic verbal types, and this may have helped the process of transfer. All the words assembled in Wheeler's third category (p. 56 fg.) are of this sort. This transfer of the enclitic and recessive accentuation to the noun, etc., has been so complete that only a few phonetic types have resisted it. They are $\acute{\alpha}$ (*βῆς, Ζεὺς*), $\acute{\upsilon}$ $\acute{\upsilon}$ (*βατός, θρασύς*); $\acute{\upsilon}$ $\acute{\upsilon}$ $\acute{\upsilon}$ (*φιλητός, γενετήρ, Ιαρός*); $\acute{\upsilon}$ $\acute{\upsilon}$ $\acute{\upsilon}$ (*κυνών, ποταμών, Ἴσθμοί, τιμῆς*: Hanssen KZ. XXVII 614); $\acute{\upsilon}$ $\acute{\upsilon}$ $\acute{\upsilon}$ (*ὄμοιος, γελοῖος, ἐρήμος, ἐτοῖμος*: Bloomfield, p. 41 [21]; Wheeler, p. 113). A few old polysyllabic paroxytones may also be mentioned: *λέναι, εἰδέναι*: Ved. *dāudāne*; *ὀκτώπους*: Ved. *aṣṭāpad-*; *γενέσθαι*: Ved. *gamddhyāi*, etc., although in the last two cases the paroxytonesis is identical with the 'recessive' accent.

But of these also the majority have made the resistance only in part, and the question as to whether a given form gives up its etymological accentuation is a matter which is usually determined by the category to which it belongs. It is not a question of the number of moras or syllables of which the word consists. It is one of the gravest errors of Wheeler's presentation that he gave to this fact a different coloring. Dissyllabic, trisyllabic, and partly even quadrisyllabic (compounded) verbal adjectives in *-τός*; adjectives in *-ρός* and *-ύς*; monosyllabic, dissyllabic, and trisyllabic active participles (*δν, λιπών, πεφυώς*), etc., are oxytone throughout the language. On the other hand, dissyllabic and trisyllabic nouns in *-τις* (*-σις*), or the ordinals in *μο-*, *φο-* (*ἑβδομος, ὄγδοφος*: Ved. *saptamd-, aṣṭamd-*), etc., are recessive. The cause of the transfer, while no doubt many times based upon some attraction within the language (cf. the explanation of the recessive accent of the abstracts in *-τις* above, p. 30), is in most cases simply a tribute to the more prevalent accentual types, as *πέλεκυς* = Ved. *paraçis*; *πάλις* = *puris*, and many others.

MAURICE BLOOMFIELD.

II.—DIE HERKUNFT DES SCHWACHEN PRÄTERITUMS DER GERMANISCHEN SPRACHEN.¹

Die Herkunft der Präterita festzustellen hat für die historische Grammatik der germanischen Sprachen ein besonderes Interesse, da auf die Bildung des Präteritums sich die übliche Unterscheidung einer starken und einer schwachen Conjugation stützt. Über den Ursprung des "starken" Präteritums ist man längst im Klaren; man weiss, dass es die regelmässige Fortsetzung des activen Perfects der arischen Ursprache bildet. Wie das "schwache" Präteritum entstanden sei, ist noch immer eine offene Frage.

Man nahm früher an, das schwache Präteritum beruhe auf einer Zusammensetzung des Verbalstammes mit der altarischen Wurzel *dhē* (oder wie man sie früher ansetzte, *dhā*) "tun." Diese Compositionstheorie ist allmählich aufgegeben, seit Wilhelm Bege mann in seinen beiden Schriften "Das schwache Präteritum der germanischen Sprachen" (Berlin 1873) und "Zur Bedeutung des schwachen Präteritums der germanischen Sprachen" (ebd. 1874) nachgewiesen hat, dass Bildungen wie *mah-ta*, *kun-pa*, *wis-sa* u. s. w. einerseits und *nasi-da*, *habai-da*, *fullnō-da* andererseits in ihrer Ableitungssilbe ursprünglich nicht, wie die ältere Theorie annahm, ein *dh*, sondern ebenso wie die zugehörigen Participia (z. B. got. *mah-t-s* neben *mah-ta*) ein *t* enthielten. Seine mit Scharfsinn und Sachkenntnis begründete Aufstellung wurde zwar zunächst von fast allen, die sich darüber äusserten, abgelehnt. Aber sie ist zu Ehren gekommen, seit Windisch in den Kuhnschen Beiträgen zur vergl. Sprachforschung 8 (1876) S. 456 ff. und Möller in Kölbings Englischen Studien 3 (1880) S. 160 ff.—ersterer teilweise, letzterer ganz—ihr beigetreten sind.²

¹ Diesem Aufsatz liegt ein Vortrag zu Grunde, den ich auf der Versammlung der Modern Language Association of America zu Philadelphia am 30. December v. J. hielt.

² Freilich hat seitdem Paul in seinen und Braunes Beiträgen 7 (1880) S. 136 ff. noch einmal den Versuch gemacht, die Annahme, dem Dental des Präteritums liege ursprüngl. *dh* zu Grunde, zu retten. Doch sind seine Einwendungen gegen die neuere Ansicht von Möller ebd. S. 457 ff. ("Kunpa und das *t*-Präteritum") widerlegt.

Mit der Erkenntnis aber, dass der Charakter des schwachen Präteritums ursprünglich eine dentale Tenuis war, ist das Problem dieses Präteritums noch nicht gelöst, sondern es ist erst der Anfang zur Lösung gemacht. Es gilt weiter darüber ins Klare zu kommen, woher jener Tempuscharakter stammt¹ und worauf die auffallende Ähnlichkeit in der Bildung des schwachen Präteritums und des schwachen Participiums beruht.

Begemann war der Meinung, der Zusammenhang zwischen beiden Bildungen sei kein bloß äußerlicher oder formeller, sondern es bestehe zwischen ihnen eine innere Beziehung (Prät. S. 100). Er bemüht sich nachzuweisen, das Präteritum sei so zu sagen ein conjugiertes Participium. Ich glaube nicht, dass einer der Gelehrten, die Begemann in der vorhin erwähnten Ansicht beistimmen, geneigt wäre, diesen Teil seiner Theorie mit derselben Entschiedenheit zu vertreten wie jenen. Ja ich möchte glauben, dass eben deshalb, weil bei Begemann die eine Aufstellung mit der anderen Hand in Hand geht, seine Theorie so lange Zeit gebraucht hat, sich in so weit, als sie begründet ist, allgemeine Anerkennung zu erringen. Man darf zwar gegen B. nicht einwenden, dass aus einem passiven Participium kein actives Präteritum entstehen könne. B. hat in seiner zweiten Schrift gezeigt, dass dies möglich ist und seine Erörterungen über den Wechsel activer (transitiver) und medio-passiver (intransitiver) Bedeutung sind sehr lesenswert. Aber seine Beweisführung lässt eine Lücke an der entscheidenden Stelle, nämlich da, wo es sich um den Nachweis handelt, das schwache Präteritum der germanischen Sprachen sei auf solche Weise aus dem Participium entstanden. Es genügt nicht, sich hierfür darauf zu berufen, dass die Stammesstufe und der Anlaut des Suffixes in beiden Bildungen identisch sei. Auch *τέ-ταγ-μαι* und *τέ-τακ-ται* stimmen im Stamme und im Suffixanlaute zu *τε-ταγ-μένο-s* und *τακ-τό-s*, aber trotzdem ist das griechische Perfect nicht nachträglich aus alten Participialstämmen erwachsen.

Man hat andererseits daran gedacht, den Tempuscharakter der

¹ Dieselbe Frage kehrt wieder beim irischen *t*-Präteritum. Ich gehe auf letzteres hier nicht weiter ein, da mir ein historischer Zusammenhang zwischen diesem und dem germanischen *t*-Präteritum nicht zu bestehen scheint und für die speciellen Verhältnisse, welche beim germanischen schwachen Präteritum vorliegen, aus dem Irischen kaum etwas zu gewinnen ist. Es genüge hervorzuheben, dass wenn John Strachan in Bezenb. Beitr. 13 S. 128 ff. Recht hat, das *t* des keltischen Präteritums wenigstens principiell in ähnlicher Weise aufzufassen ist, wie ich weiter unten den Dental des germanischen Präteritums zu erklären versuchen werde.

schwachen Präterita mit dem "Wurzeldeterminativ" *t* in Zusammenhang zu bringen. Aber damit erhalten wir mehr einen blossen Namen als eine Erklärung. Zudem vergleicht sich dem sogenannten "Wurzeldeterminativ" von Verben wie κρύπτω, ῥίπτω, ἀμαρτάνω, *plec-t-o* am nächsten der Dental in Verben wie got. *al-p-an*, *stand-an*, ahd. *fleh-t-an*. Diese Verba aber bilden ein starkes Präteritum: got. *aialþ*, *stōþ*, ahd. *flahht*, und wahren den Dental in ihrer Flexion durchweg. Schwerlich also dürfen wir gerade von ihnen Aufschluss über den Charakter des schwachen Präteritums erwarten.

Neuerdings pflegt die Frage nach dem Ursprunge der dentalen Tenuis des schw. Prät. zurückzutreten hinter dem Bemühen, die Flexionsendungen zu begreifen. Man geht dabei allgemein von der Voraussetzung aus, die ja auch zunächst die natürlichste zu sein scheint, dass in den schwachen Präterita alte Imperfecte oder Aoriste zu suchen seien.¹ Es wird, glaube ich, niemand behaupten wollen, dass die Versuche, die Endungen des Präteritums von diesem Standpunkte aus zu erklären, besonders überzeugend ausgefallen sind. Statt auf sie im Einzelnen weiter einzugehen, mache ich im Folgenden den Versuch, von anderen Gesichtspunkten aus zugleich den Dental und die Endungen zu erklären.

Die Endungen des schwachen Präteritums zerfallen deutlich in zwei Gruppen. Sie stimmen im Dual und Plural des Indicativs sowie im Optativ überein mit den Endungen des starken Präteritums, so dass sich die Flexion der schwachen Verba hier nur durch den vor den Endungen stehenden "Tempuscharakter" (im Gotischen ausserdem durch den Zusatz² *-īd-* hinter dem Tempuscharakter, also z. B. *kun-p-īd-um*, während die übrigen germanischen Sprachen einfach auf *kun-p-um* weisen) von derjenigen der starken Verba scheidet. Eigenartig aber sind die Endungen des schwachen Präteritums im Singular des Indicativs: got. *nasi-da*, *nasi-dēs*, *nasi-da* gegen *nam*, *nam-t*, *nam* im starken Präteritum. Diese Tatsache lässt kaum eine andere Erklärung zu, als die, dass die alte Flexion des schwachen Präteritums im Singular des Indicativs erhalten, im übrigen aber nach dem Muster der starken Präterita,

¹ So Möller a. a. O., Kögel in der [mir hier nicht zugänglichen] Zeitschr. f. d. Gymnasialwesen 34 S. 407, Kluge in Paul u. Braunes Beitr. 9 S. 155, Sievers ebd. S. 561, Bremer ebd. 11 S. 34.

² Ich bitte diesen Ausdruck als eine rein äusserliche Beschreibung anzusehen. Er soll nicht etwa besagen, dass im Gotischen die Silbe *-īd-* ein "Infix" sei. Die Herkunft des *-īd-* bleibt einstweilen ein ungelöstes Rätsel.

d. h. des alten Perfects umgestaltet ist. Denn der arischen Ursprache dürfen wir diese eigentümliche Combination der "schwachen" Endungen des Indicativs im Singular mit starken Perfectendungen ausserhalb dieser Sphäre nicht zutrauen. Beruht sie aber auf einer germanischen Neubildung, so werden wir nicht annehmen dürfen, drei eigenartige Singularformen seien, so zu sagen, auf eine Flexion gepfropft, in welcher den starken Perfectendungen ein *t* voraufging. Hätte der Singular des schw. Prät. einmal die Flexion des starken Perfects geteilt, so hätte man sie dort wol nicht wieder aufgegeben. Zudem wäre die Herkunft sowol jener drei Singularformen wie des *t* ausserhalb dieser Formen unverständlich. Es bleibt nur übrig, die drei Personen des Singulars als den Kern der alten Bildung zu fassen, den Rest des Indicativs und den Optativ dagegen als Neuerungen anzusehen, bei denen man sich von einem geläufigen Flexionsschema leiten liess. Von diesem Gesichtspunkte aus gewinnt das Problem des schwachen Präteritums eine einfachere Gestalt. Es reduciert sich auf die Frage: wie sind die Singularformen des Indicativs dieser Bildung zu erklären?

Ich habe die Singularformen des dentalen Präteritums eigenartig genannt. Das sind sie allerdings innerhalb des Activs. Ein anderes Aussehen aber gewinnt die Sache, wenn wir das Passiv mit heranziehen. Die Endungen der 1. und 3. Singularis des schwachen Präteritums einschliesslich des "Tempuscharakters" haben im Gotischen ihr genaues Gegenbild in den mediopassiven Endungen des Präsens: *-da* (z. B. *soki-da*) bei beiden Personen im Präteritum, *-da* (z. B. *sokja-da*) bei beiden Personen im Präsens Passivi. Das *-d-* der Endung *-da* im Passiv geht auf ursprachliches *t* zurück, ebenso der Tempuscharakter des Präteritums. Die Übereinstimmung ist in beiden Beziehungen so auffällig, dass ich mich wundere, weshalb noch niemand daran gedacht hat, sie näher ins Auge zu fassen. Liegt hier ein zufälliges Zusammentreffen vor? Oder haben wir in den Singularendungen des Präteritums wirklich alte Medialendungen zu suchen?

Wir können in der Geschichte der arischen Sprachen mehrfach beobachten, wie alte Medialformen in die Flexion des Activums hineingenommen werden, zumal in Sprachen, welche sich des aus der Ursprache ererbten Mediums allmählich entledigen.

Auf dem Gebiete des Germanischen selbst hat Bopp Vergl. Gramm. II^o 254 Imperativformen wie got. *atsteigadau*, *lausjadau*, *liugandau* für Medialformen erklärt (vgl. Scherer ZGDS. 199 = '310).

Mehrfach begegnen wir Medialformen innerhalb des Activs in den baltischen und slavischen Sprachen. Asl. *vēdē* ist nach Miklosich (Formenlehre d. altsl. Sprache 2. Ausg., 1854, §252)¹ eine Medialform. Im Anschlusse daran hat Bopp (Vgl. Gr. II² 382 f.) die asl. Aoristendungen *tū* (2. 3. Sing.) und *ntū* (3. Plur.) dem Medium zugewiesen. Scherer ZGDS. 226 =² 345 fügt das *mū* der 1. Sing. des asl. Aoristes und das altpr. *-ai* in Formen wie *asmai*, *assai* hinzu. "Diese Medialformen," sagt er, "fristeten als unverstandene Nebenformen in der späteren Sprache ihr Dasein." Damit berührt sich die Annahme Hanssens KZ. 27, 615, altpr. *assai* gehe mit lit. *esi* und asl. *jesi* auf eine Grundform **esai* zurück, deren Endung der von got. *hilpa-za* und griech. **φαίε-σαι* entspreche. Und so wird man überhaupt die Verbalendungen asl. *-si* und lit. *-i* der 2. Sing. (lit. *-i* zunächst aus *-ē* entstanden, das im Reflexivum, z. B. *sukē-s* gegen *sukē*), erhalten ist, vgl. Bezzenberger Z. Gesch. d. lit. Spr. S. 194) dem Medium zuweisen dürfen.

Das Altirische hat die alten Medialformen durch eine Neubildung mit dem Charakter *r* ersetzt, wahrt jedoch z. B. im Präsens secundarium Reste des alten Mediums in activer Bedeutung.³

Besonders nahe liegt es in unserem Falle, das lateinische Perfectum zum Vergleiche heranzuziehen.

"Das lateinische reduplicierte Perfect," sagt Fick in den Göttinger Gel. Anz. 1883 S. 586 f., "ist ursprünglich Perfect des Mediums und hat diesen seinen medialen Charakter erst eingebüsst, als überhaupt das alte Medium in seiner vom Activ geschiedenen Bedeutung unterging und durch ein neues Medium (Deponens)

¹ Miklosich hat diese Ansicht, die sich mehr und mehr als richtig herausstellt (vgl. z. B. Bopp und Scherer an den im Texte sogleich anzuführenden Stellen, sowie Osthoff Perf. S. 191) später wieder aufgegeben. Wenigstens bezeichnet er in der 2. Aufl. seiner Vergl. Gramm. d. slav. Spr. (Bd. 3 S. 125) die Form *vēdē* als rätselhaft.

² Dies hat Stokes in Kuhns Beitr. z. Vergl. Sprachf. 7 S. 6 angenommen und ich glaube, man darf eher mit ihm an mediale Secundärendungen als mit Windisch KZ. 27, 163 an das altirische Präsens Medii denken. Vielleicht sind die alten medialen Primärendungen im irischen Verbalsystem an einer anderen Stelle erhalten. Der Unterschied zwischen absoluter und conjuncter Flexion im Irischen hat ursprünglich nichts mit dem Fehlen oder Vorhandensein einer Verbalpartikel zu tun, sondern ist, wenn ich recht sehe, so zu erklären, dass die absolute Flexion das alte Medium, die conjuncte das alte Activum fortsetzt. Es ist mir zur Zeit nicht möglich, diesen Gesichtspunkt weiter zu verfolgen und ich möchte also meine Aufstellung nur als eine aufgeworfene Frage betrachtet wissen, die zu beantworten vielleicht ein anderer in der Lage ist.

ersetzt wurde. Fick identificiert dann lat. *dedi* mit altind. *dadè*, *steti* mit altind. *tasthè* u. s. w.¹

¹ Dieselbe Theorie hat bald darauf auch Osthoff, Zur Gesch. d. Perf. (1884) S. 191 ff. vorgetragen, und zwar, wie er S. 609 bemerkt, unabhängig von Fick. Osthoff citiert auch einen—mir hier nicht zugänglichen—Aufsatz von Speijer in den *Mém. de la soc. de ling.* 5 S. 185 ff., in welchem das *-i* des lat. Perfects auf gleiche Weise erklärt wird. Man darf darin, dass derselbe Gedanke von drei Seiten unabhängig ausgesprochen ist, eine gewisse Bürgschaft dafür sehen, dass er das Richtige trifft.—Es mag in diesem Zusammenhange auch Ficks Hypothese des lateinischen *v*-Perfectums (a. a. O. S. 594 f.) erwähnt werden, wonach das *v* in Formen wie *plēv-i*, *gnōv-i* identisch ist mit dem *u* in altind. *pa-prāu*, *ja-jāū*. Andre Ansicht sind Osthoff Perf. S. 250 ff. und Stolz in Iw. Müllers Handbuch d. klass. Altertumswiss. 2 S. 231, die es vorziehen das *v*-Perfect als relativ späte Analogiebildung nach gewissen *u*-Wurzeln zu fassen, ohne einen begründeten Einwand gegen Ficks Ansicht vorzubringen; sowie andererseits G. Curtius in den Berichten d. Sächs. Ges. d. Wiss., Phil.-hist. Cl. 1886 S. 421 ff. und W. Schulze in Kuhns Ztschr. 28 S. 266 ff., die das *v*-Perfect auf einem Umwege aus dem alten Perfectparticipium herleiten, ohne Ficks einfacherer Theorie überhaupt zu gedenken. Trifft Ficks Erklärung, woran ich nicht zweifle, das Richtige, so ist auch beim lateinischen *v*-Perfect der "Tempuscharakter" aus einem Bestandteile der Personalendung erwachsen. Man gestatte dazu noch eine weitere Bemerkung. Im Altindischen (d. h. in den Veden) lautet die 3. Sing. Perfecti von Stämmen auf *-ā* (wie *dā*, *prā*, u. ä.) gewöhnlich in Übereinstimmung mit dem klassischen Sanskrit auf *-āu* aus (also *dadāu*, *pa-prāu*), daneben aber begegnet vereinzelt der speciell vedische Ausgang *-ā* (*pa-prā* RV. I 69, 2, *jahā* RV. VIII 45, 37 nach Delbrück Altind. Verb. S. 59). Also ein Schwanken zwischen *-āu* und *-ā*, ohne Unterschied der Bedeutung, ebenso wie im Dual (*dvāu* neben *dvā*, etc.). Wir haben nun über die Dualformen endlich durch einen vorzüglichen Aufsatz Meringers KZ. 28 S. 217 ff. die lange ersehnte Aufklärung erhalten. Der Wechsel zwischen *-āu* (*-āv*) und *ā* gehört, wie M. bewiesen hat, unter die Sandhierscheinungen. Die erstere Endung ist die ältere; sie hat in der Ursprache sich vor Vocalen erhalten. Vor Consonanten ist aus ihr die zweite Endung durch Ausdrängung des *v* entstanden. Den Wechsel zwischen *-āu* und *-ā* im Perfect ebenso zu beurteilen scheint mir so nahe liegend, dass ich es kaum für nötig halten würde, dies ausdrücklich hervorzuheben, wenn ich nicht sähe, dass Meringer S. 218 Anm. sagt, im Rigveda sei das *āu* des Duals von dem des Perfects verschieden und dass Brugmann Grundriss S. 490 f. zwar geneigt ist, die Meringersche Erklärung auf Locative wie *agnāu* neben *agnā* auszudehnen, aber die Perfectformen bei Seite lässt. Die Verschiedenheit, welche Meringer zwischen der Behandlung des Duals und des Perfects im Rigveda findet, erklärt sich leicht, wenn man annimmt, dass die Ausgleichung der beiden Formen im Perfect eher erfolgt ist, als im Dual; so dass wir die Entwicklung, welche im klassischen Sanskrit abgeschlossen erscheint, in den Veden beim Perfect weniger deutlich verfolgen können, als beim Dual. Der Grund, weshalb die Ausgleichung in dem einen Falle eher erfolgte als im anderen ist offenbar der, dass die Perfect-

Also der Annahme, dass Medialendungen in die Flexion des Activs eingedrungen seien, steht an sich kein Bedenken entgegen und wir dürfen der im Gotischen so auffälligen Übereinstimmung der Endung *-da* in der 1. und 3. Sing. des schwachen Präteritums mit den gleichlautenden Endungen des Präsens im Passiv weiter nachgehen.

Vergleichen wir die Endungen des griechischen Verbalsystemes. Der auslautende Vocal der 1. und 3. Sing. ist im Activ überall verschieden: *φέρω* gegen *φέρει*, *ἴδεια* gegen *ἴδει* u. s. w. Im Mediopassiv aber stimmt *τάσσο-μ-αι* im Auslaute zu *τάσσε-τ-αι* im Präsens und demselben *-αι* begegnen wir in der 1. und 3. Sing. des medialen Perfects und Futurs. Dem mediopassiven Präsens des Griechischen entspricht, wie man weiss, das gotische Passiv; das Futurum ist im Germanischen verloren gegangen. Es bleibt also unter den griechischen Verbalformen zur Anknüpfung für die Endungen des "schwachen" Präteritums, nur das mediale Perfect übrig. Und das würde ja, wie man sogleich sieht, gut zu der Tatsache stimmen, dass das germanische "starke" Präteritum mit dem griechischen activen Perfect identisch ist.

Die Erwägungen, welche wir bis jetzt angestellt und die Parallelen, welche wir zwischen den Endungen des schwachen Präteritums und mediopassiven Endungen im Gotischen und Griechischen gezogen haben, sollten mehr dazu dienen, uns auf den richtigen Weg zu führen, als zu beweisen, dass wir uns auf dem richtigen Wege befinden. Diesen Beweis wollen wir nunmehr zu führen versuchen.

Unsere Auffassung schliesst die Annahme ein, dass bei dem alten medialen Perfect im Germanischen die mediale Bedeutung allmählich hinter der perfectischen zurückgetreten ist, oder mit anderen Worten, dass diese Bildung allmählich gegen den Genusunterschied (den Unterschied des Mediopassivum vom Activum)

formen seltener waren. Aus dem Sammlungen von Avery JAOS. 10 S. 250 und Lanman ebd. S. 340 ff. ergibt sich für den RV. folgendes Verhältnis:

<i>ā</i> im Dual: 1129	<i>ā</i> im Perfect: 2
<i>āu</i> " 171	<i>āu</i> " 45
1300	47

d. h. eine Perfectform kommt auf etwa 27 Dualformen. Dass der Analogie und dem Streben nach Vereinfachung die in der Sprache seltener gebrauchten Formen am leichtesten unterliegen hat bereits Schleicher Die deutsche Sprache S. 61 bemerkt.

indifferent wurde und man an ihr mehr das temporale Element, die präteritale Bedeutung, als wesentlich empfand. Dieser Vorgang steht in Einklang mit der bekannten Tatsache, dass der Unterschied zwischen activer und passiver Function im Germanischen teilweise in die alten Activformen verlegt ist, wo er sich an verschiedene, zunächst zur Bildung des Präsensstammes dienende Suffixe knüpft. Z. B. *full-na* "ich werde erfüllt" ist trotz seiner activen Flexion das Passiv zu *full-ja* "ich erfülle," *fra-lus-na* "gehe verloren" zu *fra-lius-a* "verliere," *dis-skrit-na* "werde zerrissen" oder "zerreisse" (intransitiv) zu *dis-skreit-a* "zerreisse" (transitiv) u. s. w. Überhaupt ersetzen die Verba auf *-na-n* bis zu einem gewissen Grade die Kategorie des Mediopassivs. So hat denn auch das schw. Präteritum dieser Verba passive Bedeutung z. B. *gahainoda sa piomagus láθη ó pais* Matth. 8, 13; *usfullnoda pata gamelido ἐπληρώθη ἡ γραφή* Mk. 15, 28 u. s. w. Also wir nehmen im Germanischen eine wesentliche Verschiebung des ursprünglichen Verhältnisses zwischen Form und Bedeutung beim Ausdrucke der "Genera" wahr. Zur Charakterisierung des Mediopassivs dienen zwar teilweise—nämlich beim passiven Präsens des Gotischen—noch die alten Medialendungen. Daneben aber übernehmen gewisse Stammbildungssuffixe intransitiv-passive Function, so dass ein Teil derjenigen Formen, welche ursprünglich Tempus und mediales Genus gleichzeitig zum Ausdrucke brachten, nunmehr für die Verwendung in rein temporalem Sinne frei werden.¹

Eine solche Ausgleichung und Mischung alter Medialformen mit dem Activum war dadurch erleichtert, dass jene ihrer Bedeutung nach von vorn herein dem Activ vielfach sehr nahe standen. Finden wir doch schon in den beiden Sprachen, die das alte arische Medium am getreuesten gewahrt haben, im Altindischen und Griechischen, active und mediale Flexion vielfach ohne Unterschied der Bedeutung neben einander, namentlich bei verschiedener Stammbildung; z. B. altind. *śi-śak-ti* neben *śca-te* (= ἕρται, *sequitur*) "er folgt"; *vidd-t* und *vived-a* "fand, erlangte" neben *vivid-é*; *hótāram agnīm ni śedur* "sie setzten den Agni als Priester ein"

¹ Ähnlich wird man sich die Sache bei der oben erwähnten Überführung des activen Perfects in eine aus activen und medialen Elementen gemischte Flexion im Lateinischen zu denken haben. Man empfand offenbar auch dort in den medialen *i*-Endungen vorwiegend die temporale Function, während umgekehrt die Bedeutung des Mediopassivs ohne temporalen Sinn sich auf die *r*-Endungen concentrirte und deren Gebiet über seine ursprünglichen Grenzen hinaus erweiterte.

RV. IV 6, 11 neben gleichbedeutendem *idm* (d. i. *agnim*) *hótāram nī śedire* RV. IV 7, 5; griech. γιγνώσκω neben γνώσομαι; ελμί neben ἔσομαι; βαίνω und ἔβην neben βήσομαι; πάσχω, ἔπαθον, πέπονθα neben πείσομαι; θνήσκω, ἔθανον, τέθηκα neben θανούμαι u. s. w. Diese wenigen Beispiele liessen sich leicht zu einem langen Verzeichnisse vermehren. Man beachte dabei namentlich, dass im Griechischen mehrfach sich ein mediales Futurum neben sonstigen Activformen festsetzt, wie wir fürs Germanische ein Eindringen des medialen Perfects in die Flexion des Activs annehmen.

So viel über den Bedeutungswandel. Hiernach wird zu zeigen sein, dass die Form der schwachen Präterita sich der Herleitung aus dem medialen Perfect fügt. Es handelt sich um dreierlei: die Stammesstufe, den Accent, die Endungen.

Der erste Punkt kann kurz erledigt werden. Der Verbalstamm hat im dentalen Präteritum dieselbe Gestalt, wie im dentalen Participium, bei den abgeleiteten Verben sowohl wie bei den Präterito-Präsentia. Das heisst: die Endungen des dentalen Präteritums treten, wie das Suffix des Participiums, an den "allgemeinen" Stamm (im Gegensatz zum Präsensstamme), und zwar, falls derselbe mehrfacher Abstufung fähig ist (wie bei den meisten Präterito-Präsentia), an die "schwächste" Form. Das stimmt genau zu der Bildung des alten medialen Perfects, wie es namentlich im Altindischen und Griechischen erhalten ist.

Damit hängt eng die Accentuation zusammen, denn eben auf ihr beruht ja die Gestalt des Stammes. Wenn der Dental des schwachen Präteritums aufarisches *t* zurückgeht, so muss dasselbe den Accent auf den Endungen gehabt haben, da nur unter dieser Voraussetzung sich das germanische *d* (bezw. *ð*) nach dem Vernerischen Gesetze erklärt. Das mediale Perfect aber trägt im Altindischen, dessen Accentuation derjenigen der Ursprache am nächsten steht, den Ton auf den Endungen.

Es ist also nur noch die wichtige Frage zu erledigen ob sich die Endungen des dentalen Präteritums mit den Endungen des alten medialen Perfects derartig vereinigen lassen, dass gleichzeitig der Tempuscharakter der Präterita seine Erklärung findet.

Sehen wir zunächst, welche Gestalt die Singularendungen des mediopassiven Präsens und Perfects ursprünglich hatten. Scherer ZGDS. 227 = *347 hat angenommen, das Germanische setze im Singular des Passivs dieselben Endungen voraus, wie das Sanskrit: *ai sai tai* im Präsens, *ai sai ai* im Perfect. Das Perfect, meint er,

sei verloren gegangen, im Präsens seien die Endungen zu dem *tai sai tai* ausgeglichen, welches die gotischen Formen voraussetzen. Die Ausgleichung der Endung der 1. und 3. Sing. hielt Scherer für urgermanisch, indem er (S. 197 = 307) mit Grein (Ablaut S. 37) in ags. *hätte* (1. und 3. Sing.) = got. *haitada* einen Rest des Passivums im Angelsächsischen sah und dazu altn. *heiti* (1. Sing.) aus derselben Form herleitete. Inzwischen hat Sievers in Paul u. Braunes Beitr. 6, 561 ff. erkannt, dass altn. *heiti* auf urgerm. **hait-ai* zurückgeht, also noch die von Sch. für die 1. Sing. in ihrer ältesten Gestalt angenommene Endung enthält. Die hierbei in Betracht kommenden Auslautgesetze sind von J. Schmidt KZ. 26, 42 ff. erörtert. Schmidt kommt dabei zu dem Schlusse, dem altn. *heiti* entsprechend habe die 1. Sing. Pass. im Gotischen einmal **haita* gelautet. Die 1. Sing. wäre demnach nicht nur, wie Scherer wollte, in der arischen Ursprache, sondern auch noch im Urganischen von der 3. Sing. verschieden gewesen und die Ausgleichung erst innerhalb der einzelnen germanischen Sprachen erfolgt.

Eine ähnliche Doppelheit der Bildung nun, wie in altn. *heiti* gegen got. *haitada* und ags. *hätte*, treffen wir im schwachen Präteritum an.

Mit der kürzeren Bildung, altn. *heiti*, vergleicht sich im Gotischen die 1. 3. Sing. *iddja* "ging," die auf ursprüngliches **iy-ai* zurückzuführen ist und für das alte mediale Perfect der Wurzel *ei-* "gehen" (= gr. *εἶμι*, lat. *eo* u. s. w.) zu gelten hat. Die Form, an der man sich bisher mit den verschiedensten Deutungen abgemüht hat³ und die Kluge Beitr. z. Gesch. d. germ. Conjug. S. 124

¹ Über die Behandlung des auslautenden *ai* im Germanischen vergleiche man ferner: Scherer ZGDS: 3 202. 205. 609; Braune P.-B. Beitr. 2, 161 ff.; Paul ebd. 339 ff. u. 4, 452 ff.; Leskien Decl. im Slav.-Lit. u. Germ. S. 126 ff.; Mahlow D. langen Vocale S. 53 ff. u. 94 ff. Brugmann ist in seinem Grundrisse S. 518 der Ansicht Pauls gefolgt, ohne auf Schmidts Aufsatz Rücksicht zu nehmen. Doch entscheidet das schwache Präteritum, wenn ich nicht irre, die Frage nunmehr endgültig zu Gunsten der von Mahlow und Schmidt vertretenen Auffassung.

³ Die älteren Ansichten über got. *iddja* findet man angegeben bei Scherer ZGDS. 204 = 324 Anm. und Begemann Prät. S. 67 ff. Nachher haben Möller KZ. 24, 432 Anm. und Kluge Germ. Conjug. S 125 ff. vorgeschlagen, *iddja* mit altind. *dyām*, 3. Sing. *dyāt* zu identificieren, und ihrer Auffassung haben sich inzwischen mehrere Gelehrten angeschlossen (vgl. z. B. Bremer P.-B. Beitr. 11, 55, Brugmann Grundriss S. 128. 516). Die im Texte gegebene Erklärung vermeidet die mit der Möller-Klugeschen Deutung verbundene Annahme, es sei in diesem einen Falle ausnahmsweise das alte Augment im Germanischen bewahrt.

als "die grösste Crux der germ. Grammatik" bezeichnet, fügt sich bei dieser Auffassung ungezwungen in das germanische Verbal-system und in den Kanon der germanischen Auslautsgesetze. *iddja* als 1. Sing. lässt sich vollkommen identificieren mit lat. *ii* (aus *i-i* und dieses aus *ii-i* = **iy-ai*), dem sich später—übrigens in Composita wie *adii*, *redii* seltener als im Simplex—die Neubildung (vgl. Osthoff Perf. S. 225 u. s.) *ivi* zur Seite stellt (Material bei Neue Lat. Formenl. II S. 397 ff. und Kühner Ausf. Gramm. d. lat. Spr. I S. 504 ff.). Im Altindischen liegt das entsprechende Perfect nur in activer Flexion vor (3. Sing. *iyā ya*, 3. Plur. *iyūr*). Mediale flectiert würde die 1. 3. Sing. **iyē* lauten und letztere Form—nicht das active *iyā ya*—wäre das Correlat von got. *iddja*.

Ausserhalb des Gotischen hat sich in den germanischen Sprachen eine Spur des Präteritums *iddja* nur in ags. *lode* erhalten. Während man früher das *d* der ags. Form mit dem *dd* des got. *iddja* in Verbindung brachte, haben Möller KZ. 24 S. 432 Anm. und Ten Brink Zeitschr. f. dt. Alt. 23 S. 65 ff. erkannt, dass got. *iddja* in der ersten Silbe von *to-de* erhalten ist, während die zweite Silbe die von neuem angefügte Endung der schwachen Präterita enthält. (Vgl. dazu Kluge Beitr. z. germ. Conjug. S. 126, Möller Engl. Stud. 3 S. 158 f. und Kögel P.-B. Beitr. 9 S. 544). Das *to* der ersten Silbe wird von Möller und Ten Brink als *ija*- gefasst. Man darf es aber wol auch aus *ijai*- herleiten und annehmen, dass es sich zu got. *iddja* aus **iddjai* verhält, wie *fēōð*, *fēode* zu got. *fijaiþ*, *fijaida*.

Es gibt ausser got. *iddja* im Germanischen noch ein zweites Präteritum, welches in der 1. und 3. Sing. unmittelbar das mediale Perfect der arischen Ursprache fortsetzt: ags. *dyde*, altfries. *dede*, äls. *deda*, ahd. *teta*,¹ die auf urgermanischem **ded-ai* beruhen. Wir finden in diesem Falle die genau entsprechende Bildung im Altindischen vor: *dadh-ē* (1. und 3. Sing. des medialen Perfects, von den entsprechenden Personen des reduplicierten Präsensstammes der Form nach nicht verschieden), welchem Fick a. a. O.

¹ Dass die erste Silbe dieser Formen die alte Reduplication wahr, ist längst richtig erkannt. Zur Erklärung der Stammsilbe hat man bisher das altindische oder iranische active Perfectum herangezogen (z. B. Bopp Vgl. Gramm. II² 506, Windisch K. Beitr. 7 S. 459, Paul P.-B. Beitr. 4, 464 f., Kluge Germ. Conjug. S. 103 ff.) oder an das reduplicierte Imperfectum des Activs gedacht (Bezzenger Ztschr. f. dt. Philol. 5 S. 475, Möller Engl. Stud. 3 S. 159, u. P.-B. Beitr. 7, 469.)

das aus *dedi* entstandene *-didi* in lat. *cre-didi* (d. i. *cred-didi*) zur Seite gestellt hat.¹ Für die arische Ursprache ist dies Perfect als *dhedh-at* zu reconstruieren.

Got. *iddja* und westgerm. **dedai* sind, wie es scheint, die beiden einzigen Präterita, welche die ursprüngliche, zum Altindischen stimmende Bildung der 1. und 3. Sing. des medialen Perfects wahren. Alle übrigen schwachen Präterita, also die der Verba präterito-präsentia und der abgeleiteten Verben, weisen vor der Endung *-ai* einen Dental auf, stimmen also zu der 3. Sing. des medialen Perfects im Griechischen auf *-tai*. Das erkläre ich mir folgendermassen. Wahrscheinlich hatten Präsens und Perfect im Medium bei "unthematischer" Bildung ursprünglich dieselbe Endung. Nur die "thematischen" oder "bindevocalischen" Präsensstämme—also diejenigen Verbalstämme, welche nach Ficks Theorie (Bezenb. Beitr. 1 S. 1 ff.) die einfache Wurzel in zweisilbiger Gestalt bewahren—bildeten von vorn herein abweichend die 3. Sing. auf *-tai* statt auf *-ai*. Im Rigveda sind noch mehrfach "unthematische" Präsensformen auf *-e* in der 3. Sing. erhalten (vgl. Delbrück Altind. Verb. S. 70). Häufiger aber endigt die 3. Sing. auch dort schon auf *-te* (Delbrück a. a. O. 67 f.) und im klassischen Sanskrit gilt letztere als die regelrechte. Im Griechischen ist die "thematische" Endung nicht nur im Präsens allgemein durchgeführt, sondern auch ins Perfect übertragen, das durch seinen Stamm vom Präsens hinreichend unterschieden war.² Im Germanischen hat sich im Präsens nur die thematische Bildung (urspr. *-ai*, *-sai*, *-tai*) erhalten. Nehmen wir mit Scherer an, dass

¹Mit ved. *dadhé*, germ. **dedai* darf man vielleicht auch die dreimal auf altgallischen Inschriften belegte Form *dede* "fecit" oder "posuit" (vgl. Stokes in Bezenb. Beitr. 11 S. 124 f. 128 u. 157) identificiren. Auslautendes *ai* scheint im Keltischen früh durch *ae* hindurch in *ē* und dann *ē* übergegangen zu sein.

²Mit anderen Worten: der Unterschied zwischen dem *-ai* und *-tai* in der primären Endung der 3. Sing. des Mediums gehört zu den alten Verschiedenheiten der *δ*- und *mi*- Conjugation. Ist diese Annahme richtig, und sie hat an der altindischen Flexion einen tatsächlichen Anhalt, so wird dadurch die Vermutung Brugmanns (Morph. Untersuch. 1 S. 13 Anm. u. S. 147) unwahrscheinlich, in der 1. Sing. sei ursprünglich *-mai* die Endung der unthematischen und *-ai* die der thematischen Stämme. Man müsste den Endungen der 3. Sing. gemäss ja das umgekehrte Verhältnis erwarten. Ich glaube es reicht für die 1. Sing. die Annahme aus, dass sie im Medium ursprünglich durchweg den Ausgang *-ai* (ohne vorausgehendes *-m*-) hatte. Das griechische *-μ-αι* ist dann als Neubildung zu *-σαι* und *-ται* nach dem *-μ*, *-σ* (*ι*), *-τι* der Activs anzusehen, die erst ins Leben trat, nachdem in der 3. Sing. das *ται* von der thematischen Bildung aus sich verallgemeinert hatte.

das Perfect im Germanischen ursprünglich—entsprechend dem Altindischen—die Endungen *-ai -sai -ai* besass (was für das *-ai* der 1. und 3. Sing. durch got. *iddja* und westgerm. **dedai* verbürgt wird), so musste es nahe liegen, dem Perfect, wie im Griechischen, die gebräuchlichere Endung der Präsens zu geben. Eine Verwechslung konnte nicht entstehen, da das Perfect durch verschiedene Stammbildung sich vom Präsens genügend abhob. Also die 3. Sing. im Perfect erhielt die Endung *-tai*. Die neue Form ist natürlich nicht mit einem Schlage an die Stelle der älteren getreten, sondern beide sind längere Zeit promiscue neben einander gebraucht: modernes *-tai* neben altmodischem *-ai*. Das Schwanken zwischen den beiden Endungen übertrug sich von der 3. Sing. auf die 1. Sing. des medialen Perfects, da man in diesem Tempus von jeher gewohnt war, erste und dritte Person im Singular durch dieselbe Endung auszudrücken.

Das Eindringen der Endung *-tai* in die 1. und 3. Sing. des medialen Perfects war dadurch erleichtert, dass der anlautende Consonant dieser Endung übereinstimmte mit dem Suffixanlaute des alten passiven Participiums auf *-to-*, das ja mit dem medialen Perfect von jeher die präteritale Bedeutung und denselben Tempusstamm (abgesehen von der Reduplication, die ja aber im Germanischen auch beim Perfect meist aufgegeben ist) teilte (vgl. ob. S. 42 u. 50). Dass das Participium bei der Ausbreitung der Endung *tai* eine Rolle spielte,¹ lässt sich beweisen. Die Übertragung des Dentals in die Endung des medialen Perfects hat nur da stattgefunden, wo neben dem Perfect ein *t*-Participium stand, also bei den Präterito-Präsens und den abgeleiteten Verben. In *iddja* und *deda* dagegen sind die alten Perfectendungen ohne das *t* gewahrt, weil sie kein solches Participium neben sich hatten.

Ich habe hierbei angenommen, dass die 1. und 3. Sing. des schwachen Präteritums im Urgermanischen durchweg dieselbe Endung hatten, wie es in allen germanischen Sprachen der Fall ist (got. *-da*, ags. *-de*, altfries. *-de*, alts. *-da, -de*, ahd. *-ta*), ausgenommen im Altnordischen (1. Sing. *-da*, auf den ältesten Runeninschriften *-do*,² 3. Sing. *-de, -di*). Man hält zwar neuerdings³ gerade die

¹ Bis zu einem gewissen Grade also behält Begemanns Participialtheorie Recht. Allerdings aber ist es ein Unterschied, ob man das schw. Prät. geradezu aus dem Participium herleitet, oder dem letzteren nur eine in bestimmten Grenzen sich haltende Einwirkung auf die Entwicklung des Prät. zuschreibt.

² Die Beispiele bei Noreen Altn. Gr. §448 Anm. 1.

³ Vgl. die oben S. 44 Anm. citierten Stellen.

altnordische Weise für die ältere, indem man annimmt, die 1. Sing. habe im Urgermanischen die Endung *-dō* oder *-dōn* gehabt, und das *-da* der 1. Sing. im Gotischen sei aus *-dō* gekürzt. Von dem Standpunkte aus, der in dem schwachen Präteritum eine imperfect- oder aoristartige Bildung mit ursprünglich langem Vocal in der Endung sieht, liegt es ja auch nahe, sich das Verhältnis der Endungen so zu denken. Aber die Differenz der 1. und 3. Sing. im Nordischen lässt auch eine andere Deutung zu. Im Altnordischen haben Indicativ und Conjunctiv des schwachen Präteritums im Singular dieselben Endungen: *-a* in der ersten, *-er (-ir)* in der zweiten, *-e (-i)* in der dritten Person. Das *-a* der ersten Person entspricht im Conjunctiv gotischem und urgermanischem *-au*. Der Indicativ des Präteritums ist im Altnordischen gelegentlich ganz oder teilweise durch den Conjunctiv verdrängt: *skylða* ist, wie sich aus dem Umlaute ergibt, eigentlich eine Conjunctivform, ebenso das neben *munda* in indicativischem Sinne gebrauchte *mynda* (s. Noreen Altn. Gr. §439 Anm. 3). Unter diesen Umständen wird man mit Gislason¹ das *-a* der 1. Sing. als Übertragung aus dem Conjunctive fassen dürfen. Es entspricht gotischem und urgermanischem *-au* wie z. B. in *dtta* = got. *ahtau* (Noreen §113, 2). Die Formen der Runeninschriften, wie *tawido*, *worahto* dürfen somit in ihrer Endung nicht unmittelbar für urgermanisch gelten, sondern ihr auslautendes *-o* ist (durch die Mittelstufe *-ou*) aus urgermanischem *-au* entstanden.

Zu den charakteristischen Endungen des dentalen Präteritums gehört ausser den bisher behandelten der 1. und 3. Person die der 2. Person des Singulars. Ich vermag für sie eine Erklärung, die mir selbst genügte, nicht zu geben. Es liegt zwar nahe, an die sekundäre Medialendung der zweiten Person im Altindischen, *-thās*, zu denken. Aber einerseits ist es nicht wahrscheinlich, dass neben der primären Endung der ersten und dritten Person von uralter

¹ Aarbög. f. nord. Oldk. og Hist. 1869, wie ich aus dem Berichte von Möbius KZ. 19, 212 f. entnehme. Die Einwendungen, welche Paul in seinen u. Braunes Beitr. 4, 464 gegen diese Ansicht erhebt, scheinen mir von keinem Belang. Paul entgegnet in erster Linie: "Die Tendenz der Sprache geht viel mehr auf Ausgleichung als auf Schaffung neuer Unterschiede." Ich bin immer der Meinung gewesen, dass in der Entwicklung der Sprache die Differenzierung eine ebenso wichtige Rolle spielt, wie die Übertragung, dass beide in jeder Epoche der Sprachgeschichte Hand in Hand gehen. Aber auch wenn ich den principiellen Standpunkt Pauls teilte, würde mich das gegen G.'s Erklärung durchaus nicht einnehmen, denn dieselbe besagt ja eben, dass Indicativ- und Conjunctivendungen hier mit einander ausgeglichen seien.

Zeit her in der zweiten Person eine Secundärendung sollte gestanden haben. Andererseits sind wir bis jetzt nicht einmal in der Lage mit einiger Sicherheit anzugeben, welche Gestalt die 2. Sing. im Urgermanischen hatte. Gotisch und Nordisch weisen auf *-ēs*, Altsächsisch und Althochdeutsch dagegen auf *-ōs*. Wenn im Angelsächsischen (*-es, -est*) und Friesischen (*-est*) der Vocal der 2. Sing. zu dem der 1. und 3. Sing. stimmt, so kann dies auf Gleichmachung beruhen. Vielleicht also ist ostgermanisches *-ēs* und westgermanisches *-ōs* vorauszusetzen. Aber wie lassen sich beide vermitteln? Dazu kommt nun, dass in einem der beiden alten medialen Perfecta ohne dentalen Tempuscharakter die zweite Person ganz abweichend gebildet ist. Zu alts. *deda*, ahd. *tēta* lautet die 2. Sing. alts. *dādi*, ahd. *tāti*, und diese Formen sind offenbar älter als die in Einklang mit der üblichen Endung der 2. Sing. gebildeten ags. *dydest*, alts. *dedos* (vgl. Scherer ZGDS. 203 = 323). Das führt dann weiter auf die noch ungelöste Frage nach der Bildung der 2. Sing. der starken Präterita im Westgermanischen.¹ Auch das urgermanische *-t* der 2. Sing. der starken Präterita im Ostgermanischen harrt noch seiner Erklärung; in Kluges Annahme, dies *t* sei auf dem Wege der Formübertragung an die Stelle eines lautlich berechtigten *p* getreten (KZ. 26, 90 f.), kann ich nicht mehr als einen vorläufigen Notbehelf sehen. Es scheinen eben bei der Bildung der 2. Sing. des Perfects im Germanischen überall Verhältnisse vorzuliegen, die wir noch nicht durchschauen.

Vom Singular, oder genauer von der 1. und 3. Sing. aus ist das *t* nach meiner Meinung auf den Anlaut sämtlicher Endungen des schwachen Präteritums übertragen, indem gleichzeitig das *t* des Participiums dazu mitwirkte, diesem Consonanten die Bedeutung eines präteritalen Elementes zu geben und ihn allmählich zum "Tempuscharakter" des medialen Präteritums zu erheben. Eine Parallele hierzu bietet ausser der schon oben S. 47 Anm. berührten Entstehung des lateinischen *v*-Perfects z. B. die Entwicklung des *r*-Deponens im Italischen und im Keltischen. Der Charakter dieses Deponens ist, wie kürzlich Windisch in seiner lehrreichen Abhandlung "Über die Verbalformen mit dem Charakter *r* im Arischen, Italischen und Griechischen"² (Leipzig, 1887) überzeugend nachgewiesen hat, von Hause aus lediglich ein Bestandteil einer beschränkten Anzahl von Personalendungen,

¹ Zuletzt hat darüber, so viel mir bekannt ist, v. Fierlinger KZ. 27, 430 ff. gehandelt.

² Abhandlungen d. Sächs. Gesellsch. d. Wissensch., Phil.-hist. Cl., Bd. X Nr. 6.

namentlich der 3. Plur., und zwar nicht einmal ursprünglich rein medialer Endungen.

Dass ausserhalb der Singularformen des Indicativs die hinter dem Dental stehenden Endungen des schwachen Präteritums aus dem starken Präteritum stammen, wurde schon oben (S. 44 f.) bemerkt.

Dürfen wir uns die Entstehung des schwachen Präteritums in der angegebenen Weise denken, so haben die Verba präterito-präsentia nicht, wie man bisher annahm, sich ein neues Präteritum nach dem Muster der abgeleiteten Verba gebildet. Ihre Besonderheit besteht vielmehr darin, dass sie neben dem activen Perfect mit präsentischer Bedeutung das ursprünglich mediale Perfect in präteritalem Sinne gewahrt haben. Bei den abgeleiteten Verben dagegen kann das mediale Präteritum nicht direct in die Ursprache zurückreichen. "Abgeleitete Verba hatten," wie Mahlow Die langen Vocale S. 13 mit Recht annimmt, "in indogermanischer Zeit nur einen Präsensstamm; die übrigen Tempora werden erst in den Einzelsprachen nach Analogie der primären Verba neu gebildet." Aber wie wir im Griechischen und Lateinischen die Flexion der abgeleiteten Verba auch ausserhalb des Präsens vollkommen ausgebildet finden, so wird auch im Germanischen die Übertragung des *t*-Präteritums und *t*-Participiums auf die abgeleiteten Verba schon in verhältnismässig frühe Zeit fallen.

HERMANN COLLITZ.

III.—THE “SORTES SANCTORUM” IN THE ST. GERMAIN CODEX (*g*¹).

The famous St. Germain Codex, which is marked in the critical apparatus of modern Greek Testament criticism by the sign *g*¹, has long been recognized as occupying a very important place in the so-called Old Latin or pre-Hieronymian text of the New Testament. In the Gospel of St. Matthew in particular it contains so large a proportion of early non-Vulgate readings that its text has been reprinted in full by Dr. John Wordsworth, as a labor preliminary to the more gigantic design of the re-edition of the Vulgate. From the time of Robert Stephen this book has always attracted the student, and Dr. Wordsworth gives a very full and careful account of the labors of previous scholars (such as John Walker and Martianay) who have preceded him in the collation or analysis of its text. It is very interesting to watch the growth of the study of any given manuscript, and to remark the increasing demand made by advancing scholarship for an accurate and complete acquaintance with the monuments upon which it is engaged. The study of the text is only imperfectly presented to us unless it contain a historical sketch of its progress as well as the final results which it involves. We may say, then, that with regard to the St. Germain Codex of St. Matthew we have reached the point in which we can in a moment determine any reading that it contains, and the next problem is to pass from the text and its collators to its antecedent history, especially in relation to other Latin texts with which it is connected or from which it may have been derived: and this is a much more difficult matter; the transference of a text with proper descriptions from vellum to printed paper is largely a mechanical thing, requiring scholarship and attention and experience in early book-study, but not much beyond. With the text in the hands of the scholar in an accessible form, the problem begins; viz: to write the history of the text of the St. Germain Codex in the period reckoned backward from its own scribe. The case in hand is one of peculiar interest: was the Codex formed upon a Vulgate basis with intercorrection from Old Latin texts, or was it based upon an Old Latin text and corrected by means of the Vulgate and other

Old Latin MSS? Dr. Wordsworth seems to incline to the latter belief: "the basis of our book was not a Hieronymian text, but a mixture of the Italian and European texts, which was corrected occasionally by the Vulgate, but has a large peculiar element, perhaps drawn from several MSS." Beyond this point he does not see his way, so that the problem of the text-origins of g_1 stands pretty much where it did before. It is not our object to express any opinion, at present, on these points, but to suggest that it often happens that before we can advance we must go back. Are we quite sure that we have fairly finished the paleographical study of the book itself? We have lost a good deal in the critical study, for instance, of New Test. Greek MSS through the reluctance of collators to record peculiarities in their MSS which did not seem to directly concern themselves with the text, thus ignoring the fact that what does not immediately bear upon the text may bear very strongly upon the genealogy of the MSS. Accordingly I propose to discuss one or two trifling points in connection with the St. Germain MS which have hitherto been insufficiently studied, and it is possible that in this way we may get some light on the larger questions that are involved.

We begin, then, with the observation that the MS has in previous days been used for what are called the "Sortes Sanctorum." Shortly after the publication of Wordsworth's Old Latin Biblical Texts No. I, containing the S. Germain text, the work was reviewed by M. Samuel Berger in the *Bulletin Critique* for 15 Sept. 1884, who remarked *inter alia* as follows: "L'Evangile de S. Jean est partagé dans le manuscrit, en 316 sections, et 185 de ces paragraphes (si j'ai bien compté) sont accompagnés de courtes devises, sans aucune relation avec la texte de l'Evangile, écrites en un latin barbare, et dont voici, par exemple, quelques-unes. xxx (c. iii 1) *Perfectum opus.* xxxi (iii 3) *Insuperata causa perficitur.* xxxii (iii 7) *Quod verum est dicilo.* xxxiii (iii 9) *Si mentiris arguent te.* xxxiv (iii 12) *Gloria magna.* xxxv (iii 14) *Pro manifestatione.* xxxvi (iii 16) *De iudicio quod verum est si dixeris, libens eris.* xxxviii (iii 19) *Ad peregrinationem itineris venies.* Il n'est pas possible de voir dans ces singulières notes autre chose que des formules de bonne aventure, de celle que l'on a appelées *sortes sanctorum.*" There is not the slightest doubt that M. Berger's explanation of these marginal sentences (which had been copied for Dr. Wordsworth by Mr. G. L. Youngman, but not understood by him) is correct. The book has been used for purposes of

divination, a custom which seems to have prevailed in early times both in civil and ecclesiastical matters, and, perhaps we might add, especially in France. Without going into the matter in detail, it will be sufficient to observe that the most probable method of using the *Sortes* would be by the selection of a number, for there are objections to the method of opening the book at random where the margins are thickly studded with sentences. Probably, therefore, a number was selected, and the pages of the Gospel of St. John were turned until the sentence was found to which that number was attached.

By the kindness of Dr. Wordsworth, and the courteous assistance of one of the students in the Theological College at Salisbury, I have been furnished with a transcript of Mr. Youngman's notes on these *Sortes*, and am enabled to draw one or two further conclusions. The transcript shows the successive sentences arranged with the attached numerals in a series running with frequent chasms from i to ccxvi (read cccxvi). In a few cases the numeral is wanting, and there are occasionally slight clerical errors like the one just mentioned which are capable of immediate rectification. We will examine the series of sentences more closely presently. Meanwhile let us turn to another peculiar feature of the Codex which has hitherto remained without explanation.

On fol. 89b the following note is made by Dr. Wordsworth: "At the end of the letter to Damasus is a sort of wheel full of numbers, apparently some arrangement of the canons which follow on 4½ pages." My attention was drawn to this wheel by Dr. Wordsworth, with an inquiry as to whether any explanation could be given of it, and I took the opportunity, when last in Paris, to look at it and make a copy. It is a wheel with eight compartments or sectors, and each compartment contains a series of numbers. For example, the sector which is least densely occupied with figures contains the numbers CXC VII, CCXIII, CCXL, CCXXI, CCXXVIII, CCXXXV, CCXLVI, and similarly, only with greater profusion, in the other sectors.

In the first place we may dispel from our minds the idea that these have anything to do with the Eusebian Canons, for there is nothing to invite the identification; and in the next place, observing that the numbers form a broken series running from 1 to 316, we easily see that the wheel is a part of the *Sortes Sanctorum*, and that in some way or other its compartments are meant to facilitate the problem of determining one's destiny. So much is

certain. We may not be able to say according to what method a number was selected from one of the eight compartments, but the relation between the wheel of numbers and the sections of St. John's Gospel is certain.

When we come to examine the numbered compartments more carefully in comparison with the numbered sentences, we find that in the majority of cases a number in one of the compartments corresponds to a number in the margins to which a sentence is attached, as of course it should do on the hypothesis of identification, obvious errors of transcription being corrected; but there is a number of cases in which the two series will not agree, and the suggestion arises in one's mind that perhaps the wheel of numbers was not made directly from the margins of the Codex, but that both it and the series may be derived from some earlier and more complete series. This supposition would easily explain the incomplete character of the numerical assonances; for example, in the first compartment of the wheel there are 33 numbers, of which 11 do not find a place in the numbers of the Sortes. We shall examine these and see whether the suspicion of an earlier set of divination sentences is confirmed in other directions, and although at first sight it seems unnecessary to seek a written original for so trivial a matter, I think we can establish its existence with certainty.

Let us turn to another more famous MS, namely, the Codex Bezae. The lower margins of the Gospel of S. Mark in Codex Bezae contain, in a rude Greek hand, a succession of short sentences. Of these Scrivener says (p. xxxvii): "They consist of moral apophthegms, some of them silly enough." Amongst his facsimiles he gives a sentence from the margin of the verso of leaf 302:

εαν ψυση ελεγχουσιν σε,

and conjectures that these rude uncials may be due to the hand that wrote the *τίτλοι* in Matthew and Mark, i. e. to a hand of the tenth century. Again, at the end of the book he makes a collection of the sentences, 69 in number, but without noticing that they are a system of "sortes sanctorum."

When we examine these Greek sortes by the side of the Latin system in Cod. *g*₁ we can easily see that they form a part of the same system. For example, the sentence quoted above is evidently the same as appears in *g*₁ under the form "Si mentiris,

arguent te"; and this is only one out of a very large number of coincidences so complete that we may be certain some connection exists between the two systems. In order to determine the nature of this relationship we must examine more closely, and we can easily assure ourselves in the first place that neither catalogue was taken from the other, for each list of sentences contains many things that are wanting in the other. They are therefore derived from a common nucleus, either by independent accretions or omissions. In the next place, if the two sets of sentences be arranged side by side we can easily see that if a number be attached to each of the sentences in Codex Bezae corresponding to its place in the codex, the sentences thus numbered will be in harmony with the actually numbered passages in the margin of the St. Germain Codex. In order to make this clear we may actually write down the first portions of each of the two catalogues as follows, the St. Germain list being given completely and the parallel sentences noted from the other list:

<i>S. Germain Cod.</i>	<i>Cod. Bezae.</i>
i. Cessa ei certaueris.	(i). αφες μί φιλοκρησίς.
ii. qd fit cōplebitu.	(ii). το γενομενον τελιουτε.
iii. non ad ipsis causa.	(iii). ουκ επίτυχανίς του παρ- γμάτῶς.
iv. perficitur causa.	(iv). τελιουμενον παραμα.
(? xiii). spes bona.	. . . . .
gaudium fiet.	(xiv). απο λυπίς ης χαραν.
xv. est decē dies fiet.	(xv). μετα δεκα ημερας γινετε.
xviii. et bene.	(xviii). ακολουθησον καϊ καλον συ γινετε.
xxii. perfectu opus.	(xxii). τεληουμενον παργμα καλον.
(xxii.) credere uia causa	(xxiv). πιστευσον οτη το παργμα
(l. xxiv.) bona ē.	καλον εστιν.
etc.	etc.

The barbarisms are easily corrected in the foregoing; *ad ipsis*, for example, = *adipisceris*, and so on. These corrections being made, it is seen that as far as it goes the list in Cod. Bezae is complete, though only a fragment of the original scheme; and that the list in the St. Germain MS is a series of extracts from the original scheme. The agreement between the numbers shows that the Beza sentences and the St. Germain sentences are taken from a numbered series of sentences similar to that in the St. Ger-

main Codex, i. e. the numbers are not due to the sectional arrangement of St. John in the St. Germain Codex into 316 paragraphs, but to a similar arrangement in a previous codex. And since the St. Germain Codex has these paragraph divisions also in common with the original from which the Sortes were taken, it follows that this original must have been, at least in St. John, the MS from which the St. Germain Codex took the foundation of its text. And this being so, we are entitled to affirm that there was a time when the original of the St. Germain Codex in St. John, and probably the Codex itself, was in the same library with the Codex Bezae. Nor does the date to which the hands are to be referred militate against this supposition; for we have seen that Scrivener inclines to refer the annotator in Cod. Bezae to the tenth century, and the common idea with regard to the St. Germain Codex is that it belongs to the ninth. Both of these estimates are approximate, and we can only say that the two series of annotations in the two codices belong to nearly the same period of time. Our conclusion points out the direction in which we are to look for the manuscript origin (or origins) of the St. Germain Codex.

J. RENDEL HARRIS.

IV.—THE PENNSYLVANIA GERMAN DIALECT.¹

I.

ETHNOGRAPHICAL INTRODUCTION.

The object of the present chapter is to trace the history of the early German settlers of Pennsylvania from their old homes in the Fatherland to their settlements in the province of William Penn. By thus ascertaining their ethnic origin it will be possible to determine the speech-elements brought by them to Pennsylvania soil and developed into the unique dialect termed "Pennsylvania German" or "Pennsylvania Dutch" (called by those who speak it, "Pennsylvänisch Deitsch").

While the theme is of peculiar interest to the linguist, it has for the student of American institutions also an importance too often overlooked by our historians. Here two great branches of a powerful ethnic stem unite to develop under new conditions a new social and political organism. It is hence great historical injustice to include all the early settlements of Pennsylvania under the occupation and development of that province by Quakers (or Friends). It has been those of German blood, men like Rupp, Seidensticker, Egle, and others of local importance, who have called attention to the real significance of this German element in the colonization of America.² True, our liberty-loving poet has caught the plaintive note of the pioneer's song and woven it into the touching "Lay of the Pennsylvania Pilgrim," Franz Daniel Pastorius leaving the scenes of literary activity and the "überdrüssig gekosteten europäischen Eitelkeiten" to find religious freedom and political quiet beyond the sea, in a humble cottage, over whose portal he set the Latin motto:

"Parva domus sed amica Bonis: procul este Profani."

Klein ist mein Haus, doch Gute sieht es gern;

Wer gottlos ist, der bleibe fern.³

¹ This paper forms the first chapter of a more elaborate philological treatise on the Pennsylvania German dialect.

² Of America, because from Pennsylvania a constant stream of migration has pushed its way into all parts of the West. Cf. Rauch's *Handbuch*, Preface, p. 8.

³ Cf. Seidensticker, *Bilder aus der Deutsch-Pennsylvanischen Geschichte*, S. 39.

There is perhaps no State in the Union affording so many curious phenomena of social history as the Keystone State. Here are found living illustrations of nearly every step of our national development—the statesman, scholar, poet—worthy representatives of modern culture—and hard by, the crude, honest, industrious Palatine (Pfälzer) or Swiss, wearing the garb of the seventeenth century, observing the customs of his ancestors in their modest hamlets along the Rhine, contentedly indifferent to the march of literature, art or science. Here, too, is found the most varied commingling of nationalities—Dutch, Swedes, English, Scotch, Irish, Norwegians, Danes,¹ French, Germans, not to speak of the promiscuous influx of Hungarians, Italians and what not, in the last few decenniums of the present century.

It is in the midst of such varied ethnic forces that we are to seek the causes which have contributed to the formation of this important speech-island in the domain of German dialects. The subject proper will be discussed under two periods—the first, that of colonization² (1682-1753); the second, that of migration and frontier settlement (1753-1848). To give completeness to the treatment, it will not be amiss to review briefly early German colonization in other provinces of America. In the year 1705 a number of German Reformed left their homes between Wolfenbüttel and Halberstadt, went first to Neuwied in Rhenish Prussia, and thence to Holland, whence (1707) they sailed for New York, intending to join the Dutch settlements in that province; but, driven by storm into the Delaware Bay, they started for New York by a land route through Nova Caesaria (N. J.). On reaching the regions watered by the Musconetcong, the Passaic and their tributaries, they halted and settled what is now known as German Valley of Morrison County, N. J. Many of their descendants are still to be found in Somerset, Bergen, and Essex counties. There were German settlements at Elizabethtown before 1730, and about the same time at Hall Mill.

Of the 33,000 who at the invitation of Queen Anne left the Rhine country for London in the years 1708-9, 12,000 to 13,000

¹ In 1853 Ole Bull attempted to settle a colony of Norwegians and Danes in Abbott Township, Potter County. Some of these colonists still remain in the county.

² The early settlements of the Dutch on the Delaware, of the Swedes in the southeastern corner of the province, of the French pioneers in the western portion of the State, do not directly concern us here.

arrived in London 1708. In the fall of 1709 one hundred and fifty families, consisting of six hundred Palatines, were sent under the direction of Christian de Graffenried and Ludwig Michel, natives of Switzerland, to North Carolina. Tobler and Zuberbühler of St. Gall, Switzerland, settled with a large number of their countrymen in Granvill County, N. C., in the first third of the 18th century. Many Germans went from Virginia and Pennsylvania to the mountainous regions of North Carolina. Lincoln, Stoke, and Granvill counties were settled by Germans. Those in North Carolina from Pennsylvania alone numbered in 1785 over 1500 souls.¹

Another company of Palatine Lutherans left London in the year 1708 under the direction of Rev. Josua Kocherthal, arrived in New York probably in December of the same year and settled at Newberg. In June, 1710, ten vessels set sail from London with more than 4000 Germans and, after a voyage of six months, arrived in New York. It is stated that 1700 died during the passage or immediately on landing. In the autumn, about 1400 of the survivors were sent to Livingston's Manor on the Hudson. Of these, one hundred and fifty families went to Schoharie Valley in 1712, and some found a home on the frontiers of the Mohawk Valley.

Queen Anne sent some Germans to Virginia also, where they settled at Rappahannock in Spottsylvania County. They advanced later, however, up the river, and many of them crossed over into North Carolina. Shenandoah and Rockingham counties, Va., were settled before 1746 by Germans from Pennsylvania. Many of their descendants still speak the German language, or "Dutch," as Washington called it when referring to them in his surveys of their land.²

As early as 1710-1712 German emigrants came to Maryland and settled between Monocacy and the mountains, where Fredericktown was laid out in 1745. This settlement soon extended to the Glades, Middletown, and Hagerstown. In the years 1748-54 about 2800 Germans were brought to Maryland, many of whom settled in Baltimore.³

In the year 1716-17 several thousand Germans, under the

¹ Cf. Rupp, 30,000 German Names, p. 4, quoted from Löhner, p. 69.

² Quoted by Rupp in 30,000 German Names, p. 7, from Sparks' Washington, II 418.

³ Cf. Rupp, 30,000 German Names, p. 13, and Gayarre's Louisiana, pp. 360-1.

leadership of John Law,¹ embarked for Louisiana, but Law landed them on the pontines of Biloxi, near Mobile. After exposure and death had wrought their ravages, about three hundred finally settled along the Mississippi, in the present Côte d'Or, thirty or forty miles above New Orleans. Their descendants forgot their mother tongue and adopted the French language.

In the spring of 1734, some Lutherans from Salzburg in Upper Austria arrived in Georgia and settled Ebenezer in Effingham County. This colony received accessions and numbered in 1745 several hundred families. In addition to forty or fifty Moravians who had already settled in the State under the leadership of Nitchman, there were also a number of Germans in Savannah. In the year 1732 about one hundred and seventy persons were brought over by Pury of Neuchatel and began a Swiss settlement called Purysburg, on the north bank of the Savannah, about thirty-six miles from its mouth.

In the years 1740-1755 many Palatines were sent to South Carolina and settled Orangeburg, Congaree, and Wateree. In 1765 more than six hundred Palatines and Suabians, sent over from London, settled a separate township in South Carolina.

In 1739 a settlement was made by German Lutherans and German Reformed at Waldoborough in Lincoln County, Maine.²

In 1753 George II of England induced a company consisting largely of Hanoverians to go and settle in Nova Scotia. They landed at Marliguish June 7th of the same year and laid out the town of Lunenburg, where their descendants are still to be found.

I.—PERIOD OF COLONIZATION (1682-1753).

At the beginning of this period we are met by two groups of facts which gave rise to the great influx of Germans into Pennsylvania: (1) the unsettled political, religious and social condition of Germany; (2) the influence of William Penn's travels in that country, which, at the beginning of the 17th century a prosperous country, had been reduced by the Thirty Years War to the most wretched poverty. The peasant, whose condition before the war, though tolerable, was not without marks of the wars of

¹ The famous visionary banker, author of "A Discourse upon Money and Trade."

² Further survivals of their influence are Bremen in the same county, and Frankfort in Waldo County, Maine.

the early 16th century, was brought to the last extremity. He had caught the spirit of misrule from the lawless life of the soldier. Villages and towns lay in ashes; many a promising son of the soil fell a victim to the plague, and many districts were left desolate. Burgher and peasant alike groaned under the weight of religious persecution.

"Where Catholicism still had foothold, the leaders of the Protestant party were swept away—especially the parochial clergy (Seelsorger)—most thoroughly in those provinces in which the Emperor himself was sovereign. Much had been done before the long war, but still, at the beginning of the struggle, the political majority, the keenest intelligence, the greater number of the congregations in Upper Austria, Moravia, Bohemia, and Silesia, were evangelical. At this point a thorough reformation was instituted. Burghers and peasants were driven to confession in crowds by the soldiers; whoever, often after imprisonment and torture, refused to renounce his faith, was compelled to quit the country, which many thousands did. It was deemed a favor if the fugitives were granted an insufficient respite for the disposition of their movable property."¹

While southeastern Germany was suffering from the wounds of the Thirty Years War, the western provinces, especially the Upper Rhine country, were suffering under the ravages of Louis XIV. He had laid waste the cities of Alsace and taken possession of Freiburg in the Breisgau, Lorraine, Franche Comté, Vaudemont, Saarlouis, Saarbrücken, Mömpelgard, Luxemburg, and Strassburg. In 1685 he revoked the Edict of Nantes, by which Henry IV had granted Protestants equal rights with Catholics (1598), thus driving out of France 500,000 Huguenots, many of whom sought refuge in Germany, Holland, and England. In the year 1689 the Rhine Palatinate (Rhein-Pfalz, Kur-Pfalz) was exposed to the most ruthless devastations. Terror reigned in hideous guise. If we add to these conditions the religious disturbances resulting from the pietistic movement throughout Germany, we shall find a ready explanation of the enthusiasm with which Germans hailed the hope of a peaceful home beyond the sea.

It was just prior to this culmination of woes that William Penn made his visits to Germany—the first in 1671, the second in 1677.

During his first visit Penn went to Emden, Crefeld, and various

¹ Freytag, Bilder III 199.

points in Westphalia. It is, however, the second of his visits which has the greatest significance. This time he went to Rotterdam, Leyden, Haarlem, and, most important of all, Amsterdam, where a general assembly of Quakers (Friends) from various parts of Europe was convened. Besides the above-named places, Penn revisited Crefeld, Emden, and Duisburg, extending his travels up the Rhineland to Krischheim, Worms, Frankfort-on-the-Maine and neighboring points. The acquaintances made during this visit led to the formation of two important land companies, the Crefeld Purchasers and the Frankfort Land Company. The Crefelders were, however, strictly speaking, private land-buyers and not an organization.

It was as plenipotentiary agent of the Frankfort Company that Franz Daniel Pastorius arrived in Philadelphia, August 20, 1683, accompanied by ten persons. Their object was to prospect for subsequent emigrants. The first actual German colonists, however, arrived in Philadelphia October 16, 1683, by the ship "Concord" (the Pennsylvania-German "Mayflower"). This company of settlers consisted of thirteen families from Crefeld and the neighborhood. "Sie waren eine Sippe so zu sagen. So weit ihr Gewerbe hat ermitteln lassen, waren es grösstentheils Leinweber, so dass Pastorius allerdings Veranlassung hatte, den Weberstuhl in das Stadtwappen von Germantown zu setzen" (Seidensticker).

Seidensticker thinks the thirty-three souls mentioned are to be understood, from the correspondence of Claypoole and Furly, as thirty-three "freights." This being the case, the actual number must have been considerably more than thirty-three persons, as children under twelve years came as "half-freight" and those under one year of age came free. The names of these persons are interesting and significant.¹ It was this group of colonists who, under the direction of Pastorius, began the settlement of Germantown, 1683. Seidensticker suggests that there may have been Mennonites among them, though Crefeld and Krischheim near Worms were strong Quaker points, and that the early divisions of Germantown—Krisheim, Sommerhausen, Crefeld—doubtless represented the places dear to them as homes in the Fatherland. Of the Crefeld Purchasers, who had bought in all 18,000 acres of land in Pennsylvania, Jacob Telner of Crefeld came to America in 1684, Van Bebber in 1687, Jan Streppers of

¹ Cf. Seidensticker, *Bilder*, S. 28, who cites Pastorius' "Grund- und Lagerbuch."

Kaldenkirchen in 1691. Although no statement is found that fresh colonists came at these different times, it is hardly probable that these land-purchasers came over to settle without considerable companies of their immediate acquaintances. Thus we have located the first German settlers in Penn's Province.

The next company of Germans to settle in Pennsylvania was a group of enthusiasts, called "The Awakened" ("Erweckte"), about forty in number, under the guidance of Johann Kelpius. They arrived in Philadelphia June 22d, and in Germantown on "St. Johannistag" of the year 1694. Kelpius himself was from Siebenbürgen. He, with Koster, Falckner, Biedermann and others, had rallied around Pfarrer Zimmermann, who had been removed from his pastorate in Bietigheim in Würtemberg. After a short stay in Halberstadt and Magdeburg, the company decided to emigrate to Pennsylvania. Zimmermann, however, died in Rotterdam, leaving Kelpius to direct the mystic wanderers into the new land. He accordingly settled the suspicious new-comers on the Wissahickon, a short distance from Germantown, probably near the present Hermit's Spring and Hermit's Lane. Kelpius himself was steeped in the teachings of Jacob Böhme, Dr. Petersen, and the English prophetess Jane Leade. With his little group of mystics he resolved to lead a hermit's life in the wilderness and await the second coming of Christ. Their settlement was called "Das Weib in der Wüste" (the woman in the wilderness). Besides the men above mentioned there were a number of women, but with no thought of earthly love in their life.¹ From the *Chronicon Ephratense*² we learn the further development of this society: "Ihre Anzahl war damals (1694) bey vierzig, hatte sich aber vermehrt, dann 1704 vereinigte sich Conrad Matthai, ein Schweizer, damit."

From 1704-1712 the first settlements in Berks County were made by English Friends, French Huguenots, and German emigrants from the Palatinate. The Germans settled near Wahlenk (Oley).

Isaac Turk, or de Turck, having been compelled, like thousands of his countrymen, to quit France, fled to Frankenthal in the Palatinate, emigrated thence (1709) to America and settled near Esopus, N. Y., but removed in 1712 to Oley, Berks County,

¹ Cf. Seidensticker, *Bilder*, S. 98: "Und so wollten denn auch die Mitglieder des 'Weibes in der Wüste' nicht freien und nicht gefreit werden."

² A chronicle kept in the cloister at Ephrata, Lancaster County, Pa.

Pa. In the same year a company of Mennonites purchased land in Pequea (in the present Lancaster County), Pennsylvania. In order to escape persecution for their religious convictions, they left their homes in the cantons Zürich, Bern, and Schaffhausen, Switzerland, in 1672, and settled in Alsace and along the Rhine above Strassburg. In 1708 they migrated to London to find protection in the realm of Queen Anne. From England they emigrated to America and settled first at Germantown. Soon a part of them removed to Pequea-Thal and formed the nucleus of the settlement at Eden. This colony received large accessions of both Swiss and Germans, especially in the years 1711 and 1717. Many distributed themselves among the various districts of the province without reporting to the provincial authorities either their names or origin.¹ The following from Rupp's edition of Benjamin Rush's *Essay on the Manners and Customs of the Germans of Pennsylvania* will show the general character of the Germans who went at this period to England, Ireland,² and America, especially Pennsylvania :

"From the middle of April, 1709," says Rupp in a note, "till the middle of July of the same year there arrived at London 11,294 German Protestants, males and females. Of the males there were: husbandmen and vine-dressers, 1838; bakers,³ 56; masons,³ 87; carpenters, 124; shoemakers, 68; tailors, 99; butchers, 29; millers, 45; tanners, 14; stocking-weavers, 7; saddlers, 13; glass-blowers, 2; hatters, 3; lime-burners, 8; schoolmasters, 18; engravers, 2; bakers,³ 22; brickmakers, 3; silversmiths, 2; smiths, 35; herdsman, 3; blacksmiths, 48; potters, 3; turners, 6; statuary, 1; surgeons, 2; masons,³ 39. Of these 11,294 there were 2556 who had families."⁴

We have given 1712 as the date of the first settlement on Pequea Creek because the record of their land-purchase bears that date. It is possible that a few Germans had begun to take up land here earlier.

The manner in which they radiated from Germantown can be seen in the following statement: "In 1716 Germans, French and a few Hollanders began to break ground twenty, thirty, forty,

¹ Cf. John Dickinson's Report of 1719.

² Many of the descendants of those who settled in Ireland may still be found in Ulster.

³ Enumerated twice because quoted verbatim.

⁴ Cf. *Frankfurter-Mess-Kalender von Ostern bis Herbst 1709*, S. 90.

sixty, seventy miles from the chief town"¹ (Germantown). Large German settlements were made at the same time in the present Berks County. In 1717 a German Reformed society was formed in Goschenhoppen; some Low German Mennonites were settled on the Perkiomen and Schippack (Skipack) creeks; Germans and French in Wahlink, and some Huguenots in Oley.²

In the year 1719 about twenty families of Schwarzenau Baptists (Täufer) came to Philadelphia, Germantown, Schippack (in Oley), Berks County, and to Conestoga, and Mühlbach (Mill Creek), Lancaster County. From the *Chronicon Ephratense* is taken the following account of this company of "Täufer," now generally known throughout the State as Dunkards (Dunker or Tunker): "At the beginning of the 18th century arose a large sect called Pietists, representing all ranks and stations. Of these, many returned to the church and became Church-Pietists (Kirchen-Pietisten); the rest betook themselves to the districts of Marienborn, Schwarzenau, and Schlechtenboden. From this latter branch two different societies were formed, 'Die Inspirations-Verwandten' and 'Die Schwarzenauer Täufer.' In the year 1708 the following eight persons broke the ice: Alexander Mack as teacher, a certain very rich miller of Schriesheim on the Bergstrasse, his 'Hausschwester,' a 'Witwe Nöthigerin,' Andreas Bone, Johann Georg Honing, Lucas Vetter Keppinger, and a certain nameless armorer. From these eight persons originated all the 'Taufgesinnten' among the High Germans in North America. The society of 'Täufer' (Baptists) in Schwarzenau became widely extended. One branch of it settled in Marienborn, and in the year 1715 are found in Crefeld. In 1719 a party of them under Peter Becker came to Pennsylvania."

A few lines further on the *Chronicle* says of Konrad Beissel, the founder of the cloister at Ephrata,³ that he was expelled from the Kur-Pfalz, "like many others from Frensheim, Lamsheim, Mutterstadt, Frankenthal, Schriesheim, and other places, the most of whom [i. e. of which persons] ended their days in Pennsylvania." Konrad Beissel arrived in Boston, Mass., in 1720, came to Conestoga, Lancaster County, Pa., and settled at Mühlbach the same year.

¹ Rupp, 30,000 German Names, p. 10.

² *Ibid.* p. 29, note.

³ Cf. Siedensticker, *Bilder*, for a most interesting account of this cloister and the life in it.

In the next company of Germans who settled in the province of Pennsylvania we find a remarkable instance of the toilsome migration of the time. In order to trace the steps of these weary wanderers who came to seek a peaceful retreat in the wild freedom of Tulpehocken, we must revert to the years 1708-9. These Germans were among the unfortunates who, driven by bitter persecution from the Kur-Pfalz, had gone to England in 1708-9. At Christmas, 1709, four thousand were shipped in ten vessels to New York, where they arrived June 10, 1710. In the following fall they were taken to Livingston's Manor to work out their passage from Holland to England and from the latter to America. In 1713 they were released from the debt and betook themselves, about one hundred and fifty families, to Schoharie, N. Y. Most of these migrated to Tulpehocken, Pennsylvania, in 1723. The leading spirit of this Tulpehocken settlement, however, was Konrad Weiser, who came with another accession of Palatines in 1729 and located near the present Womelsdorf, which had been settled by the Schoharie Palatines.

The following report (made 1764) of Keith's administration (about the year 1729) affords additional testimony as to the great numbers of Germans coming in at that time: "He [Keith] settled in Pennsylvania a number of Palatines, . . . and those emigrants poured in such numbers into Pennsylvania that the government of the province refused to receive any more unless they paid a pecuniary consideration for their reception. This obliged many ships full of them to go to other British settlements." In one year no less than 6200 Germans and others were imported into the colony. In this same year that company of the Täufer which had gone in 1720 to Westervam in West Friesland came to Pennsylvania. There is record of seventy-five Palatine families who arrived in Philadelphia in August of 1729 and settled in Quintaphilla, which seems to have been partly occupied, 1723-9, by the Schoharie settlers. In this same year (1729) emigrants from Germany settled also in the eastern part of the same county (Lebanon), and a company of German Jews made a settlement near Scheafferstown, the present inhabitants of which are largely of German descent. Here these Jews had a synagogue, and as early as 1732 a necropolis. In 1730 a few Dutch settled in Pike township, Berks County, where many of their descendants are still living. Kutztown in the same county was settled by Germans about 1733.

In 1734 a considerable number of Schwenkfelders settled in Hereford township and on contiguous lands in Berks, Montgomery, and Lehigh counties, where many of their descendants are still to be found. Their number in 1876 was given as about three hundred families, constituting eight hundred members, with five churches and one school-house.¹

The next settlement of importance was made by the Moravians at Bethlehem, Northampton County, Pa. In the spring of 1740² Peter Böhler left Georgia with a few Moravians from Herrnhut, Saxony, who had attempted a settlement among the Creek Indians in 1734. In 1741 they began to build the town of Bethlehem (the present centre of the Moravian Church North). In 1745 most of those who had settled in Georgia, numbering several hundred families, migrated to Pennsylvania because they were religiously opposed to bearing arms in the war with Spain. They settled for the most part in the counties of Berks, Montgomery, Bucks, and Lehigh, and organized a church at Emaus as early as 1747.³

In 1748 Reading, Berks County, was founded and continues to be one of the strongest German centres of the State. Dr. Egle's words are fitting here: "Reading, at the erection of Berks County (1752), contained three hundred and seventy-eight inhabitants. The original settlers were principally Germans from Würtemberg and the Palatinate, with a few Friends under the patronage of Penn. Most of the inhabitants being Germans, they gave character to the language and customs. For many years the German tongue was almost exclusively spoken, and is still used in social intercourse and religious worship in a considerable portion of the present population. Till 1824, the date of the erection of the first Presbyterian church, the religious services of the churches were held in German."⁴ What is here said of Reading is true in

¹ Mr. J. Y. Heckler writes me under date of September 17, 1887, that the Schwenkfelders' settlement is divided into two districts, the Upper and the Lower. They have six churches, located as follows: In the Upper District, (1) the Upper Hanover township, near the county line of Montgomery, Lehigh, and Bucks counties; (2) on the "Teufel's Loch," Washington township, Berks County; (3) in Hosensack Valley, Upper Milford township, Lehigh County. In Lower District, (1) in the eastern corner of Lower Salford township; (2) in southern corner of Towamencin township; (3) in southern part of Worcester township; last three all in Montgomery County.

² Cf. Henry's *Lehigh Valley* (in five numbers), No. 2, pp. 172 ff.

³ Cf. Reichel, *Friedensthal and its Stockaded Mill, Northampton County* (1749-1767).

⁴ Cf. Chapter on Reading in Egle's *History of Pennsylvania* (ed. of 1876).

general of many smaller towns in the German districts of the State. One needs only to pass along the streets of Hamburg, Allentown, Lancaster or York, to find himself environed by this peculiarly German atmosphere.

Thus I have traced the history of the German settlements of Pennsylvania through the period of colonization, as it may fitly be termed, without implying, of course, that the stream of emigration from the above named districts of Germany ceased to flow in the middle of the 18th century. On the contrary, the influx of Germans became so great as to be almost uncontrollable. This will be seen in the following: "Im Herbste 1747 kamen nicht weniger als 7049 Deutsche in Philadelphia an. Im Sommer jenes Jahres landeten 12,000 Deutsche."¹

In the preceding pages the directions have been indicated in which this great German migration moved for the most part till the year 1848.

II.—PERIOD OF MIGRATION AND FRONTIER SETTLEMENT (1750-1800).

The second period of Pennsylvania German history from circa 1750-4 to the beginning of the present century was one of great agitation and extensive migration within the limits of Pennsylvania as well as beyond its borders. The peaceful colony to which the beneficent Penn, the pioneer of religious tolerance in America, had invited the persecuted of every creed, began to be disturbed by the omens of war. The savage neighbors of copper hue, won at first by the manly negotiations of Penn, and christianized in great numbers by the pacific teachings of both Quakers and Moravians, were now incited by the fury of France and became hideous monsters, spreading terror and death with the relentless tomahawk. Hardly had the Indian war-whoop, mingling in weird accord with the battle-cries of France, died away in the forest gloom, when the alarm of revolution sent dismay throughout the fair province of Pennsylvania, heralding the event which was to solve the problem of American independence, and transform loosely settled colonies into compact States of the Union.

After the close of the Revolution a new movement begins in Pennsylvania. Enterprising pioneers from New England, New York and eastern Pennsylvania push into the northern and western

¹ Cf. Dr. W. J. Mann, *Die Gute Alte Zeit in Pennsylvania*, S. 24, and *Hallische Nachrichten*, S. 125.

portions of the State, opening to the commerce of the world rich products of the soil and treasures of the mine. But to understand the migrations of Germans already settled in the province, and the isolated cases of this movement prior to 1750, it will be necessary to glance at the feud between the Pennsylvania Germans and the Scotch-Irish. Throughout almost the entire extent of the Kittatinning Valley, from northeastern Pennsylvania to northern Maryland, the Scotch-Irish were either already settled or settling when the Germans came into the region. It is a remarkable fact that most of the important settlements first made by the former are now occupied by the latter. This is particularly the case in the present counties of Lancaster, York, Franklin, and Cumberland.¹ Apart from the apparent natural antipathy in the character of these races, the most potent cause of the feud was the Cressap rebellion in 1736. This was a raid made on the incoming German settlers in the southern part of York County. Cressap had come up from Maryland with "about fifty kindred spirits" and offered the Scotch-Irish, as their share of the booty, the improvements made by the Germans, on condition that they should aid him in dislodging the latter. From their failure in the attempt to drive out these so-called German intruders the Scotch-Irish have to date the era of their retreat before the advancing Teutons. This advance was sustained, not by force of arms, but by more efficient instruments of conquest, untiring industry and thrift. Following the track of these events, we find the Germans gradually occupying the greater portion of lower Lancaster, York, and much of Franklin and Cumberland counties, while the Scotch-Irish move on into the unsettled districts along the Susquehanna and Juniata, with the Germans in their wake. It is but fair to state that the Scotch-Irish preference for the stirring scenes of border life doubtless played a considerable rôle in this general migratory movement.

As early as 1728-9 we find Germans settling west of the Susquehanna in the rear of the advancing Scotch-Irish. In 1741 Fred. Star and other Germans settled in Perry County, probably near Big Buffalo Creek. New Germantown was afterwards laid out and named after Germantown near Philadelphia. Pfautz Valley in the same county was settled about 1755 by Pfautz, a

¹ In Cumberland County the displacement is not so far-reaching as in the others mentioned. In the large towns especially the Scotch-Irish population has continued to predominate.

German. Most of the settlers seem to have come from the eastern part of the State.

As early as 1747 a number of German families ventured to locate in Schuylkill County. Geo. Godfried Orwig and others from Germany settled at Sculp Hill, a mile south of Orwigsburg. A Yeager (Jaeger) family from near Philadelphia came to this valley about 1762.

Soon after 1752 the Scotch-Irish of old Allen township in Northampton County were supplanted by Germans. Kreidersville was named for one of the German farmers who came in 1765. Gnadenhütten (the present Lehigh and Hanover townships) was occupied by Germans.

In the year 1755 a colony of Dunkards (or Baptists) settled in Blair County in what is called the Cove, where many of their descendants are still to be found "retaining well-nigh the same simplicity which marked their fathers—non-resistants, producers, non-consumers."¹

In the years 1757-60 many of the Scotch-Irish in Cumberland County were supplanted by Germans. Even as early as 1749 the agents of the Proprietaries were instructed not to sell any more land to the Irish, but to induce them to go to the North Kittatinning Valley.

In 1764 Hanover, York County, was laid out. The following year (1765) records a noble civilizing enterprise undertaken by the Moravians among the Indians. April 3d of this year eight Moravian adults and upwards of ninety children set out from Bethlehem and reached Wyalusing, in the present Bradford County, May the 5th. This mission, opened by Zeisberger, the Moravian apostle to the Indians, 1763, received the name Friedenshütten. A school-house was built in which both adults and children learned to read the Delaware and German languages.² The place became a Christian German-Indian town. In the year 1772 (June 11th), however, they began their exodus from Friedenshütten in two companies, one under Ettwein, the other under Rothe.³ At the time of the exodus they numbered one hundred and fifty-one souls. For the Moravian work among the

¹ Dr. Egle, Centennial Hist. of Pennsylvania, cf. Cove, Blair County.

² The rich results of Zeisberger's lexicographical work are carefully preserved, for the most part in manuscript form, in the Moravian library at Bethlehem, Pa.

³ Cf. Ettwein's Journal.

Indians this was "the era of gradual decadence extending down to our own times, when there is but a feeble remnant of Christian Indians ministered to by the Moravians dwelling at New Fairfield, Canada, and New Westfield, Kansas."¹

In 1769 Berlin, in Brathes Valley, Somerset County, was settled by Germans. Later some Mennonites came and joined this settlement.

In 1773 Isaac Valkenburg, with his sons-in-law, Sebastian and Isaac Strape, from Claverack on the Hudson, settled at Fairbanks, Bradford County. Thither came also Germans from the neighborhood of Philadelphia. In this same year the Pennamites sent a German, Phillip Buck, to settle at the mouth of Bowman's Creek, and two others who settled at the mouth of Tunkhannock Creek in Wyoming County. There were possibly others with them.

In the years 1787-9 John Nicholson gathered from Philadelphia and the lower Susquehanna about forty Irish and German families and settled them in Hopbottom, Susquehanna County. Dutch Hill, in the same county (just north of Wyalusing), was settled by persons of Dutch descent born in New York. In Cambria County the main source of the population was Pennsylvania German stock. Their pioneer was Joseph Yahns, and those who followed him were for the most part Dunkards and Mennonites or Amish. Yahns arrived in 1791 at Kickenapawling's old town. The others settled in the adjacent county, principally at Amish Hill. Their descendants are still to be found around Johnstown (Johns- or Yahnstown). A colony of German Catholics settled near Carrolltown. Columbia County was entered by Germans (among them Christian Brobst or Probst and Georg Knappenberger) in the year 1793. Germans are now found in great numbers around Catawissa, where formerly Quakers held sway. Zelianople and Harmony in Butler County are occupied mainly by Germans descended from a society of Harmonists who settled there in the years 1802-3.

In 1807 Herman Blume, a native of Hesse-Kassel, with others, founded a German settlement at Dutch Hill, Forest County. Blume was followed by many of his fellow-countrymen (Hessians). In this (Forest) county was laid, too, the scene of many of Zeisberger's labors.

Greene County was filled up after the Revolution from the eastern counties of the State and foreign immigration. Where

¹ Quoted from Rev. W. C. Reichel by Egle, *Hist. of Pa.*, p. 414.

the mixture is so promiscuous it is difficult to discriminate after one or two generations.

About 1830 Mennonites and Dunkards settled near McAllisterville in Lost Creek Valley, Juniata County.

Germans in Baltimore and Philadelphia effected a settlement on the "community" plan at St. Mary's, Elk County.

In 1842 and 1845 Garner brought from Europe an industrious company of settlers who located in Benzinger township in the same county.

Thus we have traced in general outlines the history of German settlement in Pennsylvania down to that period of German emigration initiated by the revolutionary troubles of 1848.

For our purposes these later arrivals have no special importance. In considering the dialect of the Pennsylvania Germans, it is the *formative periods* which are of the greatest significance, because during these the language not less than the people took firm possession of Pennsylvania soil. It will be noticed that in many cases only the bare mention of an isolated German settler has been made. We have given the few traces that history has preserved for us, being thus thankful for now and then a silent landmark to indicate the track of the settler. It remains for the local investigator to trace family genealogies and note local peculiarities of speech-mixture in these minor settlements.

Having thus glanced at the successive German settlements of Penn's province in their chronological order, let us consider more particularly the speech elements transplanted to Pennsylvania soil by these in-coming settlers. At the very outset the question arises, Why should these German colonists have retained their language and, to no slight extent, their manners and customs, while the Dutch and Swedes along the Delaware, and the French² in the western part of the State, practically lost all traces of their original speech? To answer this it will be necessary to consider the number and distribution, the religious, social, political and intellectual character and aims of these early German settlers.

¹ The application of Fourier's economic plan in the Teutonia community is an interesting experiment for political economists of the present day.

² The French settlement near Leconte's Mills and Frenchville, Clearfield County, and the Norwegian-Swedish settlement under the direction of Ole Bull in Potter County, are too recent to fall within the scope of our present investigation. Either of these settlements, however, would amply repay a summer tramp if any dialectician should feel disposed to try the invigorating air of northern Pennsylvania.

It is not possible to ascertain the exact number of Germans who settled in Pennsylvania from 1682-1753, because in the years of the largest influx great numbers were allowed to enter the province and take up land near their fellow-countrymen without record or notice of either their origin or destination. We can, however, determine the number approximately from the official reports of the time. For the ship-lists prior to 1727 no adequate documents are accessible or, so far as is known, extant; from 1727-1777 Rupp's "Collection of 30,000 German Names" serves our purpose. According to Rupp, only about two hundred families of Germans had come to Pennsylvania before the year 1700. These had settled in and around Germantown. Sypher states that nearly 50,000 Germans had found homes in the province before 1727, the year Rupp's lists begin. In 1731 the Lutheran membership of Pennsylvania numbered about 17,000, and that of the German Reformed Church about 15,000 (chiefly from the districts of Nassau, Waldeck, Witgenstein, and Wetterau). In 1752, of the 190,000 inhabitants of the province about 90,000 were Germans.¹ In 1790, according to Ebeling,² the German population of Pennsylvania was 144,660. Thus we may safely estimate the German population of the State in the year 1800 at 150,000. In 1870 the aggregate population of Pennsylvania numbered 3,521,975, of which number 1,200,000 were of German descent and 160,146 directly from Germany, thus leaving 1,139,854 (more than six sevenths of the entire number of German blood) born for the most part on American (Pennsylvania) soil.

When we come to the distribution of Pennsylvania Germans in those districts where they have preserved their dialect, it will be found impossible to give exact figures, because (1) no accurate record of births, deaths, removals and accessions is kept as is the case in Canada;³ (2) many, especially merchants not of German descent, speak the dialect fluently; (3) many who are of German extraction no longer speak the vernacular of their ancestors, but regard it with an air of contempt, and use every means to become Americanized and lose even the reminiscences of their German traditions. That greatest of levelling influences, the public school, makes it imperative to speak English, thus dividing

¹ Cf. Seidensticker, *Gesch. d. d. Gesellschaft von Pennsylvanien*, S. 18; Dr. Smith, *Brief State of the Province of Pennsylvania*.

² Ebeling, *Beschreibung der Erde, Abtheilung, Pennsylvanien*.

³ Cf. Prof. Elliott, *American Journal of Philology*, 1885, pp. 135 ff.

families, so that often the parents speak their dialect among themselves and to the children, while the latter speak English among themselves and to the parents. In many sections of the State, Lancaster and York counties for example, which one or two generations ago were distinctively German, the old vernacular is fast disappearing and the English is becoming the current speech, leaving only the name of speaker and locality as reminders of a once flourishing German community. It is possible, however, to indicate approximately the status of what may be termed distinctively Pennsylvania German districts. For the most part the genuine Pennsylvania German is to be found in the agricultural districts and country towns and villages, although in cities like Philadelphia, Allentown, Reading and Harrisburg there are large numbers whose vernacular is Pennsylvania German. In such cities as those just named it is possible to hear almost every dialectic variation, from the language of the Swiss to that of the Hollander, from the patois of the peasant to the polished speech of the literatus. But if we pass beyond the sphere of these great levelling centres, we shall find the original dialect and, to no slight extent, the customs of the simple pioneers in full sway. It is only necessary to state here that as a rule the general historic outlines have remained intact, the old settlements gradually enlarging, and in many cases sending out from their midst more adventurous spirits who became the nuclei of new settlements in the western counties of the State. The Germans were for the most part agriculturists or local artisans and possessed their land. There have usually been some younger representatives willing to cultivate the paternal acres and perpetuate the ancestral title to the soil.

To recapitulate, the distribution of the dialectic elements may be stated as follows:

In the first settlement at Germantown were Crefelders till 1709-10, when the "Pfälzer"¹ began to pour in from the Palatinate. Here are represented (1) *Low Frankish* and *Rhine Frankish*, of the Lower Rhine province near Düsseldorf; (2) *South Frankish*, near the North Alemannic (Suabian) border; *South Frankish*, specifically *Rhine Palatinate* (*Rheinpfälzisch*); (3) *South Frankish-*

¹ The term "Pfälzer" as used in the ship-lists is not sharply defined, and may apply to representatives not only of the Pfalz (Kurpfalz) but to any Rhinelander, and sometimes, it would seem, to any German. As a matter of fact, however, the most of the so-called Pfälzer were from the Rhenish Palatinate, as their dialect shows. This will be discussed in another chapter.

Alemannic of Alsace and Lorraine. In Berks County, where the inhabitants are stigmatized as "dumb Dutch," the speech-elements were (1) "*Rheinpfälzisch*," brought into Wahlink and Oley by French Huguenots temporarily living in the Palatinate and by native Palatines; into Tulpehocken by the New York Palatines from Schoharie and others direct from the Palatinate; (2) *Alemannic*, brought into Bern by the Swiss; (3) *Welsh* in Brecknock, Caernarvon, Cumru, Robeson, and Union townships; (4) *Swedish* in Union township; (5) *Silesian*, probably with Saxon and other elements, brought by the Schwenkfelder into Hereford township and lands adjoining in Lehigh and Montgomery counties; (6) *English*¹ in Union township; (7) *Dutch*;² (8) *Suabian* at Reading.³

In the region of Eden (Pequea-Thal), Lancaster County, we find *Alemannic* elements from Zürich, Bern, Schaffhausen, and possibly a considerable mixture of "*Rheinpfälzisch*," which latter, with probably many other dialectic varieties, came also with the Dunkards (Tunker) to the regions along the Conestoga and Mühlbach, Lancaster County, and also to Skippack in Oley, Berks County.

The few Dutch that settled near Pottsville, Schuylkill County, brought *Low German* elements, as did those also in Pike township, Berks County.⁴

Into Northampton County came with the Moravians, *Upper Saxon* elements (Sachsen-Altenburg), and extended into Berks, Bucks, Montgomery, and Lehigh counties.

Thus it is seen that the ethnic elements which developed the Pennsylvania German speech represent a wide and varied linguistic territory. Nor must it be supposed that, inasmuch as the Pennsylvania German is spoken of as a unit, such a complete

¹ English is mentioned here to show the variety of speech-elements represented in this one county. It will be understood that the English element is a constant quantity in every settlement of any importance in the whole province.

² To Hamburg, Berks County, came the speech of Hamburg, Germany, but it soon came into contact with the great Pfälzisch current and was merged in it and in the neighboring dialects.

³ In and around Reading, Berks County, the dialect elements were chiefly Suabian and Rhine Frankish, many of the settlers having come from Würtemberg and settled with Pfälzer from the various sources mentioned above.

⁴ In Pike township, Berks County, the Dutch element is quite small compared with the Alemannic and Rhine Frankish.

levelling has taken place as to render it impossible to trace the original dialectical characteristics. This will receive fuller treatment in the chapter on Phonology.

The causes leading to the perpetuation of these peculiarities were in general the same as those which preserved to our time this widely spoken dialect itself. Rupp remarks that the Germans who came to Pennsylvania before 1717 were for the most part persons of means. This in many cases was true, but they were as a class from the humbler walks of life, seeking a quiet retreat from the storms of persecution. They were men of firm convictions, and in many cases deeply imbued with the spirit of pietism. They cherished the traditions of the Fatherland, cared little for political power or prominence, were content to till their fertile acres in this occidental Eden unmolested in their religious and social rights and liberty.

Here is a state of political units quite different from the early settlers of New England, where the responsibility of government was keenly felt by the individual settlers when they met in that greatest of Teutonic institutions, the town meeting. Besides the unobtrusive character of the early Pennsylvania Germans, there were other potent forces favoring the perpetuation of their language, such as the organization of German schools in all important German centres, the establishment of printing presses in Germantown and Ephrata, from both of which towns German-American publications were distributed in great numbers throughout the province, varying in importance from Sauer's American edition of the German Bible and the *Chronicon Ephratense* to the simplest tract and calendar. The pulpit has been and continues to be the great bulwark of conservative strength.

M. D. LEARNED.

NOTES.

CHAUCER AND MAXIMIANUS.

One of the best known places in Chaucer is the speech of the old man whom the rioters meet on his way out of the woods, in the Pardoner's Tale :

Thus walke I, lyk a restelees caityf,
And on the ground, which is my modres gate,
I knokke with my staf, bothe erly and late,
And seye, "leue moder, leet me in !
Lo, how I vanish, flesh, and blood, and skin !
Allas ! whan shul my bones been at reste ?
Moder, with yow wolde I chaungen my cheste,
That in my chambre longe tyme hath be,
Ye ! for an heyre clowt to wrappe me !"
But yet to me she wol nat do that grace,
For which ful pale and welked is my face.

(C. T. 12,662-72 T.; C. 728-38.)

With this may be compared the following, from the first elegy of Maximianus. The passage seems never to have been cited in illustration of Chaucer.

Ortus cuncta suos repetunt matremque requirunt,
et redit ad nihilum, quod fuit ante nihil.¹
hinc est quod baculo incumbens ruitura senectus
assiduo pigram verbere pulsat humum
et numerosa movens curto vestigia passu
talia rugato creditur ore loqui :
"Suscipe me genitrix, nati miserere laborum :
[membra peto gremio fessa fovere tuo :
horrent me pueri, nequeo velut ante videri :]
horrendos partus cur sinis esse tuos ?
nil mihi cum superis ; explevi munera vitae :
redde, precor, patrio mortua membra solo.
quid miseros variis prodest suspendere poenis ?
non est materni pectoris ista pati."
his dictis trunco titubantes sustinet artus,
neglecti repetens stramina dura tori.

(El. i 221-36 ; Bährens, *Poetae Lat. Min.* V 326.)

These two remarkable passages are strikingly similar, not only in their general drift, but in the special point of the old man's

¹ This line is a close translation of Euripides' τὸ μηδὲν εἰς οὐδὲν βέπει (Fr. 536 Nauck).—B. L. G.

knocking on the ground with his staff and calling upon his mother Earth to let him in.

Maximian was a favorite author in the Middle Ages.¹ There is a free Middle-English version² of his first elegy in MS Harl. 2253, but it does not contain our passage. In the Court of Love (formerly ascribed to Chaucer) he is quoted as an authority on love matters.³ (See Böddeker, *Altengl. Gedichte des MS Harl. 2253*, p. 244, who apparently has never seen the Latin Elegies.) On the whole, it is very likely that Chaucer had read Maximian, and that he imitated him, consciously or unconsciously, in the Pardoner's Tale.

GEORGE LYMAN KITTREDGE.

CORRECTIONS AND OMISSIONS OF L. AND S. IN CONNECTION
WITH APOLL. RHOD.

δημ. To the *exx.* of this verb in pass. in a metaphorical sense should be added the curious expression *δηται δοῦπος*, Ap. Rh. II 81.

ἀμέργω. "It is never used of liquids, for in Ap. Rh. I 882 *ἀμέλγουσι* should be read." Decidedly *ἀμέργουσι* is correct. Whether *ἀμέργω* is ever used of liquids or not, there is no objection to its use here. The subject of *ἀμέργουσι* is *μέλισσαι* and the object *καρπὸν*, and *καρπὸς*, though it here means what is extracted by bees from flowers, can always surely be the object of *ἀμέργω*. According to Merkel, *ἀμέλγουσι* was the reading of the 'prior recensio' and is borrowed from there by Nonnus in Dion. V 246. It is also approved by Köchly, but all the best MSS have *ἀμέργουσι*, and it is unanimously adopted by modern editors.

ἀχλύω. "II trans. *to darken* Ap. Rh. III 963." A reference to the line will show that *ἤχλυσαν* is intrans., as in Hom. 'became darkened.'

βοτρύεις. A reference should be given to Ap. Rh. II 677, *πλοχμοὶ βοτρύειντες*, a passage imitated by Milton, P. L. IV 301 foll.

γεράνθρονον. Add a reference to Ap. Rh. I 1118.

οιοπόλος. In the sense of "solitary." Add to Pind. P. 4, 49 a reference to Ap. Rh. IV 1322 and 1413. The meaning of the word there is explained by ib. 1333, *ἐρημονόμοι*.

¹ See Bährens, V 313.

² Another version is in MS Digby 86 in the Bodleian Library (see R. Ellis, A. J. P. V 163).

³ For if the *basse ben* full, there is *delite*,

Maximyan truly thus doth he write. (797-8.)

Cf. Maxim. El. i 98 (Bährens, V 321): *basia plena*.

δλκαίος. "drawn along, towed, of a ship, Ap. Rh. I 1314." We find here στιβαρῆ ἐπορέξατο χειρὶ | νηίου δλκαίοιο, and δλκ. is evidently a substantive. It is the same as δλκήιον of IV 1609 and probably means either the *rudder* (Soph. Frag. Dind. 388) or *part of the keel* (Schol. l. c.).

δλολίζω. "Seldom of *grief*, like Lat. *ululare*, Ap. Rh. III 1218." Certainly not of *grief* in l. c., but in the usual meaning of *crying aloud to the gods*, here to Hecate. It is imitated in Virg. Aen. IV 168 and cf. ib. 609.

δπωπή. "2. The *eye*, Ap. Rh. II 109; pl. the *eyes*, ib. 445." Singularly in both these passages δπωπή does not mean *eye*, but *eye-socket*, but it does mean *eyes* in Ap. Rh. III 1023, IV 1670.

χρησμοσύνη. "Need, want, poverty, . . . Ap. Rh. I 837." No, here it means *service, assistance*. In II 473 it means *need, want*. χρῆσ. has the same double sense as χρεία.

R. C. SEATON.

REVIEWS AND BOOK NOTICES.

Plautinische Studien, von P. LANGEN. (Berliner Studien, V 1.) Calvary & Co., Berlin, 1886.

Professor Langen's previous volume, *Beiträge zur Kritik und Erklärung des Plautus*, discussed the language of Plautus. It was distinguished from the notes in an ordinary commentary mainly by its extreme thoroughness, by the fact that the author did not pronounce judgment upon a word or phrase until he had examined every passage in which it occurred. This second volume exhibits in a high degree the same determination to get together all possible evidence before drawing a conclusion. The combination of acuteness, accuracy, and wide knowledge of the rapidly increasing Plautus literature with this patient thoroughness makes the book the most important work upon Plautus that has appeared in many years.

The subject here discussed is the origin and meaning of the repetitions of thought and inconsistencies of plot which occur in the plays of Plautus. In most authors such contradictions are to be rejected as mere glosses or interpolations, but in Plautus they are so numerous as to require some special hypothesis in regard to the transmission of the text. Leaving out ordinary glosses, two possibilities are open. First, the confusion may be due to "double recension"; this would give us two different texts of the same passage, one of them coming from Plautus himself, the other from an actor or *dominus gregis* who had shortened or otherwise altered the text at the time when the plays were brought back upon the stage. Cf. Cas. prol. 1-34. An evident case of this is in the double ending of the *Poenulus*. Then when the *Corpus Plautinum* was formed from actors' copies, the grammarians were unable to decide between different readings and incorporated both in their text. The second possibility is that the contradictions may be the result of *contaminatio*, that is, of the use by Plautus of different parts of two Greek plays which have been joined into a single plot without sufficient care in reconciling inconsistencies. That Plautus sometimes contaminated can hardly be doubted in view of the direct assertion of Terence, *Andr. prol.* 18.

The systematic treatment of these two possibilities apparently began with Osann, who in his *Analecta Plautina* (1816) devoted a few pages to the subject, but the main work has of course been done since Ritschl. He himself was apparently more inclined to regard repetitions as due to ordinary interpolation than to double recension, though in the preface to the *Mercator*, p. vi, he expresses the opinion that the *Mercator*, the *Stichus*, and the *Persa* have been largely worked over. Nor has he anywhere, so far as I know, declared himself in favor of the contamination of any of the twenty plays. The next work on the subject is Goetz' *Dittographien im Plautustexte*, *Acta Soc. Phil. Lips.* VI 235-328, published in 1875. While expressly disclaiming completeness, Goetz nevertheless covered most of the ground, discussing some of the

most important cases of double recension, showing the motives which brought about the revision, and laying down with clearness and moderation the lines which future investigation would follow. Since 1875 the discussion of the subject has been confined mostly to dissertations dealing with single plays, and in this way Bacch., Men., Poen., and Epid. have received careful examination. Reinhardt in Studemund's *Studien* I continued the discussion of several plays, especially of the prol. to the Merc. To all this must be added the notes and remarks scattered about in periodicals.

Meanwhile the hypothesis of contamination was discussed by Ladewig, *Ueber den Canon des Volcatius Sedigitus*, 1842. I have never been able to procure a copy of this, but Ladewig apparently went too far in the assumption of double recension and of contamination. Geppert, *Plautinische Studien*, I, 1870, treated the "Factische Widersprüche in den Comödien des Pl. und Ter.," but superficially and without reaching any results.

It has seemed worth while thus briefly to run over the course of earlier work in order to bring out the necessary incompleteness of it and to show the standpoint from which Längen approached the task. He says (Vorwort vi): "Er [der Verfasser] ist von dem Gesichtspunkte ausgegangen, dass, um eine einigermassen sicheren Grundlage des Urteils zu gewinnen, bei dem fast vollständigen Mangel äusserer Zeugnisse, alle Komödien in gleicher Weise in den Kreis der Untersuchung gezogen werden müssen." To this view Längen has come from seeing the inevitable one-sidedness of his predecessors and from feeling, doubtless, that inner impulse toward thoroughness which showed itself in the Beiträge.

The book consists of three parts—I. Breite der Darstellung und Wiederholung des nämlichen Gedankens, pp. 1-88; II. Widersprüche, Inkonsequenzen und psychologische Unwahrscheinlichkeiten, 89-232; III. Unechte oder für unecht erklärte Stellen, 233-387.

Under the first head Längen takes up the plays in order and collects the passages where the same thought occurs a second or third time. The purpose here is to discover how far simple repetition of thought justifies the hypothesis of double recension, and the conclusion is that an extreme caution is necessary in such cases. Not only is mere repetition not a sufficient reason for rejecting a vs., but it is apparent that it is entirely in the manner of Plautus to repeat ideas with but slight change. Much less can the fact that a vs. is not necessary to the thought expose it to suspicion. This may seem not at all novel, but what is new is the overwhelming and varied proof which these 88 pages furnish. The evidence is cumulative, and the reader who accepts with slight questioning the first dozen cases as allowable exceptions finds himself carried from case to case until finally he discovers that the exception has become the rule. Nor is such a proof as is here given unnecessary. Again and again vs. which have been used as evidence of double recension are found in Längen's presentation to be supported by plenty of similar passages. In the Bacchides a rough count shows that Längen has thus saved about two thirds of the lines which some other scholars have proposed to cut out. The total effect of the first part of the book is therefore decidedly conservative; it is quite in the line of other special studies (e. g., Becker on indirect questions) which have done so much to render definite and accurate our knowledge of the language of Plautus.

While the purpose of Part I is doubtless to lay a firm basis for criticism of the text, it has a secondary but hardly inferior value as a presentation of one side of the style of Plautus. Lorenz, *Einl. z. Pseud.*, pp. 30-64, has given a valuable collection of phrases illustrating the fullness of expression and exuberance of diction which characterize all the work of Plautus. He was a poet who never lacked a phrase, from whose pen words flowed in such profusion that, as he says of somebody's handwriting, *alia aliam scandit*. Of this tendency, which made him feel as if he had hardly expressed his thought until he had expressed it twice, Langen gives many further illustrations, and Part I will therefore have an especial value for the student of the Latin of the people, the Latin of daily life. Many of the cases cited seem to be precisely similar to the double phraseology which is found within single vss., and therefore allied to the heaping up of adverbs, *tum igitur, istic ilico*. They are, then, not peculiar to Plautus, but are due in part to the striving after emphasis which shows itself in all conversation, in part also to the desire for symmetry and resposion, as in Cicero's habit of using pairs of words. The list, however, should not be incautiously used to illustrate the conversational style, since many of the cases are to be accounted for in other ways, e. g., by great emotion, by the desire to bring in a joke or to summarize a preceding statement.

Part II, pp. 89-232, deals with *Sachliche Mängel*, with the contradictions, the improbabilities, the instances of forgetfulness, which are our main dependence in attempting to discover *contaminatio* or double recension. If, as Langen says on p. 90, such contradictions are found in all plays without exception, and not to any special degree in those which we know to have been repeatedly put upon the stage, then, though we cannot throw away entirely the only standard by which we can hope to test the plots, we must use that test with extreme caution. As in the first part, the evidence is cumulative in its effect, and no summary would do it justice, but some striking instances are the following: *Curc.* 343 ff., the soldier deposits 40 minae; in 535 f. he demands back only 30. *Epid.* 153, the soldier is Euboicus; in 300 he is Rhodius. *Epid.* 53 ff., Stratippocles owes 40 minae and 10 minae interest; in 141 f., 347, the interest is forgotten. These striking cases have very naturally been removed by excision or used as evidence of double recension or of contamination by scholars who have looked at them singly, but as it is now evident that such contradictions are found in all the plays alike, they afford each other mutual support. They cannot, therefore, be treated singly, but if they are removed at all, must be removed in accordance with some hypothesis which applies to all alike. Such a hypothesis is not likely to be formed. Rather it is probable that these inconsistencies are the work of Plautus himself, and that they indicate a freer and wider activity of the Roman poet in the translation of his Greek originals than has generally been ascribed to him. This will certainly be the case, if, as is likely, they appear to a less degree in the plays of Terence.

Even more than in the first part, however, these examples need sifting and classifying before they can well be used as a basis for literary criticism. Certain kinds of improbabilities must be set aside either as not bearing upon the text-questions or as not indicating any carelessness on the part of Plautus. Such are (a) the inconsistencies in the calculation of time, which are both

frequent and violent, and which have a bearing upon the division of the plays into acts; such are (b) the difficulties in the action, which may have been in part explained by stage arrangement, or more probably may have been a kind of tradition on the Roman stage, like the "asides" in Shakspeare. Such scenes occur in Epid. I 1, Pseud. I 3, and wherever a hurrying messenger makes a long speech. (c) Most. 659 ff. R., where Tranio is thrown into great confusion by some entirely natural questions, may serve as an illustration of a class of passages which show that the swindling was not in fact very well planned. Langen, in his treatment of these, does not give weight enough to the farcical character of the plots. It is an excellence in a comic poet that his swindling should be absurd, and these improbabilities have no bearing whatever upon the settlement of the text. But even setting aside these classes of passages, evidence enough remains to justify the conclusion which Langen expresses on p. 90, that Plautus, both in his choice of Greek plays and in his own additions, attached greater importance to immediate comic effect upon a far from artistic public than upon aesthetic or psychological correctness. Schöll, in the new *Captivi*, Praef. xx, note, says of 152 sqq., 179 sqq., *quos locos si Plautus sic scripsit, vituperandus sane est*, and this is certainly correct, for these feeble witticisms are inconsistent with the character or the situation of Hegio. But the underlying idea that Plautus would not have brought in a poor joke in the wrong place can hardly be held by one who has read Part II of Langen's book.

The principles of criticism, then, which are established in Parts I and II are mainly negative and cautionary. It is made evident that neither a simple repetition of thought in neighboring vss. nor a contradiction in the plot justifies of itself the hypothesis of interpolation or double recension or contamination. But it does not therefore follow (and Langen emphasizes this point, p. 233) that all that is in the MSS must be defended, and to save himself from the suspicion of ultra-conservatism, the author devotes Part III to an examination of disputed or spurious passages, applying to them the principles which are derived from the inductions of Parts I and II. It is this part of the book which will doubtless excite the greatest amount of discussion and difference of opinion, for while Parts I and II are decisive so far as they go, no attempt is there made to fix absolute or positive rules. The test of double recension remains what it was before, *minus* the test of mere repetition or slight contradiction. The defect of indefiniteness lies, of course, in the nature of the subject, not in Langen's treatment of it, and may be lessened but cannot be removed by subsequent work.

Omitting single vss., the plays show double recension in the following places:

Amph. The longest addition is 479-495, for which, beside the reasons given, Beiträge, p. 42, others entirely conclusive are here adduced. Also 1006 ff., with Müller and Goetz, and 629 ff. with Ussing.

Asin. Vss. 23-28 contain double recension, A 23, 24, 27, 28; B 25, 26, 27, 28. Langen considers the latter genuine. From the long passage 106-125 he cuts out only 109-110. Also 309-311, 480-483 (so Ussing, Ribbeck), 901-3 and possibly 434-435. Cf. on all Goetz, Praef. Asin. xxii sq.

Aul. 592-598 are an early interpolation. The only evidence of double recension is the double Strobilus-rôle. Vss. 485-488 are defended against Goetz and Francken, but not successfully.

Bacch. Of the thirty or more passages which Anspach, Brachmann and others have suspected, Langen cuts out only about one third; the rest he defends on the grounds of Parts I and II, agreeing in this with Goetz, who in his ed. has taken a conservative attitude. Cf. Praef. Bacch. ix. In single passages there is some slight difference, e. g. Langen condemns 307, 312-314, which Goetz rightly retains; Langen rightly condemns 884-901. From the great *canticum*, IV 9, which has been cut to pieces by others, L. and G. agree in making only slight excisions.

Capt. 102-107 are spurious, 530-532 are an interpolation, 521 is due to a second recension. In general very few non-Plautine vss. in the play. Langen expresses his satisfaction at finding that in this view he is in agreement with the latest ed. of Brix. On 241 ff. v. infr.

Cas. Contains a few interpolations, but no evidence of double recension. This is the more remarkable (p. 278) as the play is known to have been put upon the stage a second time.

Cist. I 2, 6-13, IV 2, 42-56 are the only considerable dittographies.

Curc. 263-264 are double recension of 265 ff., 374-383 are not in their original form.

Epid. 5-12 and 12-19 show double recension, but L. finds no ground for deciding which is the original. 31-33, 109-111, 259, 261-266 are the other most important excisions. The last is discussed below.

Men. 185-8 are a later addition and have crowded out the original vss. 694-5 are also not from Plautus. In general Sonnenburg, *de Men. retractata*, has gone much too far in finding evidence of double recension.

Merc. In opposition to the opinion of Ritschl,¹ Praef. vi, Langen (p. 306) finds no decisive proof of extensive and systematic working over. 149-165, 373-375, 620-624, and the speech of Sura at the beginning of Act V (Rit.) 803-817 are all of late origin.

Most. I 2 is mixed and may contain non-Plautine vss. L. cuts out only 93-94 R. The long repetition in I 3 (208 ff.) is retained by L. (so Brix, *Jahrbh.* 131, 195), but in this he will hardly find followers. There is no (other) evidence of double recension.

Persa. Vss. 440-448 are the only considerable interpolation. L. does not agree with Rit. in thinking that IV 9 has been greatly curtailed.

Pseud. 262-3 are late (but not with Lorenz 259-261), and so 390-392, 406-408; perhaps also 745-750, but no other long portions. See also what is said below.

Rud. Beside single vss., 1193-1196 are a repetition of 1191-2. No systematic double recension.

Stich. 167-171 were added by an actor to continue the supposed witticism in the preceding vss. 441-445 (only in A) are cut out by Rit., Lang. As to Act V, L. appears to be in doubt, but inclines to follow Teuffel in thinking that Plautus omitted the final scene of his Greek original and added Act V in something like its present shape. It may have been somewhat shortened since.

Trin. Langen does not agree with Schöll in considering 884-888 a second recension, though he is evidently not satisfied with his decision to cut out 879. For the rest his text would be about the same as that of Schöll (Rit.³).

Truc. 761, 797-8 belong to a later text. 658-9 may be saved by placing them after 662.

In connection with the evidence for double recension Langen takes up also the question of contamination. The *Epid.*, which Ladewig and Langrehr have divided into two plots, is briefly discussed (pp. 146-7), with the conclusion that no such division is possible. The contradictions which have given rise to the hypothesis of contamination are either such as are shown in Part II to be characteristic of Plautus, or are to be explained by later working-over of the play. The *Poenulus* and the *Miles Gloriosus*, however, are contaminated. In regard to the *Poen.*, Langen's conclusion (pp. 185 ff.) is that the first three acts came from one Greek play, the last two from another; that the two sisters appeared in both and were the common element which rendered contamination possible; that the scene of the first was laid in Athens, of the second in Calydon; that the sisters in the first were ordinary *meretrices*, bore Greek names, and hoped for freedom through the generosity of their lovers, while in the second they were aware that they were *ingenuae* and were on the day of the play for the first time to become *meretrices*; they bore Punic names, and looked forward to the possibility (realized in the play) of being discovered by their parents. The weak point in this hypothesis, which Langen himself suggests, is the extreme similarity which must be supposed to have existed between the two Greek plays, each representing a pair of sisters, the elder dignified, the younger frivolous, celebrating a festival of Venus. To account for these striking resemblances Langen supposes that one of the plays was derived from the other, and refers for a similar suggestion to Ribbeck, *Alazon*, p. 8, note. [Wagner, *Introd. to Ter.*, p. xx, note 1, makes the same supposition in regard to the *'Ανδρία* and *Περυσία*.] While the great number of plays in the New Comedy and the narrow range of subject make it probable that there were many pairs of plays closely resembling each other (cf. *Andr. prol. 10, qui utrumvis recte nōrit, ambas nōverit*), and while in fact it is this supposed similarity which underlies the whole theory of contamination, it is still true that the necessity for this additional hypothesis makes the contamination less easy of acceptance. It is certainly more probable than double recension, but the possibility of explaining the play by the latter must still be left open.

The *Miles Gloriosus* has been brought to its present form through contamination and double recension. The combination of the two hypotheses should excite no suspicion, for the looseness of arrangement which resulted from contamination was in itself favorable to double recension, so that it is precisely in the contaminated plays that we should naturally expect to find the work of the *διοσκευαστής* (cf. *Poen.* and *Andr.*). In the main Langen agrees with Lorenz (*Einl. to edd.*) and F. Schmidt (*Untersuchungen über den Mil. Glor.*). They hold that only the latter half of the play (813 to end) came from the *'Αλαζών*, while the earlier part is from a Greek play in which the hole in the wall formed the centre of the intrigue, by means of which Sceledrus and his master were cheated and the lovers enabled to escape. Of this play Plautus used only the first half (the Sceledrus-trick), substituting for the second half scenes from the *'Αλαζών* which effected the same end, the cheating of the *miles* and the flight of Philocomasium, by a different intrigue. As to the introductory scene, Langen implies (p. 314) that he considers it a part of the first play, as does Lorenz. Schmidt connects it with the *'Αλαζών*.

Between the two parts come a long scene, III 1, and a short one, III 2, in

all 596-873, which are full of difficulties. In the play as it stands we have, 592 ff., a statement from Periplecomenus that a *senatus* is going on in his house, to which he immediately returns. Then, 596 (beginning of III 1), Palaestrio comes out to see if the coast is clear for holding the council in the street, and finding no one in sight, he calls out the others. But then no council is held; instead, Palaestrio asks the others if they will agree to the plan as already formed *in the house*, and they agree without discussion or any explanation of the nature of the plot. Then vs. 615-764 are spent in a long talk, mostly monologue by Peripl., on social topics, which, from its subject and treatment, must certainly be of late origin. Then all at once Palaestrio recalls Periplecomenus and Pleusicles to the matter in hand, and proposes an *entirely new* plot, to which assent is given as before. After the short Lurcio-scene, the *Ἀλαζών* begins with the appearance on the stage of the two women who are to play the leading parts in the second trick. The contradictions are obvious. Lorenz minimizes them (Einl.² S. 35), considering that they do not go beyond the degree of carelessness which Plautus allows himself. Langen argues against this view (pp. 318 f.), and it is in fact extremely difficult to see any motive which can have led Plautus to put in such unnecessary and contradictory vs. as 612-615. Further, the long dialogue or almost monologue which follows not only delays the action, but is also in its tone and subject (praise of a bachelor's life) so opposed to the spirit of the time of Plautus that it would hardly have escaped police censorship. Schmidt seems, therefore, right in ascribing it to a later revision. Langen proposes to escape all difficulties by rejecting the whole scene, getting rid at once of the elaborate announcement of a council, the meaningless assent, and the new plot. He leaves, then, only the statement 592 ff., which seems to mean that a *senatus* is going on in the house of Peripl., and in this *senatus* he supposes the whole second plot to have been arranged.

Against this hypothesis some considerations, both general and special, suggest themselves. First, the planning is too deliberate. Plautus nowhere makes his swindling tricks the work of a number of persons who carefully plan a campaign. Rather the tricks spring full-grown from the head of some slave, and, as has been said, they are comic chiefly because they are so sudden and so short-sighted. And again, it is still less in the manner of Plautus to have anything essential to the story take place off the stage without giving his audience ample information of it. Even when a new action or a new character is to come upon the stage, Plautus habitually announces it in a few lines intended to make it sure that the audience would not be confused. Still more necessary would it be that the action behind the scenes should be carefully made plain, if the audience was to know that anything at all was happening.¹ It may fairly be said that a council which is announced only by the words *redeo in senatum* and *Frequens senatus poterit nunc haberi*, and the subject of which it takes so much argument to discover, would have been for a Roman audience simply non-existent. The spectators, as Langen cuts down the play, would have seen two women come upon the stage at the beginning of III 3 and

¹ An English stage-manager said of the British public, "You must first tell them you are going to do so and so; you must then tell them you are doing it, and then that you have done it, and then *perhaps* they will understand you."

begin to talk with Periplecomenus about some trick; at the eleventh line they would learn that the plot was directed against the *miles*; at the twenty-seventh they might perhaps understand from *hic noster architectus* that Palaestrio was the maker of the plot, and not till vs. 34 would they begin to get an inkling of the way it was all to be done. Nor is Langen correct, as it seems to me, in saying that the vss. which follow, 906 ff. and 1177 ff., sufficiently explain the method adopted for cheating the soldier, if we consider how little distinct explanation there is and how entirely ignorant the spectators must necessarily have been at this point in the play. Furthermore, the difficulty of getting along without more explanation, which would be great in any play, is much increased in the Mil. Glor. by the fact of contamination. For here we should have an audience not simply uninformed but misinformed. The prologue and all the play down to 592 contain nothing to suggest a new plot, but everything to draw the attention toward the *conmeatus*-intrigue and the twin sister, and to excite the expectation that the next step of the plotters would be toward some further use of the same means which had proved so successful with Sceledrus. Without the help of III 1, the first thirty lines of III 3 would have been a mere confusing riddle. That Plautus contaminated in so awkward a fashion is hard to believe. To effect the transition from one Greek original to the other, some explanation seems absolutely necessary, and that we shall have, if, with Schmidt, we retain from III 1 the opening vss., 596-611, and begin again with 765, the *igitur* of which connects well with 611. We have, then, a plot formed and sufficiently explained by Pal., entirely in accordance with the usual manner of Plautus. I am inclined to conjecture that the writer of the long dialogue between Periopl. and Pleus. did not venture to make so great an addition to a long play without cutting out something, and that he therefore omitted 765 ff., confused 807 ff. by further shortening, and originated the *senatus* behind the scenes to take the place of 765 ff. Vss. 592 ff. may have been changed or may perhaps have crowded out the original vss. (Could *redeo in senatum rusum* mean "I am going back into the house again to hold a *senatus*"? If so, we should get rid of the council two scenes long.)

Among the hundreds of passages discussed in the book are some where Langen's opinion seems not quite decisive:

P. 256. "Den beiden Versen, welche nun folgen, [Bacch.] 220 und 221, vermag ich keinen vernünftigen Sinn abzugewinnen." Pistoclerus has been speaking of his new acquaintance, and Chrysalus remarks, 219, *Quod amēs paratumst: quōd des inventōst opus*. Then he suddenly interrupts himself and assumes an attitude of ironical doubt, *Nam istlc fortasse aurōst opus*, "For I suppose you may need some money for your affair." Pist., anxious to have it all straight, *Philippō quidem*, "Yes, in good coin." Chrys., "And very likely (*fortasse*) you want it at once (*iam*)." Pist., "No, I must have it sooner than that, for the soldier will be here 'at once' (and then it will be too late)." [Cf. Most. 338 *diust 'iam' id mihi*.] Chrys. (still ironical), "Oh, there's a soldier in the business too, is there?" It must be confessed that *Philippō quidem* is not very clear, unless Pist. is anxious to have the money in good current coin, but the use of *nam* and of *fortasse* seem to be explained by the lazy irony of Chrys.—P. 248 f. Langen does not quite clear up Aul. 485-9. The preceding vss. set forth the advantages which rich men would secure for

themselves by marrying the daughters of poor men. The approval or disapproval of the people has nothing to do with the matter, and 485 ff. are just the kind of social criticism which a later writer would be inclined to put in.—P. 293. The reasons given for cutting out Epid. 259 are conclusive; not so with 261–66, where L. does not see that there is no reason why the answers of Epid. should harmonize with each other or with his position as a slave. Epid. is intentionally annoying the old gentlemen, and therefore he gives transparently false reasons for not advising them. The passage seems to me highly humorous.—P. 296. The confusion of Men. 130 (R) ff. Langen would cure by cutting out 133 and placing 134 before 130. It seems plain, however, that 131 (and perhaps 132 also) belongs with 129. Men. has two motives for rejoicing, the *iurgium*, by which he has driven his wife back into the house, and the theft of the *palla*, and 131 is the step from one motive to the other. "That's the way (i. e. by the *iurgium*) to carry out such a trick as this theft." The order would then be 129, 131, 132, 130, 134.—P. 302. The necessary indefiniteness of the principles derived from Parts I and II is illustrated in Langen's discussion of Men. 60r. He shows with great acuteness that the cutting out of this vs. makes a contradiction, because Penic. must then hear 600 and perhaps 599, and so learn that Men. had not yet eaten the *prandium*. This, however, seems a slight contradiction, no greater, e. g. than the surprise of Calidorus in the Pseud. on learning that Ballio has sold his mistress, when all the time Cal. has a letter in his pocket informing him of the fact, and indeed is looking for Ballio to get him to break off that very sale. Such cases are extremely difficult to weigh precisely. If the vss. after 603 were not lost we should know just how much Penic. overheard.—Pp. 272 ff. Langen will hardly find followers in his very radical treatment of Capt. 236 ff., where he cuts out 241–248. He finds two inconsistent lines of thought running through the passage, one being the demand of Philoc. that Tynd. shall render him the honor due to him as master, the other the request that Tynd. shall himself play the part of master. The reconciliation is in this, that Philoc., as the *real* master, demands that his slave show him obedience by *pretending* to be the master. Some of the vss. are unintelligible, but not more than two or three. Langen has misunderstood the connection between 240 and 241. The words *nón ego erus tibi, sed seruos sũm* are logically the object of *memineris*, though they are expressed paratactically, and to supply *quia* with Langen or change *seruos* to *conservos* with Acidalius and Ussing is to give the passage a sense entirely different from the natural one.—P. 357. Langen retains Pseud. 142, quoting Lor. Krit. Anh. and adding, "entbehrlich ist der Vers freilich sehr wohl, aber er stört den Zusammenhang nicht." The whole speech deals with the bad character of the slaves. Now the vs. *At faciem quom aspicias eorum, haud mali videntur: opera fallunt* is not simply, as Langen says, "das sollte man den Leuten nicht ansehen," but rather "There's a great contrast between their looks and the way they do their work," and this idea of a contrast does break the connection. Usener and Lorenz are therefore right in removing the vs.

In regard to the Pseud. in general, Langen rightly holds that Lorenz has not succeeded in explaining away the contradictions brought in by the double plot of Pseudolus. But neither does Langen bring order out of the confusion. The double plot, although the contradictions occur within 50 vss. of each

other, he thinks may be accounted for as a mere act of forgetfulness on the part of Plautus, and he treats in the same way the astonishment of Calidorus, referred to above. The change in the attitude of Simo, to which Lorenz calls attention in his Einl., he does not notice. To these difficulties must be added the very long scene between Ballio and his hired cook, which delays the action and is hardly justified by Lorenz, Einl. S. 24. These are pretty serious inconsistencies. Lorenz, Einl. Anm. 23, suggests double recension for the scene with the cook; it is as likely that a partial *contaminatio* may account for this scene and for the first part of I 2.

But it is of slight moment whether Professor Langen's judgment on single passages be reversed or accepted. The value of the book lies not in the treatment of this or that passage, but in the thoroughness and patience of the inductions, in the scientific reserve, in the overwhelming completeness of the proof of the points which Professor Langen has sought to establish. These make the book not only indispensable to all students of Plautus, but also a model of critical method for philologists generally.

E. P. MORRIS.

Die Giganten und Titanen in der antiken Sage und Kunst. Von MAXIMILIAN MAYER. Berlin: Weidmann'sche Buchhandlung, 1887.

This study owes its origin chiefly, of course, to the discoveries at Pergamon, and to the presence in the Royal Museum of Berlin of the famous *Giant Frieze* itself. The want of a sifted collection of the literary data and of a systematization of the mythological and archaeological problems made itself felt as soon as the nature of that composition became manifest. This is now supplied. Two-thirds of something over four hundred pages are dedicated to the legendary and literary sides of the subject. But a full hundred goes to the elimination of what pertains to the Titan myth, besides what attention cognate creations of Hellenic folklore require,—such as the Aloades, Kyklopes, and similar giants of local story.

The author inclines to regard the word *γίγας* as equivalent to *γγενης*, adducing the Hesychian *γγεως* as the closest parallel. In this he is in accord with the ancients, from the author of the *Batrachomyomachia* down. But the Gigantes are autochthonous in his mythological interpretation also, sons of the soil, as they are in the myth itself. They represent the forgotten or subjected native races of the divers Greek cantons. Their theomachy is the mighty struggle made by these races against the Hellenic invaders, who chose to regard themselves as the children of light. The relation between the Canaanites (*Og*) or the Philistines (*Goliath*) and Israel, Huns (*Hünern*) and Teutons, is absolutely the same. All sons of the soil, men of clay, men of stone or wood—*ἀπὸ ὀρυθῆς ἢ δ' ἀπὸ πέτρης*, as the old formula has it,—all leaf and grass heroes affiliate with the more pronounced character of the Gigantes; in the obsolescent state of the myth-making faculty their number is large enough: *Πηλεὺς, Κοπρέβς, Κραναοί, Φηγεὺς, Δρόσπες, Φυλλίδαί, Ποίας*, etc. Hence the puzzling recurrence of the name *Μελία* in genealogical trees; *ἐκ μελιῶν* is equivalent to *ἀπὸ ὀρυθῆς*. Even the brass man Talos is a *μελιγενής* and throws stones like any giant. This confusion of metaphor appears again in the instances of tree-

men such as Ἐλατος and Δρβας among the Lapithai (*lapides*). So we find that when Theseus goes among these, it is by authority of an ancestral fir-man, his maternal grandfather Pittheus. The verse indeed in which Nestor characterizes Theseus himself as a Lapith (A 265) passes for an interpolation. The question arises whether the philological critic can afford to ignore the mythological view.

The digressions on the originally dissociated myths of the Titans and of Typhoeus serve to show that the individualizing tendencies of later story and art borrowed freely from apparently cognate, half obsolete creations. Art found in the old big-dragon story the suggestion of the form that became typical for the whole company of the γίγαντες, and the nameless race of the Giants was supplied with a resonant nomenclature straight from the poetized Titanomachiai. This does not exclude borrowing from other handy sources, and Kyzikos, which, as Kirchhoff long since showed, lent its local *Riesenmaerchen* to the Homeric *Odyssey*, quite establishes its character as the Cornwall of Antiquity.

The chief value of Mayer's book, to our mind, lies not so much in the additions he makes to the material of comparison that is fast accumulating around the Pergamene monuments, as in his systematic review of the pertinent remains of early Hellenic art. In sculpture this material is tolerably limited. Yet we may now compare not only the Megarian pediment-group at Olympia, but also that of the pre-Persian Parthenon with a quantity of black-figured Attic vases. In all these the opponents of the gods are purely human in appearance, proportions, and accoutrement. They wear the heroic panoply and fight with ordinary weapons of war, as in the metopes of Selinus. In the paintings the war-chariot has an important role, serving as it does to unite Zeus, Herakles, and Athena in a typical group. The *personnel* of divine champions brought together in one battle scene is but gradually extended. At first only to such divinities as came, so to speak, already armed: Poseidon, who crushes his opponent with the weight of an island hurled upon him, as in the poets; then Ares; later, Artemis and Apollon, Hephaistos, Hera, and Dionysos. The last appears accompanied by animals and followed by his thiasos. A group of satyrs and seilenoi arming for battle is one of the most graceful antitheses of Greek art. It appears on red-figured vases, sometimes as pendant to a Gigantomachy on the obverse, sometimes as an independent composition.

The increase in the number of the gods, and the resultant diversity, especially after the introduction of female combatants, in costume and in modes of attack prepares a natural transition to the sculpturesque nudity affected in the red-figured compositions. A reversion to the ruder weapons and missiles of the primitive legend goes hand in hand with this change. In the fifth century, then, the artistic type for the Giants is that of naked men hurling large stones at their divine antagonists. Such a type furnished a better subject for metopic than for pedimental compositions. Accordingly the Gigantomachia, which had nobly filled the eastern gable front of the temple of Zeus at Akragas, and of the old Parthenon at Athens, was reduced by Pheidias to a series of single combats separated by the triglyphs on the zophoros of the Perikleian temple, and had to cede its place in the pediment to a purely local legend. The increasing magnificence of the embroidered peplos of Athena was a sort of

compensation for this. The Gigantomachia was its traditional subject. Mayer holds that at this time the Parthenos herself was arrayed therein. Its decorative division in stripes afforded little play for innovation on the old types. On the other hand, to Pheidias must be ascribed the invention—almost required by the shape of the shield for the interior adornment of which he selected the familiar subject—of allowing the Giants to make a general assault on the Olympians from below. As the Lenormant statuette and the Strangford shield reproduce the combat of the Amazons with which the outside of the shield of the great ivory-and-gold statue was adorned, so at least one vase, a jar from Ruvo, now in Naples (Overbeck, Atlas zur Kunstmythologie, V 3), may give us some idea of the new effect attempted by the master mind of the Perikleian age. As to the Pergamene frieze, Mayer's observations will teach the replica-hunters to remember that the originals of copies are just as likely as not to be copies themselves. As his arrangement of the figures in the frieze, based on the wooden model used by the sculptor Freres in the Berlin Museum, cannot be considered final, we shall not follow it out in detail, but only observe that any placing of the slabs that does not recognize the intentional symmetry of the groups in which Zeus and Athena are respectively prominent fails to commend itself as reproducing the original order.

The typographical execution of the work is not what one expects of the established reputation of the publishing house, even assuming that the author himself was responsible for careless proof-reading. Such monstra as *täuschen* (for *täuschen*, p. 358), or *άνδρων* (p. 7), are by no means isolated.

Once, in the case of a bronze relief serving *ἀντὶ κρηπίδος τοῦ βουλευτηρίου* in Constantinople (Themist. Or. XIII, p. 217) we are treated to some archaeologists' Greek. "Die frage ist nur," says the author, "ob ἐν τῇ κρηπίδι dastand, oder ob der sinnlich ansprechende u. technisch treffende begriff des Gegenlehens in dem überlieferten einen correcten ausdruck findet." As if *ἀντι* were not regularly equivalent to the Latin *pro* = *for, as, or als!*

ALFRED EMERSON.

Der Atticismus in seinen Hauptvertretern von Dionysius von Halikarnass bis auf den zweiten Philostratus, dargestellt von Dr. WILHELM SCHMID. Erster Band. Stuttgart, W. Kohlmeier, 1887.

In this book Dr. Schmid, a pupil of Rohde's, has taken up in successive chapters 'the principles that regulate the language and style of Dionysios of Halikarnassos,' 'the second sophistic down to Herodes Atticus,' 'the Atticism of Dion Chrysostomos,' and 'the Atticism of Lucian.' More than half the book is made up of lists of words arranged with reference to their character. So under Lucian we have Attic words, Platonic, Xenophontean, Hippokratean, words taken from the orators, poetic words, of which the comic vocabulary makes a special section, words found only in later authors, words used first or alone by Lucian, while regard is had to the occurrence or non-occurrence in N. T. Greek. For the material of this part of the work Schmid is naturally dependent on indices and lexicons, and the value of his sorting varies very much with the trustworthiness and amplitude of his sources. His analysis of Lucian's diction shows that what Lucian himself says (Bis Acc. II 834 R.) of

his works, that they are a combination of philosophic dialogue with comedy, is literally true in respect to the vocabulary, which is derived chiefly from three sources, Plato, Xenophon, and Attic comedy; but when Dr. Schmid takes up Dionysios of Halikarnassos, his remarks on the vocabulary and the grammar are of little importance. He has no Jacobitz to draw on, no Du Mesnil. And yet it must be said that some attempt to analyze vocabulary, tropology and syntax of at least the rhetorical works of Dionysios seems indispensable for the foundations of a work of which that rhetorician is the corner-stone. For most of his aesthetic judgments Schmid is dependent on Rohde, as might have been expected, but he has not always been careful to note the shifting of his master's views, and after coinciding with Rohde in accepting the *Asinus* as a genuine work of Lucian's, he has to record after the book is finished that Rohde has changed his mind. But this is only one sign among many that the book has not been thoroughly digested, and in every section we are called on to witness the gradual growth of the writer's knowledge, the gradual increase of his acquaintance with the literature, which, by the way, never becomes exhaustive. Why he should not have made himself familiar at an earlier date with Roeser's dissertation on the dual in Plato—which is of prime importance for one of his categories—is inconceivable. Why Kälker's treatise on Polybios, which appeared in Leipz. Stud. III, was reserved for the 'Zusätze' is another riddle. Similar gaps are to be found for the looking. So no notice is taken of Sturm on *πρῖν*, of Weber on the final sentence, both of whom would have furnished him with categories for investigation, and no mention is made of Heller's interesting article on the final sentence in Lucian (1880). To many unfortunate Americans, who dare not stir until they have secured the last minuscule 'programme' from Krähwinkel, such a genial neglect on the part of a German will seem astounding. And yet, despite the tumultuousness and inequality of the work, one is glad to welcome to a neglected field a fresh and vigorous worker, and to all that Dr. Schmid says in commendation of Dionysios, of Dion, and of Lucian, those who are familiar with these authors will heartily respond. But Dionysios has long since been brought back to his rights by Blass, Dion has never lacked friends, and Lucian is a general favorite, so that the value of the book does not lie in the characteristics of these writers so much as in the detail work by which those characteristics are substantiated, and in the many proofs that Dr. Schmid has accumulated of the utter artificiality of the Greek of the whole period. When we sneer at *ἡ καθαρῆνοσα* of our day, we dare not be too enthusiastic about the Renaissance of the Second Century. But as I have intimated above, as I have said elsewhere, almost the whole field lies fallow, and if Dr. Schmid has not been always careful in his tillage and betrays too often that he is a novice at the work, he has made a beginning in certain directions that will, it is to be hoped, have a good ending. The material for another volume is ready, he says. Every student of the period will welcome it when it comes, and welcome it the more heartily if the author profits by the manifold lapses and hastinesses of the present publication. A few notes jotted down in no unkindly spirit must close a notice that might be prolonged indefinitely if the critic's interest in the subject were the only norm.

P. 49. *οἱ πᾶσιντες τῶν στρατιωτῶν*, which is perfectly normal, is paralleled with the abnormal *παλλὰ βελέων*, and the partitive construction is said to be



especially common in later writers; but, p. 88, the discovery is made that the partitive genitive is pan-Hellenic and belongs to no period.—P. 92. *πάνν, σπουδαίωτατος* is cited as a curiosity from the schol. on Lucian, but, p. 238, *πάνν* with the superlative is enlarged on as a peculiarity of Lucian's. None of the examples cited (p. 95) for the third future show a decline in the sense, *εἰρήσεται* does not mean *ῥηθήσεται*, and the occurrence in certain verbs is in perfect accord with the meaning of those verbs. The old notion that metre had any considerable effect on the Attic usage cannot be defended. In So. Ai. 577: *τὰ δ' ἄλλα τεύχη κοῖν' ἔμοι τεθάψεται*, we might have *ταφήσεται*, but what a loss! As for *ἔπειν*, Schmid is entirely too cautious (p. 96) when he speaks about the possibility that later writers may have taken the form for a present. There is no question about it, as Dr. Schmid might have seen by consulting Veitch s. v. See my note on Ep. ad Diogn. 2, 8: *ἔπειτε καὶ νομίζετε*, where *ἔπειτε* as a present is one of the ear-marks by which some wisecracks detected the hand of a forger. *ἔπειν* occurs as a present over and over in late Greek. So Dion. Hal. de admir. vi Dem. 54, p. 1119 R., Epictet. Diss. 2, 14, 1, and Aphthon. II 28, 5; 38, 12 (Sp.), to cite passages that happen to be at hand. Even in the classic period we have to ask ourselves whether *ἔπειν* is always felt as a fut., e. g. *ἔπει* in Theogn. 492, Plat. Phaedo 102 D. On the familiar encroachment of *μή* on *οὐ* in later Greek Dr. Schmid sheds no new light. In the case of Dion he sees, with Blass, the influence of the mania for avoidance of hiatus in *ἐπεὶ μή* (p. 101) and *ὅτι μή*, but when he comes to Lucian this device fails him, and he falls back (p. 247) on Stegmann's confession of a like inability to set up any rule. Of the growth of the usage I have treated elsewhere (A. J. P. I 45), and I will only cite in confirmation of my stricture on a note in Geddes' Phaedo 63 B (A. J. P. VI 496), the passage of Dion to which Schmid has called attention (II 112, 1), and in which the indictment against Sokrates is quoted in the words of Xen. Mem. 1, 1 with the change of *οὐ* with participle into *μή*. The periphrasis *εἰμί* with the participle is lightly handled (p. 117), though even for later times it might have been worth while to study the categories of classic use. (See W. J. Alexander in A. J. P. IV 291.) And, admirable as Krüger's grammar is, we have later light on the use of the third person of the reflexive for the other two. See Bruno Keil's *Analecta Isocratea* as reported in A. J. P. VI 108. *δπου* as a realized *εἰ*, so to speak (p. 129), is common enough in the orators, whose use of it should have been noted.—P. 131. Schmid does not sufficiently take into account the sportiveness of Plato's use of *παῖδες*. While it is perfectly true (p. 172) that the so-called etymological figure is widely extended in all stages of Greek literature, it is also true that certain authors avoided it sedulously, as for example Isokrates (Blass, III 203). Is there, after all, any reasonable doubt as to the Atticism of *ἔφησα* and its forms (p. 233), or are we to revise all our texts? Rauchenstein, on *Lys.* 7, 22, questions *ἔφησας*, but *ἔφησας* occurs in Isokr. 12, 239, as Veitch notes, and *ἔφησαντες* in Dem. 54, 4: *ἔφησει* occurs in so famous a speech as 18, 68. The ambiguity of *φάς* made the bifurcation into *φάσκων* and *ἔφησας* a practical necessity. See A. J. P. IV 161.—P. 235. Schmid cites the authority of Bernhardt (p. 119) for the assertion that the Lucianic *ὁ τὴν σύριγγα* is due to Herodotean influence. This seems to be a forcing of Bernhardt's language, who considers Lucian's phrases 'odd ellipses.' On p. 242 note that *οἶομαι* and *νομίζω* with *ὅτι* and *ὥς* do occur occasionally in classic Greek under

circumstances of special temptation, as when an antecedent precedes or the exact formula of the thought is given. So *οἶμαι τοῦτο ὅτι* Plat. Protag. 345 D; *νοῦσαντες ὅτι* X. Hell. 5, 4, 62; *νομίζειν ὡς* Th. 3, 88, 3; cf. X. Cyr. 5, 4, 1; Eur. H. F. 298. Other verbs of thinking follow the same analogy. *οὔκῃτι* as a sympathetic *οὔ*, so to speak, is not a recent importation into the language, and (p. 247) some reference should have been made to early use. See Hermann's note on Pind. O 1, 5, and comp. also v. 114. As to *ὅτε μή* Krüger (Dial. 65, 5, 21) does not say that it occurs in Homer alone (p. 341), but only that it occurs in Homer. It occurs in so familiar a passage as Plat. Phaedo 84 E; cf. *ὅποτε μή* Rpbl. 1, 354 C, and Laches 196 D. *δοί, χρή* and the like, says S. (p. 241), do not seem to occur in Attic syntax with the perf. inf. This statement he takes back in the 'Zusätze,' but he can hardly be forgiven, as the construction is notoriously Demosthenean. See Rehdantz Indices s. v. Infinitiv, and add 36, 13, 33; Plat. Legg. 949 E: *ἀνάγκη βεβουλεύσθαι*; cf. also Hdt. 5, 18. But I forbear, having written enough to show that in the absence of better aids than we have now it is a dangerous pastime to write about Atticism at all.

B. L. G.

The Gospel according to St. Matthew, in Anglo-Saxon, Northumbrian, and Old Mercian versions, synoptically arranged, with collations exhibiting all the readings of all the MSS. A new edition. Edited for the Syndics of the University Press, by the Rev. WALTER W. SKEAT, Litt. D., LL. D. Edin., M. A. Oxon. Cambridge: At the University Press, 1887.

Those who have seen Prof. Skeat's editions of St. Mark, 1871, St. Luke, 1874, and St. John, 1878, are familiar with the plan of this edition of the Anglo-Saxon Gospels.

It was undertaken by Kemble, but St. Matthew was not completed at the time of his death in 1857, and it was finished the next year by the Rev. C. Hardwick. The work was then postponed for several years, until Prof. Skeat took it in hand and edited the other Gospels as above stated. His reasons for re-editing St. Matthew may be briefly condensed as follows: In the former edition the mode of use of capital letters in the MSS was entirely ignored; so was the punctuation of the MSS and the contractions, and the accents of the MSS were sometimes retained and sometimes ignored: *v* and *j* were used in the printing, whereas the scribe of the Lindisfarne MS never uses them, "and, in fact, *j* was not used at all till the fifteenth century"; while the letters *p* and *ð* are used indifferently by the scribes of the A. S. versions, the printers of the former edition did not follow the MSS, but introduced still further variety.

The principles on which Prof. Skeat has worked may be briefly expressed in his own words: "To put it in the most striking manner, we may say that an editor's duty, at the present moment, is supposed to consist in an endeavour to represent the peculiarities of the MSS in the most exact and accurate manner; he is expected to assume that the scribes meant what they wrote, and he must not venture to make any correction without giving due notice." While this is carrying very far the worship of the letter, which may be but the blunder of an illiterate scribe, it is difficult to see on what other principles uniformity in editing MSS can be attained. Hence, Prof. Skeat has undertaken this work in order that his edition of the Anglo-Saxon Gospels may be uniform.

We have, as heretofore, the text of the Corpus MS (I), the oldest, c. 1000 A. D., in first column of the left-hand page, with various readings from the Cambridge MS (II) and the Oxford MS. (III) at foot of page; the Hatton MS (V), the latest, c. 1160 A. D., in second column of the same page, with various readings from the Royal MS (VI) at foot; the Cotton MS (IV) does not contain any portion of St. Matthew. The upper part of the right-hand page is occupied with the Latin text of the Lindisfarne MS (VII) and its Northumbrian gloss, and the lower part with the Mercian gloss of the Rushworth MS (VIII). A collation of the Latin text of this MS with that printed is given in the Appendix. Both the Lindisfarne and Rushworth MSS date from c. 950 A. D., and the latter is in the Mercian dialect throughout St. Matthew, while in the other Gospels it is but a copy of the Lindisfarne text. Prof. Skeat says with regard to this: "The Old Mercian glosses in the Rushworth MS are of peculiar interest and value, owing to the scarcity of early specimens of this dialect, and its close relation to the modern literary language. Unfortunately it is not easy to say whether it is a true specimen of the dialect, or only a specimen of the West Saxon of the period, as written out by a man whose ordinary dialect was Mercian."

This gives a unique value to St. Matthew as compared with the other Gospels, for the Rushworth gloss in this Gospel and the Vespasian Psalter (printed in Sweet's Oldest English Texts, E. E. T. S., 1885) are the chief specimens remaining of the Mercian dialect. As the texts are now accessible, it remains for some scholar to prepare a grammar showing the differences between Mercian and West Saxon on the one hand, and Northumbrian on the other. Although an Anglian dialect, it shows *-eþ* and *-et* for 3 sing. pres. where Northumbrian has *-es*, and the retention of the infin. *-n*, which is dropped in Northumbrian. Besides differences in phonology, we notice *þe* for the nom. article *se*, and for the accus. *þone*, although the latter is also used (unless *þe* for *þone* is to be attributed to the scribe), and loss of *-n* in the weak declension, both *noma* and *steorra* appearing as accus., but the forms with *-n* are also used. We find both *sendun* and *sindun* for plural pres., the Northumbrian showing in the one case *sint*, and in the other *arrun*. We are now dependent upon Sievers's Grammar for dialectic forms, and it is to be regretted that Prof. Cook, in his excellent translation of Sievers, has sometimes omitted or abridged the dialectic notes. Our thanks are due to Prof. Skeat for this completion of his valuable edition of the Anglo-Saxon Gospels.

J. M. G.

A Second Anglo-Saxon Reader, Archaic and Dialectal. By HENRY SWEET, M. A. Oxford: At the Clarendon Press, 1887.

Mr. Sweet states, in his brief Preface to the above-named work, that its object is "to give the student—as far as the often scanty materials will allow—the means of making himself acquainted with the leading features of the non-West-Saxon dialects of Old English," and this because they "are of equal—if not even more—value to the historical student of English."

Mr. Sweet is right about it, and we are thankful that he has given us this cheap and handy edition of these texts, for it is not every one that has access to his Oldest English Texts, or to Skeat's edition of St. Matthew, from which works

the bulk of this Reader is taken. But we must regret that Mr. Sweet has not supplied a glossary. While for the grammatical forms we may look to Sievers's *A. S. Grammar*, as Mr. Sweet expects, "the advanced student" may reasonably require that Mr. Sweet should have furnished with this first edition the notes and glossary relegated to a "future edition," for the lack of a glossary especially seriously interferes with the usefulness of the work, as there is no dialectic *A. S.* glossary in existence. In some pieces, as the Hymns and Gospels, the Latin furnishes the requisite aid, but many of the Latin words of the *Corpus* and *Epinal-Erfurt Glossaries* are as unknown to the ordinary student of Latin as the Mercian and Kentish words. I hope that Mr. Sweet will not delay long his notes and glossary.

The contents of the little volume of 214 pages may be briefly stated as follows: the whole of the *Corpus* (Mercian) and *Epinal-Erfurt* (Kentish) Glossaries; four brief Northumbrian inscriptions; five brief Northumbrian fragments; extracts from the Northumbrian *Liber Vitae*, a list of names; the *Lorica Prayer* (Mercian); the *Codex Aureus Inscription* (Kentish); thirteen *Vespasian Hymns* (Mercian), no Psalms being given; *St. Matthew*, Chaps. VI, VII, VIII, from the *Durham Gloss* (Northumbrian) and the *Rushworth Gloss* (Mercian); *Kentish Glosses*, from *Zupitza's* edition in *Haupt's Zeitschrift*; and forty-seven short Charters from the seventh to the eleventh century, chiefly Mercian and Kentish, those from 31 to the end being from copies made by Mr. Sweet "in pursuance of a now abandoned intention of editing a collection of the post-Alfredian charters." We are thankful for what we have got, but should have been more so if we had had a good glossary.

J. M. G.

טעמי כ"א ספריים. A Treatise on the Accentuation of the twenty-one so-called Prose Books of the Old Testament, with a facsimile of a page of the Codex assigned to Ben Asher in Aleppo, by WILLIAM WICKES, D.D. Oxford: At the Clarendon Press, 1887.

Dr. Wickes, who has earned the gratitude of Hebrew scholars by his work on the accentuation of Psalms, Proverbs, and Job (טעמי אמ"ת), has now completed his task. And as was to be expected from the previous book, his study on the accentuation of the prose books is at once so learned and so perspicuous as to furnish Old Testament students a standard guide on Hebrew accentuation. Originally intended as marks for the synagogal cantillation, the accents are of the highest importance for the exegesis of the Old Testament, since the cantillation was but a method of notation to assist in bringing out the sense in reading. Dr. Wickes has made an exhaustive study of the literature of the subject, and with the help of the indices the student will find no difficulty in referring, should he feel the desire, to the original sources. Opposite the title page there is a beautiful reproduction of a leaf of the Aleppo Codex assigned to Ben Asher, who lived about the beginning of the tenth century. But, for palaeographical reasons, as well as from the internal evidence, Dr. Wickes is inclined to consider, against Graetz and Strack, this codex considerably later.

C. A.

REPORTS.

PHILOLOGUS, XLV 1-4.

No. 1.

1. Pp. 1-17. Critical discussion of the *Odyssey* (continued from Vol. XLIV, No. 4, pp. 592 ff.), by A. Scotland. In this article are discussed and emended several passages of θ and ν .

2. Pp. 18-33. The home of Theognis, by G. F. Unger. Theognis (ν . 23) calls himself a Megarian; but what Megara is meant? Plato, *Legg.* I 630 A, calls him *πολίτην τῶν ἐν Σικελίᾳ Μεγαρέων*. Many others were of this opinion. But Didymos opposes their view; also Harpokration, who says: *αὐτὸς γὰρ φησὶν ὁ ποιητὴς Ἦλθον μὲν γὰρ ἐγῶγε καὶ εἰς Σικελίην ποτε γαίαν* (ν . 783). Plato probably understood *Σικελίην γαίαν* to be the land of the Sikeloi, a part merely of Sicily. The Scholiast on *Plat. loc. cit.* thinks that Plato's statement is consistent with the assumption that Theognis was a native of the Saronic Megara and emigrated to the Sicilian; but this opinion is erroneous, and otherwise of no importance. There were certainly two views, and those who held to each view did so merely because they saw objections to the other. That neither view was correct never occurred to any one. The context of ν . 783 shows that *Σικελίη γαῖα* meant Sicily; hence the Sicilian Megara is ruled out. But there is also no ground for believing that Megara on the isthmus was the home of Theognis. Stephanos of Byzantion, in his *Onomastikon*, enumerates six cities of that name; in addition to the two mentioned, one in Pontos, one in Illyria, one in Thessaly, and one in Molossis. The last three, however, were one and the same. It sometimes belonged to one country, sometimes to another; under Kassandros it belonged even to Makedonia (*Plut. Pyrrh.* 2). All that we know about this general region points to the territory of the Aithikes as the seat of this Megara. Could this have been the home of Theognis? Vv. 1211-16 were banished from his works long ago, and assigned variously to Anakreon, Epimenides, Thaletas. They could not belong to Theognis, because of 1216: *πόλις γε μὲν ἔστι καὶ ἡμῖν καλῆ Διθαίῳ κεκλιμένη πεδίῳ*, for Lethaios was a river of Asia Minor, also of Crete. But a third one was overlooked (*Strab.* XIV 1, 39): *ἕτερος δ' ἔστι Διθαίῳ ὁ περὶ Τρίκκην, ἐφ' ᾧ ὁ Ἀσκληπίδης γεννηθῆναι λέγεται*. The Aithikes bordered upon Τρίκκη, and the river evidently flowed near Megara. We have another testimony of the poet, ν . 1209: *Αἰθῶν μὲν γένος εἰμί, πόλιν δ' εὐτειχέα Θήβην οἰκῶ πατρῶας γῆς ἀπερκεύμενος*. This passage also has been variously emended and hauled about. Now, in *Cramer, Anecd.* IV 97, is found *Αἰθες καὶ Ἄινες* (of course for *Αἰθες καὶ Αἰνες*) *ἔθνηκά*. *Αἰνες* is a short form of *Διναῖνες*, *Αἰθες* likewise of *Αἰθικες*.

The fact that Megara, in the land of the Aithikes, was the home of the poet, would not prevent him from being a true Hellen, but would account for the oracle (*Anthol. Pal.* XIV 73) which closes with a sentence ascribed to Theognis

by Clemens, Strom. VII 901: *ἡμεῖς δ' ὡς Μεγαρεῖς ὄντε τρίτοι ὄντε τέταρτοι οὐδὲ δωδέκατοι ὄντ' ἐν λόγῳ ὄντ' ἐν ἀριθμῷ*, a sentence which could not possibly have been uttered of the southern Megarians at the period fixed by the rest of the oracle. [This article contains many details not given here, such as a discussion of Theogn. 782.]

3. Pp. 34-53. On Plotinos, by H. v. Kleist. A complete analysis of Enn. III 1, with some critical and explanatory notes.

4. Pp. 54-62. On the *Optica* of Eukleides, by H. Weissenborn. This article has special reference to Heiberg's edition. Heiberg, with some hesitation, ascribes the *Optica* to Eukleides. Weissenborn agrees with him, and in the present article endeavors (1) to remove Heiberg's lingering doubts; (2) to show that the Cod. Vindobonensis is at fault in certain passages; (3) to contribute something to the understanding and appreciation of the *Optica*, and so to the solution of the question of genuineness. He shows that many of the discussions and problems, when put in proper form and correctly interpreted, are by no means unworthy of the great mathematician.

4a. P. 62. In Tac. Hist. IV 15, 1, A. Eussner strikes out *et* between *ritu* and *patriis*.

5. Pp. 63-81. What did Geminus write? By Max C. P. Schmidt. This interesting discussion (which is to be continued) arrives at the conclusion that Geminus wrote only (1) *Εἰσαγωγή εἰς τὰ φαινόμενα*; (2) An Epitome of the Meteorology of Poseidonios; (3) *Θεωρία τῶν μαθημάτων*. The frequent mention of Geminus in Proklos' commentary on Eukleides' Elements caused Bandinus, in cataloguing the Laurentian MSS, erroneously to record him as a commentator of Eukleides. Moreover, the *Ἱστορίαι γεωμετρικαί* never existed, as was shown by Nesselmann. Sprung from an early misconception, this error grew and became widespread. Schmidt cites many allusions to the supposed work, one of which (Sauvérien, p. 77, 1766) runs thus: "Il composa un ouvrage divisé en six livres, intitulé, *Enarrationes Geometricae*, dans lequel il exposa d'une manière fort claire les découvertes les plus importantes." [This is nearly as bad as the "Petrus Adsigerius" of magnetic fame, who turned up, probably not for the last time, a year or two ago in Vienna.]

5b. P. 81. Th. Stangl emends a passage of the *Panegyrici Latini*.

6. Pp. 82-99. On Alexand. Aphrod. de *Mistione*, by Otto Apelt. This work of Alexandros being of special importance on account of the light it sheds upon the teachings of the great philosophers, and of general value as an able treatise, Apelt in the present article makes a contribution to the establishment of a pure text. The emendations are excellent.

6b. P. 99. Th. Stangl proposes to read in Cic. Orator 191 thus: . . . sunt enim qui *iambum* putent, quod sit *orationis* simillimus, qua de causa fieri, ut is —adhibeatur in fabulis, cum ille *dactylus* numerus hexametrorum magniloquentiae sit accommodator. Ephorus autem, *lēvis* ipse orator *et* profectus ex optima disciplina.

7. Pp. 100-132. *Flaviana* (continued from XLIV 3, p. 517). IV. On the coinage of Vespasian, by A. Chambalu. This valuable contribution to numismatics contains a large catalogue of coins of the age of Vespasian.

7b. P. 132. G. F. Unger emends two passages in Theophrast. Char. (18 and 19).

8. Pp. 133-83. Reports. No. 53: Cicero's Letters since 1829, by Karl Schirmer. This article will not only serve as an excellent orientation for specialists, but will be found useful for such as wish to have a general knowledge of the literature of the subject including a compendium of the matter.

9. Pp. 184-200. Miscellaneous:

A. Pp. 184-90. Accounts of manuscripts:

I. Xenophon. Description and collation of Cod. Marcianus (Venetus) 368, by O. Keller.

B. Pp. 190-95. Interpretation and criticism of authors:

II. In Pind. Ol. XIII 113, W. Christ proposes *δίμεν* for *ιδέμεν*.

III. Lucil. III 19 f. (M.) corrected by O. Keller.

IV. F. Becher defends the traditional text of Cic. pro Marcel. 4, 10.

V. In Cic. Orator 131, Th. Stangl reads "*cupiat fastidiat.*"

VI. C. Hammer emends Quintil. Declam. 308, 309, 310, one passage in each.

C. Pp. 196-200. Reports of journals, reviews, etc. Revue Archéologique, 1884, 10-12; 1885, 1, 2. Edinburgh Review, 1884, Oct.

No. 2.

1. Pp. 201-36. The Ashburnham Library, by Th. Stangl. A history is given of the formation of this library and its subsequent sale, by which the MSS it contained found their way to Italy. The article contains a catalogue of the MSS that concern classical philology, and closes with a discussion and partial collation of some of the more important ones: Caesar, Opera Omnia; Pliny, Epistulae; Sallust, Bella, Mutila; Valerius Maximus.

2. Pp. 237-244. Scaenica, by Albert Müller. E. Petersen in the Wiener Studien, VII, 1885, pp. 175-81, *firstly*, opposes the theory that when plays were acted in ancient Greek theatres a temporary platform was constructed over the orchestra for the evolutions of the chorus; and, *secondly*, discusses the geometric construction of the orchestra and logeion as given by Vitruvius. Müller, in the present article, comes again to the support of the theory of a platform. His arguments, of course, are drawn from the numerous passages in which the choreutae seem to come in contact with the actors, and the theatre of Epidaurus is cited as a proof of the necessity of a platform on scaffolding, to bring the chorus up to a plane a few feet lower than that of the logeion, with steps to connect them. Müller then attempts to confute the views of Petersen concerning the geometric construction of Vitruvius. The reader who will understand him must construct diagrams of his own as he reads.

2a. G. F. Unger emends three passages in Theophrast. Char., one in 5 and two in 6.

3. Pp. 245-77. Timaios as source for Plutarch, Diodoros, and Dionysios of Halicarnassos, by Fridrich Reuss. The article seems to establish that Timaios was more largely drawn from, especially for Sicilian history, than had been believed.

- 3a. P. 277. Unger emends Theophr. Char. 30 med.
4. Pp. 278-313. On the *Εἰσαγωγή* of Geminus, by Max C. P. Schmidt. First are discussed the editions, three in number; then the translations; thirdly the MSS; fourthly the work itself is viewed from several standpoints. It is shown that Geminus was a man of true science, and that this work is well worth studying for its scientific merit. Finally, the opinion of Blass, that the *Εἰσαγωγή* is merely an extract from the *Ἐπιτομή*, is examined, with the result that Schmidt is inclined to accept it, but withholds judgment until he can more fully consider some difficulties which Blass's view encounters.
5. Pp. 313-20. On the *Σφαῖρα* of Pseudo-Proklos, by Max C. P. Schmidt. This is virtually a continuation of the preceding article. The *Σφαῖρα* is shown to be a clumsy epitome of the *Εἰσαγωγή* of Geminus. The editions, translations, and MSS are briefly discussed, but no satisfactory theory is offered to account for the work's bearing the name of Proklos.
6. Pp. 321-68. Reports. No. 54. Polybios: Works concerning him, 1846-66, by C. Jacoby. Excellent for orientation.
- 6a. P. 368. Unger emends Theophr. Char. 10 (one passage).
7. Pp. 369-92. Miscellaneous.
- A. Accounts of manuscripts:
- VII. Cic. ad Att. in Cod. Med. 49, 24. Description and collation, by Heinrich Ebeling.
- VIII. History of the Florentine MS of Tacitus, by F. Philippi.
- B. Interpretation and criticism of authors:
- IX. On *γάλα* in Hesiod, by M. Hecht.
- X. Fr. Susemihl discusses Plat. Theaet. 147 *b. c.*
- XI. W. Christ discusses Dem. de Cor. 104. Since 1200 is not divisible by 16, he proposes to render *ἑκτος καὶ δέκατος* "als sechster und gar als zehnter" (i. e. "with five, or with nine others"). Then for *συννεκκαῖδεκα* he proposes *συνεκ- καὶ δέκα* [intending, as it seems to me, *σύνεξ καὶ -δέκα*], comparing "wald- und hausthier," "schweinfleisch und -knochen." He confesses his inability to parallel this. [It is doubtful whether it can be paralleled. It once occurred to me that in Eur. Suppl. 778 we might read *τὰ μὲν ἐν-, τὰ δὲ δὺστυχῆ*, but several years of watching has failed to find anything analogous. And yet we should expect this power of a language that can say *σὺν κακῶς ποιεῖν* and *ἀντ' εὖ ποιεῖν*, or *ἀπὸ μὲν ἔθανον . . . ἀπὸ δὲ* (without *ἔθανον*)].
- XII. When did Coelius Antipater write? By K. J. Neumann. The date is placed several years after 117 B. C. The article contains a brief investigation of the ancient allusions to the circumnavigation of Africa (Libya).
- XIII. Under the head of "Vermischte bemerkungen," O. Keller explains the word *massa* and the (Roman) origin of the miners' sign or mark ($\overline{\wedge}$), and then very plausibly argues that *Satura* (satire) is traceable to the Greek *σάτυροι*, and not to *satura* (as in *lanx satura*).
- C. P. 392. Reports of journals, reviews, etc. Edinburgh Review, 1885, Jan. and April; Westminster Review, 1884, Oct. These reports are mere titles of articles.

No. 3.

1. Pp. 393-410. On the epitaph of Augustus (Monumentum Ancyranum), by Johannes Schmidt. Bormann, in 1884, published a program in which he argued that this inscription was composed by Augustus himself as an epitaph for his own tomb or monument. Schmidt accepted and further elaborated this view in *Philologus* XLIV, pp. 442-70. But O. Hirschfeld (*Wiener Studien*, 1885, pp. 170-74) opposed this view. In the present article, of course, Schmidt comes again to its support. If we may judge after hearing but one side of a case, he makes it evident that the inscription was intended to be an epitaph.

1a. P. 410. In Thuc. V 81 Unger proposes *οἱ Λακεδαιμόνιοι ἐ σελήοντες*.

2. Pp. 411-38. Reforms of the Roman calendar in the years 45 and 8 B. C., by August Mommsen. This article elaborately investigates the question of the position of the intercalary day in the year and of the year of intercalation in the cycle, according to the reform of Julius Caesar, and then of Augustus. A brief abstract would not be intelligible.

2b. P. 438. Unger emends a passage in Theophr. Char. 27.

3. The day of the founding of Rome in story and history, by W. Soltau. In this article are explained the two different accounts of Tarutius, and other difficulties are discussed. The article is interesting to those concerned with the history of astronomy, showing, for instance, that already 130 B. C. the Romans were acquainted with the Chaldean cycle of eclipses.

3a. P. 448. Unger emends one passage in Theophr. Char. 20 and two in 30.

4. Pp. 449-69. The temple of Magna Mater at Rome, by Otto Gilbert. In *Hermes* 20 (1885), pp. 407-29, O. Richter located the temple of Magna Mater on the Sacra Via between the Arch of Titus and that of Constantine. The present article recalls the overwhelming evidences long since produced by others, that the temple was on the Palatine, and brings new proofs of this fact. The remains which Richter took for those of the temple in question probably belong to the Aedes Larum.

5. Pp. 469-508. The oldest manuscripts of Cicero de *Inventione*, by Eduard Stroebel. Description, comparison and critical discussion of Parisinus 7774 A., Herbibopolitanus Mp. m. f. 3, and Sangallensis 820.

6. Pp. 509-51. Reports. No. 55. Eutropius (continued from XLIV 2, p. 300), by C. Waggener. This report reviews works that treat of the sources of the *Breviarium*.

6a. P. 551. Th. Stangl emends Cic. Partit. Orat. 62, 64 and 68.

7. Pp. 552-68. Miscellaneous.

A. Pp. 552-62. Interpretation and criticism of authors:

XIV. G. F. Unger emends Theophr. Char. 16 med.

XV. O. Keller gives an interesting discussion of Lucilius Frag., Sat. 3, which served as a model for Horace's Journey to Brundisium.

XVI. Unger discusses the Orphic Argonautika, especially v. 1164, where he proposes *νηλέσσειν* for *νήεσσειν*.

B. Pp. 562-68. Reports of journals, reviews, etc. *Edinburgh Review*, 1885, July-1886, July; *Westminster Review*, 1885, January-1886, April;

Séances et travaux de l'Académie des sciences morales et politiques, 1883, January-1884, December; Anzeiger für Schweizerische alterthumskunde, 1883, April-1884, October.

No. 4.

1. Pp. 569-95. The descent of Odysseus to Hades, by A. Scotland. Critical discussion of the whole episode, with numerous emendations of passages in κ, λ, μ.

2. Pp. 596-613. Pindar's Seventh Nemean Ode a "Siegestodtenlied," by L. Bornemann. The theory is proposed that the hero, a boy, in the moment of victory died of sunstroke, or something of the sort. An analysis of the ode is given, and several emendations offered.

2a. P. 613. Unger emends Theophr. Char. 19 and 20 (one passage in each).

3. Pp. 614-41. Studies in Xenophon's Anabasis, by H. Ball. 1. An apparent inconsistency. In Anab. I 2, 9, Σοφαίνετος has long since been recognized as an error. Some think it should be Κλεάνωρ (II 1, 10; 5, 37), others Ἀγίας (II 5, 31; 6, 30). But even when one of these names is substituted for Σοφαίνετος, where is the other to be placed in the original organization of the army in Book I? He was probably made general over the remnant of the forces of Xenias and Pasion after these had deserted because Kyros had permitted those of their troops that had gone over to Klearchos to remain with him. 2. Xenophon's election to the office of general. The author, by a careful investigation, shows that the majority of the λοχαγοί in the division of Proxenos were Athenians, and so probably the majority of the private soldiers also. 3. A supposed error in the enumeration (I 2, 9). After discussing the various attempts to explain away the inconsistency between the sum total at the review and the sum of the individual commands previously mentioned, the author denies the existence of such inconsistency. The difference represents the Milesian exiles, who have hitherto been overlooked in summing up the separate commands. 4. Πυθαγόρας or Σάμος? In Anab. I 4, 2 it is Πυθαγόρας; in Hell. III 1, 1 it is Σάμος, that commands the Spartan fleet. Some stupid person, finding Πυθαγόρας, added Σάμος, and a subsequent copyist, seeing the absurdity, struck out the wrong word. Diodoros (XIV 19, 4 and 5) follows the erroneously corrected copy, except that he read Σάμος. 5. Remarks on special passages. Instructive notes on the following passages: Anab. I 3, 14; 3, 12; II 1, 3; 1, 10; VI 2, 16; I 8, 15-17; 7, 12; 8, 12; VII 6, 26; II 6, 4.

3a. P. 641. Unger emends a passage in Theophr. Char. 10.

4. Pp. 642-79. Contribution to the textual criticism of the Letters of Pliny the Younger, by Th. Stangl. I. Age and compass of the Codex Riccardianus; also its list of persons addressed and of beginnings of letters. II. The genealogy of the Codex Riccardianus and Marcianus. III. Textual criticism: discussion of numerous passages, with many emendations.

5. Pp. 680-88. Epistola ad Ernestum de Leutsch, by H. J. Heller. Critical discussion of Hor. Sat. II 2, 29 f.; Od. I 2, 39 f.; Verg. Ecl. I 66; Aen. III 443; V 289; VI 743; IX 315; X 198. In Hor. Od. I 2, 39 he

proposes Acer et *Pauli* peditis cruentum | voltus in hostem (*peditis*, dismounted; *hostem*, Hannibal, or the Carthaginians, at Cannae).

6. Pp. 689-711. Reports. No. 56. Researches in the Orient, by A. Wiedeman. This report is confined to Egypt. It gives an interesting account of recent discoveries, especially in the field of Greek antiquities.

7. Pp. 712-45. Miscellaneous.

A. Pp. 712-24. Interpretation and criticism of authors:

XVII. Discussion of Hom. Il. IV 527, and III 360, by A. Spengel.

XVIII. The date of the composition of Polybios' History, by Rudolf Hartstein. Books I and II were composed and *published* before 146 B. C.; books III-VI composed before 146, but revised and published later. All the rest composed after 146.

XIX. C. Fr. Müller discusses Verg. Aen. v. 673, arriving at the conclusion that *inanem* is a rather unfortunate imitation of *κενή* in Hom. Il. III 376.

XX. E. Schroeder discusses Pomponius Mela, De Chorogr. II 7, §111.

XXI. Th. Stangl restores *ne* and inserts *quidem* in Cic. Cat. II 8, and strikes out *ne* in II 27.

XXI. Ferd. Becher discusses Quintil. X 1, 72; 7, 6; 7, 24-25; 7, 31; 5, 13.

B. Pp. 725-45. Reports of journals, reviews, etc. Mémoires de la Société nationale des antiquaires de France, 1881. The Academy, 1883, March 17-1884, August 23.

8. Pp. 746-56. Indices, errata.

M. W. HUMPHREYS.

NEUE JAHRBÜCHER FÜR PHILOLOGIE UND PÄDAGOGIK, 1886.

Fascicle 1.

1. Pausanias und die Bildwerke in den Propyläen. P. Weizsäcker. W. holds that his views formerly expressed (Arch. Ztg. 1874, 110 f.) as to the arrangement of the works of art in the Propylaea were substantially correct. He now investigates more particularly the probable location of each statue, asserting that Pausanias is always to be relied on, though often hard to interpret.

2. Zu Dionysios von Halikarnasos. K. Jacoby. Textual comment on nine passages.

3. Zu Thukydides. K. Conradt. A criticism upon the view of Wilamowitz as to the value of codex Vat. B, of which C. holds a lower opinion than W. The bulk of the article consists of textual emendations on 23 passages in Books I-III.

4. Zur Textkritik von Xenophons Hellenika. O. Keller. K. has undertaken an edition of the Hellenika for the Schenkl-Freytag series, and gives here his view of the principles to be followed in settling the text. Codex B is the first and best for the whole Hellenika. But with this should be carefully compared M. C and F can occasionally be made useful.

5. Zu Lukianos. H. Blümner. Note on a passage in the Πώς δει ιστορίαν συγγραφεῖν, c. 45.

6. Zu Valerius Maximus. K. Kempf, Berlin. Since the appearance of Kempf's edition of Val. Max. in 1854, based upon the oldest MS (Cod. Bernen. A, in Halm, B), discovered by him and shown to be of the ninth cent., the text has been the object of study of foremost scholars—of Madvig, *Advers. critica*; of Gertz, *Symbolae criticae ad Val. Max.* (see *Tidskrift for philologi og paedagogik*, 1874, pp. 260-290); of Vahlen, Eberhard, Förtsch (Naumburg programmes for 1885, 1864, 1870); of Wensky (Breslau Matthiasgymnasium programme, 1879; *Jahrbücher*, 1882, 1883, 1884). The present paper offers some 15 or 16 critical notes by Kempf, many being suggested by difficulties which other critics had met with. The article closes with a defense of some of his original emendations (II 10, 8; IV 1, 8; V 6, *quid attinet verbis*), against Halm, Förtsch, and others.

7. Zu Ciceros Vermischten Briefen. L. Mendelssohn, Dorpat. Critical contributions on VIII 2, 4, 5, 8, 10, 11, 12, 14; V 2; VII 5 and 16; IX 1.

8. Th. V.'s Anzeige v. Gellii Noctes Atticae ed. M. Hertz, Vol. II. Hertz's text-edition, published in 1853, has never been perfectly satisfactory, with its short praefatio, its critical introduction resting entirely on Gronov, and its numerous parentheses, daggers, etc., rendering the text after all only half satisfactory. But now, thanks to him, we have a large critical edition, giving a text prepared with conscientiousness, complete information on the MSS, the use other writers made of Gellius, and a collection of textual emendations from all periods of critical study, good indices, and a praefatio which leaves nothing to be desired. Th. V. concludes with critical notes of his own.

9. Kritische Miscellen. F. Polle, Dresden. On Lucretius II 45; Tibullus II 1, 83; Tacitus dialogus 16, 22 (Halm) 31; 5, 38; 8, 38, 17.

Fascicle 2.

10. Nautisches zu Homeros. Continued from *Jhbb.* 1885, p. 102. A. Breusing. (5.) In ε 281, from the standpoint of a seaman, B. prefers the reading *ὡς δε ρινόν* to *ἐρινόν*. (6.) The idea of a floating island, *πλωτῆ ἐν νήσῳ*, κ 3, arose from the familiar optical illusion of mirage. A number of other interesting suggestions, drawn from the experience of a nautical life, are scattered through the article.

11. Zu Platons Kriton. G. H. Müller. In 53 C, M. would dispose of the annoying *ἀν, ἀσχημον ἀν φανείσθαι*, by reading *ἀσχημον βν φανείσθαι*.

12. Ueber das dritte Buch der Historien des Timaios. H. Kothe. The first part of the work of Timaios probably contained a description of the countries in which the events to be narrated took place. This is shown by several citations, especially by the extract from Book III found in Athenaios, VI 272 b, where Timaios ascribes to the city of Corinth the possession of 460,000 slaves. This could not have been true until about the time of Timaios himself.

13. Zur handschriftlichen Überlieferung des Dion Chrysostomos. A. Sonny. A brief classification and estimate of the MSS.

14. Die nachrichten über Thukydides. G. F. Unger. (1.) The statement of Praxiphanes (Markellinos, 28 ff.) that Thukydides lived as an exile with

Archelaos does not refer to the historian. (2.) The historian Kratippos, who wrote a continuation of the history of Th., and who also gives us some facts concerning his life, was actually, as stated by Dionysios, a contemporary of Th., and his statements in consequence have great value. Markellinos was in error in assigning K. to a much later period.

15. Erotematia (continued from Jhbb. 1884, p. 34). Anonymous. A number of brief notes, the first of which raises the question whether Dr. Sterrett failed to observe that the inscription which he published (Papers of the Am. School at Athens, Vol. I, pp. 64, xxxiv) is written in iambic trimeters, showing characteristic faults of the Byzantine period.

16. Ad Plinii panegyricum. A. Eussner, Wirceburgi. It is proposed to read *maiores* before *maioribus suis reddit*, c. 69; and between *oblivionis* and *indulgentia* to insert *emergentia*, and instead of *in honore hominum et in honore famae, in ore h. et in h. f.*

17. Zur Erklärung der Horazischen oden. Th. Plüss, Basel. Plüss takes up the first ode of the first book with careful and detailed critical exposition, and combats Kiessling and his results set forth in his edition of this ode. The logical 'gliederung und einheit' of the poem he gives at length; the 'idee' would be: a lyric poet presents himself as protégé to a noble patron, declaring the latter's exemplary life, and hoping his noble patron may formally confer upon him the office and dignity of the lyric singer. The 'reale empfindung' would be the joy the poet feels in his energies, mixed with anxiety or resignation which springs from the knowledge of his imperfections. The 'poetische stimmung' in which this 'reale empfindung' is given its artistic expression is humor, in the scientific and Horatian sense of the word. II. Ode I 28. In opposition to the newest departures of Kiessling and Bobrik. The 'gedankengang' is first given, the chiasmic movement of the thought being shown at the same time; then follows the 'poetische idee,' and finally the 'allgemeine stimmung': empiric pessimism. Here follow notes in which Plüss justifies himself.

The rest of this number is Niemeyer's, Kiel. I. Ode I 16, usually taken as a palinode, an apology made to a girl hurt by the poet's sarcasm. Lessing (Vade Mecum) says, not she, but her mother has been wounded, and the apology is to her. Lessing gave no reasons for this view. Niemeyer seeks to do so in the present paper. II. Ode I 14, 11-15. In these lines the idea is at first sight illogical, as Peerlkamp discovered: 'Although you glory in real advantages, the sailor does not trust in unreal ones, showy representations.' Bear in mind, however, the allegorical character of the poem, and that the Roman state is understood. The real idea is therefore: *quamvis genus Romuleum et nomen Romanum iactes, verbis speciosa haec, re inania sunt*. IV 8, 15 ff. is next discussed and the logic of the lines pointed out. Next follows a discussion of I 32, and Kiessling's view that this poem describes the poet's transition from lighter songs to more earnest themes.

18. Zu Cicero de Natura Deorum. Goethe, Grossglogau. Critical notes on II 61, 110, 140, 143, 155.

19. Zu Sallustius. Ungermann, Düren. Or. Lepidi, 18. Ungermann proposes *salvo* before *iure*, and reads *atque illa, quae tum formidine mercatus sum, pretio soluto, salvo iure dominis tamen restituo*.

20. Die handschriften der Caesares des Aurelius Victor. Opitz, Dresden.

Fascicle 3.

14. (Continued from Fasc. 2.) G. F. Unger. (3.) The following statements concerning the life of Thukydides may be considered reliable: His mother's name was Hegesipyle. He married a wealthy woman from Skaptesyle in Thrace. He was accused of treason by Kleon, and spent many years in exile in Thrace. By a decree proposed by Oinobios he was given permission to return to Athens. He died a natural death in Thrace, probably at the place where he had spent his years of exile. Only his cenotaph was in the tombs of Kimon. He left a son named Timotheos. (4.) The following are the important dates connected with his life, as nearly as they can be fixed: Birth, 450 or 449; exile, 423-403; death, 395 or 394.

21. Zum eleusinischen steuerdecret. K. Schäfer. A criticism of the elaborate article of Adolf Schmidt (Jhbb. 1885, 681-744).

22. Zum Hymnos auf den delischen Apollon. H. Pomtow. Hermann was right, though Baumeister denies it, in believing that a line has been lost after 81. But the missing line contained a different idea from that suggested by Hermann.

23. Anz. v. Autolyki de Sphaera, etc., ed. F. Hultsch. H. Menge. A very complimentary review, to which M. appends a statement of the contents of Cod. Vat. Gr. 204.

24. Zu Euripides Bakchai. E. Hoffmann. In 372, for *χρῖσα* (or *χρῖσαν*) *πέρυγα φέρεις* read *χρῖσα πέρυγι φέρει*.

25. Anz. v. Iamblichi de Vita Pythagorica liber, ed. A. Nauck. K. Lang. The unwearied industry of Nauck has given to scholars still another invaluable work. Iamblichus, though of trifling importance as a philosopher, is of great value as an authority in the history of Greek literature. This edition is praised by L. in the highest terms.

26. Noch einmal das Catonische gründungsdatum Roms. Triemel, Kreuznach. Soltau (Jahrbücher, 1885, 553-60) has undertaken to prove 744 B. C. as Cato's year for the founding of Rome, limiting the regal period to 238 years. The present paper is an expansion of what Triemel has already said in the Programme of the Kreuznach Gymnasium for 1884 (Kritische Geschichte der älteren Quinctier). From his own standpoint Triemel goes again very carefully through the evidences Dionysios (I 74) and Polybios furnish of their own and the annalists' dating of the foundation of Rome, and arrives at 753 B. C. and 501 B. C. as Cato's most probable dates, the one for the foundation, the other for the expulsion of the kings.

27. H. Haupt. Anzeige v. M. Zöllner's röm. staats- und rechtsaltertümern. This little work (Breslau, verlag von W. Köbner, 1885, xii u. 438 S., gr. 8) is an examination undertaken logically and with much cleverness. Its bibliographies and references are good; but one cannot say that Zöllner has always judged correctly as to the tendency of latest results in the study of Roman constitutional history.

28. Zu Vergilius Aeneis. Th. Maurer, Maintz. Note on IX 330. For

Remi Schrader, Heyne and Peerlkamp read *Remum*. Maurer suggests: *armigerumque premit, premit aurigamque sub ipsiis*. In fact Servius, Aen. II 530, actually cites *armigerumque premit*.

29. Zu Quintilianus. M. Kidderlin, München. Notes on II 1, 4; II 13, 2.

30. Die einheitlichkeit des Taciteischen Dialogus. W. Gilbert, Dresden. Peter and Andresen have placed us under obligations for their editions of the Dialogus. The former divides the treatise thus: 5-13, 16-26, 28-41, the first part being introductory and comparing the merits of oratory versus poesy, the second part taking up the fact that there has been a decay in oratory, the last discussing the grounds of the decay. Aper and Maternus have been the chief talkers in the first part; it is Messala who takes up the decay of oratory. There is a great gap, however (of 6 MS pages), in his argument, and Maternus concludes. The question is whether Julius Secundus—the judge chosen for the discussion in the earlier part of the dialogue—takes part in this discussion, and where Maternus (the concluder) begins. Peter believes that Secundus did take part, that his speech fell out in the gap after c. 35, and conjectures his theme was the decay of so-called *elocutio*. Andresen gives c. 36-40 to either Messala or Secundus; Weinkauff gives c. 36-41 to the latter. Gilbert, however, aims to prove that Secundus could have taken no part. As to the second question, it appears that Andresen is not right, although not so much mistaken as Weinkauff. Gilbert's view is that all the chapters from 36 to 41 are to be given to Maternus.

31. In scriptores historiae Augustae. E. Baehrens, Groningae. Critical notes.

Fascicle 4.

32. Die schlangentopfererin d. altarfrieses v. Pergamon. W. H. Roscher. R. pretty conclusively establishes the theory, first published by him in 1880, that the figure in question is either an Erinys or an Hygieia. The vase which she hurls at the hostile giant was intended to be represented as full of poisonous serpents, one of which is seen coiled around it. The design was probably suggested by the stratagem of Hannibal described by Nepos, Vit. Han. c. 10 and 11, and by Justinus, XXXII 4, 6.

33. Musaios und Proklos. A. Ludwich. The Lycian Proklos shows in his style the influence of Musaios (cf. Hymn to 'Αθηνά Πολύμητις, 31, with Musaios, 56, 330, 337). This fact is valuable as helping to fix the date of Musaios. Proklos lived between 412 and 485 A. D. The poems of Musaios must hence be placed at least as far back as toward the middle of the fifth century.

34. Zu den fragmenten des Kynikers Krates. E. Hiller. Notes on the fragment of Krates in the *Στρωματεῖς* of Clement of Alexandria, II 121.

35. Zu Proklos. C. Bäumker. A brief critical note.

36. Herodianfragmente. A. Kopp. The *Σχηματισμοὶ Ὀμηρικοί* in the Darmstadt MS, ascribed to Herodian, is not an altogether spurious work, as declared by Lehrs, but is composed of genuine fragments arranged by another hand.

37. Zur lateinischen und griechischen sprachgeschichte. O. Keller, Prag. I. As *πειθ* and *παθ*, *χενθ* and *χαθ*, are related, so are *στεμφ* and *σταφ* (*σταφυλή*).

Apex is primarily a *sting*; cf. *apes*, ἐμπίς, a bee or sting-fly. II. *νέκταρ*, rightly explained by Movers (Phōn. III 1, 104) = ἠφρῆ ἴσι, i. e. *niktar* wine, *smoked* or *spiced* wine. III. σῦλος, *stilus*; *taeda*, δαίς; ξυλική, *siliqua*. IV. *testes* = παραστάται = ὄρχεις. V. προβοσκίς, *promuscis*. VI. *helix* = elentier. VII. The augment. VIII. Rough breathing in ὕδωρ. IX. *cohors* and *hortari*. X. *cunctari*. XI. Dyrhachium, a Phoenician name.

38. Ad Poenulum Plautinam. Hasper, Dresdae. Goetz reads, v. 137: *gerrae germanae hercle et collyrae escdriae*. Hasper: *gerrae germanae hae de collyrae ite* = *gerrae germanae καὶ δὴ κολλῦραι ἰταί*.

39. Des Catullus Juventius Lieder. Harnecker. This cites first the ungrounded charge that Cicero's relation to Tiro was not a morally pure one, and maintains that Juventius, of Catullus's poems, is probably an unreality. If Catullus did have an actual original, he had no deeper than a poet's passion for him.

40. Die Idus als dies fasti. Soltau, Zabern (Elsasz). Against holding that the Ides were *nefasti hilares* before Caesar; they were *dies fasti*.

41. Zu Hyginus Fabeln. Otto, Glogau. Critical notes.

Fascicle 5.

42. Das erste chorlied der Orestie des Aischylos. J. K. Fleischmann. A study of the connection of thought in this chorus, showing that it foreshadows not only the whole play but the whole trilogy.

43. Zu Euripides Medea. E. Hoffmann. Critical notes on 10 ff., 93 ff., 106 ff., 214 ff., 228 ff., 287 ff., 333 ff., 431, 847, 848 and 857, 858.

44. Kritische bemerkungen zur geschichte Timoleons. Ch. Clasen. There is the greatest divergence between Diodoros and Plutarch in their accounts of Timoleon. Cl. has formerly shown that the former depends upon Theopompas as an authority, the latter upon Timaios. He now argues with much force that in this case the account of Diodoros is by far the more trustworthy.

45. Zu Aristoteles Περὶ αἰσθησεως. C. Bäumker. Brief textual notes.

46. Zur griechischen Anthologie. A. Ludwig. A critical note.

47. Die farbe und das geschlecht der griechischen opfertiere. P. Stengel. Black animals were generally offered to the subterranean deities and to the dead (except when the sacrifice to the latter was ὡς θεῶν); to the shining Helios only white or reddish; to the other deities either light or dark according as the offering was made in confidence or in fear. As regards sex, males were demanded by Zeus, and females by Hera. In case of the other deities less regard was paid to correspondence in sex. To Athena, however, only females seem to have been offered, and to the heroes only males.

48. Die zeitbestimmung des Thukydidēs über den anfang des peloponnesischen krieges. Adolf Schmidt. In II 1, Πυθοδώρον ἐτι δύο μῆνας ἀρχοντος, the words ἐτι δύο μῆνας probably arose from a misunderstanding of the abbreviation for ἔτος ἡμῶν δύο. It would be comparatively easy for the sign which

stands for ἥμισυ to be mistaken for the curved form of ι and so give rise to ἐρι. The whole expression is to be translated "one half year two months," a meaning free from any ground of objection.

49. Zu Demosthenes dritter Rede gegen Philippos. K. J. Liebhold. Three brief notes.

(17.) Zur Erklärung der horazischen oden. Th. Plüss on I 3; H. Probst on I 4; Th. Breiter on I 4, 16-17; Rosenberg on III 3; Richter on III 8.

50. Zur Interpretation von Vergilius Georgica. Kolster. This dwells upon an analysis of the introductions and closing parts of the books, and points out the value of this favorite work of Vergil's, as regards his times and the history of literature.

(28.) Zu Vergilius Aeneis. G. Heidtmann. This maintains that of the verses III 147-179 only 15 are genuine.

51. Zu Caesars Bellum Gallicum. I. Funck, on *frustra* and *neququam* (Wölfflin, Arch. f. Lat. Lexicog. II 1 ff.) in B. G. II 27. II. Gebhardi, on the interpretation of B. G. VI 21, 3.

(31.) Zu den Scriptores Historiae Aug. Peter, Meissen.

52. Zu Tacitus. F. Walter, München. Critical notes.

53. Vier Capitel des Justinus. F. Rühl, Königsberg. Points out some of the greater difficulties in the criticism of this writer's text.

Fascicle 6.

54. Selbstanz. v. Poetae lyrii Graeci minores, I, II. H. Pomtow. The author explains the purpose of his book. The larger work of Bergk is unfitted for enjoyable reading on account of the vast amount of critical matter. This book is intended first of all to further the proper appreciation of the poems in question on their poetic and literary side; and, besides, to help the reader to understand the historical and social point of view of the poets themselves. P. chose the chronological arrangement of the poems as being far better adapted to his purpose than the order adopted by Bergk. The first volume covers the eighth, seventh and sixth centuries; the second, the fifth and fourth. The article closes with a discussion of some of the textual changes made.

55. Zu Theokritos. H. Blümner. Notes on 1, 30 and 15, 27.

56. Bemerkungen zu Appianos. L. Mendelssohn. M. defends the principles on which he has founded his text, especially against the criticisms of G. Kratt, who, it seems, often failed to perceive that it was on historical rather than grammatical grounds that M. made many of his emendations.

57. Ennius und seine vorgänger. E. Baehrens, Groningen. This points out the exaggeration and the bitterness of Müller's criticism on the works of Ennius (Quintus Ennius, L. Müller), and understands W. Meyer, in his excellent "Über die Beobachtung des Wortaccents in der altlat. Poesie" (München, 1884), to refer to Andronicus as the "ordner der altlateinischen iamben und trochäen." It aims to maintain that the Saturnian, the dramatic, and the dactylic do not lack a certain interrelation, but, on the contrary, Roman poetry exhibits

the underlying principle of all things, in accordance with which one thing is evolved out of another.

58. Die constitutio legitima des Cornificius. Netzker. In the second ed. of his 'Rhetorik der Griechen u. Römer,' 1885, Volkmann, who had accepted and developed most of the points in Netzker's dissertation, 'Hermagoras, Cicero, Cornificius, quae docuerint de statibus,' Kiel, 1879, maintains, in opposition to Netzker, a great difference in this respect between the status of Hermagoras and those of Cornificius. In this article N. upholds and develops his original result.

59. Ciceroniana. Philippson, Magdeburg. I. *de inventione*. Cicero has followed Posidonius in his prooemium; possibly also in his polemic against Hermagoras, in the whole portion dealing with *argumentatio*. II. Die Protagorasübersetzung. Not a work of Cicero's earlier years, but belonging to a later period somewhat subsequent to the composition of 'de officiis.'

(28). Zu Vergilius Aeneis. Maurer, Mainz. Critical and explanatory note on X 156 ff.

60. Zu Propertius. Faltin. Five critical notes.

61. Zu Cicero's reden. F. Polle. Notes in *Cat.* I 23 and II 22, and *pro Arch.* 19.

62. Zu Sallustius und Florus. Opitz, Dresden. This aims, by comparing Sallust, *Cat.* 43, 1. with Florus, I 5. 8 (= 11, 8), to find the *ager Faesulanus*, not in Etruria, but 'in nicht zu groszer entfernung von Rom.'

W. E. WATERS.

EDWARD B. CLAPP.

ROMANIA, Vol. XV.

Janvier.

G. Paris. Études sur les Romans de la Table Ronde : Guinglain, ou le Bel Inconnu. The romance of Guinglain, of which an analysis with extracts is here given, is characterized by M. Paris as one of the most agreeable and, in various aspects, one of the most interesting stories of the Breton cycle. It was written probably about the beginning of the thirteenth century, by Renaud de Beaujeu, whose possible connection with the historical family of Beaujeu cannot be clearly established. The narrative is simple and scarcely deviates from the well-worn grooves of similar compositions; but the commonplaceness of the subject is relieved and redeemed by the charm of the details. The story is that of a young knight of Arthur's court who knows neither his father nor his mother, but who after various feats of prowess, including the final adventure of the "*fier baiser*," performed in the interest of Blonde Esmerée, prospective queen of Wales, discovers himself to be the son of Gauvain and Blanchesmains the Fay, and is offered the hand of the rescued queen. The history, to conform to works of its class, should properly end here, but is continued with further episodes. This version of the poem is preserved in a single MS belonging to the famous library at Chantilly which has recently been presented to the French people by M. le duc d'Aumale. It was published in a deplorably unskilful manner by C. Hippeau in 1860. Light is thrown upon

the construction of the romance by comparing it with an English poem called, by a French title, *Ly beaus descomus*, which represents more faithfully than the French poem the common source of both. A still more ancient version of the story, though posterior to the above-mentioned in date of composition, has been more or less accurately preserved in a short Italian poem entitled *Car-duino*. It is less easy to understand the relation in which a German poem, *Wigalois*, composed in Bavaria about 1216 by Wirnt de Gravenberg, stands to the versions of the story already considered. The poem of Renaud de Beaujeu was in later times reduced to prose by Claude Platin, and survives in three rare editions, two of which are dated and belong to the first half of the sixteenth century. The latter redaction, finally, was analyzed by the comte de Tressan, in the *Bibliothèque des Romans* (1777). Through an inadvertence the author of the article speaks (p. 18) of the *Orlando innamorato* as "*l'Orlando furioso* du Bojardo." This study constitutes part of a treatise on the metrical romances of the Round Table, appearing in Vol. XXX of the *Histoire littéraire de la France*.

A. Thomas. Les proverbes de Guylem de Cervera, poème catalan du XIII siècle. This important collection of 1169 proverbs, in rhymed quatrains, preserved in a single MS of the library of St. Mark at Venice, is here carefully edited and for the first time published *in extenso*, with an introduction enumerating and supplementing the previous contributions of scholars to a knowledge of the same collection. Many of Cervera's *verses proverbials* are borrowed from Solomon's Book of Proverbs, but the collection bears none the less the stamp of a certain originality. (For a number of emendations, suggested by A. Tobler, to the readings of the text as here constituted, cf. *Zeitschrift f. rom. Philol.* X, p. 313.)

Eugène Rolland. L'Escriveto, chanson populaire du midi de la France. Ten complete and three fragmentary additional versions of a folk-song already treated by Nigra in Romania, XIV 231-73.

Mélanges. I. L. Havet. Le décasyllabe roman. "Le vers principal de tout le moyen âge grec est le trimètre *iambique paroxyton*, prosodique dans toute son étendue et, de plus, tonique en sa pénultième." From this verse, the existence of which, however, as G. Paris points out in a foot-note, is nowhere attested before the appearance of the earliest Romance decasyllables, M. Havet attempts to account for the origin of the latter verse-structure.—II. A. Mussafia. Alcuni appunti sui "Proverbi volgari del 1200" ed. Gloria. Rectifications of the text, or interpretation, of various passages.—III. P. Meyer. Un nouveau manuscrit du roman de Jules César par Jacot de Forest. A second MS, found at Rouen; the one previously known is at the National Library in Paris.—IV. E. Pasquet. Quelques particularités grammaticales du dialecte wallon au XIII^e siècle. Citations illustrating the following peculiarities: (1) "*Les* pronom personnel, régime indirect"; (2) Conjugaison du parfait en *ont*; (3) Parfait en *ins*.—V. J. Cornu. L'adjectif possessif féminin en lyonnais. The form *min*, mentioned neither by Flechtner nor by Philipon (but by Zacher, *Beitr. z. Lyoner Dial.*, p. 52; cf. W. Meyer, *Gröber's Zeits.* X 315) is explained as coming from *mi*, its *n* being attributed to the influence of the initial nasal. Final *-ta* (as in *mia*) becomes regularly *t*. *Sin* follows the analogy of *min*. In

French Switzerland *metna*, etc., recover their feminine *a*.—VI. G. Paris. *La Poétique de Baudet Herenc*. The name of the author of the little known *Poétique* here in question was miscopied from the MS as published in the *Archives des Missions*. It is here set right, and the author identified with a certain "Baudet Harenc de Chalon," of the middle of the fifteenth century.

Comptes-rendus. V. Henry. *Contribution à l'étude des origines du décasyllabe roman* (G. Paris). According to V. Henry, from the reading of whose book M. Havet was led to advance a theory of his own (see above), the Romance decasyllabic owes its origin to the "trimètre iambique scazon" (choliambic). M. Paris characterizes this as an ingenious hypothesis, but objects that "ce n'est pas tel ou tel vers français qu'il faut rattacher à tel ou tel vers latin . . . il faut étudier comment s'est établi, à l'époque antérieure, le principe de la versification rythmique en regard de la versification métrique." "Je tiens, en terminant, à faire remarquer que j'ai depuis longtemps abandonné l'idée que la versification latine ait pu être rythmique dès l'origine, et que le saturnien fût fondé sur l'accent."—L. Clédat. *Le Chanson de Roland* (G. Paris). The Oxford *Roland* is written in the Norman dialect. Clédat, believing that the *Roland* is of Île-de-France origin, has in this edition *francisé* the text throughout. M. Paris considers at length and in detail the correctness and consistency with which this process, as well as the constitution of the text in general, has been effected.—G. Vising. *Sur la versification anglo-normande* (P. Meyer). The book confines itself to the question whether the versification of the Anglo-Norman poets is or is not syllabic, like that of the French poets of the Continent. The author passes in review the theories of his predecessors: (1) that of some of the leading German scholars, who hold that the Anglo-Norman versification has been strongly affected by Germanic (English) influence in the direction of substituting a fixed number of *accents* for a definite number of *syllables* in the verse; (2) that of the directors of the *Romania*, according to whom the Anglo-Norman verse presents only such irregularities as are incidental to the rapid alteration, on English soil, of the French or Norman sounds. Mr. Vising attaches himself to the latter theory, which the reviewer here supports at considerable length.

Périodiques. Reports on various Romance journals, among which may be noted (as having accidentally been long delayed and hence not likely to be looked for here) an important notice by Gaston Paris of *Romanische Forschungen*, I 3 (1883).

Chronique. Apropos of the death, October 19, 1885, of the well known Dutch scholar, Dr. Jonkbloet, his activity in the domains of Dutch and French literature is recorded and characterized.—The death of Mr. Henry Bradshaw, librarian of Cambridge University, February 12, 1886, at the age of 53 years, is made the occasion of a brief account of his scholarship and literary activity.—Brief mention of books addressed to the *Romania*.

Avril-Juillet.

P. Meyer. Notice d'un MS messin. Analysis and extended specimens of the contents of a MS numbered 96 in the catalogue of the famous collection of manuscripts stolen by Libri from various Continental libraries and sold by

him, in 1847, to the late Lord Ashburnham. This MS, as manipulated by Libri, proves to be composed of four fragments taken from as many different places, and so combined as to disguise their separate identity. The first of the four fragments, as was shown by the librarian of the Bibliothèque Nationale at Paris, was purloined from the library of Orléans; the second and third have not been identified; while M. Meyer here gives an interesting account of the manner in which he discovered that the fourth fragment had been stolen from the library of the Medical School at Montpellier.

A. Morel-Fatio. *Mélanges de littérature catalane* III. Continuation of articles in Rom. X 497 and XII 230. We have here the text of a versified "Book of Courtesy," or *Fasset*, of 1743 verses, accompanied by a critical introduction and by the text of the Latin *Facetus* (600 verses) of which it is a development. The latter is appended as an aid in the reconstitution of various corrupt passages in the Catalan version.

P. Meyer. *Les manuscrits français de Cambridge* II. Bibliothèque de l'Université. Continuation of an article in Rom. VIII (p. 305 ff.). The library of Cambridge University, while notably less rich in all respects than that of the University of Oxford, contains none the less a considerable number of manuscripts valuable for the history of French literature in the Middle Ages. The most satisfactory historical account of this library is a brochure of only 31 pages, due to the pen of the late Henry Bradshaw, Librarian, and formerly Keeper of the Manuscripts. In the present article of 120 pages M. Meyer describes in detail a large number of the most important French MSS there preserved, with copious annotated extracts from their diversified contents.

É. Picot. *Le Monologue dramatique dans l'ancien théâtre français*. An article of 64 pages, presenting a classified inventory (1) of the *Sermons joyeux*, and (2) of the *Monologues* properly so called of the fifteenth and sixteenth centuries, with remarks, citations, and bibliography accompanying each title. The *sermon joyeux* is a parody of the sermons in verse or in prose which preceded the representations of the great *Mysteries*. The comedians, taking advantage of the license of their time, celebrated first the praises of various facetious "saints," such as *saint Hareng*, *saint Oignon*, *saint Andouille*, developing later a class of farcical discourses on the subject of women, marriage, drunkenness, and even more questionable topics. These sermons, from the simplicity of their dramatic accessories, were in order for all sorts of festive occasions. The *Monologue dramatique*, by virtue of bringing into action the person himself who recites it, is more exacting alike of poet and of actor; hence it happens that the pieces of this class are less numerous than those of the other. The formal rules, however, for the construction of the monologue and the sermon were virtually the same, both classes of composition presenting usually 200 or more verses, rhyming two and two, but occasionally occurring in the strophic form with alternating rhymes. Sermon and monologue were alike freely sprinkled with *triolet*s. The whole number of titles here treated is twenty-eight.

Mélanges. I. Ad. Mussafia. Sul metro di due componimenti poetici di Filippo de Beaumanoir, éd. Suchier. Suchier (Vol. I, p. cxlviii of his edition) takes the normal type of the verse in Beaumanoir's *Lai d'amours* (Vol. II, p.

285 ff.) and of the *Première Façade* (II 285 ff.) to be 7 + 4 syllables. Ascoli undertakes to show that the normal type is 8 + 4. Remarks are added on the text of *Jehan et Blonde* (II 1 ff.).—II. E. Philipon. Le possessif tonique du singulier en lyonnais.—III. Puitspelu. L'adjectif-pronom possessif en lyonnais. Both articles directed against Cornu's explanation of the origin of *min* in Lyonese.—IV, V. Puitspelu. Etymologies.

Comptes-rendus. Nyrop. Adjektivernes Kønsbøjning i de romanske Sprog (Gaston Paris). "M. Nyrop divides his activity between the study of the Romance literatures and that of the Romance languages, and in both domains shows himself well informed, judicious and intelligent." He studies in this work the masc. and fem. gender-inflection of the adjective in the Romance languages. It appears from his researches: (1) that the inflection showing gender (-us, -a) is almost everywhere the only surviving one, having more or less completely absorbed the genderless forms (-is, is, etc.); (2) that the aspect under which this inflection with genders appears to-day in several of the Romance languages, is so different from the Latin form that without the aid of the historical links it would be difficult to recognize their identity; and (3) that all the changes which have overtaken the Latin system have been either determined by phonetics or are due to analogy. M. Paris adds numerous important remarks.—A. Tobler. Vermischte Beiträge zur französischen Grammatik (Gaston Paris). Of the forty Beiträge collected in this volume, thirty-eight had appeared in the *Zeitsch. für rom. Philologie*, and have already been discussed in earlier numbers of the *Romania*; the subjects of the remaining two are: (39) Discours direct précédé de *que*; discours direct continuant un discours indirect; (40) Préposition avec le nominatif. "Tel qu'il est, ce volume est un véritable trésor d'observations fines et profondes, nées dans un esprit à la fois très pénétrant et très circonspect, qui dispose d'un incomparable matériel."—E. Koschwitz. Commentar zu den ältesten französischen Denkmälern (Gaston Paris). Conceived on a good plan, and very well executed. When completed, will form the indispensable basis of all works on the most ancient period of the French language. While reserving fuller discussion of the problems here presented for his own long promised commentary, M. Paris, in his well known admirable spirit of scholarly fairness, reviews Professor Koschwitz's work at length.—G. Heeger. Die Trojanersage der Britten (Gaston Paris). An excellent dissertation, which brings out interesting results for the history of literature.—In memoria di Napoleone Caix e Ugo Angelo Canello. Miscellanea di filologia e linguistica (G. Paris, P. Meyer, A. Morel-Fatio). This beautiful quarto volume of xxxviii-478 pages is characterized as in all respects worthy, both in form and substance, of the pious motive to which it owes its origin. Italy, France, Spain, Portugal, Roumania, Germany, Switzerland, have all contributed their quota of scholarship to the memory of two Romance scholars struck down in quick succession, in the full prime of life and intellectual activity. In the remarkably representative list of contributors occur the names of Villari, Crescini, Miklosich, Stengel, Merlo, Groeber, Gandino, Gaspary, Tobler, G. Paris, Paoli, Fumi, G. Meyer, C. Michaelis de Vasconcellos, Neumann, Miola, Wiese, Flechia, Obédénare, Cornu, P. Meyer, Avolio, Zingarelli, Mussafia, R. Renier, Suchier, A. d'Ancona, Pieri, Morosi, Gaster, Salvioni, Biadene, Mila y Fontanals, Novati, Fr. d'Ovidio, Monaci and

Ascoli. The *résumé* here given of the numerous articles, which range in length from five to fifty pages, is appropriately full and valuable, especially as regards the large number of new etymologies recorded.—Cafete. Teatro español del siglo XVI (A. Morel-Fatio). The dramatic poets treated in this work are Lucas Fernandez de Salamanca, Miguel de Carvajal de Plasencia, Jaime Ferruz, Alonso de Torres and Francisco de las Cuebas.

Périodiques.—Chronique, and brief mention of books addressed to the Romania.

Octobre.

The entire body (120 pp.) of this number of the Romania is devoted to a series of articles on the legend of Tristan. All the studies of the series, excepting that by Prof. Morf, are by pupils of M. Paris, and were read and criticized at the conferences of the *Ecole pratique des hautes études*. They are as follows:

J. Bédier. La Mort de Tristan et d'Iseut, d'après le MS fr. 103 de la Bibliothèque Nationale, comparé au poème allemand d'Eilhart d'Oberg. The text in full of the episode of the death of Tristan and Iseut as given in MS fr. 103, which differs at this point from all the other Tristan MSS in prose, is appended to this study.—W. Lutoslawski. Les Folies de Tristan. A comparative study of the versions given in the two poems published in the "Tristan" of Francisque Michel (1835-39).—L. Sudré. Les allusions à la légende de Tristan dans la littérature du moyen âge. A collection of allusions to Tristan gathered from Provençal, French and foreign poets from the twelfth to the fifteenth century.—H. Morf. La Folie Tristan du manuscrit de Berne. A reconstitution of the text of the poem of Tristan as contained in MS No. 354 of the Library of Bern, and published by Francisque Michel in his Poetical Romances of Tristan, London, 1835.—W. Söderhjelm. Sur l'identité du Thomas auteur de Tristan et du Thomas auteur de Horn. Concludes against identity of authorship.—G. Paris. Note sur les romans relatifs à Tristan. Calls attention to some of the more interesting results of the preceding studies, with the concluding remark that much still remains to be done to clear up the poetical history of Tristan.

Mélanges. I. Paul Meyer. Le *Chastie-Musart* d'après le MS Harléian 4333. Notice and text (twenty-nine quatrains) of a poem existing, so far as known, in six MSS, of which only one has before been published. The *Chastie-musart* stands in close relations with the *Proverbia que dicuntur supra natura feminarum*, published by Tobler, Zeitsch. IX 287-331.—II. R. Köhler. Le conte de la Reine qui tua son sénéchal. Account of an Irish version of this story discovered by Köhler since the publication of his article on the subject in Rom. XI 581 ff.—III. Gaston Paris. Note additionnelle sur Jean de Grailli, comte de Foix. Corroborates the information given by P. Meyer (Rom. XIV 227) that *J'ay belle dame* was the device of Jean de Grailli.—IV. Gaston Paris. Un Article du *Dictionnaire* de M. Godefroy. Shows that the word *leche* 'appât, amorce, friandise,' introduced into Godefroy's Dictionary, and apparently supported by four citations, has no existence whatever in this sense.

Comptes-rendus. Th. Sűpfle. Geschichte des deutschen Kultureinflusses

auf Frankreich, mit besonderer Berücksichtigung des litterarischen Einflusses. Appears well done and instructive for the modern period, but for that which precedes the sixteenth century is not what could have been expected.—W. Köritz. *Das S vor Consonant im Französischen* (G. Paris). A dissertation which deserves to be signalized, treating, as it does, an interesting point hitherto not clearly elucidated. The results arrived at may be considered established. The general rule in French is that *s* before another consonant in the interior of a word falls, first in pronunciation, then in the writing. A certain number of words are found, however, which appear to violate this rule. Köritz divides these into six classes, and undertakes to account in every case for their deviation from regularity. In two preliminary chapters the author treats of the disappearance of *s* + consonant, as regards date and extension of the phenomenon. M. Paris's review of the work is detailed and instructive.—M. Wilmotte. *L'Enseignement de la philologie romane à Paris et en Allemagne* (G. Paris). A report to the Belgian Minister of Public Instruction, by a professor of the *Ecole Normale des Humanités* at Brussels, describing the methods of instruction in Romance philology at Paris, Berlin, and Halle. To this are appended two brief philological studies by the author.

Périodiques. Among the reports of journals is given a careful analysis of the contents of Vol. I of *Modern Language Notes* and of Vol. I of the *Transactions of the Mod. Lang. Association of America* (in as far as these publications treat of subjects connected with Romance philology), by Dr. J. Stürzinger, of Bryn Mawr College. Two or three points may be remarked upon: (1) Apropos of Dr. S.'s rejection of an emendation to a difficult passage in the Oaths of Strassburg, independently proposed, by a curious coincidence, from three different quarters at about the same time, M. Paris remarks in a footnote: "Je partage absolument, pour ma part, l'opinion si bien appuyée par M. Stürzinger." (2) In regard to the articles on Knapp's "Spanish Etymologies" (which are signed by the writer of this present report), Dr. Stürzinger remarks that Professor Knapp "ne méritait pas l'honneur d'une réfutation aussi détaillée." Looked at from the strictly scientific point of view, this may well be conceded; but the author of the articles in question distinctly called attention to the fact that they were designed for the benefit of teachers and students who do not control the *data* requisite for making the necessary rectifications. (3) In commenting on Mr. Henry R. Lang's article on "The Collective Singular in Spanish," Dr. S. expresses himself as follows: "Si M. L. a bien fait de signaler cet emploi, il a tort d'adresser une sévère réprimande à Diez pour ne pas l'avoir remarqué." Dr. S. has evidently misunderstood the tone of Mr. Lang's remark, which certainly does not involve a "sévère réprimande."

Chronique, and brief mention of books addressed to the Romania.

H. A. TODD.

BRIEF MENTION.

Among the collections of casts of antique sculptures in the United States, there is probably none that surpasses that at the Boston Museum of Fine Arts, both for the choice and representative character of the examples and for apt arrangement of the same in spite of serious difficulties in the architecture of the galleries. The monuments have been grouped with a view to exhibiting the history of Greek sculpture. That such a collection is greatly enhanced in value by being provided with a good catalogue goes without saying. In the *Descriptive Catalogue of the Casts from Greek and Roman Sculpture*, by EDWARD ROBINSON, Curator of Classical Antiquities (Boston, 1887, 119 pp.), visitors to the Museum will find such a guide. Modelled freely on the latest official guide to the Berlin collection (Wolters' Friedrichs' Bausteine), it shows an independent treatment of the subject, and bears witness on every page to the author's learning, acuteness, and taste. By a happy choice of types, the several classes of information furnished with regard to the monuments are clearly distinguished: a prefatory note to each description contains in small type concise statements as to the material of which the monument is made, source and history since discovery, restorations, with indications as to books or periodicals where the monument is best published. These notes are intended mainly for students. Then follows in larger type a description of the monument with appropriate remarks of a miscellaneous nature, from the point of view of archaeology and of aesthetic criticism. These comments are always to the point, and indicate to one who reads between the lines an extensive familiarity with the literature of the subject. The freshness of the author's information and the judiciousness of his taste are everywhere shown, as in his remarks on No. 133, the famous Praying Boy of Berlin, where he calls attention to the fact lately discovered that the arms are a modern restoration; and in what he says about the figure hitherto usually called that of a woman mounting a chariot (No. 2, from the Acropolis of Athens). Mr. Robinson shows that this figure is nothing else than that of a youth in the ordinary dress of a charioteer. Exception must be taken, however, to some of Mr. Robinson's positions, for example, his use of the word "published" in the introductory notes; the word in its strict sense should be used of illustrated descriptions and not of mere descriptions. "Melan," on p. 23, is evidently a slip for Melian, and in the index the reference to the Praying Boy should be 133 and not 19. In commenting on No. 243, Apollo Citharoedus of the Vatican, Mr. Robinson seems to us to go too far in admitting that this figure may be a replica of the famous Apollo Palatinus of Scopas (Propert. II 31, 15). Overbeck, making use largely of Stephani's collections, especially of coin types, in the St. Petersburg Comptendu for 1875, has recently shown most conclusively that this cannot have been the fact (Ber. d. k. sächs. Ges. d. Wissensch. Philol. Hist. Cl. 1886, I, pp. 1-19).

A brief bibliography of the principal histories of Greek sculpture, and an index, add to the value of this excellent book, which is much more than a mere guide to the Boston collection. The catalogue will serve a good purpose wherever there are Greek casts, however small their number, and it might even be used by lecturers on Greek art as a text-book. It is to be hoped that Mr. Robinson may soon give us a catalogue of the remaining classical antiquities in the Boston collection, viz., the vases, the figurines from Tanagra and Myrina, with some account of the charming casts of gems and of statuettes.

J. H. W.

LEWIS E. UPCOTT'S *Introduction to Greek Sculpture* (Oxford, Clarendon Press, 1887, pp. xvi, 135) was originally prepared as a guide to a small collection of casts and photographs from the antique at Marlborough College, but the little book will be found useful to students in general. It contains a brief historical sketch, with descriptions of many of the important monuments, and running references to a few books where illustrations and fuller descriptions are given. There is little of archaeological detail, but much artistic criticism, which is usually apt and discriminating. Slight attention is paid to the beginnings of Greek sculpture, "as being of less interest to the young student," and the paragraphs on this subject are hardly satisfactory. The opening chapter is on the relation of sculpture to religion and on the several forms of statuary art; nothing, however, is said about the sculptor as *τοπερτής*. Then follow chapters on the periods and principal monuments, with clear characterizations; the book closes with an account of some miscellaneous monuments (we miss here the head by Scopas from Tegea, Journ. Hellen. Stud. VII), an excellent sketch of Greek-Roman and Roman art, and a meagre index. The introductory lists of authorities, and of the chief monuments according to the places where they are to be found, are well chosen. In the former, however, we miss accurate bibliographical details, and the mention of some important books (as Baumeister's *Denkmäler*, Wolters' edition of Friedrichs' *Bausteine*, and Roscher's mythological lexicon); and in the latter, the monuments now at Olympia above all, and those at Dresden, Constantinople, and Turin. In a new edition the author will doubtless correct the spelling of Critius on p. 11 (it is right on p. 17); assign early coins with Medusa-type not to Athens but to Euboea; ascribe the Naples Tyrannicides to an original by Antenor rather than to the work of Critius and Nesiotes (Jahrb. d. deutsch. arch. Inst. 1887, pp. 135-168); put the Olympian Zeus of Pheidias in an earlier period in the life of the artist, and rearrange the unfortunate order of the miscellaneous monuments described in his fourth chapter (where the more correct sequence would seem to be §§3, 5, 1, 2, 4, 6). Defects of this sort, however, are not fatal, and they are far from frequent. The book will admirably serve its purpose as an introduction both to the study of casts and to larger treatises on Greek sculpture. It may be added that in the preface Mr. Upcott generously offers his assistance to persons who may wish to form a small collection of casts such as that set on foot by him for Marlborough College.

J. H. W.

ALBERTO AGRESTI, *libero docente* of the 'Divine Comedy' at the University of Naples, has put forth in a single brochure three of his recent public addresses,

somewhat expanded (Naples, 1887: the Author), to which no general title is appropriated. The subjects treated are, "Dante e S. Anselmo," "Cunizza da Romano," and "La Verità sulle Colpe di Cunizza." In the first of these essays the author discusses, under seven rubrics, as many theological problems of the *Paradiso* (such, e. g., as Dante's view of Redemption, Original Sin, etc.), in the light afforded by a comparison of the works of St. Anselm. The remaining studies are devoted to an investigation of the career of Cunizza, sister of Ezzolino III (*Par.* IX 32), and an attempt is made to reconcile Dante's apparent inconsistency in placing in Paradise a woman of Cunizza's traditional reputation.

H. A. T.

Some preliminary notice is due to the importance of *Swete's edition of the Old Testament in Greek according to the Septuagint* (Cambridge, At the University Press), and we regret that the most that can be done here is to repeat the statement of the editor that the plan adopted by the Syndics for whom the work has been edited includes the preparation of two editions with a common text. The text of the Vatican MS has been selected as that which on the whole presents the version of the Septuagint in its relatively oldest form. The failures of the Vaticanus are made good by the Alexandrinus; where both fail, recourse is had to the uncial next in authority. The larger edition will have a full critical apparatus. The manual edition, of which the first volume is now published, containing Genesis—IV Kings, confines itself to the variations of a few of the most important uncial codices already edited in letterpress or facsimiles.

In the last (March) No. of the *Classical Review* (p. 85) Mr. Stanwell suggests *vetulum* for *-ve tuum* in Persius 3, 29, and Mr. Mayor suggests that *ve* and *vel* may be taken as alternatives. This is too bad! Have these scholars burned all their editions of Persius except Conington's? Did not Heinrich 'suggest' *vetulum* in 1844, and does not Pretor maintain the alternative use of *-ve, -vel*? No journal should be littered up with such happy-go-lucky notes.

CORRECTION.—In the last number, VIII 473, the line from Catullus (XXIX 8) should read: *Ut* (not *Auf*) *albulus columbus*, etc. Our esteemed contributor takes the blame to himself for 'the inexplicable blunder.'

RECENT PUBLICATIONS.

Thanks are due to Messrs. B. Westermann & Co., New York, for material furnished.

AMERICAN.

Bercy (Paul). *La langue Française: seconde partie.* 12mo, 2+276 pp. New York, *W. R. Jenkins* [1888], c. '87. Cl., \$1.25.

Blackwell (J. S.) *A Manual of German Prefixes and Suffixes.* 16mo, 4+137 pp. New York, *H. Holt & Co.*, 1888. 60 cts.

Caesar (Caius Julius). *De bello Gallico*, 1, 2, 3; with notes, by A. G. Peskett. 16mo. New York, *Macmillan & Co.*, 1888. 75 cts.

Hitchcock (H. R.) *An English-Hawaiian Dictionary.* 12mo, hf. roan, 256 pp. San Francisco, *The Bancroft Co.*, 1887. \$2.00.

Horace. *Satires and Epistles.* Ed. with notes by J. B. Greenough. 12mo, 11+306 pp. Boston, *Ginn & Co.*, 1888. Cl., \$1.35.

Jastrow (M.) *A Dictionary of the Targumin, the Talmud, Babli and Jerusalem, and the Midrashic Literature.* In 12 pts. Pt. 2. 4to. New York, *G. P. Putnam's Sons*, 1888. Pap., \$2.00.

Key (T. Hewitt). *A Latin-English Dictionary; printed from the unfinished MS of the late T. H. K.* 4to, 11+674 pp. New York, *Macmillan & Co.*, 1888. \$9.00.

King (W. Francis H.) *Classical and Foreign Quotations, with translations, references, explanatory notes and indexes.* 12mo, 6+608 pp. New York, *T. Whittaker*, 1888. \$1.75.

Livius (Titus). *Book XXI*, ed. by Marcus S. Dinsdale. 16mo, 15+192 pp. New York, *Macmillan & Co.*, 1888. 90 cts.

Molee (Elias). *Plea for an American Language.* 16mo, 303 pp. Chicago, *J. Anderson & Co.*, 1888. \$1.25.

Sophocles. *The Plays and Fragments; with critical notes, commentary, and translation in English prose*, by R. C. Jebb. Pt. 3. *The Antigone.* 8vo, 75+286 pp. New York, *Macmillan & Co.*, 1888. Cl., \$3.50.

Virgil's *Aeneid*, translated literally, line by line, into English dactylic hexameter by Rev. Oliver Crane, D. D. 8vo, 40+258 pp. New York, *The Baker & Taylor Co.*, 1888. \$1.75.

BRITISH.

Aristotle's *Politics.* With an introduction, two prefatory essays, and notes, critical and explanatory, by W. L. Newman. 2 vols. 8vo, 1080 pp. *Frowde*. 28s.

Arrian. *Selections from Arrian.* With notes. Edit. by Rev. John Bond and Arthur S. Walpole. 18mo, 144 pp. *Macmillan*. 1s. 6d.

Cicero's *Life and Letters*: being a new translation of the letters included

in Mr. Watson's selection, with historical and critical notes by Rev. G. E. Jeans. 2d ed. Post 8vo, 446 pp. *Macmillan*. 8s. 6d.

Cicero. Offices. Book 3, with introduction, analysis, and commentary by H. A. Holden. 7th ed. Post 8vo, 166 pp. *Cambridge Warehouse*. 2s.

Comparative Vocabularies of the Languages spoken at Suakin: Arabic, Hadendowa, Beni Amer. Sd. *S. P. C. K.* 2s. 6d.

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— Timaeus. Edit., with introduction and notes, by R. D. Archer-Hind 8vo, 346 pp. *Macmillan*. 16s.

Portman (M. V.) A Manual of Andamanese Languages. 12mo, 230 pp. *W. H. Allen*. 10s. 6d.

Sophocles' Oedipus, the King, the Dialogue. Metrically rendered by E. Conybeare, and the songs of the chorus, as written for the music of Dr. Stanford, by A. W. Verrall. Cr. 8vo, sd., 80 pp. *Rivingtons*. 1s. 6d.

Sprague (C. E.) Handbook of Volapük: International Language. Post 8vo, 120 pp. *Trübner*. 5s.

Veitch (W.) Greek Verbs, Irregular and Defective. New ed. Post 8vo, 728 pp. *Frowde*. 10s. 6d.

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Volapük: An easy method of acquiring the universal language. On the basis of Alfred Kirchhoff's "Hilfsbuch," with key and a vocabulary by Kl. Aug. Linderfelt. 12mo, 128 pp. Milwaukee, Wis., *Caspar & Zahn*. Sd., 2s.; 3s.

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Ahlwardt (W.) Kurzes Verzeichniss der Glaser'schen Sammlung arabischer Handschriften in der Königl. Bibliothek zu Berlin. gr. 8, x, 47 S. Berlin, *Asher & Co.*, 1887. m. 1.20.

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Commentaria in Aristotelem graeca edita consilio et auctoritate academiae litterarum regiae borussicae. Vol. VI, pars 2. gr. 8. Berlin, *G. Reimer*. m. 19. Inhalt: Asclepii in metaphysica commentaria, edidit Mich. Hayduck. vii, 505 S.

Corpus inscriptionum latinarum consilio et auctoritate academiae litterarum regiae borussicae editum. Vol. XI, Pars 1. Fol. Berlin, *G. Reimer*. Cart. m. 62. Inhalt: Inscriptiones Aemiliae, Etruriae, Umbriae latinae, ed. Eug. Bormann. Pars I. Inscriptiones Aemiliae et Etruriae comprehendens. 52 u. 594 S.

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Festgruss an Otto v. Böhlingk zum Doktor-Jubiläum, 3 Febr. 1888, v. seinen Freunden. Lex.-8, v, 121 S. Stuttgart, *Kohlhammer*. m. 2.

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- historiae, recensuit Alfr. Holder. Vol. II. Editio major. 8, 420 S. Ebd. m. 4. (I et II, m. 6.)
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- Jahrbücher, neue, f. Philologie u. Pädagogik. Hrsg. unter der Red. v. Proff. DD. Alfr. Fleckeisen u. Herm. Masius. 137 u. 138 Bd., 12 Hfte. gr. 8. 1 Hft. 160 S. Leipzig, *Teubner.* m. 30.
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WHOLE No. 34.

I.—ON THE STYLISTIC EFFECT OF THE GREEK PARTICIPLE.¹

In this study no attempt will be made to give a new definition to the participle, that floater between noun and verb, which exercises a like function whether it be originally a gerund as the present participle in Italian, or a verbal noun as the present participle in English. It will be taken for granted that its mobile life is felt alike by all the members of our family, and that if there is a diversity, that diversity is to be sought in the frequency and in the sphere of its use and not in its meaning. Such a diversity strikes the most incurious as soon as he passes out of the domain of English into that of German. Normal English uses the present participle freely.² In German the present participle, in a purely participial sense as distinguished from an adjective sense, is as rare as in English it is common. It is, I understand, wholly, or almost wholly, absent from the German *Volkslied*, it is rare in dialectic

¹ The substance of this paper was read before the Johns Hopkins Philological Association, Nov. 18, 1887. An abstract may be found in the Johns Hopkins University Circulars, No. 62, p. 23.

² In fact too freely. The careless use of the present participle is a subject of expostulation in every book on English composition. Meiklejohn, f. i., in his 'English Language,' says (p. 169): 'Take care that your participles are attached to nouns and that they do not run loose,' and gives vent to the following counterblast (l. c.): 'Use a present participle as seldom as possible.' 'Every sentence,' he adds, 'ought to be neat, firm and compact.' No friend of *περιβολή* is he. This assault on the popular usage is a just retribution for the grasping way in which the language has assimilated so many diverse elements.

poetry.¹ The large use of it by Goethe in his higher lyrics is due to a conscious principle of art, and Germans themselves criticise as unsatisfactory and exotic the attempts of German poets to attain the results of the English present participle by the employment of absolute constructions.² In English, on the other hand, the present participle occurs freely and without any note of strangeness in all our literature from Chaucer down. It has its roots in Anglo-Saxon itself, and although the problem is complicated by the fact that Anglo-Saxon was to some extent under the domination of Latin models, and still further by the confusion of the verbal noun and the participle, for all that the participle is used with idiomatic freedom in English, and the fact, if it is a fact, that it is used less frequently in old ballad poetry may perhaps be as satisfactorily explained by the character of the department as by the harking back to an old type.³ Now, whether the relative use

¹ I am not unaware that the periphrastic present participle is found in O. H. G.: *was lebende, getröwende was* (see Grimm, D. G., IV 5 ff. 92, 125, 129), and that this participle is swallowed up by the inf. in Alemannian (see Socin, *Schriftsprache u. Dialekte*, S. 183). But in this investigation, as in all aesthetic investigation, we have to do with performance rather than with potentiality. It is not the capital with which a nation starts that concerns us, it is the profit that it makes out of that capital. Given the common Aryan rhythm, the national characteristic is to be seen in the development, so that out of the same strain the Greek makes the hexameter, the others something that may be admirable in its way but certainly is not the hexameter.

² The absol. construction with the passive participle is not uncommon (see Erdmann, *Grundsätze der deutschen Syntax*, §107), but the present participle is little used in this way except in a few fixed expressions, e. g. 'entsprechend,' 'betreffend,' 'anlangend.' See also Paul's *Principien*², S. 131, and Otto Kares, *Die Formenverhältnisse des Wortschatzes*, *Zeitschrift für Völkerpsychologie u. Sprachwissenschaft*, XVII 4, S. 394. It is true that the present participle in composition with an object is very common in German, e. g. 'feuerspeiend,' 'grundlegend,' 'notleidend,' and the like, but that is very different from the free use of the participle with an object in modern English, and how adjective such compounds are is shown by the difficulty of translating them into English, in which the participle is so alive. How little, after all, a great German scholar may appreciate the Greek participle is shown by Classen's treatment of the gen. absol., for which see Dr. Spieker in this *Journal*, VI 314.

³ The use of the present participle to form periphrastic tenses is, of course, an original possession of A. S., if anything is original; but the use of the participle for abridging the sentence, as the process is popularly called, that is, for representing temporal, causal and relative clauses, is rather limited, and even in Early English the said abridgment is not much more common than it is in Anglo-Saxon. See Theodor Müller, *Angelsächsische Grammatik*, S. 250. The whole matter of the advancing use of the present participle in English is one that I leave to professed English scholars. If the advance is a fact, that fact

of the participle in the different Aryan languages can be made to serve, so to speak, as a color test of those languages, is a matter for the comparative philologist to decide.¹ The student of Greek is chiefly interested in the behavior of the participles within the Hellenic domain. The extra-Hellenic domain concerns him only so far as it helps him to understand—and it does help him to understand—the Hellenic.

That the Greeks were *φιλομέτοχοι* is a common saying, and to judge by the wealth of formations, a true saying.² The language is much richer in participles than the Latin, much richer even than the Sanskrit, but in the classic Greek nationality wealth does not mean vulgar ostentation. *Chi ha del panno può menar la coda* may be well enough for Italian. *Wer lang hat lässt lang hängen* may do for German. The Greek uses the participle freely, if need be; but the use of the participle is with him a matter of style, not simply a matter of resource, so that in the actual employment of the participle and gerundial forms the poorer Sanskrit outnumbers and outlusters³ the richer Greek, and even the comparatively indigent Latin manages to maintain a not ineffectual rivalry.

may be conveniently illustrated by the two versions of Chevy Chase. The old ballad shows but two present participles proper in 282 verses; in the modern ballad there are nine present participles proper in 268 verses.

¹ Otto Kares, l. c. S. 385: Nicht minder kann auch der *Satz* . . . als ein *Gemälde* angesehen werden, zu welchem jeder Redeteil einen durch seine gattungsmässige Function bestimmten Beitrag liefert. Den *Umriss* der einzelnen Figuren drückt das *Substantiv* aus; das *perspektivische* Verhältniss derselben unter einander bezeichnen die *obliquen Casus* und die *Praepositionen*, den Umrissen giebt das *Attributiv* Farbe und das *Verbum* Leben und Bewegung; der *Artikel* macht den allgemeinen Umriss zu einem *individuellen* und nur das *Pronomen* entfernt sich merklich von aller poetischen Darstellung. According to this scheme, the participle, being both adjective and verb, combines both color and motion, and this presentation is in harmony with what I had written before I came upon Kares' interesting article. But we must all beware of picturesque grammar and heed the words which Plato puts in the mouth of Simmias: *ἐγὼ δὲ τοῖς διὰ τῶν εἰκότων* ('plausible analogies,' as Archer-Hind translates) *τὰς ἀποδείξεις ποιούμενοις λόγους ξηνοῖδα οὖσιν ἀλαζόσι*, *Phaedo*, 92 D.

² Jolly (Sprachwissenschaft. Abhandlungen der G. Gesellsch. Leipzig, 1874, S. 94): Nur im Arischen, Litauischen und weitaus am besten im Griechischen hat sich das Participle seine alte Mittelstellung zwischen Nomen und Verbum noch gewahrt; nur im Griechischen war es daher im Stande, sich allen Functionen des Verbum finitum geschmeidig anzupassen und in unverändertem Fortbestehen neben der in allen verwandten Sprachen überwuchernden Hypotaxis sich als redender Zeuge der neuerdings mit so grossem Unrecht angefochtenen Vorzüglichkeit des griechischen Sprachbaus zu behaupten.

³ What I have to say on the subject of Sanskrit I owe entirely to Professor Bloomfield, who has kindly furnished me with the following interesting illustration of

That the participle has a decided stylistic effect was recognized by the Greek rhetoricians—it is one of Hermogenes' means of *σεμνότης*—but the extent of this recognition is much widened when we include what they say about *πλαγιασμός*, a technical term which it is necessary to consider a little more closely before proceeding. In his admirable treatise 'de l'ordre des mots dans les langues anciennes comparées aux langues modernes,' recently translated into English by Professor Super, M. Henri Weil, in speaking of what he calls the ascending order of the sentence, that order in which the development of the thought mounts up to the verb as to its climax, maintains that this order was what was meant by *πλαγιασμός* in the ancient rhetoricians, viz. the interposition of a clause, whether in the form of a genitive absolute or of a causal sentence or what not, between the subject and the verb. My contention is that *πλαγιασμός*, meaning oblique construction, was first confined to the genitive absolute, and then extended to the participle in construction, as it is called, but never went beyond this, nay, was clearly discriminated from it by competent authority,¹ and that Professor Weil's view, resting as it does on a solitary instance of a late anonymous writer, has no sufficient warrant. What I have to say on this subject is based on what I am inclined to think a fairly exhaustive collection of the passages of the Greek rhetoricians bearing on the matter,

the heaviness of the gerundial construction; comp. Max Müller's interlinear trans. of the Hitopadeśa, Bk. IV, p. 120: If I the meal-dish having sold ten cowries shall receive, then here just with those cowries pots-dishes-etc. having bought, with manifoldly increased those-monies again again betel nuts-clothes-etc. having bought, having sold, by Lacs-numbered riches having made, four-marriages shall make. Such a narrative would be impossible in a simple Greek story. Furthermore, the peculiar facilities for composition in Sanskrit enable the language to produce a participial effect, for where the Greek makes up what we may call an extemporized complex with *ἔχων* or *ὢν*, there the Sanskrit regularly and readily forms a compound. This leads me to remark that as the facility for making verbal nouns in Greek was doubtless checked by the growth of the articular inf., so the growth of compound adjectives may in like manner have been checked by the ease with which the participle would lend itself to momentary emergencies, e. g. Dem. 3, 25: *οὕτω σώφρονες ἦσαν καὶ σφόδρα ἐν τῷ τῆς πολιτείας ἡβει μένοντες.*

¹ III 226 W. (II 292 Sp.): *ἔτι δὲ σεμνὴ λέξις ἢ τε ὀνομαστικὴ καὶ αὐτὰ τὰ ὀνόματα. ὀνομαστικῶν δὲ λέγω τῆν τε ἀπὸ τῶν ρημάτων εἰς ὀνόματα πεποιημένην καὶ τῆν διὰ μετοχῶν, κτέ.*

² Cf. Aristeid. IX 438 W. (II 533 Sp.): *εἰ μὲν οὖν ἐπλαγιάζεις, οὕτως ἂν ἐλεγες ληξάσης δὲ τῆς ἱπποδρομίας, τὸ δὲ ὀρθοῦν τοιοῦτόν ἐστιν, ὡς δὲ ἢ ἱπποδρομία ἐληξεν.*

made by Dr. C. W. E. Miller and myself. From this collection it appears that *πλαγιασμός* means literally the use of an oblique case (*πτῶσις πλαγία*) in contradistinction to *ὀρθότης*, the use of the nominative (*πτῶσις ὀρθή, εὐθεία*). Now, in the structure of the sentence, the use of the nominative carries with it the use of the finite verb, which finite verb in narrative is put in the indicative. This is *ὀρθότης* in every sense. It is the upright case, it is the straightforward narrative. *πλαγιασμός* or *πλαγιότης*, on the other hand, is the use of an oblique case instead of the nominative, and can only occur in subordinate clauses, or rather in the equivalents of the same, and involves the use of the participle. The oblique case chiefly so used is the gen., the so-called gen. absolute, and hence the term *πλαγιασμός* is chiefly used of the gen. absol., though it is found of another oblique case, the accusative.¹ *ὀρθῶσαι*, then, is to tell the story in the nominative, which is also the straightforward way. *πλαγιάσαι* is to tell part of the story in the gen. abs., which is the indirect way. Now, the effect of the genitive absolute on style was early noticed, and while *ὀρθότης* connoted *καθαρότης*,² *ἀφέλεια*,³ and sometimes *δριμύτης*, *πλαγιασμός* connoted *περιβολή*, of which more hereafter, and *σεμνότης*. But it was felt that the effect of *περιβολή* was not confined to the genitive construction. A nom. hurrying to its verb is decidedly retarded by an interposed gen. absol., but even one clinging participle retards it somewhat, though not to the same degree, and so the participial construction generally was called *πλαγιασμός*, nominative and genitive alike, although the term meant by preference the gen. absol. But there the extension stopped,⁴ and Professor Weil's *Anonymus* stands alone, as it appears, in making *πλαγιασμός* signify any interposed clause. Let us cite the passages.

To begin with Hermogenes, chief of them all. In Hermogenes *πλαγιασμός*, *πλαγιασάσαι* means by eminence the use of the gen. abs., and in III 206. 207 W. (II 277-8 Sp.), where he opposes *πλαγιασμός* to *ὀρθότης* as he opposes *περιβολή* to *καθαρότης*, he turns the *ἦν Κανδαύλης* of Hdt. I, 7 and the *Κροίσος ἦν* of Hdt. I, 6 into *Κροίσου ὄντος* and *Κανδαύλου ὄντος* respectively. These gen. constructions are supposed

¹ Demetr. IX 88 W. (III 305 Sp.)

² Hermog. III 205 W. (II 277 Sp.): *σχῆμα δὲ καθαρότητος ἢ ὀρθότης*.

³ Aristeid. IX 453 W. (II 545 Sp.): *τὸ δὲ καὶ ἀπὸ ὀρθῆς πτώσεως ἀρχεσθαι ἀφελῆ ποιεῖ τὸν λόγον καὶ τὸ κατὰ κόμματα λύνει τὰ νοήματα*.

⁴ Id. IX 434 W. (II 530 Sp.): *τὰ δὲ ὀρθοῦντα νοήματα δριμύτητα ἔχει ἀντὶ τοῦ πλαγιάζειν*. See my note on Pind. O. I, 51: *τάμον . . . διεδάσαντο καὶ φάγον*.

to create a certain disturbance by suggesting the incompleteness of the sentence, by delaying the rounding of the thought, by troubling its clearness. We gain a certain grandeur and tenseness by the construction, a certain sweep, a certain περιβολή, such as H. recognizes as lying in the participle;¹ we sacrifice clearness. Again, he denies brilliance to a nominative opening (for so we translate ὀρθώσας) unless it is immediately followed by πλαγιασμός or some other σχῆμα περιβλητικόν,² and the example that he gives is from Dem. 18, 96: ἡμεῖς τοίνυν, Λακεδαιμονίων γῆς καὶ θαλάττης ἀρχόντων κτέ. Another example that he gives³ is Dem. 18, 18: τοῦ γὰρ Φωκικοῦ συστάτος πολέμου, and, while he admits that there are other elements that contribute to the περιβολή of the sentence, such as parenthesis, enumeration, and many others, still πλαγιασμός is the chief factor, in illustration of which he cites further Dem. 9, 1, the genitive abs. opening of the Third Philippic and the intercalated gen. abs. of 21, 13: ἐπειδὴ οὐ καθεστηκότος χορηγοῦ. The next example of πλαγιασμός⁴ is also a gen. abs. (Dem. 9, 1), an example which recurs in Anonymus VIII 648 W. (III 140 Sp.), who also cites a gen. abs. in Dem. 19, 50 as a good example of πλαγιασμός.⁵

But as the 'peribletic' effect does not lie in the oblique case merely, but also in the participle, it is not surprising to find that some authorities cite the nom. participle as well, and so the examples given by Aristeides are partly nominative, partly gen. absol. See IX 350-1 W. (II 465-6 Sp.); IX 363, where the passage from Dem. 23, 4 should read παρ' ἡμῶν ὄν, and not παρ' ἡμῶν ὄν (II 474-5 Sp.); IX 375-6 W. (II 484-5 Sp.); IX 434 W. (II 530 Sp.); IX 436-7 W. (II 532 Sp.) Comp. also Demetr. IX 98 W. (III 305 Sp.), where he cites as an example of πλαγία λέξις a participle in the acc., for which, on account of τὸ ἀσαφές, he substitutes a finite verb, and again, a little further on, where he gives as an

¹ III 226 W. (II 293 Sp.)

² III 269 W. (II 324 Sp.)

³ III 247 W. (II 307 Sp.)

⁴ III 300 W. (II 347 Sp.)

⁵ The effect of the gen. absol. on style was noticed long before the rhetoricians above quoted; cf. Dion. Hal. Iud. de Isaeo 598 R., cited in *Introduct. Ess.* to Pindar, cix, and in Dr. Spieker's article on the genitive absolute (*A. J. P.* VI 338). I might add that Apsines, IX 494 W. (I 353 Sp.) mentions in passing as if it were a well known fact, *ὅτι ὁ μὲν Λυσίας κατὰ ὀρθωσιν ἀνηπλωμένος τὰς διηγήσεις, ὁ δὲ Δημοσθένης πλαγιάζων μετ' εὐνοίας (v. l. ἐννοίας) εἰσάγει.* The statement is certainly true of Lysias, in whom we have *ὀρθότης* in 1, 5; 3, 5; 7, 4 (followed by *πλαγιασμός*); 12, 4; 13, 5; 16, 4; 17, 2; 20, 2; 21, 1; 22, 2; 23, 2; 32, 4. Some of the most famous examples of Demosthenean *πλαγιασμός* will be cited further on.

example of *περιαγωγή* Thukydides' famous description of the Acheloos (2, 102, 2), in which he likewise substitutes a finite verb for the participle.

The only passage that I have found in which *πλαγιασμός* means any intercalated clause is the one cited by Weil (p. 83 Engl. tr.), in which we read (III 589 W.): *πλάγιον δὲ σχῆμα διὰ γενικῆς ἐκφερόμενον πτώσεως οἷον φίλου μοι θανόντος . . . καὶ ἀπλῶς πᾶν σχῆμα τὸ μὴ ἀπαρτίζον τὸν λόγον καὶ τὴν ἔννοιαν συντόμως ἀλλὰ ὑποδιαστέλλον καὶ ἐκκρεμῶν πλάγιον καὶ ἐμπερίβολον ἔστι τε καὶ λέγεται οἷόν ἐστι καὶ τὸ ἐπεὶ γέγονε τόδε καὶ τόδε καὶ τόδε καὶ τόδε, ἀποβήσεται τόδε.* Doubtless this extension of the term *πλαγιασμός* to any suspensory clause is natural, but the authority of the Anonymus who makes up such examples of *ὀρθότης* as *Χριστὸς γεννᾶται, δοξάσατε* can hardly be said to weigh against the evidence of the rhetoricians above cited, and *πλαγιασμός* must continue to mean by preference the gen. absol., but generally the participial construction, the stylistic effect of which was well known to the ancient rhetoricians, though almost wholly neglected by modern grammarians.

The participle, then, whether in construction or in the form of the genitive absolute, is, according to the rhetoricians, a *σχῆμα περιβλητικόν*, is one of those forms that bring about *περιβολή*, *περιβολή*, according to Ernesti, *Lexicon Technologiae*, which is by no means superseded by Volkmann, means 'der ausführliche Vortrag, *circumducta oratio*,' and so Volkmann,¹ p. 472, calls it 'Ausführlichkeit.' But 'full,' 'copious,' 'detailed,' which are the common equivalents of 'ausführlich,' do not answer perfectly to *περιβλητικός*, and a better notion is gained of what is meant through a direct study of the word. *περιβολή* means the act of compassing, of comprehending, and the effect of it is the sweeping into an embrace, or taking up into a train a number of notions. The former figure is justified by Herodotos, the latter by the rhetoricians themselves. Herodotos says (I, 141): *λαβεῖν ἀμφίβληστρον καὶ περιβαλεῖν πλῆθος πολλῶν τῶν ἰχθύων*, Hermogenes (IX 206 W., II 277 Sp.): *εἰ γὰρ πλαγιάσαις πάντως περιβαλεῖς . . . ἐννοίας γὰρ ἰλλας*

¹ Quint. Inst. Or. 4, 2, 117, speaking of the tone of narrative suitable for *parvae res*, says: *quae in locis impetu feruntur et circumiectae orationis copia latent, hic expressa et ut vult Zeno, sensu tincta esse debent.* This 'circumiectae orationis copia' would correspond very well to *περιβολή*, as has been noted, and thus indicate the absence of *πλαγιασμός* from simple narrative. The *sensu tincta* of Zeno would, as *ὀρθοῦντα νοήματα*, give the *ὀρμύτης* of which mention has been made above.

ἐφέλκονται οἱ πλαγιασμοί. Now, what is the effect of that sweep? At first its function may seem to be that of retarding the movement, and certainly if you compare the naked verb with the participialized verb that is true; the naked verb gets to its destiny sooner. But the question is not between a naked finite verb on the one hand and the participialized finite verb on the other, but between two finite verbs. To take an instance that happens to be at hand. The type of the three synoptic Gospels is overwhelmingly ἀποκριθεὶς εἶπεν, of John ἀπεκρίθη καὶ εἶπεν. Assuredly the latter is not the more rapid of the two. περιβολή, then, may have a rapidity, but it is the rapidity of a current. It is only when the current is choked, when the multiplication of participles becomes confusing, it is only then that we have μεστότης or plethora of style. This is περιβολή overdone. There is therefore no rest for περιβολή until the circuit is completed and we feel that we must move forward until we reach the finite verb, and so Aristeides says of Aischines that at the close of a string of genitives absolute ὄρθωσε δὲ καὶ ἀνέπαυσεν ἡμᾶς.¹ The participle, then, keeps up the movement, the finite verb concludes the movement, brings the sentence to a close. A sentence, on the other hand, made up of finite verbs, with repeated starts and repeated pauses, is not restful, and jerkiness in the parts is not rapidity on the whole, so that a well participialized or eumetochic sentence rolls much more steadily than a sentence made up of finite verbs. It is a stream and not a succession of jets. Such a series of eumetochic sentences is to be found in Herodotos' story of Arion (I, 23, 24), an immensely popular performance, which Gellius undertook to translate, and which he says (I6, 19) is couched in 'celeri admodum et *cohibili* oratione vocumque filo tereti et candido.' Note *cohibili*, for which an old critic wished to substitute *volubili*, wrongly, as I conceive. If the participles had been omitted altogether the *oratio* would have been *celeris* still, but not *cohibilis*; if the participles had been transmuted into finite verbs, the discourse would have lost something of its speed. If, then, as has been shown, the rhetoricians do consider the participle as an element of style, and if they are right in so considering it, oligometochia and polymetochia cannot be neglected by us; and as furthermore a matter of greater or less

¹ IX 376 W., II 485 Sp. Compare what Demetrius says (περὶ ἔρμ. IX 26 W., III 272 Sp.) of Thuk. 2, 102, in the famous passage about the Acheloois: σύμπασα γὰρ ἡ τοιαύτη μεγαλοπρέπεια ἐκ τῆς περιαγωγῆς γέγονεν καὶ ἐκ τοῦ μόγις ἀναπαύσασαί τε αὐτόν τε καὶ τὸν ἀκούοντα.

is involved, the whole subject might well fall under the dread rubric of statistics. But the process is tedious, and perhaps not remunerative in proportion to its tediousness. To count the number of finite verbs and the number of participles in a series of sentences and take the proportion might seem to be a simple matter, but this would only give us a coarse approximation, and sometimes not even that. Participles are often degraded to adjectives or substantives, or, in other words, they may lose their movement even when they keep their color, or they may lose both movement and color. Then the participles are not of equal value for color. The present participle makes a broader stroke than does the aorist. It is the present participle that gives the peculiar roll to the Dionysiac songs in the *Bacchae* of Euripides and in the *Frogs* of Aristophanes. It is the present participle that gives pomp to the often quoted passage about the chariot of Zeus in Plato, *Phaedr.* 206 E: *ὁ μὲν δὴ μέγας ἡγεμὼν ἐν οὐρανῷ Ζεὺς ἐλαύνων πτηνὸν ἄρμα πρῶτος πορεύεται διακοσμῶν πάντα καὶ ἐπιμελούμενος.* It is the present participle that produces the current in the long-drawn (*σχοινωστενῆς*)¹ description of the Acheloos in Thucydides, already cited. It is the present participle that gives such a swirl and swing to the passages from Demosthenes (18, 44. 71), cited by Hermodogenes III 160 W. (II 244 Sp.)² And so cautions might be multiplied indefinitely. Still, if the field is wide enough, the aberrations correct one another, and, if we are not satisfied with the mere statement in figures, so many finite verbs, so many participles in this or that piece, but construct the curve of variations,³

¹ Anonym. IX 621 W. (III 114 Sp.)

² In counting the participles one should not exclude the articular participle except where it has become out and out a substantive, for even with the article the participle does not deny its peculiar effect. Note, f. i., the roll of the articular present part. in Dem. 18, 71: *ὁ . . . σφετερίζόμενος καὶ κατασκευάζων . . . καὶ ἐπιχειρῶν καὶ καταλαμβάνων . . . καὶ κατασκάπτων καὶ καθιστὰς . . . καὶ ὑφ' ἑαυτῷ ποιούμενος καὶ πολιορκῶν . . . καὶ . . . ἀναίρων . . . κατὰ γων. πότερον ταῦτα πάντα ποίων ἡδίκει καὶ παρεσπόνδει καὶ ἔλνε τὴν εἰρήνην ἢ οὐ;* where the three finite verbs come in with crushing effect. By the way, the jar of the transition from participle to finite verb has long since attracted the attention of commentators, Pind. O. 1, 14; P. 1, 55; 3, 53.

³ Outside of the ancient rhetoricians, I have found little aid as to the general aspects of the subject, and special treatises on the use of the participle do not seem to have considered the stylistic effect except in vague generalities. So Balkenholl says (*de participiorum usu Thucydideo*, p. 4): *Ex hoc autem frequentissimo participiorum usu magnam orationis prodire varietatem, accuratam subtilemque inter res et verba concordantiam, arctum inter enuntiata*

the principle will be demonstrable in a more exact way. At the same time, for carrying conviction in the first instance, it is only necessary to use large masses, and for this a rough count will answer. When a Grecian talks—as some Grecians talk—about the indifference of aorist and imperfect, the cheap incredulity may be cheaply dispelled by pointing to masses of imperfects and masses of aorists.¹ And so in the matter of the finite verb and the participle. The artistic effect of Pindar, P 4, 224 foll., where masses of participles are followed by masses of finite verbs, seems to be unquestionable.² Nay, the poet himself tells us (v. 247) that time presses. He cannot afford to give us color, detail, and passes from a *legato* to a *staccato* movement, not, be it understood, turning participles into finite verbs, but leaving out participles altogether. Another large splotch of color is found in the speech of Pausanias in Plato's Symposium, 181 D, where the mass of participles has not escaped the attention of commentators. Rettig sees in the aorist and in the asyndeton an artistic effort to express the fickleness and haste of the lover. To me aorist participles and present alike indicate rather the tumultuousness of Pausanias himself, who, in comparison with such a master of the participle as Isokrates, is nothing but a Magician's 'Prentice. Who that has ever read the Gorgias of Plato can fail to recall the rhetorical curvetting of Polos, Πῶλος by name and πῶλος by nature, and who that has learned to appreciate the stylistic force of the Greek parti-

primaria et secundaria nexum, praeclaram totius orationis perspicuitatem, singularem denique aciem et venustatem facile intelligitur.

These be brave words which the author promises to make good as he goes on, but he never recurs to them. As for the *praeclara perspicuitas* we shall see that *σαφήνεια* is the characteristic, not of the metochic, but of the ametochic discourse. That the participle contributes to *ἐνάργεια* is true, as may be seen from the construction of verbs of actual perception, as compared with the permissible infinitive of Latin. But *ἐνάργεια* and *σαφήνεια* are not identical. *Acies* and *venustas* are intangible, and all that remains of the characteristic is *magna orationis varietas*, of which we shall have illustrations enough in the shifting proportions of finite verb and participle in the same author as well as in different authors.

¹ In X. Cyr. 4, 2, 28, where we have the description of a surprised enemy, there are no less than 16 imperfects in succession. For a string of aorists see Pind. P 4, 249, with my note. A string of imperfects in K 352-57 is followed by a string of aorists 306 sqq., and that imperfects are often succeeded by a solitary conclusive aorist is too common to need proof. See also my note on Pind. P 4, 25.

² See my *Introd. Ess.* p. cix.

ciples will fail to be amused by the participial σκίρτημα of 471 ?¹ That this play on finite verb and participle was perfectly understood by later writers as well as by authors of the classic period seems to be plain enough. It is no accident that we find, for instance, in the *Vera Historia* of Lucian now a series of finite verbs and immediately afterwards a eumetochic sentence, to be followed by ametochia and then again by eumetochia (II 73 R.) The conviction once gained through the noticing of these masses, the finer shades are needful to train the power of observation until observation passes over into feeling and thus the circuit is completed. For the first immediate feeling resists analysis; then when the complex sources of the feeling are revealed, the knowledge of those sources does not deaden the feeling itself, but quickens it and passes over into it. At that stage it is not necessary to construct ordinates and to compile tables—mechanical work, which is useful chiefly for training the artistic sense, subsidiarily for giving cumulative evidence in cases of disputed genuineness. As Isokrates says, in one of the few vivid figures to which he condescends (15, 268), one may spend a certain time in such matters, but one must not allow one's nature to be skeletonized thereover.

As may be gathered from what has just been said, it is not my intention to pursue this subject myself until I drop to pieces a disarticulated skeleton on the desert of statistics, nor is it my intention to send others thither on the bare chance that they may find some such jars of water as Herodotos tells of in his charming account of the route to Egypt (3, 6). And yet, without some statistical corroboration of what has been advanced, it seems hardly fair to leave the subject wholly, and so I will acknowledge that I have made something more than a three days' journey into the wilderness, and that some of my young friends have helped me here and there to collect specimens. These specimens have been taken chiefly from narrative literature; for as the argumentative part of an author is the home of the articular infinitive, so the narrative is the proper sphere of the participle. To be sure, the participle is not without its effect elsewhere. Blass has commented on the brilliant epideiktic² effect produced by Isokrates' use of the

¹ Notice the cool comment of Sokrates, 471 D: καὶ κατ' ἀρχὰς τῶν λόγων, ὃ Πῶλε, ἔγωγε σε ἐπήνεσα ὅτι μοι δοκεῖς εὐ πρὸς τὴν ῥητορικὴν πεπαιδευθεῖσαι, τοῦ δὲ διαλέγεσθαι ἡμεληκέναι κτέ. Polos has been epideiktic, not apodeiktic.

² The much-discussed Ἐπιτάφιος of Lysias swells with participles in the true epideiktic style; compare esp. §27 foll., and note also that the Ὀλυμπιακός is polymetochic.

participle (II 157), whereas inferior workmen such as Aischines (III B 205) and Deinarchos (III B 295; cf. L. Schmidt, Rh. M. XV 236 f.) lay the paint on very thick. But we leave everything out of view just now except narrative, and if we had material enough we might attack the dithyramb first. That the dithyramb was largely narrative is emphatically attested by Plato, who makes its narrative character its especial excellence in comparison with the drama, which he condemned as he condemned the dramatic impersonation that we find in epic poetry.¹ But in the paucity of the remains of the dithyramb we can only divine that its wine color was heightened by frequent participles, and we must not insist too much on such a coincidence as I have elsewhere pointed out (Intr. Ess. to Pindar, cix), in the famous passage of the Phaidros, where Sokrates speaks of himself as waxing dithyrambic (238 D) just as he emerges from a jungle of participles. And yet the undue multiplication of participles does give an intoxication to style. The finite verb has to be reached through a crowd of circumstances, the logical relations are not clearly expressed, and the play of color in which temporal, causal, conditional, adversative rays mix and cross is maddening. This is not eumetochia, but pyknometochia, if you choose. Hence the strictures of Dionysios of Halikarnassos on Isaios' use of the gen. abs. already adverted to, and when we come to a weltering mass of genitives absolute in Lysias (3, 18), as when we come to a weltering mass of ablatives absolute in the clear-cut style of Caesar (B. G. 2, 25), we too stop to criticise, to criticise in the true sense and to ask ourselves whether this was a designed effect or the natural expression of the confusion of the scene described.

So far, then, I have limited myself to the study of the narrative, and of prose narrative, so as to eliminate the troublesome question of rhythm and metre;² and although I have not collected any vast

¹ Rpb. 3, 394 B: *τῆς ποιήσεώς τε καὶ μυθολογίας ἡ μὲν διὰ μιμήσεως ὀλη ἐστίν, ὡπερ οὐ λέγεις, τραγωδία τε καὶ κωμῳδία, ἡ δὲ δι' ἀπαγγελίας αὐτοῦ τοῦ ποιητοῦ εἴροις ὃ ἂν αὐτὴν μάλιστα πον ἐν διθυράμβοις κτέ.*

² But before proceeding to take up the participle in prose, I must do justice to the labors of two of my former students, whose results encouraged me to push forward a line of investigation which I had often indicated to others, which I had never myself had time to do more than project. I refer to the dissertations of Dr. Gonzalez Lodge (*The Participle in Euripides*) and Dr. C. W. E. Miller (*The Participle in Pindar*), and as neither of these dissertations has yet been published, it may be well in this connection to give a brief summary of their results.

masses of statistics, enough has been brought together to show that the vein is worth working. A certain norm, for instance,

In his chapter 'The Participle a Norm of Style,' Dr. Lodge has presented three sets of tables exhibiting, first, the number of participles in the three tragic poets; second, the proportion of lyric and dialogue in the same, which has an independent interest in regard to the several plays and in regard to the oscillation in the development of dramatic art; and third, the proportions in trimeter (including trochaic tetrameter), anapaestic and lyric. These tables I reproduce at the close of the article.

With this material before him, Dr. Lodge next proceeds to consider whether the statistics thus gained serve to illustrate the character of Euripides as *δικανικός* (Ar. Pax 534: *ποιητῆ ῥημάτων δικανικῶν*), and as the home of the participle is the narrative, it is to the narrative that he turns his special attention, giving as illustrations Andr. 1085-1165 with 31 partics., Medea 1135-1230 with 37 partics., where we find 1159-1169 just such a cumulation as we shall have occasion to notice in prose. Hipp. 1173-1254 yields 37 participles, 5 being crowded into 4 lines 1236-7; Ion 1121-1228, 44 partt.; Herakl. 788-866, 32 partt.; H. F. 922-1015, 49 partt., a large percentage; Supp. 650-730, 40 partt.; Hel. 1525-1618, 46 partt.; Ph. 1090-1200, 43 partt.; El. 774-858, 39 partt.; Or. 866-956, 48 partt.; Ba. 677-774, 37 partt.; I. A. 1540-1612, 26 partt.; I. T. 1337-1419, 37 partt.

'We see,' he adds, 'from these figures that in these narratives of the *ἄγγελου* the proportion of participles is large. The custom is to start slowly and calmly with subordinate clauses. As the relater warms up and becomes vivid, he introduces participles and thus adds color. Also in almost every recital we find some culminating period, after which the messenger usually cools down and ends his story in the calm manner in which he began it.'

'In the prologues the percentage is slightly smaller than in the messengers' stories, but, as a rule, the participles are more evenly distributed throughout the whole introductions, according to the usual constructions, without an attempt at display,' while 'in the controversial speeches we find that in close argument, where the speaker wishes his exact meaning to be understood and his logic to have its effect, he is very sparing of participles. When, on the other hand, the speech is rambling and the speaker is either incapable of logical exactness or indisposed to it, participles are more numerous. In the rhetorical monologues the participle as a vivifying and coloring agent comes out in force. But, nevertheless, Euripides, however free, is not excessive in his use of participles, and in his stories does not run beyond that simplest of Greek stylists, Lysias, who in XII, for instance, in the first five pages affords eighty cases of participles, or one to every two lines.'

In the matter of the cumulation of genitives absolute or *πλαγιασμός* Euripides is very moderate, and Dr. Lodge's conclusion is that in this as in other uses of participles Euripides cannot be called *δικανικός*, and we must see the exemplification of this tendency elsewhere than in the mere use of a special construction.

Dr. Miller's chapter on 'The Stylistic Effect of the Participle in Pindar' is much briefer than the corresponding chapter in Dr. Lodge's dissertation, and

seems to develop itself for Thukydides.¹ Several of his narratives show absolutely the same proportion of finite verb and participle (56 : 44), whereas the participle sinks below the average in the simple narrative of 1, 126, the very passage which elicited from the astonished scholiast the famous exclamation, *ὁ λέων ἐγέλασεν*. A parallel with this is found in another simple narrative (6, 62-5), and the average sinks still lower in the dry chapters (62-3) of the dry eighth book. In the passages selected Xenophon presents in narrative a much higher average of finite verbs than does the narrative of Thukydides, so that Xenophon's norm is Thukydides' extreme. Herodotos, again, while he seems to be on the whole polymetochic, shows a remarkable variation from the polymetochic 1, 123, where Harpagos sends the hare to Cyrus, down to the oligometochic 3, 41-3, the Story of the Ring of Polykrates. Not without interest is the fact that Antiphon and Andokides, so unlike in other respects, seem to run close together in narrative. Isokrates would seem to have more color than Isaios. Demosthenes is much richer than either. But of this Proteus among the orators, as Dionysios calls him, one must always speak with a due recognition of the vast variety of his resources.² Though he likes the color of the participle, he is too great a master of his art not to know the effect of *ὀρθότης* in its place, and he whose *τοῦ γὰρ Φωκικοῦ συστάντος πολέμου* (18, 18) is a standing example of *πλαγιασμός* has made use of the *δριμύτης* of the finite verb in the famous passage of the same great speech (§169): *ἐσπέρα μὲν γὰρ ἦν κτέ.*, which is severely oligometochic, the proportion being down to *σωτηρίας* (§170) f. v. 68 p. c., partic. 32 p. c., with the few

serves mainly as a reinforcement of the section of my Introduction to Pindar, to which I have already referred. It was on the occasion of the preparation of this chapter that Dr. Miller made the collection of passages on *πλαγιασμός* to which I have already acknowledged my indebtedness, and all his material was also generously made accessible to Dr. Lodge.

¹ Dr. Gonzalez Lodge, of whose work I have just spoken, has sent me a statement of the number of participles and finite verbs in the first book of Thukydides, with the curve of their occurrences, which latter I am unable to reproduce here. According to his statistics, there are 2337 finite verbs and 1382 participles in the first book, or 63 : 37—the speeches and argumentations being doubtless responsible for the lowering of the proportion of participles, that seems to obtain in the narrative of Thukydides.

² 975 R.: *μίαν ἐκ πολλῶν διάλεκτον ἀπετέλει μεγαλοπρεπῆ, λιτήν, περιττήν, ἀπέριττον, ἐξηλλαγμένην, συνήθη, πανηγυρικὴν, ἀληθινήν, αὐστηράν, ἰλαράν, σύντονον, ἀνειμένην, ἠδείαν, πικράν, ἠθικὴν, παθητικὴν, οὐδὲν διαλλάττουσαν τοῦ μεμυθημένου παρὰ τοῖς ἀρχαίοις ποιηταῖς Πρωτέως.*

participles grouped at the beginning and at the end. The virulent invective of Demosthenes against Aischines, for which some of his editors are disposed to apologize (18, 257-65), is as a whole polymetochic, but in parts it is pyknometochic, in parts araiometochic. After he is fairly started he uses scarcely finite verbs enough to hold the sentence down (comp. esp. §259). When he winds up he discards participles and makes his sharp antitheses ring with finite verbs. We have the roll and the tap of the drum again, the very same variation that we noticed in Pindar, that we noticed in the same speech of Demosthenes himself. Lysias, the model narrator, varies a good deal, as Herodotos, a model story teller, varies a good deal. So the briefer narrative of I is colored by a greater proportion of participles than XII, and the narrative of III (§§1-20), on the whole polymetochic, is araiometochic in some parts, pyknometochic in others, notably in §18, to which I have already referred as a 'weltering mass.' This narrative is the story of a man who wishes to extenuate his fault, and the tone is kept down, and yet participles and finite verbs hold each other in closer balance than we expect of Lysias (f. v. 52 p. c., part. 48 p. c.), but this is distinctly due to the heaping up of participles in the tumultuous passages. The bigger the row, the thicker the participles. It is true that the cut and thrust of the finite verb in asyndetic passages produces a certain tumult, just as fine hatching produces on the eye the effect of a continuous surface, but the battle in Xenophon (cf. *Hell.* 2, 4, 33; 4, 3, 19) is not the street-fight in Lysias. In the model narrative (XXXII, §§4-10), justly extolled by Dion. Hal., *de Lys. iud.* 25 (p. 502 R.), the play of participle and finite verb is worthy of all admiration; first the two running neck and neck, then the finite verb gaining, then the participle catching up with that peculiar cumulation which we have noticed elsewhere, and outstripping the finite verb, which, however, by a series of rapid strides makes the race again neck and neck until the woman speaker comes in and by her *δραμύτης* gives the victory to the finite verb.

But while there seems to be evidence enough of a general correspondence of the facts of the language to the requirements of the rhetorical theories of the *τεχνικοί* and to the fundamental conditions of the form under consideration, there are also warnings enough against an attempt to reach conclusions on the basis of anything short of an exhaustive examination. Every author is under the more or less conscious domination of a habit. What that habit is cannot be determined unless he lets us see a sufficient

stretch of his stylistic life. Isolated passages, such as have been taken up in this essay, only answer as illustrations, not as proofs, and the occasional variations are so wide of the average established by such specimens that we must simply set them down to the incalculable which makes the puzzle as well as the charm of individuality. Take, for instance, the story of the Healing of the Centurion's Servant, in Matthew VIII 5 foll. and Luke VII 1 foll. The statistics furnished me by Dr. Spieker and Mr. Clarke prepared me to find Matthew a trifle more oligometochic than Luke. It turns out that he is much more so here, that in the passage under consideration he may be called araiometochic, with 80 per cent finite verbs and 20 per cent participles, while Luke is fairly eumetochic (62 : 38). But further examination shows that Luke differs from himself nearly as much at times as these two versions of the same story differ from one another. The Parable of the Prodigal Son (XV 11 foll.) is oligometochic (77 : 33). The Parable of the Good Samaritan (X 30 foll.) is polymetochic, or if you will, pyknometochic (55 : 45). So in the classic field Aischines, who is, at times, polymetochic *ad nauseam usque*, can bring himself down to the bareness of oligometochia.

Enough, it seems, has been said to show that here, as elsewhere, we must content ourselves with general correspondences, and comparing wholes with wholes. Accepting these restrictions, therefore, we take a step further and try to sharpen our vision for variation within the language itself by a comparison with kindred languages, for in order to understand the individual we must deduct the national, and from this point of view the relation of the Greek participle to that of other members of the Aryan stock is not a matter of indifference.

Now, the language that lies nearest to the Greek for purposes of comparison as to the use of the participle is the Latin, and I have thought that it might be profitable to make that comparison in three spheres. First, in those translations in which the only object of the Latin translator is to make a verbal transfer from the Greek and no care is had for style, provided the grammar do not suffer actual violence. Second, in those versions which are hardly translations in our sense, but rather transfusions, those versions in which, to use an image of Cicero's, the exchange is made by weighing ingots, not counting coins,¹ in which the Latin writer

¹ Cic. de opt. gen. orat. (§14): non enim ea me *adnumerare* lectori putavi oportere sed tamquam *appendere*.

tells the Greek story in the Latin fashion with the original Greek before him as a general guide. Third, in which a genuine Latin story is told in a Latin way without reference to the Greek, which story is to be compared with a similar story as told by a Greek. One or two little excursions in some of these directions may be worth recording.

In the first sphere mentioned we will take the Vulgate translation of the New Testament. Now, the New Testament, if not Greek of the best type, is still Greek. That it is true Greek, and not Shemitic Greek merely, is shown more clearly by comparison with the Septuagint, which is closely modelled on the Hebrew. The N. T. narrative—and it is with the narrative that we are chiefly concerned—shows a fair number of participles, varying, it is true, with the different authors, but everywhere sufficient to keep off reproach. According to Dr. Spieker's unpublished statistics, which he has kindly permitted me to use, the genitives absol. in the four Gospels run per page thus :

Acts	.	.	.	.	.	1.36
Mark	.	.	.	.	.	.81
Luke	.	.	.	.	.	.78
Matthew	.	.	.	.	.	.72
John	.	.	.	.	.	.30

This seems to be a very low average for John, and might well be ascribed to the scantier narrative in his Gospel; but that the low figure is due, not simply to the smaller amount of narrative, but also to the peculiarity of his style in the narrative, would appear from Mr. Henry Clarke's statistics of the account of the crucifixion in the four Gospels, the proportion being :

Luke	.	.	.	.	.	11
Matthew	.	.	.	.	.	10
Mark	.	.	.	.	.	9
John	.	.	.	.	.	5

Surely the formula ἀποκριθεὶς εἶπε for the synoptics and ἀπεκρίθη καὶ εἶπε for John is a compendium of the whole situation. But oligometochic as John is, he cannot compare with the LXX. As for the other Evangelists, I will take one sample from Luke. In the story of Samson (Judges XIV-XVI) there are some twenty-six participles,¹ and nearly all of them fall in with the Hebrew idiom,

¹ The variation of texts makes an exact count impossible.

nay, some of them are actually Hebrew and not Greek, while Luke XXII 7 to XXIII end is of about the same length and has about four times as many participles. John, in a like stretch of narrative, would have about twice as many, to judge by Mr. Clarke's list.

Amusing, and not uninteresting, is the comparison of the simple narrative of the Old Testament as reflected in the literal translation of the Septuagint with the finery of Josephus, who tries to brave it with the best of the Hellenes,¹ and to this bravery the participle contributes no small share. Examples are to be found on every page of the Jewish Antiquities, which I am glad to cite by the convenient sections of Niese's new edition. One glaring specimen is his padded account of Solomon's Judgment (VIII 2, §§27-33). Another example is David's escape with the help of Michal (VI 10, 4, §§215-19). Not so much dressed up but still sufficiently characteristic is the Josephan rendering (VII 3, §§148, 149) of the Parable of the Ewe Lamb (2 Sam. XII 1 foll.) which I will quote:

LXX.

δύο ἄνδρες ἦσαν ἐν μιᾷ πόλει, εἰς πλούσιος καὶ εἰς πένης· καὶ ἦν τῷ πλουσίῳ ποιμνία καὶ βοσκῶλια πολλὰ σφόδρα καὶ τῷ πένητι οὐκ ἦν οὐδὲν ἄλλ' ἢ ἄμνῃς μία μικρά, ἣν ἐκτίσασατο καὶ περιποιήσασατο· καὶ ἐξέθρεψεν αὐτὴν καὶ συνετρέφη μετ' αὐτοῦ καὶ μετὰ τῶν τέκνων αὐτοῦ ἐπὶ τὸ αὐτό· ἀπὸ τοῦ ἄρτου αὐτοῦ ἤσθιε καὶ ἐκ τοῦ ποτηρίου αὐτοῦ ἔπινε καὶ ἐν τῷ κόλπῳ αὐτοῦ ἐκάθευθε καὶ ἦν αὐτῷ ὡς θυγάτηρ· καὶ ἦλθεν ὀδοιπόρος πρὸς τὸν ἄνδρα τὸν πλούσιον καὶ ἐφείσασατο λαβεῖν ἐκ τοῦ ποιμνίου αὐτοῦ τοῦ ποιῆσαι τῷ ἀνδρὶ τῷ ξένῳ ἐλθόντι¹ πρὸς αὐτὸν καὶ ἔλαβε τὴν ἄμνάδα τοῦ ἀνδρὸς τοῦ πένητος καὶ ἐποίησεν αὐτὴν τῷ ἀνδρὶ τῷ ἐλθόντι² πρὸς αὐτὸν.

JOSEPHUS.

δύο ἄνδρες τὴν αὐτὴν κατόικουν πόλιν ὧν ὁ μὲν πλούσιος ἦν καὶ πολλὰς εἶχεν ἀγέλας ὑποζυγίων τε καὶ θρεμμάτων καὶ βοῶν, τῷ πένητι δ' ἄμνῃς ὑπήρχε μία. ταύτην μετὰ τῶν τέκνων αὐτοῦ ἀνέτρεφε συνδιαιρούμενος αὐτῇ τὰ σιτία καὶ φιλοστοργία πρὸς αὐτὴν χρώμενος, ἧ̄ τις ἀνὴρ χρησαίτο καὶ πρὸς θυγατέρα. ξένου δ' ἐπελθόντος τῷ πλουσίῳ τῶν μὲν ἰδίων οὐδὲν ἠξίωσεν ἐκείνος βοσκημάτων κατὰ θύσας εὐωχῆσαι τὸν φίλον, πέμψας δὲ τὴν ἄμνάδα τοῦ πένητος ἀπέσπασε καὶ ταύτην παρασκευάσας εἰστίασε τὸν ξένον.

¹ Unless I am mistaken, Josephus seriously inclines to polymetochia, of which we find many specimens in his writings, e. g. The Anointing of Jehu, IX 6, 1 (§§105-9); The Execution of Ahab's Sons, IX 6, 5 (§§125-9); The Story of Jonah, IX 10, 2 (§§208-14).

² The articular participle does not count. That is Hebrew as well as Greek, מֵבֵן.

This is enough to show that N. T. Greek, so far as the participle is concerned, cannot be said to be entirely swayed out of the lines of true Greek by Shemitic influence, and we may turn to the Vulgate with more confidence and examine the way in which the translators have wrestled with the problem of rendering the poly-metochic Greek into the naturally oligometochic Latin. As this whole matter, however, will be made the subject of an exhaustive monograph by one of our Johns Hopkins students who has happened to take an interest in this investigation, I will not anticipate his more accurate results, and will limit myself to a single specimen, which will throw some light on what we may call the antique mechanism of translation from Greek into Latin. For in the struggle which the Latin idiom has with the Greek in the Vulgate rendering we see that it is conducted according to a technical method for the conquest of the Greek participle—a method developed by centuries of practice in the schools of Rome. The history of Roman literature begins with translation, and there is no doubt that many of our most familiar Latin constructions owe, if not their origin, at least their frequency to the necessities of a perpetual wrestle with the more flexible idiom. Do we not detect even the best translations from the French, from the German, into English by a similar recurrence of technical devices? Of course the standing puzzle was the aor. act. participle, for which the Latin has no equivalent, the nearest being the deponent perf. participle, of which, by the way, the Romans made all the use they could. The first chapter that we come to will answer, Matth. II. In this chapter the aor. active (or deponent) participle is roughly rendered by the Latin pres. participle in no less than 14 instances, by *cum* with subj. in 2, by the abl. abs. passive in 3, by the finite verb in 2, while a welcome deponent enables the Latin to cope with the Greek in one instance and *τελευτήσαντος Ἡρώδου* becomes *defuncto Herode*.¹ So we see that although the participial construction has been retained against the idiom, there is an irreducible remnant, and nearly half of the aorist participles have been dodged. Owing to this forcing, however, the number of participles in the Latin keeps much nearer to the Greek than would be expected in a genuine Latin translation to which we now turn. As a speci-

¹Since this study was first projected, Mr. Milroy, the graduate student of the Johns Hopkins University above referred to, has made considerable progress in his detailed examination of the use of the Latin participle in the N. T. Vulgate. As a part of this work he has prepared a table of the Latin equiva-

men of translation into real Latin I venture to take Gellius' rendering (16, 19) of Herodotos' Story of Arion, 1, 23, 24, a story, by the way, which being often told in many languages, offers especial advantages for comparison. Herodotos tells the story (1, 23, 24), which, as we have seen, was highly complimented by Gellius (16, 19) for its *cohibilis oratio* with a slight excess of finite verbs and *oratio obliqua* infinitives, while in Gellius' own version finite verbs and *oratio obliqua* infinitives outnumber the participles three to one, and Gellius' contemporary, Fronto, jerks out the same story (p. 237, Naber) with less than one participle to four finite verbs and equivalents.¹

lents of the Greek participle which will be not without interest in connection with what has been said above. This table I have his permission to reproduce, so far as it relates to the four Evangelists and Acts:

	Qui + verb.	Cum + vb.	Vb. alone.	Adj.	Noun.	Noun + adj.	Adv.	Gerund.	Dum.	Postquam.	Ubi.	Ut (when).	Quando.	Ut (that).	Quod (because).	Quoniam.	Quia.	Si.	Quicumque.	Total.	Gk. Part's = Lat. Part's.	Total each Bk.
Matthew	159	49	69	6	4			1	1									1	290	596	809	
Mark	68	57	30	8	5	1	1					2	1				1		174	403	577	
Luke	221	58	89	13	19	2	3	1	4			11					3		424	622	1046	
John	217	60	11	7										1					296	169	465	
Acts	167	155	67	14	11	3	2	5	2	1	2	3					2	1	435	803	1238	
																	(quasi)	(quae- libet)				

If we accept these statistics and take the average by verses, we find the following order of frequency:

	No. Part.	No. Verses.	Av.
Acts	1238	1007	1.23
Luke	1046	1151	.90
Mark	577	678	.85
Matthew	886	1071	.83
John	465	880	.53

The count by *στίχοι* would make no essential difference in the order. See Harris, New Testament Autographs, A. J. P. III, Suppl. p. 20. The large proportion of the narrative in Acts, the small proportion in John, may serve to explain these figures in part. Of especial interest is the large use made of *cum* for getting at the effect of the participle.

¹ Mr. M. S. Slaughter has had the kindness to make a preliminary examination of Livy for the purposes of this paper. I append his results. F. V. stands for finite verbs and equivalents (orat. obl. inf.).

	F. V.	Part.	F. V.	Part.
1.25	60.87	39.13	32.15	65.08
5.27	68.22	31.78	36.14	62.82
10.17	75.72	24.28	39.53	76.27
21.5	64.87	35.18	41.10	65.67
25.31	68.75	31.25	43.19-20	73.34
30.11	61.40	38.60	45.10	81.58
				18.42

This table gives Mr. Slaughter's maximum figures for the proportion of parti-

APPENDIX TO STYLISTIC EFFECT OF GREEK PARTICIPLE.

	A		A		T		I		A		I		Phibct.
	Ajax.	Electra.	Oed. Lyr.	I.	T.	Urs. Cov.	A.	I.	A.	I.	Anag.	Trachin.	
Trimeter,	1036.	1136.	1188.	83.25	1252.	78.20	905.	75.17	966.	81.18	1087.	79.69	
Anapaestic,	100.	41.	11.	.77	28.	1.75	64.	5.31	42.	3.53	50.	3.67	
Trochaic,	182.	215.	16.	1.12	4.	.25					6.	.44	
Lyric,	13.81	15.44	212.	14.86	317.	19.80	235.	19.52	182.	15.29	216.	16.2	

EURIPIDES.													
	Alces.		Medea.		Hippol.		Hecuba.		Androm.		Ion.		Heracl.
	Alces.	Medea.	Hippol.	Hecuba.	Androm.	Ion.	Androm.	Ion.	Androm.	Ion.			
Trimeter,	806.	74.63	1051.	77.68	1000.	73.31	927.	76.3	976.	81.47	1065.	70.44	
Anapaestic,	96.	8.89	155.	11.46	141.	10.34	156.	12.84	31.	2.59	103.	6.81	
Trochaic 7,	178.	16.48	147.	10.86	223.	16.35	132.	10.86	191.	15.94	239.	15.81	
Lyric,													

	Supplic.		Troades.		Herc. Fur.		Helen.		Phoeniss.		Electra.
	Supplic.	Troades.	Herc. Fur.	Helen.	Phoeniss.	Electra.					
Trimeter,	925.	79.32	796.	66.06	1002.	76.08	1270.	79.28	1198.	71.74	977.
Anapaestic,	25.	2.15	94.	7.80	10.	.76	5.	.31	8.	.48	79.
Trochaic 7,	216.	18.53	23.	1.91	25.	1.90	26.	1.62	84.	5.03	200.
Lyric,			292.	24.23	280.	21.26	301.	18.79	380.	22.75	15.92

	Orestes.		Bacchae.		Iph. Aul.		Iph. Tauris.		Cyclops.		Rhesus.
	Orestes.	Bacchae.	Iph. Aul.	Iph. Tauris.	Cyclops.	Rhesus.					
Trimeter,	1168.	71.34	927.	72.48	888.	58.04	1080.	76.92	590.	87.80	685.
Anapaestic,	24.	1.47	25.	1.96	111.	7.25	123.	8.76	12.	1.78	61.
Trochaic,	155.	9.47	48.	3.75	261.	17.00	39.	2.78	70.	10.42	13.
Lyric,	290.	17.72	279.	21.81	270.	17.05	102.	11.54	70.	10.42	104.



Into the variation of the participle in different Latin authors I will not go at present, if ever. It is enough, in this paper, to have called attention to a subject which will repay more careful working than the present writer can hope to give it.

B. L. GILDERSLEEVE.

ciplcs. By excluding gerundives, adjectivized participles, and the like, the proportion of participles is slightly lowered; but we will not haggle with the Latin language and will concede all that it can claim in the line of the participle. The grand total of the twelve passages gives us as an average—

F. V.

68.50 (72.20)

Part.

31.50 (27.80)

what we have called for Greek "severely oligometochic."

II.—THE SEQUENCE OF TENSES IN LATIN.

SUPPLEMENTARY PAPER.

In an article on the Sequence of Tenses in Latin, published in the *American Journal of Philology*, Vol. VIII, No. 1, I intimated that the phenomena noticed in dependent subjunctives appeared also in dependent, and even in independent, indicatives. The aim of the present paper is to present a statement of the uses of the Latin tenses which shall comprehend both modes and all uses of either.

In the time that has elapsed, an examination of my article has been made by Professor Gildersleeve in *A. J. P.* VIII 2, pp. 228-31. Before proceeding, then, to my special purpose, I shall avail myself of his courtesy and endeavor to answer the objections which he has brought. In doing so, I am not without a hope of reaching common ground with him; for certain sentences in his strictures approach so nearly the form in which I should state my own view that I conceive the difference between us not to be fundamental.

Let me briefly recapitulate the argument of my essay and the conclusions reached in it.

For some reason or other, Latin-speaking people generally used the present or perfect subjunctive after primary tenses, and the imperfect or pluperfect after secondary tenses. That this usage came about by accident no one would claim. Only one explanation can be given, namely that, in the case at least of the greater part of the dependent subjunctives, the construction, whatever it may be, is descended from an original paratactic construction, and that the tense, of course expressing meaning in the paratactical structure, carried that meaning over into the hypotactical, and for a while retained it. All of us, whether advocates or opponents of the doctrine of the Sequence, must alike go back in our explanations to a time (varying, doubtless, for different constructions) when the tenses of the subjunctive were used in dependent clauses with unimpaired temporal feeling. Did they, by dint of habit, come to lose that temporal feeling, and to be, as tenses, partially

void of content, retaining, of their old temporal force, the power of distinguishing between a finished and an unfinished action, but losing the power to convey the point of view from which the action is regarded?

I found, on a methodical examination of every class of subjunctive constructions in the language, that, in each of them, so-called exceptions appeared in good writers; and that, in every such instance, the explanation given by the adherents of the doctrine of the Sequence was that the tense under examination was used because it had such or such a meaning. But this explanation concedes a power on the part of this particular tense to express temporal feeling. Every one of the four tenses is shown, by the occurrence of such exceptions, to have this power. Here, then, is strong evidence that the unquestionable original force of the subjunctive tenses had never passed away. If at any moment a writer might use a tense in an unusual way to convey a certain meaning, the probability is very great that he did so because he habitually associated that meaning with that tense.

This evidence for the temporal power of the tenses I found to be confirmed by a number of phenomena, among others, the following:

A perfect subjunctive, itself depending upon a primary tense, is often followed by an imperfect subjunctive or a pluperfect subjunctive,—a fact inexplicable on the theory that the tenses are used meaninglessly, by fixed habit; for a meaningless tense depending itself upon a primary tense would have no power to divert other subjunctives into a secondary direction.

The characteristic temporal feeling of the *postquam*, etc., clauses (namely the aoristic) appears alike in the indicative clause and in a subjunctive clause depending upon a secondary tense, and the characteristic feeling in the common expressions *putaram*, etc., likewise maintains itself untouched in the subjunctive after a primary verb; whereas, by the theory of the Sequence, the tense of the former should be the pluperfect, and of the latter the perfect.

The common tenses in closely dependent indicative clauses are, as in dependent subjunctive clauses, the present and perfect after primary verbs, and the imperfect and pluperfect after secondary verbs. But no one would maintain that these indicative tenses had no temporal meaning.

The conclusion reached in my essay was, therefore, that "the tenses of the Latin subjunctive, alike in dependent and in inde-

pendent sentences, tell their own temporal story"; to which formulation I added a second, that "no such thing as is meant by the doctrine of the Sequence of Tenses exists." The latter statement was certainly incautious. For I have since learned, in conversation and correspondence, that the tenet of the Sequence is held by those who accept it with as wide a latitude of interpretation as is said to exist, on doctrinal matters more vital, within the walls of the Church of England. I might better, then, have said merely that the tense of the subjunctive conveys meaning; and that, in the work of the classroom, the explanation given by the pupil or teacher should state in each case what that meaning is, instead of contenting itself with the familiar formula, "pluperfect (e. g.) after so and so, by the Sequence of Tenses"; or, perhaps, "pluperfect because primary tenses are followed by primary, and secondary by secondary."

We pass to the more important difficulties which Professor Gildersleeve points out.

The number of the exceptions to the general rule is very small. Out of 1015 dependent subjunctives in the Gallic War, e. g., only 47 are irregular.

The fact appears to me to carry with it no necessary evidence that the habitual tenses are void of temporal meaning. The present infinitive after verbs of promising and the like is rare; but our grammarians are not content to explain the tense of that infinitive alone, leaving the regular future to be "explained" merely by saying that it is the regular thing. On the contrary, the grammarians are at pains to make clear to us what that Roman way of looking at the matter was, in the light of which they habitually used the one tense and not the other in this construction. Still more striking is the case of the objective genitive as employed after *cupidus* and similar words. I suppose that, out of 1015 prepositionless cases after *cupidus*, 1015 would be genitives. Yet a student who, in parsing *mortis* in Horace's *mortis cupidum*, should say "genitive after *cupidus* because *cupidus* always takes the genitive" would be approved by neither his master nor his grammar. In fact, it is evident that the application to the syntax of the cases of the method common in the treatment of the tenses would lead to a bareness of unmeaning inventory which would find no defenders.

Professor Gildersleeve further urges the evidence of the rarity of the finished tenses in the final clause, as follows: "Why should

the language stick in this wooden way to the eternal *ut* and *ne* with the present and imperf. subj. when there was no end of paratactic *ne* with perf. subj. all around, to say nothing of an occasional pluperf.? Exceptions occur under the influence of passion, perhaps under the influence of Greek, in which language the final delights in aoristic turns, but the drift has set in and we have to acknowledge a closer relation between leading clause and dependent clause than the character of the thought would seem to warrant. To this extent there is mechanism."

I should have thought the finished tense neither very common in the independent jussive nor suspiciously rare in the dependent. Roby's collection of final clauses (Grammar, II, pp. 274 seq.), though apparently made without reference to this point, affords ten examples of the finished tenses, and his collection of clauses after expressions of fear—where the finished tenses would seem to be more natural—affords, as it happens, five cases out of a total of eight.¹ In my own chance reading of late I have noted the following, which I quote for illustration: *sed ne quis sit admiratus . . .* (Cic. Off. 2, 10, 35); *huic causae patronus exstiti, non . . . uti satis firmo praesidio defensus Sex. Roscius, verum etiam uti ne omnino desertio esset* (Cic. Rosc. Am. 2, 5); *itaque ut aliqua in vita formido improbis esset posita . . .* (Cic. Cat. 4, 4, 8). But, at any rate, one should point out that, if a loss of the difference between the finished and the unfinished tenses in the final clause is of so much importance, then the fact that this difference is constantly kept up in every other construction should have great weight, and would seem to indicate that the discrepancy was due to some natural idiosyncrasy in final clauses. Let us see if we can detect this idiosyncrasy. The feeling of the finished tense in the independent jussive is that of peremptoriness. The speaker, using it, expresses himself with a certain amount of authoritative impatience. But this feeling, whether common or rare in the independent sentence, is in the nature of things not likely to occur often in the subordinate clause. The very indirectness of the command would lead us to expect rarely to find in it the peremptory tone. I can make my meaning clearer by alluding to the fact that the peremptory jussive *par excellence*, the imperative, fails, by reason of its very peremptoriness and directness, to establish itself as an expres-

¹ Sentences of fear are expressly excluded by me as being paratactic—' Without admitting the survival of parataxis there is no explaining the constructions of the verbs of fear' (A. J. P. VIII, p. 229).—B. L. G.

sion of purpose in dependent clauses. The case is palpably not so strong with the *be-it-done-and-done-with* perfect, but a weaker shade of the same feeling would lead, to a certain extent, toward the same result. In the clauses after phrases of fearing, on the other hand, the finished tense of an act that may hereafter prove to have come about would seem very natural, and is, I judge, by no means rare.

The case of the definite *versus* the indefinite second person in prohibitions, which is not expressly cited by Professor Gildersleeve, is striking. We have no light upon the peculiar feeling which led to the distinction between the finished and the unfinished tense in the independent sentence. But at least it is clear that the dependent negative final clause had got its established form long before the development of the sharp difference between the tenses in the independent form; for Plautus freely uses the present subjunctive in prohibitions addressed to a particular person. I need hardly say that I by no means regard hypotaxis as an ever recurring process of creation, nor deny that habits of speech establish themselves in language, as e. g. in the case of the future infinitive in promises, mentioned above, or in the case of the common aorist in the *postquam* clause. But the existence of such habits does not prove that the established tense is meaningless.

When Professor Gildersleeve defines the doctrine of the Sequence, I do not find myself differing from him, except that he does not touch upon the special tenet of my essay, that the dependent subjunctives have temporal expressiveness. But the apparent teaching of the grammars is much farther from my own. If they mean by the phrase "primary tenses are followed by primary and secondary by secondary," that the point of view is not likely to be changed between the stating of the main act and the stating of the subordinate act, and that consequently tenses belonging to that point of view are likely to be used in both clauses, then I should criticise their phraseology as being overcharged with meaning. Students, and indeed teachers, rarely, I fancy, suspect that so much lies hidden in these ten words. I find, in some of the grammars, certain rules of thumb for manipulating the tenses and choosing that one which Cicero would have been likely to employ. But in none but Schmalz's do I find anything about a temporal meaning in the subordinate subjunctive, except so far as the latter distinguishes between finished and unfinished action. And the result is that readers generally come to the belief,

which Josuweit so frankly states in §83 of his grammar: "In the dependent subjunctive the conception of time utterly vanishes; that conception is given by the governing verb; nothing remains to the subjunctive except the conception of the act as complete or still lasting with reference to the governing verb."

It was against this belief in a mechanical and meaningless use of the tenses of the subordinate subjunctives that my essay was directed. At the end of my first paper, I was led by the negative results which I had reached to set up the tentative doctrine that "a subjunctive clause is, in regard to its tense, not dependent upon the principal sentence: in dependent as in independent subjunctives, the tense conveys meaning, and owes its choice to that fact." In the second paper I was brought to a view which appears in the words, "the tenses of the subordinated subjunctives are expressive, not mechanically dictated by a preceding verb" (A. J. P. VIII 1, 72); "not specimens of a mechanical adaptation of outward form" (VIII 1, 56). Justly interpreted, in the light of my essay as a whole, my doctrine, though not always stated with guarded expression, cannot be held to be that there is a natural dissociation between the temporal feeling in the main verb and the temporal feeling in the subordinate verb. On the contrary, I made the natural *association* of temporal feeling between the main and the subordinate verb the very corner-stone of my explanation of the facts on which the familiar rule is based, and inveighed against that rule because it explained them otherwise. I pointed out, e. g., that the purpose with which an act is done is naturally entertained *in the doing of that act*, and consequently is expressed by a tense which will represent it as regarded from the point of view of that act; and I even went so far as to show that in one set of subjunctives, the *antequam* clauses, a dissociation of the temporal feeling from that of the main clause is inconceivable, so that no "exception" can occur. This language, though not orthodox, was in reality conservative of all that is true in the doctrine of the Sequence under the most liberal interpretation of it, namely, that the point of view from which the subordinate act is regarded is generally either the same as that from which the main act is regarded, or, in the case of main aorists, is the time of the main act itself. To deny these propositions would no more have occurred to me than to deny that the phenomena are, in the great majority of cases, in keeping with the ordinary "rule." And, conversely, I supposed that my theory left me as free as any

critic of my essay could be to explain a verb as being in this tense rather than that, because the writer looked at the act from the same point of view with that of the main act, or because he looked at it from a different point of view.

Professor Gildersleeve calls attention to the fact that the perfect is the regular tense in subjunctive statements of habitual past acts attached to a primary tense, whereas the imperfect is very common in corresponding independent statements. I quote his words:

"In oratio obliqua after a principal tense *erat, fuit* are represented by *fuisse*. What the language might have done is shown by the construction of *memini* with the pres. inf., is shown by the Greek use of the pres. inf. after a principal verb, after which it sometimes represents—varying with various authors—the imperfect indic. Now just as *erat* and *fuit* are represented by *fuisse*, *erat* as well as *fuit* is represented by *fuertit*, and to maintain that every *fuertit* if turned into the independent form would become *fuit* would give a proportion of aorists and perfects entirely unparalleled in the language. There are hundreds of passages in which any sound feeling would restore the imperfect ind. in the direct discourse. Cato may be considered an unsuspected witness, and Cato says in the opening of his *De Agri Cultura*: *Quanto peiorem civem existimarint faeneratorem quam furem, hinc licet existimari.* That this *existimarint* would be replaced by the imperf. indic. in *oratio recta* is clearly shown by: *Et virum bonum cum laudabant, ita laudabant, bonum agricolam bonumque colonum.* Amplissime laudari *existimabatur*, qui ita *laudabatur*. However, there can be hardly any dispute on this point."

Professor Gildersleeve has drawn the line of sound feeling with somewhat too severe a hand, for he has left not only myself, but the unsuspected Cato, on the wrong side of it. Let me cite the passage again, beginning one sentence farther back: *Maiores nostri sic habuerunt et ita in legibus posiverunt, furem dupli condemnari, faeneratorem quadrupli. Quanto peiorem civem existimarint faeneratorem quam furem, hinc licet existimare. Et virum bonum cum laudabant, ita laudabant, bonum agricolam bonumque colonum. Amplissime laudari existimabatur qui ita laudabatur.*

Cato's *existimarint* is exactly parallel with his *habuerunt* and *posiverunt*; and one's grammatical sense could not be impeached if one restored the perfect *existimarunt* for the direct discourse of

existimarint.¹ The aorist indicative, which presents the past as seen in summary from the point of view of the present, is freely used by the Romans in speaking of habitual past acts, e. g. *Recitantis et benigne et patienter audiit, nec tantum carmina et historias, sed et orationes et dialogos* (Suet. Aug. 89). The aorist subjunctive was used with the same feeling. The case is, as I shall show in a moment, in no essential way different from that of the ordinary use of the aorist, rather than the imperfect, in clauses depending upon a primary tense. Now the rare occurrence of a main verb in the present in combination with the ordinary imperfect of an act seen as in process at a certain past time, is due to the fact that, though both the main verb and the subordinate verb proceed directly from the speaker's thought, yet a shifting of the scene, a change of the point of view in the close passage from the one to the other, would naturally rarely take place. There is no difference of opinion here between Professor Gildersleeve and myself. And if he has supposed such a difference to exist, then we are now on the way to that agreement which I should be glad to reach.

Out of the original use of the imperfect to state an act as in process at a certain past time (for example *cadebat, he was in the act of falling*) grows, in some way, its use to state an habitual action. It is probable that the essential nature of the imperfect, its putting things from a past point of view, is not lost, and that it

¹ *Habuerunt* and *posiverunt* are used to introduce a general statement, and in restoring the *oratio recta* we may confidently write *existimabant*, not only on the strength of the parallel below, but in conformity with the commonplace of Latin syntax that the aoristic perf. of general statement is often followed by the descriptive imperf. But as Cato cannot be called up from the dead to tell us which tense he would have used, as the limits of statement and description are not easy to draw, and as I have no desire to pit my feeling of Latin against Professor Hale's, I do not insist on the special example. However, the fact remains that in the dependent question the perf. (aor.) subj. is used after a principal tense to the almost total exclusion of the imperf. subj.; and while this does not mean that the temporal sense of the subj. is dead, it does mean that the perf., be it aorist, be it true perf., has been made to do duty for the imperf. under the mechanical pressure of the sequence of tenses. Whoever wrote the *lemmata* of Gellius wrote normal Latin when he represented the imperf. ind. by the perf. subj. (cf. VI 3, *immiserint* = *inserebant*, and XIII 6, *dixerint* = *appellabant*), and thought no more about it than we do when we substitute the personal 'He is said to have done' for the impersonal 'It is said that he did.' If it is granted that the aoristic conception is more common in dependent discourse than in independent discourse, all that I claim is granted. It is not much.—B. L. G.

still differs from the aorist of an habitual past act in giving the series of acts as from an imaginative contemporaneousness, a sympathetic presence upon the scene, a dwelling upon the past. The English fails to convey this distinction between the imperfect of habit and the aorist of habit. Yet we can well believe that a tense-form like *was walking, was thinking, was praising*, could never have lost its special force of looking at an act from an imagined past point of view, even if in some way it had come to be employed of an habitual past action. That being so, a *quanto peiorem civem existimarent*, in which the mind is back in the past, would be the natural tense with a main sentence like *declarari videbatur*, but not with a *licet existimari*. Even our English "would" with the infinitive in the sense of an habitual action, though so far removed from the associations of the form of "progressive" action, still is rarely heard in connection with a main verb in the present. We may translate Cato's imperfects "in praising a man, they would praise him as a good farmer"; but we should say, in the indirect question after a present, not "I wonder why they would do that," but "I wonder why they did that." Yet the verb "did" has full temporal expressiveness.

I have spoken of the aoristic perfect, whether it be of an habitual action or not, as regarding a past act from the point of view of the present. This definition of its force is not in keeping with the ordinary classification of the aorist, which makes it a secondary tense; but a glance at Cicero's *quae fuerit hesterno die Cn. Pompei gravitas in dicendo . . . perspicua admiratione declarari videbatur* (Balb. 1, 2) will dispel doubt. No other conception of the aorist can explain the temporal shift between *fuerit* and *videbatur*. In reality, the aorist is neither a secondary tense nor a primary. It regards a past act just as a man, standing in a given place, looks at a distant mountain peak. It has something in common with each of the two sets of tenses, the point of view of the one, and the dealing with a past time of the other. How completely, on the other hand, its established classification as a secondary tense breaks down, is quickly shown:

We frequently find cases like the following (quoted in my paper): *Quaeramus quae tanta vitia fuerint in unico filio, quare is patri displiceret* (Cic. Rosc. Am. 14, 41), in which, on the theory of the Sequence, the subjunctive *fuerint*, though itself tenseless, yet in some mysterious way has power to determine the tense of another verb, *displiceret*, and throw it off into the secondary set! Such a

view does not afford peace of mind. But upon the conception which I have expressed, the phenomenon is as intelligible as it is frequent. The aorist views the past from the present. Starting with his mind in the present, Cicero says *quaeramus*. Looking, still from that present, to the past, he says *quae tanta vitia fuerint* (not *essent*). But his thought, once having looked toward that past, will naturally, if he proceeds to connect other acts with it, see these *with reference to that same past, toward which his mind is now directed*; and such a view is expressed by the imperfect or pluperfect. The aorist, indeed, is the common bridge of passage from one temporal scene to another.

Now, after an explanation upon my own theory, let us try to deal with the aorist upon the theory of the Sequence.

The common formula is that primary tenses are followed by primary and secondary (which are declared to be the aorist, the imperfect, and the pluperfect) by secondary (which of course must also mean the aorist, the imperfect, and the pluperfect). But the second part of the statement breaks down of itself, for the advocates of the doctrine count the aorist as an "exception" where it occurs after a secondary tense—the place in which, by the rule, it regularly belongs.

In the passage from Cato already cited as quoted by Professor Gildersleeve against me, *existimarint* is clearly an aorist, not a present perfect. Yet it depends upon the primary tense *licet*, and is therefore, by the whole system of the grammars, an "exception." I may remark, in passing, that it is a striking circumstance that a case which proves to be an exception to the rule should have chanced to be cited against an opponent of the rule in order to defend the rule. But the contradictions do not end here. By the rule, the aorist is seen to be an "exception" after the primary tenses. But by the actual interpretation of the rule the aorist is an "exception" after secondary tenses, as in the case of the consecutive clause, alluded to by Professor Gildersleeve in his review. Refuge in other tenses there is none, for there are no others. So, then, the aorist, in every case in which it occurs in the language, is an "exception." There is no rule, but only an unvarying violation of a non-existing rule. That which occurs again and again is an "exception" to that regular usage which never occurs. One

¹ So in a great array of clauses with perfects after *haud dubium est quin* and the like, and in indirect questions. The actual number of these "exceptions" is probably much greater than that of the "regular" perfects definite.

could hardly imagine a more striking grammatical oxymoron than this state of affairs under which a blameless tense has so long been laboring. And it is evident that there must be some fundamental falseness of conception in a doctrine which conducts its followers to such results.

We are ready now to attempt that broader and deeper view of the phenomena of tense which the exploits of the "rule" show to be necessary. I shall endeavor to state, by samples, the force of the various tenses in the modes under consideration, and to formulate the relations of these tenses, alike in independent and in dependent clauses, alike in subjunctives and in indicatives. The method to be employed is to be one of persuasion, through the apparent truthfulness and harmlessness of my propositions, not, as in my essay, one of strife. And I must be pardoned if, in my desire to carry my readers with me to the end, I conduct them by a number of short steps, each of which seems safe and not to be declined, in place of asking them to take the leap boldly. The treatment will therefore assume the form of continuous exposition.

I.—*The Meaning of the Tenses of the Indicative.*

(a). The Definite Tenses.

The imperfect denotes an act as in process, or a state as existing, at a certain past time, which the speaker or writer has in mind.

Hence the imperfect is used in descriptions of the state of affairs existing at such a past time.

The pluperfect denotes the completed result of an activity, which result is stated as existing at a certain past time, which the speaker or writer has in mind.

Since the activity itself must have been prior to the completed result, the pluperfect comes also to be used to denote an act as having taken place before the certain past time which the speaker or writer has in mind.

Hence the pluperfect, like the imperfect, is used to express the state of affairs at such a past time, and also to denote an act seen as prior to such a past time.

(b). The Indefinite or Aoristic Tenses.

The indefinite or aoristic perfect views the past from the present, i. e. it denotes an act or state, not as it looks with reference to some past time, but simply as it looks from the time of speaking or writing.

II.—*The Relations of the Tenses of the Indicative in Independent Sentences.*

An examination of all the tenses of the indicative¹ shows that there are three possible kinds of points of view from which an act may be regarded, the past, the present, and the future, and that for each of these there are, beside an indefinite or aoristic tense, two definite tenses, e. g. there is an aoristic perfect, which simply tells us that a given act took place in the past, and there are two tenses which picture a state of affairs, etc., etc., in the past, the imperfect and the pluperfect.

In narration, the story moves forward by the successive mention of successive events, through the use of the aoristic perfect, the historical present, or the historical infinitive, as in *veni, vidi, vici*.

At any one of these acts, the narration may pause for a description of the state of affairs, etc., as they were at the time of that act; such descriptions being given by imperfects or pluperfects. These descriptions may either precede or follow the verb of the main act:

Cenabat Nerva cum paucis: Veiento proximus atque etiam in sinu *recumbebat* . . . *Incidit* sermo de Catullo Messalino. Plin. Ep. 4, 22, 4-5. (*Cenabat* and *recumbebat* are independent sentences of circumstances.)

Stridebat deformis hiems praedamque recentem
Servabat; tamen hic *properat* . . . Iuv. 4, 58-9.

(*Stridebat* and *servabat* are independent sentences of circumstances, with adversative bearing.)

Plurima *dixit*
In laevum conversus; at illi dextra *iacebat*
Bellua. Iuv. 4, 119-21.

(*Iacebat* is an independent sentence of circumstances, with adversative bearing.)

Sed *deerat* pisci patinae mensura. *Vocantur*
Ergo in consilium proceres. Iuv. 4, 72-3.

(*Deerat* is an independent sentence of circumstances, with causal bearing.)

¹ In my essay on the Sequence in A. J. P. VIII 1, pp. 67-70, and in a study of the Cum-Constructions, pp. 15-20 (Cornell University Studies in Classical Philology, No. 1), I have treated with some fullness the question of the true conception of the forces of the definite tenses, showing that each of them carries to the hearer's mind (1) the point of view from which the speaker puts the act; (2) the stage of advancement of the act at that point of view; and (3) the temporal relation of the activity itself to that point of view.

The tenses which carry on the narration may be conveniently called the *principal* tenses, and those which give descriptions of the state of affairs, etc., at one and another point in the progress of the narration may be called the *accessory* tenses.

(The pluperfect is occasionally used as a principal tense, to carry the reader suddenly on to the end of a new act, and, more rarely, the imperfect, to carry the reader suddenly on to a new state of affairs.)

In the same way, the present has two accessory tenses, the present and the present perfect or perfect definite, expressing a state of affairs, etc., in the present; and the future has two accessory tenses, the future and the future perfect, expressing a state of affairs, etc., in the future.

The same relations that we have found to exist among the tenses that deal with the past are found to exist among the tenses that deal with the present, and the same, again, among those that deal with the future, e. g. :

O tempora, O mores! Senatus haec *intellegit*, consul *videt* : hic tamen *vivit*, Cic. Cat. 1, 1, 2. (*Intellegit* and *videt* are independent sentences of circumstances, with adversative bearing.)

The general use of the tenses of the indicative in sentences logically subordinate, though grammatically independent, may then be stated as follows :

Modifying circumstances, etc., are generally seen by the speaker in temporal relation to the acts which they modify, and hence are expressed by the accessory tenses; these accessory tenses being: for the past, the imperfect and pluperfect; for the present, the present and present perfect; for the future, the future and future perfect.

Occasionally, however, modifying circumstances and main act, although really in temporal neighborhood to each other, may alike be looked at from the time of speaking, without regard to their temporal connection; and in this aspect both acts will be expressed by aorists, etc.

Opposuit natura Alpemque nivemque :

Diducit scopulos et montem *rumpit* aceto. Iuv. 10, 152-3.

Still more rarely, the modifying act, etc., may belong to an entirely different period of time (temporal scene) from that of the main act, as e. g. when a generally existing fact is stated as the ground of a certain act that took place in the past.

III.—*The Relations of the Tenses of the Indicative in Main and Subordinate Clauses.*

The same relations which we have found to exist between tenses in independent sentences continue to exist when one or more of these sentences is attached to another through a relative or connecting particle. To use the narrative style again for an illustration, the story advances by the successive mention of successive events, through the employment of aoristic perfects or historical presents or infinitives, and around any one of these acts may be grouped any number of descriptions of the state of affairs in the imperfect or pluperfect. And not descriptions of states of affairs alone, but modifying clauses in general, e. g. defining clauses, will generally be expressed by these same tenses, since the acts, etc., with which they deal will naturally be seen by the speaker or writer as they appear with reference to the time with which his thought is for the moment occupied.

Quas legationes Caesar, quod in Italiam Illyricumque *properabat*, inita proxima aestate ad se reverti *iussit*. Ipse in Carnutes, Andes, Turones, quaeque civitates propincae his locis *erant*, ubi bellum *gesserat*, legionibus in hibernacula deductis in Italiam *profectus est*, Caes. B. G. 2, 35, 2-3 (He *was* in a hurry, and so *ordered*, etc. Notice, too, that although these tribes are still in the same geographical position at the time of the writing—*propincae his locis sunt*—yet it is their position at the time of the events he is narrating that is of consequence to the narration; whence the imperfect.)¹

IV.—*The Meaning of the Tenses of the Subjunctive.*

(a). The Definite Tenses.

Each of the tenses of the subjunctive has the temporal power of the indicative tense bearing the same name, and, in addition, a future power. In either case, the point of view is the same for the subjunctive tense as for the indicative of the same name.

The meanings of the subjunctive tenses are then, in detail, as follows:

The imperfect subjunctive pictures an act as in process, or a state as existing, at a certain past time, which the speaker or

¹ It has been my intention to prepare complete statistics of the uses of the tenses in dependent indicative clauses in the Gallic War, but other occupations oblige me to postpone the plan. I have already gone far enough, however, to warrant the statements made in the present paper.

writer has in mind; and it also pictures an act or state as looked forward to from such a past time.

The pluperfect subjunctive pictures the completed result of an activity, existing at a certain past time, which the speaker or writer has in mind, or an act seen as prior to that time; and it also pictures a finished act looked forward to from such a time (a future perfect from a past point of view).

.....
 (b). The Indefinite or Aoristic Tenses.

The indefinite or aoristic perfect views the past from the present, i. e. it denotes an act or state, not as it looks with reference to some past time, but simply as it looks from the time of speaking or writing.

.....
 V.—*The Relations of the Tenses of the Indicative and Subjunctive in Independent Sentences.*

The relations prove to be the same that we have seen to exist between the tenses of indicative sentences. If the narrator's thought is, e. g., in the past, any independent act seen by him in connection with that past will, if expressed by the subjunctive, be in one of the two tenses which have the force of representing an act with reference to a past point of view, namely, the imperfect and the pluperfect.

Quid *facerem*? Neque servitio me exire *licebat*. Verg. Ecl. I, 40.

Caesar in eam spem *venerat* se sine pugna rem conficere posse . . . Cur etiam secundo proelio aliquos ex suis *amitteret*? Cur vulnerari *pateretur* optime de se meritos milites? Caes. B. G. I, 72.

DE. Non *fuit* necesse habere: sed, id quod lex iubet,
 Dotem *daretis*; *quaereret* alium virum.

Qua ratione inopem potius *ducebat* domum?

GE. Non ratio, verum argentum *deerat*. DE. *Sumeret*
 Alicunde. Ter. Phorm. 296-300.

VI.—*The Relations of the Tenses of the Indicative and Subjunctive in Main and Subordinate Clauses.*

The relations prove to be the same that we have seen to exist between independent indicatives and independent subjunctives. In the case, for example, of narration, the story advances by the successive mention of successive events, through the employment of aoristic

perfects or historical presents or infinitives, and around any one of these acts may be grouped any number of descriptions of the state of affairs, in the imperfect or pluperfect. And not descriptions of states of affairs alone, but modifying clauses of all kinds, e. g. defining clauses, will generally be expressed by these same tenses, since the acts, etc., with which they deal will naturally be seen by the speaker or writer as they appear with reference to the time with which his mind is for the moment occupied:

Caesar in eam spem *venerat* se sine pugna et sine vulnere suorum rem conficere posse, quod re frumentaria adversarios *interclusisset*. Cur etiam secundo proelio aliquos ex suis *amitteret*? cur vulnerari *pateretur* optime de se meritos milites? cur denique fortunam *periclitaretur*? praesertim cum non minus *esset* imperatoris consilio superare quam gladio, Caes. B. G. 2, 35, 2-3 (The enemy *were* without supplies, and therefore Caesar *hoped* to bring the affair to an end without fighting. Notice, too, that though what the writer says about the duty of a general is equally true at the time at which he writes, yet it is the existence of that duty at the time he is talking about that is of consequence to the narration; whence the imperfect.)

Summary.

The relations which we have seen to hold among independent indicatives have been found to continue to exist when one or more of these sentences is attached to another through a relative or a connecting particle. And, similarly, the same relations are found to exist between indicatives and independent subjunctives, and, again, between indicatives and dependent subjunctives, etc., etc. A general statement, covering the whole ground of the phenomena, may then be made, as follows:

If the speaker's thought is (already) occupied with a certain time, or if it turns toward a certain time, he will generally view acts or states which occupy a subordinate position with reference to the main act (whether in independent sentences or in dependent clauses, and whether in the indicative or the subjunctive) as they appear with reference to that time; and such a view will express itself in the accessory tenses of that time. E. g. if the speaker's thought is occupied with a certain time in the past (such an occupation with the past is expressed by the imperfect or pluperfect, indicative or subjunctive), or if it turns from some other temporal scene toward a certain time in the past (such a turning is

expressed by the aoristic perfect, indicative, subjunctive, or infinitive), then acts or states which are mentioned as a help to the understanding of the situation (causes, hindrances, definitions, purposes, etc.) are likely to be thought of as they appear with reference to that past time; and such a view of them will express itself in pluperfects and imperfects, indicative or subjunctive.

Each one of these tenses, whether indicative or subjunctive, is, in and by itself, a complete expression of a temporal feeling. *Stridebat*, e. g. in the passage from *Iuv.* 4, 58-9, is a self-sufficient expression of a certain temporal idea in the speaker's mind, and, alone and by itself, carries that temporal idea to the mind of the hearer. But if we find such a tense before we have come to anything else that would seem to be pitched at the same time, we shall recognize that we are likely sooner or later to find a main verb which will tell us of an act that took place at the time already suggested to us as in the speaker's mind. And, conversely, if we find first an historical tense, we recognize that any logically connected indicative or subjunctive (whether independent or dependent) is likely to be in one of the tenses that express acts, states of affairs, etc., in a temporal scene of the kind already observed to be in the speaker's mind, namely, the past. In brief, the point of view of the writer or speaker being once shown, whether in a subordinate or a main verb, the reader or hearer will assume the temporal scene to remain the same throughout the whole complex of thought (whether in main or subordinate verbs, whether in indicatives or subjunctives), unless he meets with evidence of a change.

But, on the other hand, there will occasionally come into the speaker's mind combinations of ideas which are not in temporal relation to each other; as when, e. g., one gives, as a reason for a past act (expressed by an imperfect, a pluperfect, or an aoristic perfect), a fact that generally exists (expressed by a present); or as when one gives, as a reason for a past act viewed from the present (such a view is expressed by the aoristic perfect) another past act likewise viewed from the present (and so likewise expressed by the aoristic perfect of the indicative or the subjunctive); or as when one states the present result of a completed act (expressed by the present perfect), and adds to it a mention of the purpose with which it was begun (an expression of a past purpose, and so in the imperfect subjunctive).

These exceptions to what is habitual fall under the one or the other of two heads:

1. There may be an entire change of the temporal scene, as when one passes from a past to the present. Or

2. Two acts may be viewed aoristically, instead of being viewed in their relation the one to the other.

[Of quite a different character is that natural method of transition from one temporal scene to another which is effected through the use of the aorist tenses. E. g. the mind, being engaged with the present, may turn and look back at the past (aoristic perfect of the indicative, subjunctive, or infinitive), after which it may dwell there, stating then-existing situations, aims, etc., in the accessory tenses belonging to that point of view.]

These exceptions will, of course, occur more frequently or less frequently in proportion as the bond of thought between the main and the subordinate sentence or clause is closer or looser. In relative indicative clauses explaining who or what is meant by the antecedent, they are not infrequent, since the act mentioned to give this information may belong to a time considerably removed from that of the main act. In causal and concessive indicative clauses, on the other hand, they occur much more rarely. In relative indicative clauses with more or less obvious causal or adversative bearing (a common class), they are likewise rare.

The bond of thought between the subjunctive subordinate verb and the main verb is, in the nature of the subjunctive constructions, close, and, in certain cases, indissoluble. In causal and concessive clauses there is a relatively considerable play, and exceptions therefore occasionally occur.¹ In clauses of purpose, on the other hand, they are very rare. A past purpose, e. g., cannot possibly be attached to a future act, since it is the very nature of a purpose to be entertained in the doing of an act. Yet even in purpose clauses, certain variations are possible, as when, e. g., one states an act which is now going on (present), and adds a statement of the purpose with which it was entered upon (imperfect subjunctive).

The Tenses in Subjunctives "by Assimilation."—In a great number of cases of what is called the subjunctive "by assimilation," the modal feeling which in the main clause expresses itself in the subjunctive of a certain tense continues to exist, either unchanged in kind, or only slightly shaded, in the clauses attached to it, and is therefore expressed by the same mode, and by a tense that indicates the same point of view.¹ But the frequent recur-

¹ Treated in my essay on the Sequence, A. J. P. VIII 1, pp. 54-6.

rence of such examples gives rise to the occasional use of a dependent subjunctive with only a formal likeness to the main subjunctive, and no true modal feeling; and it is the common opinion that in such cases the tense is likewise purely formal.¹

We may for convenience call the mode and tense in the one case the mode and tense *of like feeling*, in the other the mode and tense *of formal likeness*.

I add an attempt to state in "rules" both the reason of the facts of the uses of the tenses, and the facts themselves.

Rules for the Individual Tense.—If the point of view is in the past, acts in process will be expressed by the imperfect, and finished acts by the pluperfect, whether of the indicative or the subjunctive. If the point of view is in the present, acts in process will be expressed by the present, and finished acts by the present perfect, whether of the indicative or the subjunctive. If the point of view is in the future, acts in process will be expressed by the future of the indicative, and the so-called present of the subjunctive, and finished acts by the future perfect of the indicative and the so-called present perfect of the subjunctive. If the point of view is in the present (the time of speaking), past or future acts not in the immediate neighborhood of that present will be expressed by aorists. States and habitual acts are expressed in the same way as acts in process, and are likewise capable of being looked at aoristically from the present.

Rules for the Relations of the Tenses in a Complex of Verbs.—Subordinate acts, etc., whether in the indicative or the subjunctive, are generally viewed in the same temporal scene with the main acts on which they depend, and are therefore expressed by the accessory tenses.

Erant omnino itinera duo, quibus itineribus domo exire possent . . . ; mons autem altissimus impendebat . . . Allobrogibus sese vel persuasuros, quod nondum bono animo in populum Romanum viderentur, existimabant, vel vi coacturos, . . . Omnibus

¹ I am seeking, in my general statement of the uses of the indicative and the subjunctive tenses, for a form which shall, by its undeniable truth and reasonableness, quietly displace the common conception of the Sequence; and on this point, therefore, on which I longest doubted, and on which I still feel a certain hesitation (in A. J. P. VIII 56 I have spoken of it as the final battle ground of the possible claims of the common doctrine of the Sequence), I express myself with deference to general opinion. I ought to insist, however, that in the great majority of cases, even in this small territory, a perfectly true temporal feeling remains in the assimilated verb.

rebus ad projectionem comparatis diem dicunt Is dies erat a. d. V. Kal. Apr. L. Pisone, A. Gabinio consulibus. (Caes. B. G. 1, 6, 4.)

Exceptions.—1. Acts, etc., which are really in the same temporal scene may be viewed directly from the time of speaking, and hence both be expressed by aoristic tenses.

Quia Tarquinius esse in exercitu Latinorum auditum est, sustineri ira non potuit, quin extemplo confligerent. Liv. 2, 18, 11.

Nam hoc toto proelio, cum ab hora septima ad vesperum pugnatum sit, aversum hostem videre nemo potuit. Caes. B. G. 1, 26, 1.

2. Acts, etc., belonging in different temporal scenes may occasionally be connected together. Such a combination occurs more or less frequently according as the relation between the main clause and the subordinate clause is naturally loose or naturally close. But there is no limit to the possibilities of such combinations excepting those existing in the nature of things.

Paccio et verbis et re ostendi, quid tua commendatio ponderis haberet; itaque in intimis est meis, cum antea notus non fuisset. Cic. Att. 4, 16, 1.

Numerandus est ille annus denique in re publica, cum obmutisset senatus, iudicia conticuissent, maererent boni ? Cic. Pis. 13, 27.

Hic, quantum in bello fortuna possit et quantos adferat casus, cognosci potuit. Caes. B. G. 6, 35, 1-2.

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III.—THE PENNSYLVANIA GERMAN DIALECT.

II.

ABBREVIATIONS.

Aarg.	= Aargau dialect.
A.-S.	= Anglo-Saxon (Old English).
Basl.	= Basel dialect.
Br. Gr.	= Braune's Althochdeutsche Grammatik.
Brandt	= Brandt's German Grammar.
Bav.	= Bavarian dialect.
D.	= Dutch (Holländisch).
Fischer P.-D. G.	= Fischer's Pennsylvanisch-Deutsche Gedichte.
Fischer K. Z.	= Fischer's Kurzweil und Zeitvertreib.
Goth.	= Gothic.
Grimm	= Grimm's Deutsche Grammatik.
H.	= Haldeman's Pennsylvania Dutch.
Horn	= 'm Horn sei, Buch.
Kl. (Kluge)	= Kluge's Etymologisches Wörterbuch.
K.	= Kobell's Gedichte in pfälzischer Mundart.
lex.	= lexical(ly).
M. H. G.	= Middle High German.
N. (Nadler)	= Nadler's Gedichte in Pfälzer Mundart.
N. H. G.	= New High German.
N. E.	= New English (Modern English).
O. H. G.	= Old High German.
O. N.	= Old Norse.
U. P.	= Upper Palatinate (Oberpfalz).
O. S.	= Old Saxon.
P. G.	= Pennsylvania German.
Paul Mhd. Gr.	= Paul's Mittelhochdeutsche Grammatik (Zweite Aufl.).
Rauch	= Rauch's Pennsylvania Dutch Hand-book.
R. P.	= Rhine Palatinate dialect (Rheinpfälzisch).
Sanders	= Sanders' Deutsches Wörterbuch.
Sch. Pdn.	= Schade's Paradigmen.
Sch. M. B.	= Schmeller, Die Mundarten Bayerns.
Sch. B. W.	= Schmeller's Bayerisches Wörterbuch.
Sch.	= Schandein's Gedichte in Westricher Mundart.
Sch. Id.	= Schweizerisches Idiotikon.
S.-C.	= Sievers-Cook, Grammar of Old English.
W. A. G.	= Weinhold's Alemannische Grammatik.
W. B. G.	= Weinhold's Bairische Grammatik.
W. Mhd. Gr.	= Weinhold's Mittelhochdeutsche Grammatik.
Westr.	= Westrich dialect.
Wien.	= Wiener Dialekt (Vienna dialect).
Z.	= Zeller's Dichtungen in pfälzischer Mundart.

PHONOLOGY.

§1.—The conclusions of the introductory chapter show clearly that the speech elements transplanted to Pennsylvania were pre-eminently those from the Rhenish Palatinate. The chapters on phonology and morphology will substantiate the fact that Pennsylvania German, in borrowing from English to enrich its vocabulary, has by no means forfeited its birthright and become a pitiable hybrid of *bad German and worse English*, but, on the contrary, has perpetuated in their pristine vigor the characteristics of its venerable European ancestor, the Rhine Frankish, specifically *Rhine Palatinate*, "*Rheinpfälzisch*."

The following comparative view of Pennsylvania German phonology represents what is recognized in eastern and central Pennsylvania as the Pennsylvania German dialect. A more detailed treatment of *dialectical differences* in various portions of the State is reserved for a subsequent chapter. For reasons which will appear in the preface, a normalized text, differing from any yet in use among P. G. writers, has been adopted. The following treatment locates the P. G. form historically by stating (1) the Pennsylvania German word; (2) (in parenthesis) the New High German and New English etymological and lexical equivalents, where the latter differ from the former; (3) the Rhine Palatinate, Rhein-Pfälzisch or Westrich (usually the most nearly related European dialect; cf. Ethnographical Introduction, pp. 18-20); and (4) the Old High German equivalent (where peculiarly interesting, the Rhine Frankish form of the O. H. G. period). The most nearly related forms are printed in type so that the eye can catch at a glance the affinities of the word under consideration.

In order to give both German and English readers a *complete picture* of our dialect, we have given the N. H. G. and N. E. equivalents, even at the risk of stating what the philologist would sometimes readily supply.

The phonetic notation has been reduced to the simplest possible system. It is to be regretted that the new system of notation proposed by the Modern Language Association of America is not ready for adoption. After comparing the systems of Bell, Sweet, Storm, Winteler, and Sievers, I have adopted the following. It seemed preferable to retain the *v* instead of using in its place the *o* with the hook or inverted *c*, inasmuch as this sound is written *a* in most of the Germanic languages. In the table below, the equivalents in Winteler's system are given in ().

§2. TABLE OF EQUIVALENTS.

Vowels P. G.	Winteler.	New English equivalent and example.
ɛ	(o ³ approaching a)	o in hot, a in what.
ɶ	(o ¹ approaching a)	aw in law.
æ	(Sievers' æ ² as modified by the following r.)	a in marry.
ǣ		a in car.
ê		-e in clever.
e	(e ²)	e in met, bet.
ē	(e ¹)	a in pale, sale.
ə		last e in seven.
i	(i ³)	i in six, fix.
I	(i ¹)	ee in keel, feel.
o	(o ³)	o in omission.
ō	(o ¹)	ō in home.
u	(u ³)	u in pussy.
ū	(u ¹)	oo in pool, fool.
Diphthongs:		
ɶi (= ɶ + i)	(o ¹ + i ³)	oy in boy, coy.
ɶu	(o ³ + u)	ou in house.
ei (cf. H. §3)	(a + i ³)	ei in height.
ai (rare, cf. H., ch. I, §3), P. G. ex. hœil		ai in aisle (of London).

§3. CONSONANTS.

- b (voiceless) = b as in N. H. G. bitter.
- v (voiced spirant, = b with a stroke and represents original *ð*) = v as in N. E. never.
- d (voiceless) = d as in N. H. G. Ding.
- f (voiceless spirant) = f as in N. H. G. finden, N. E. find.
- g (voiceless) = g as in N. H. G. Gift, N. E. gift.
- ç (voiceless spirant, in Italics to distinguish from P. G. ch = N. H. G. ch) = g (ch) as in N. H. G. selig.
- y (palatal, medial, = older intervocalic g) = y as in N. E. many a (when pronounced together).
- h (aspirate) = h as in N. H. G. Hand, N. E. hand.
- j (for original j or consonantal *ɶ*) = j as in N. H. G. Jahr, N. E. year.
- k (voiceless) = k as in N. H. G. König, N. E. king.
- l = l as in N. H. G. lang, N. E. long.
- l (strongly liquid when intervocalic) = ll as in N. E. willing.
- m = m as in N. H. G. Heim, N. E. home.
- n = n as in N. H. G. Name, N. E. name.
- p (voiceless) = p as in N. H. G. Pein.
- r = r as in N. E. ring, often trilled, when medial as in N. E. borough.
- s (voiceless spirant) = s as in N. E. seven.
- t (voiceless) = t as in N. H. G. Topf, N. E. top.
- w represents original w (hw) less voiced (less dental) than w in N. H. G. was.
- z (t + s) = ts as in N. E. cats.
- ks (x).
- dz (= N. E. j in John).
- sch (= š, N. H. G. sch) = sh as in N. E. short.
- ~ indicates nasality.
- ch (= N. H. G. ch and written for it) = ch in N. H. G. ich.

VOWELS.

v.

§4.—P. G. *v* has a sound approaching that of *o*, and is doubtless a very old one, as would appear from such forms as O. H. G. *scal* and *scol*, *halōn* and *holōn*, or better *zata* and *zota*, where no liquid influence has to be accounted for (cf. Br. Gr. §25, 6, 1). This sound (as short) has the same quality as the *a* in N. E. *wallow*; as long, it is well known to N. E. in *all*, *call*, *fall* (for A.-S. cf. S. C. §51; for Alemannic, cf. W. A. G. §112; for the change before nasals and *l* cf. W. Mhd. Gr. §20). The sound occurs also in other German dialects; cf. Sch. Id. S. XVI, Hugel's Wiener Dialekt, S. 10.

P. G. *v* represents:

1. Germanic *a*, N. H. G. *a*, R. P. *a* (for Bav. cf. Sch. M. B. §108). P. G. **nächt** (N. H. G. *nacht*, N. E. *night*), R. P. **nacht** (Z.); P. G. **denk** (N. H. G. *dank*, N. E. *thank(s)*); P. G. **hals** (N. H. G. *hals*, lex. N. E. *neck*; cf. *halse*, Spencer); P. G. **lend** (N. H. G. *land*, N. E. *land*), R. P. **land** (N.), Westr. *lann* (Sch.); P. G. **menn** (N. H. G. *mann*, N. E. *man*); P. G. **hënd** (N. H. G. *hand*, N. E. *hand*); P. G. **schënd**(t) (N. H. G. *schande*, lex. N. E. *shame*).

Note 1.—In some cases P. G. has retained Germanic short *a*, while in N. H. G. this *a* has been lengthened. P. G. **fetər** (N. H. G. *vater*, N. E. *father*), R. P. **vadder** (N.), **vatter** (Z.), Bav. *vàds'*, and *vatts'*. M. H. G. *vater*, O. H. G. *vatar*.

2. *a* of Latin words introduced early. P. G. **kərd** (N. H. G. *karte*, N. E. *chart*, *card*), M. H. G. *karte* (< Fr. *carte*); cf. P. G. **kərd** (lex. N. H. G. *kämmen*; cf. *karden*, lex. N. E. *card wool*); cf. N. H. G. *karde*, M. H. G. *karte*, O. H. G. *charta* (lex. N. E. *teasel*, *cardoon*) < Lat. circa 7th cent. (Kluge).

3. Germanic *u* (except Gothic, which has *ai*, *au*). P. G. **dərch**, **dərəch** (N. H. G. *durch*, N. E. *thorough*, *through*), R. P. **durch**, but cf. R. P. **nor**, **norre** (= N. H. G. *nur*) and **worscht**, M. H. G. *durch*, *dur*, O. H. G. *duruh*, *durah*, *duri*, *dūr*, but Goth. *patrh*; P. G. **werzəl** (N. H. G. *wurzel*, lex. N. E. *root*; cf. N. E. *wurt*), Goth. *waurts*; P. G. **werscht** (N. H. G. *wurst*, lex. N. E. *sausage*).

4. *o* in N. E. words introduced into P. G. Ex.: P. G. **schop** (= N. H. G. *werkstätte*, N. E. **shop**; P. G. **schlop** (lex. N. H. G. *küchenabfall*, *schlampe*, N. E. **slop**, *swill*, an untidy female).

In consonantal combinations *sl*, *sp*, *st* of words borrowed from the English are usually pronounced *schl*, *schp*, *scht*, if initial; cf. §40.

§5.—P. G. *ɸ* corresponds to:

1. Original Germanic *æ* (Gothic *ǣ*); cf. W. A. G. §44. (For O. H. G. *ǣ* < Germanic *æ*, cf. Br. Gr. §34, a, 1). P. G. *ɸdǣr*, R. P. *a* (*o*), cf. pl. *oderǣ* (H.) (N. H. G. *ader*, lex. N. E. vein; cf. A.-S. *ædre*), R. P. *oder* (N.), Bav. *ādǣ*, *audǣ*, O. H. G. *ādara*; P. G. *mɸlǣ* (N. H. G. *mahlen*, lex. N. E. grind), R. P. *mähle* (N.), but cf. P. G. *molǣ* (N. H. G. *malen*); P. G. *mɸnǣ* (N. H. G. *mahne*, N. E. mane); P. G. *hɸsǣ* (N. H. G. *hase*, N. E. hare). For *jɸr* more generally *jōr*, *schlɸf*, generally *schlōf*; cf. §12, 3.

2. Germanic *au*, which in some cases > *ø* in O. H. G. (cf. Br. Gr. §45), and in others remained as a diphthong, written *ou* after the ninth century (cf. Br. Gr. §46), R. P. *aa* (*å*), P. G. *ɸɸb* (N. H. G. *taub*, N. E. deaf); P. G. *ɸɸ* (N. H. G. *thau*, N. E. dew); P. G. *lɸfǣ* (N. H. G. *laufen*, N. E. leap, etymologically but lexically N. E. run and walk); R. P. *laafe* (Z. and K.), Westr. *lâfe* (Sch.).

3. Germanic *a*, R. P. *a*. P. G. *schɸdǣ* (N. H. G. *schade*, etymol. M. E., N. E. scathe, scath, lexically N. E. damage, harm); P. G. *nɸmǣ* (N. H. G. *name*, N. E. name), R. P. *name* (N. and Sch.); P. G. *sɸmǣ* (N. H. G. *samǣ*, lexically N. E. seed); cf. N. E. *semen* < Lat. *semen*.

Note 1.—This correspondence extends also to contracted monosyllables. P. G. *mɸd* (N. H. G. *magd*, N. E. maid), R. P. *mähd* (Z.), Bav. *māid*, *maǣd*, M. H. G. *maget*, *meit*, O. H. G. *magad*, Goth. *magaps*.

4. N. E. *aw*, P. G. *lɸmēssig* (lexically N. H. G. *gesetzmässig*, *gesetzlich*), N. E. according to law, compound < N. E. *law* + German *mässig*. For formations of this kind cf. chapter on *English Mixture*.

ë.

§6.—In P. G. as in O. H. G. original Germanic *ɛ* has remained (cf. Br. Gr. §29). Moreover, in many this *ɛ*, which in O. H. G. became *i* before *i* or *u* in the following syllable (cf. Br. Gr. §30, a and c), has persisted as *ɛ* in P. G. Ex.: O. H. G. *nimis*, *hilfis*, *nimu*, *hilfu* > P. G. *nēmscht*, *hēlfscht*, *nēmǣ*, *hēlfǣ*. (For infinitives see examples below.) As in O. H. G. so in P. G. this original *ɛ* is pronounced short and open. The following examples show in striking manner the lengthening of this *ɛ* in N. H. G. (cf. Brandt, §488, 2):

P. G. *gēvǣ* (N. H. G. *geben*, N. E. give), R. P. *gewwe* (N.

Z.), Bav. *gëbm*; P. G. *nēmə* (N. H. G. *nehmen*, N. E. *take*, lexical equivalent, cf. A.-S. *niman*), Westr. *nemmə* (Sch.); P. G. *helf*, *nēm*, 2 sg. imper.; *gëbt*, *nemmt* (K.), *helft* (K.), *werd* (K.), 3 sg. indic. are all in keeping with the P. G. principle of avoiding the umlaut forms in the pres. indic. of strong verbs. The same tendency is found in other dialects, as for example R. P., Westr. The following are examples of nouns retaining this original Germanic *ɛ*: P. G. *schwëvəl* (N. H. G. *schwefel*, lexically N. E. sulphur; cf. A.-S. *swefl*); P. G. *nëvəl* (N. H. G. *nebel*, lexically N. E. mist, fog; cf. O. S. *nëval*), R. P. *newwel* (Z.).

Note 1.—P. G. writers do not distinguish orthographically between original Germanic *ë* and *e* produced by the *i*-umlaut of *a*. For the latter we use the usual sign *e*.

§7A.—P. G. *e* represents:

1. *i* of words introduced (as early as O. H. G. period) from Latin (N. H. G. *ɛ*). P. G. *bech*, *pech* (N. H. G. *pech*, lex. N. E. pitch or shoemaker's wax), M. H. G. *bëch*, *pëch*, O. H. G. *bëh*, *pëh* (cf. M. H. G. *pfich*, O. H. G. *pfih* < Lat. *picem* in 7th cent., Kluge).

2. *e* by *i*-umlaut of *a*, (1) N. H. G. *e*. P. G. *denkə* (N. H. G. *denken*, N. E. think; cf. A.-S. *ðencan* and *þyncan*, N. H. G. *danken*); R. P. *denke* (Z.), Goth. *þagkjan*; P. G. *eng* (N. H. G. *eng*, lex. N. E. narrow), R. P. *eng* (N.), O. H. G. *angi*; P. G. *engəl*, R. P. *engel* (Z. N.), *ent*, *end* (N.), Goth. *aggilus*, **anups* (Kluge), *andeis*, respectively.

(2) N. H. G. *ä* < *i*-umlaut of original Germanic *a*. (For N. H. G. *e* and *ä* < *i*-umlaut of *a*, cf. Grimm, Gr. I 443, under AE.) P. G. *mechtich* (N. H. G. *mächtig*, N. E. mighty), O. H. G. *mahtig*; P. G. *kreftə* (N. H. G. *kräfte*; cf. N. E. craft); *krenklə*, *meschdə* (N. H. G. *kränkeln*, *mästen*).

An interesting verb falling under this class is P. G. *sich schemə* (N. H. G. *sich schämen*, N. E. shame [one's self], be ashamed), M. H. G. *sich schemen* or *schamen*, O. H. G. *sih scamēn*, 1 and 3 weak conj., Goth. *sik skaman*. In the N. H. G. dialects the regular form is that with the unlauded stem-vowel: Aarg. *si schäme*, Basl. *schämme*, Vien. *schäme* (reflex), Westf. *sik schēmen*. From all these examples it would appear that O. H. G. should have had **skamian* corresponding to A.-S. *scamian* (*sceamian*). The M. H. G. forms *schemen* and *schamen* would support this supposition.

Note 1.—It is a question whether P. G. *secht* (= *sagt* or *sagte* ?)

is to be considered as caused by the *i*-umlaut of *a*, or a case of assimilation of *a* in *sacht* (= *sagt*) to the *e* of the juxtaposed *er* (frequent in narration); thus *sacht-er* > **saecht-er* > **sächt-er* > *secht-er*. I prefer to consider it a case of umlaut by analogy. Forms like *er sächt*, *mar sächt* (N.) would favor this latter view.

3. Germanic *a* (N. H. G. *a*). P. G. *hen* (N. H. G. *haben*, N. E. *have*); cf. R. P. *hawwe*, *henn*, *hunn* (N.); *hen* is the regular form of the plural, and seems to show the persistence of the original *ə* of the second syllable; cf. O. H. G. *habem-ên* (*émês*), 1 pl.; and *habên*, 3 pl. (Br. Gr. §304). The explanation would be that the *ö* > *w* and dropped, and the *a-e* were contracted into *e*. This contraction finds an analogue in M. H. G. *hân*, *lân* (1 pl.) < *haben*, *lâzen*, where the vowel of the first syllable carried the accent and persisted, while in P. G. that of the second syllable was retained. The differentiation into *huvv* and **hen* (infinitive), representing respectively the independent verbal idea of *halten* and the auxiliary *haben*, as in M. H. G. (cf. Paul, Mhd. Gr. §180, 181), is not found in P. G. P. G. *hen* occurs only in the plural, while *huvv* is the regular form of the infinitive; cf. R. P. *hawwe* (N.).

4. (1) *a* in words borrowed from English (N. H. G. *a*), the P. G. representation of the N. E. pronunciation. P. G. *bendi* (N. H. G. *bantam*, N. E. *bantie*, vulgar for *bantum*); P. G. *mem* (N. H. G. *mamme*, *memm*, *mama*, N. E. *mam*, vulgar for *mama*).

(2) *e* in words introduced from N. E. P. G. *benreil* (Hedeöma *pulegioides*, N. E. *penny-rile*, vulgar for *pennyroyal*); P. G. *desk* (lex. N. H. G. *pult*, N. E. *desk*; for *e* before *r* cf. §17, 2); P. G. *fens* (lex. N. H. G. *zaun*, N. E. *fence*).

5. Sporadically N. H. G. *ei* in unaccented syllables. P. G. *ke*, also *kē* (N. H. G. *kein*, lex. N. E. *no* (adj.)); P. G. *ən*, 'n (N. H. G. *ein*, N. E. *a* (one)) comes really under *ə*, §7B.

Note 1.—P. G. *des* is the regular form for N. H. G. *das* in unaccented positions; cf. W. Mhd. Gr. §30. To explain this as the *genitive* is quite unscientific and unnecessary, cf. H., pp. 35, 36.

6. (1) Sporadically N. H. G. *ie*. P. G. *schep* (N. H. G. *schief*, N. E. *skew*; cf. O. N. *skewfr*, Dutch *scheef*); R. P. *schebb* (N.); (cf. Kluge under *schief*, where he suggests Goth. **skaiba*).

(2) N. H. G. *i* of personal pronouns in unaccented positions. P. G. *enə* (N. H. G. *ihnen*, lex. N. E. *to them*), M. H. G. *in*, O. H. G. *im*, *in*, Goth. *im*. As all of these examples show, the original vowel was short, having been lengthened in N. H. G.; cf. Bav. *iner* (*eone*' < *ihnen ihr*, Sch. B. W.).

7. (1) $e < i$ -umlaut of o (N. H. G. $ö$). P. G. **scheppə** (N. H. G. *schöpfen*, lex. N. E. dip, draw, Dutch *scheppen*, O. S. *skeppian*, M. H. G., O. H. G. *schepfen* (early O. H. G. *scopfen* < *scophian*); P. G. **leffəl** (N. H. G. *löffel*, lex. N. E. spoon), M. H. G. *leffel*, O. H. G. *leffil*. In both *scheppə* and *leffəl* we evidently have an i -umlaut of original a , the N. H. G. form with $ö$ having come in during the M. H. G. period (but cf. N. E. scoop, etc.).

(2) But real representatives of i -umlaut of o (older u) are P. G. **kennt**, **kennə** (N. H. G. *könnte*, *können*, N. E. could, can; cf. A.-S. *cunnan*); R. P. **kenne**, M. H. G. *kunnen*, O. H. G. *chunnan* (cf. Schade Paradig., pp. 96, 97). As will be seen from the above examples under e , a decided levelling has taken place in P. G. as compared with N. H. G. The sharp distinctions between the i -umlaut of a and of o have disappeared in P. G.; cf. Low German i -umlaut of a . What is here said of e is true also of \bar{e} , which includes an even larger number of sounds clearly differentiated in N. H. G. The full scope of this levelling process will become more evident in the comparative table which is to accompany this treatise.

2.

B.—P. G. \bar{o} represents the vowel of the flexional syllable. P. G. **rennə** (N. H. G. *rinnen*); **denə irə** (N. H. G. *denen ihre* = *ihrer*); **ebbər**, **ebbəs** (N. H. G. *jemand*, *etwas*; cf. §30, 2, 1, note 2).

§8.—P. G. \bar{e} corresponds to the following:

1. (a) Germanic ai before h , r , w (cf. Br. Gr. 14 b), N. H. G. \bar{e} . P. G. **ēr** (N. H. G. *ehre*, lex. N. E. honor; cf. A.-S. *ār*); R. P. **ehr** (Z.), Bav. *ēr*, *ēr*, *èə'* (cf. O. P. *èiə'*); P. G. **lērə** (N. H. G. *lehren*, lex. N. E. teach; cf. N. E. *lore*, subs., and A.-S. *læran*, vb.); P. G. **səl** (N. H. G. *seele*, N. E. soul), R. P. **seel** (N.); P. G. **kērə** (N. H. G. *kehren*, lex. N. E. turn); P. G. **mē**, **mēnər** (N. H. G. *mehr*, N. E. more), Westr. **mehner** (Sch.); P. G. **sē** (N. H. G. *see*, N. E. sea).

(b) Germanic ai , which became in O. H. G. ei in latter part of the eighth century (cf. Br. Gr. §44 and notes), N. H. G. ei . P. G. **dəl** (N. H. G. *teil*, N. E. deal), R. P. **dheel** (N.), Bav. *taəl*; P. G. **bē** (N. H. G. *bein*, N. E. bone, lex. leg); P. G. **ēmər** (N. H. G. *eimer*, lex. N. E. bucket; cf. A.-S. *āmbor*, *ombor*), O. H. G. *eimbar*, *einbar*; P. G. **hēm** (N. H. G. *heim*, N. E. home), R. P. **häm** (Sch.), **heem** (Z. K.); P. G. **hessə** (N. H. G.

heissen, N. E. hight, lex. be called), R. P. **hesse** (Sch. Z. K.); P. G. **bēd** (N. H. G. beide, N. E. both), M. H. G. *beide, bēde*; P. G. **lēb** (N. H. G. laib, N. E. loaf); P. G. **lēd** (N. H. G. leid, N. E. loth (?)), Westr. **lēd** (Sch.), R. P. **leed** (Z.), but cf. P. G. **leidō** (N. H. G. leiden, lex. N. E. suffer).

2. (a) N. H. G. *ä*. P. G. **ēr** (N. H. G. ähre, N. E. ear (of grain), O. H. G. *chir* (*ahir*)).

i-umlaut of original *ā* (N. H. G. *ä*). P. G. **zē** (N. H. G. zäh, N. E. togh; cf. A.-S. *tōh*), O. H. G. *zāhi*; P. G. **kēs** (N. H. G. käse, N. E. cheese, A.-S. *cēse*), O. H. G. *chāsi* < Lat. *cāseus*.

(b) *i*-umlaut of Germanic *a*, N. H. G. *ē*, R. P. *e*. P. G. **rēd** (N. H. G. rede, lex. N. E. speech), M. E. rede (cf. N. E. redcraft, Barnes); cf. Goth. *raþjð*, R. P. **redde**, verb (N.), **redd**, substantive; P. G. **ēlend** (N. H. G. elend, lex. N. E. misery; cf. Goth. *aljis* (Kluge)); P. G. **mēr** (N. H. G. meer, lex. N. E. sea; cf. Goth. *marei*); P. G. **fōrhērō** (N. H. G. verheeren, N. E. *harry*, lex. N. E. devastate; cf. Goth. *harjis*); P. G. **frēvōl**, for original *b* cf. Kluge (N. H. G. *frevel*, lex. N. E. mischief); P. G. **lēgō** (N. H. G. legen, N. E. lay).

3. Original Germanic *ē* (cf. Br. Gr. §29, 30, c.), N. H. G. *ē*. P. G. **mēl** (N. H. G. mehl, N. E. meal), O. H. G. *mēlo*; P. G. **bētō** (N. H. G. beten, lex. N. E. pray), R. P. **bede** (N.), O. H. G. *bētōn*; P. G. **wēg** (N. H. G. weg, N. E. way), R. P. **weg** (N.); P. G. **bēsōm** (N. H. G. besen, N. E. besom), Bav. *besen*, **besem** (*bēsn*, *besm* (?)), M. H. G. *besen*, *bēsen*, *bēseme*, O. H. G. *bēsamo*.

4. N. H. G. *ē* in loan-words. P. G. **tē** (N. H. G. thee, N. E. tea), R. P. **thee**.

5. N. E. *a*. P. G. **mēb(p)əl** (N. E. **maple**, lex. N. H. G. ahorn); P. G. **lēn**, N. E. **lane**, N. H. G. ein schmalere weg, allee; **fēsō** (N. E. **face**, lex. N. H. G. gegenüber stehen oder stellen). P. G. shows a splitting of the (diphthong) sound represented in N. H. G. by *ei*, a part appearing as diphthongs, a part remaining as the simple vowel *ē* (*ɶ* or *e* in unaccented position). Even in the abstract terminations *-heit* and *-keit* the diphthong is often heard, though the more regular form is *ē* (*ɶ* or *e*). This wavering is seen also in the stem syllable of many words, as P. G. **klēd** and **kleid** (cf. R. P. **kleed** (N.)), both of which may be heard in the same district. This confusion is doubtless due to two causes: (1) the pronunciation of N. H. G. *ei* as heard from the pulpit; (2) the commingling of Germans representing districts of Germany in which the sound was pronounced respectively *ē* and *ei* (cf. the treatment of *ɶ* and *vu*, §20).

6. *i*-umlaut *ɥ* (= N. H. G. *au*; cf. §20, 1), N. H. G. *äu*. P. G. **bēm** (N. H. G. *bäume*, N. E. beams, lex. trees); R. P. **bääm** (Z. N.), **beem** (K.).

This *ē* is the regular *i*-umlaut of *ɥ*, and not to be confused with the N. H. G. *i*-umlaut of *au* (= P. G. *vu*), which is *ei*. P. G. **geil** (N. H. G. *gäule*, lex. N. E. nags, draft-horses) < *i*-umlaut of *gvul* (cf. *vu*, §20, 2), R. P. **gaul** (N.), pl. **gäul** (Sch.), **gäul** (N.).

7. (a) *i*-umlaut of older (O. H. G.) *o* + *u*, N. H. G. *eu*. P. G. **frēə** (N. H. G. *freuen*, lex. N. E. rejoice), R. P. **fröd**, peasant speech *fraad* (N.), **fröt**, 3 sg., *gefrät*, p. p. (N.); Bav. *fräiə*, *frəə*, *fräin*, M. H. G. *fröuwen*, O. H. G. *frouwēn* (< *froh*?).

P. G. **fərschrēə** (cf. N. H. G. *spreu*, lex. N. E. spread, cf. N. E. spray), M. H. G. *spraewen* (cf. Kluge under *sprühen*).

(b) *i*-umlaut of older *ø* (O. H. G. *ø* < Goth. *au*), N. H. G. *ö* (long), cf. P. G. *e* < *i*-umlaut of *o* (short) §7A, 7. P. G. **hērə** (N. H. G. *hören*, N. E. hear), R. P. **höre** = **hēre** (N.) (O. H. G. *hōrjan*, Goth. *hausjan*); P. G. **hē** (N. H. G. *höhe*, lex. N. E. height), R. P. **höh**, rhymes with *weh* (N.); P. G. **hēchər** (N. H. G. *höher*, comp. of *hoch*, cf. §38, 2, 1); P. G. **bēs** (N. H. G. *böse*, lex. N. E. bad, angry), R. P. **bös** (N.), O. H. G. *bōsi*.

8. Sporadic instances of P. G. *e*:

(1) for N. H. G. *ö* and *e*. P. G. **lēb** (N. H. G. *löwe* and *leben*, N. E. life).

(2) N. H. G. *ie* + *r*. P. G. **bēr** (N. H. G. *bierne*, lex. N. E. pear), R. P. *bire* (N.); cf. §10, 1.

(3) N. H. G. *ia*. P. G. **dēmənd** (N. H. G. *diamant*, N. E. diamond); cf. Bav. *demut*, *demant*, "ademas" (Sch. B. W.).

(4) N. H. G. *ü*. P. G. **dēr** (N. H. G. *thür*, N. E. door), Westr. *dehrche* (Sch.); cf. R. P. *dhür* (N.), M. H. G. *tür*, O. H. G. *turi*; cf. N. H. G. *thor*. P. G. would seem to be the *i*-umlauted form of **dori*; cf. O. S. *dor*, *duri*.

i.

§9. Original Germanic *i* remains regularly in P. G. as in O. H. G. (cf. Br. Gr. §31. For exceptions in case of personal pronouns cf. *e*, §7A, 6 (2)). This *i* accordingly persists where, as in examples under 2, N. H. G. has lengthened it to *ie*. The province of *i* and *ī* (like that of *e* and *ē* of §§7, 8) is greatly extended by including the *i*-umlaut of *u* and *ū* respectively. P. G. *i* represents:

1. (a) Original Germanic *i*, N. H. G. *i* short. P. G. **bidde** (N. H. G. *bitten*, N. E. bid, including N. H. G. *bieten* and *bitten* (Kluge), Goth. *bidjan*).

P. G. **milich** (N. H. G. *milch*, N. E. *milk*); for the second syllable cf. §15; P. G. **dik** (N. H. G. *dick*, N. E. *thick*); P. G. **gift, fisch, fingər, finne** (N. H. G. *gift, fisch, finger, finden*, N. E. *gift, fish, finger, find*).

(b) Germanic *i* lengthened to N. H. G. *ie*. P. G. **kisəl** (N. H. G. *kiesel*, N. E. *flint, pebble*, lex. N. E. *sleet*); cf. R. P. **ries** (N.), M. H. G. *kiesel*, O. H. G. *chisil*; P. G. **sib** (N. H. G. *sieb*, N. E. *sieve*, but A.-S. *sife*); P. G. **sivə** (N. H. G. *sieben*, N. E. *seven*), R. P. **siwwe** (N.); P. G. **rigəl** (N. H. G. *riegel*, N. E. *rail*, lex. also *bolt*); P. G. **sigəl** (N. H. G. *siegel*, N. E. *seal*), R. P. *Siegel* (N.); P. G. **sicht**, 3 sg. ind. of **senə** (N. H. G. *sieht*, N. E. *sees*, older *seeth*), R. P. **sicht** (K.), **sickscht**, 2 sg. ind. (Z.) (cf. §7); P. G. **wisəl, widər** (N. H. G. *wiesel*, *wieder*, lex. N. E. *weasel*, *again*); cf. R. P. **widder** (Z.).

2. The *i*-umlaut of original short *u*. In P. G. all unlauded vowels have fallen to simple sounds, $\ddot{o} > e$, $\ddot{ö} > \bar{e}$, $\ddot{u} > i$, $\ddot{ü} > \bar{i}$. P. G. **bichər** (N. H. G. *bücher*, N. E. *books*; cf. A.-S. *bêc*); P. G. **dinn** (N. H. G. *dünn*, N. E. *thin*), O. H. G. *dunni*; P. G. **brick** (N. H. G. *brücke*, N. E. *bridge*); P. G. **ivəl** (N. H. G. *uebel*, N. E. *evil*), O. H. G. *ubil*; P. G. **ivər**, R. P. **üwwer** (N.); P. G. **millər, missə, rick, sinn** (N. H. G. *müller, müssen, rücken, sünde* (or *sinn*)).

Note 1.—P. G. **zigəl** (N. H. G. *ziegel* and *zügel*, N. E. *tile*, A. S. *tigel*, and lex. *bridle*). In the former signification it corresponds to N. H. G. *ziegel*, M. H. G. *ziegel*, O. H. G. *ziagal* < Lat. *tegula*; in the latter to N. H. G. *zügel* (< *ziehen*), M. H. G. *zügel*, *zugel*, O. H. G. *zugil, zuhil* (cf. A.-S. *tygill*, N. E. *toil* = *labor*; cf. Skeat).

Note 2.—A sporadic instance of P. G. *i* for N. H. G. *äu* is P. G. **siffər** (N. H. G. *säufer*, N. E. *sipper*, in sense of *tippler, drunkard*), evidently by *i*-umlaut of original **süffjan* (for original *u* persisting cf. Br. Gr. §32). The two parallel series would then be as follows:

N. H. G. *säufer*, verb *saufen*, M. H. G. *süfen* < O. H. G. *süfan*, but P. G. *sif(f)ər*, M. H. G., O. H. G. *supfen* (*suffan*), Goth. **süþjan*, cf. with this N. E. *sup*, M. E. pr. p. *supping*, A.-S. *sūpan* and N. E. *sip*, A.-S. *sipan*. Both of these series point clearly to an original weak verb (with short stem-vowel) in both A.-S. and Gothic; cf. Welsh *sippian*.

Note 3.—P. G. *i* corresponds in a few cases to: (1) N. H. G. \ddot{u} = Germanic *i* before nasals. Ex.: P. G. **finf, finif** (N. H. G. *fünf*, N. E. *five*, *n* dropped; cf. A.-S. *fif*), O. H. G. *funf* (older

fnf), Goth. *fnf*; (2) N. H. G. *ü*, where in the III^b ablaut series (cf. Br. Gr. §337) orthographic confusion of *i* and *ü* crept in. Ex.: P. G. *hilf* (N. H. G. *hülfe*, *hilfe*, N. E. *help*), M. H. G. *hilfe*, *hëlfe*, O. H. G. *hilfa*, *hëlfa* (cf. Br. Gr. §31, *a*).

Note 4.—P. G. *krisch* (N. H. G. *geräusch* (?), N. E. *rush*, *lex. cry*, *shriek*).

i.

§10.—From §9 it was seen that a large number of older *i*'s remain in P. G. There were, however, some of these original short *i*'s which > long in P. G. as in N. H. G.; cf. §10 (*b*) below. P. G. *i* represents accordingly:

1. (*a*) Original *i* > N. H. G. *i*. P. G. *igəl* (N. H. G. *igel*, *lex. N. E. porcupine*); cf. Bav. *egel*, *igel*, O. H. G. *igil*; P. G. *bīr* (N. H. G. *birne*, *lex. N. E. pear*); P. G. *idrich* (*lex. N. H. G. wiederkauen*, N. E. *ruminating*).

(*b*) Original short *i* > N. H. G. *ie* (cf. Br. Gr. §31, 5). P. G. *rīs* (N. H. G. *riese*, *lex. N. E. giant*), O. H. G. *risi*, *riiso*; P. G. *schdīl* (M. H. G. *stiel*, N. E. *steal*, *stale* (*Skeat*), *lex. N. E. handle*), O. H. G. *stil*.

2. Original Germanic diphthong represented in O. H. G. by *io* (< *eo*) in 9th century (cf. Br. Gr. §17, *c*), N. H. G. *ie*. P. G. *bigə* (N. H. G. *biegen*, N. E. *bow*), O. H. G. *biogan*; P. G. *bīdə* (N. H. G. *bieten*, N. E. *bid* = *command*), A.-S. *beodan* (in the sense of *beat* = *overcome*, etc.; it is doubtless < the N. E. *beat*, A.-S. *beátan*), O. H. G. *biotan*; P. G. *dīb* (N. H. G. *dieb*, N. E. *thief*, R. P. *dieb* (N.)); P. G. *gis(s)ə* (N. H. G. *giessen*, *lex. N. E. pour*); P. G. *lid* (N. H. G. *lied*).

3. *i*-umlaut of older *u* < O. H. G. *uo* (< Germanic *ō* circa 9th cent.; cf. Br. Gr. §21, *d*). P. G. *file* (N. H. G. *fühlen*, N. E. *feel*), R. P. *füle* (Z.), Bav. *fūln*, O. H. G. *fuolen*; P. G. *mīd* (N. H. G. *müde*, *lex. tired*), R. P. *mūd* (Z.), Westr. *mid* (Sch.), O. H. G. *muodi*; P. G. *grī* (N. H. G. *grün*, N. E. *green*), R. P. *grüñ* (Z.), *grü'* (K.); P. G. *trib*, *rīb*, *tīr* (N. H. G. *trübe*, *rübe*, *thüren*); *tīr* is pl. of *tēr* (*dēr*), cf. §8, 8, (4).

4. The corresponding sound in borrowed words. P. G. *schdīm* (N. E. *steam*); P. G. *plesir* (Fr. *plaisir*); P. G. *-irə*, infinitive ending. Ex.: P. G. *kərəsirə* (N. H. G. *karassiren*, N. E. *caress*, *lex. court*).

o.

§11.—P. G. *o* corresponds to the O. H. G. *o* < *u* before *a*, *e*, *o* in the following syllable (cf. Br. Gr. §32, *a*), and represents:

1. (a) N. H. G. *ō*. P. G. **koch** (N. H. G. koch, N. E. cook), cf. verb **kochə**, R. P. **kocht** (Z.), 3 sg. ind., O. H. G. *cochōn*; P. G. **loch** (N. H. G. loch, lex. N. E. hole), O. H. G. *loh*; P. G. **noch** (N. H. G. noch, lex. N. E. yet); P. G. **modəl** (N. H. G. *módel*, masculine, N. E. model), O. H. G. *modul*, but cf. N. H. G. *modell*, neuter, < Italian (Sanders).

(b) N. H. G. *ō*. P. G. **fogəl** (N. H. G. vogel, N. E. fowl), Bav. **fógl**, O. H. G. *fogal* (cf. Br. Gr. §32, a, 3); P. G. **ofə** (N. H. G. ofen, N. E. oven, lex. stove), R. P. **offe** (N.), Bav. *ofə*~; P. G. **odər** (N. H. G. oder, N. E. other, lex. or), R. P. **odder**, Bav. *ād'ə*, O. H. G. *ode, odo*; P. G. **gəzogə**, p. p. of **zigə** or **ziyə** (N. H. G. gezogen), R. P. **gezoge** (N.); P. G. **wolfəl** (N. H. G. wohlfeil, lex. N. E. cheap), R. P. **wolfel** (N.); P. G. **kolrəbi** (N. H. G. kohlrabi, N. E. colerabi).

Note 1.—P. G. **hochzich** (N. H. G. hochzeit, lex. N. E. wedding), R. P. **hochzich** (N.), represents original *o* long. The P. G. *adjective* **hōch** is long, however, and thus perpetuates the long value of O. H. G. **hōh**. (For the conduct of *o* + *r* cf. §19, 2.)

ō.

§12.—P. G. *o* long represents :

1. O. H. G. *ō*, Goth. *au* (cf. Br. Goth. Gr. §25, also Br. Gr. §45), N. H. G. *ō*. P. G. **dōd** (N. H. G. tod, N. E. death), O. H. G. *tōd*; P. G. **lōn** (N. H. G. lohn, lex. N. E. reward); P. G. **nōt** (N. H. G. noth, N. E. need), R. P. **nōth** (Z.); P. G. **rōt, lōs** (N. H. G. roth, los, N. E. red, loose, less).

2. O. H. G. *o*, Goth. *u*, lengthened to N. H. G. *ō*. P. G. **wōnə** (N. H. G. wohnen, N. E. won, lex. N. E. dwell, cf. A.-S. *wunian*, N. E. wont, p. p. adj.), O. H. G. *wonēn*; P. G. **sōn** (N. H. G. sohn, N. E. son); P. G. **hōl** (N. H. G. hohl, N. E. hollow); P. G. **sōl** (N. H. G. sohle, N. E. sole); cf. R. P. **lohn** (N.), **bohn** (N.).

3. (a) Germanic *æ*, O. H. G. *ā* (cf. Br. Gr. §34, Grimm Gr. I 442, AA 1, β), N. H. G. *ā* (in some cases *ah*). P. G. **mōl** (N. H. G. mal, lex. N. E. time, cf. A.-S. *māl*, *mael* in *Beowulf*), R. P. **mol** (Z. K.), Westr. **mol** (Sch.), O. H. G. *māl* in *anamāli* (Kluge); P. G. **do** (N. H. G. da, N. E. there), Westr. **do** (Sch.), R. P. **do** (Z. K.); P. G. **nō** or **nō**~ (N. H. G. nach, lex. N. E. after) in verbal compounds like **nōrechə** (N. H. G. nachrechen, N. E. rake after). Both **nōch** and **nō** are found in P. G. The latter is to be explained as having dropped the **h** when its spirant quality was lost.

The regular form in the accented position is **nōch**, R. P. **noh** (Sch.), **nooch** (Z.), **noht** (Z.); cf. Sch. M. B. §566; P. G. **mōlē** (N. H. G. malen, lex. N. E. paint), R. P. **molt** (K.), 3 sg. ind.; P. G. **frōgə** (N. H. G. fragen, lex. N. E. ask), R. P. **frog** (Z.) 1. sg. ind.; P. G. **brōtə** (N. H. G. braten, lex. N. E. roast), R. P. **brōtə** (Z.); P. G. **blōsə** (N. H. G. blasen, lex. N. E. blow; cf. blaze, blare), R. P. **blost** (Z.), 3 sg.; P. G. **nōt** (N. H. G. naht, lex. N. E. stitch).

(*b*) N. H. G. **aa** (*á*) representing O. H. G. *á* as 1 (*a*). P. G. **sōd** (N. H. G. saat, sat, new orthography, N. E. seed), R. P. **saat** (N.), O. H. G. *sāt*; P. G. **wōg** (N. H. G. waage, lex. N. E. balance, scales, cf. verb weigh), O. H. G. *wāga*.

Note 1.—P. G. **zōlvd** (N. H. G. zahnlade) represents O. H. G. *a*, but Goth. *u*.

Note 2.—In nouns of *wa*-stems P. G. *ō* corresponds to O. H. G. *á*, N. H. G. *au*. P. G. **blō** (N. H. G. blau, N. E. blue), Westr. **blō** (Sch.), R. P. **bloo** (Z.), O. H. G. *blāo*; P. G. **gēbrōe** (N. H. G. augenbrauen, N. E. eye-brows); cf. O. H. G. *brāwa*.

ú.

§13.—In P. G. as in O. H. G. original Germanic *u* persists before nasal combinations (cf. Br. Gr. §32, *a*). P. G. *u* represents:

1. (*a*) According to the above statement, N. H. G. *ú*. P. G. **dumm** (N. H. G. dumm, N. E. dumb, lex. stupid), O. H. G. *tumb*; P. G. **dunsch** (N. H. G. dunst, N. E. dust, lex. vapor); P. G. **schtund** (N. H. G. stunde, lex. N. E. hour), R. P. **schtund** (N.); P. G. **kunnə** (N. H. G. kunden, lex. N. E. customers, cf. (un)cooth), O. H. G. *chund* (n. sg.).

(*b*) N. H. G. *ú*, O. H. G. *o* or *u* (cf. Br. Gr. §340, *a*, 3, *a*), (*b*). P. G. **kum(m)ə** (N. H. G. kommen, N. E. come, cf. S.-C. §390, note 2); R. P. **kumme** (p. p. same) (N.), O. H. G. had the form *kuman*, cf. last ref. to Braune; P. G. **gənum(m)ə** or **gənommə**, p. p. of *nēmə* (N. H. G. genommen, lex. N. E. taken), R. P. **genumme** (N.), O. H. G. *ginoman*; P. G. **gərunnə**, p. p. of *riinnə* (N. H. G. geronnen, N. E. run), O. H. G. *girunnan* (cf. Br. Gr. §32, *a*, and §336, Paul Mhd. Gr. §44); P. G. **sunn** (N. H. G. sonne, N. E. sun), R. P. **sunn** (N.), O. H. G. *sunna*; P. G. **sunsch** (N. H. G. sonst, lex. N. E. otherwise), R. P. **sunsch**.

Note 1.—P. G. **drumm** (N. H. G. lex. trommel, N. E. drum). At first sight one might be disposed to explain this word as a direct borrowing from the English, but a closer examination will

show that it is to be traced back to M. H. G. *trumme*, *trume*, *trumbe*, O. H. G. *trumpa*, *trumba*, by assimilation of *b* > *m* and dropping of the final *e*, which is the rule in P. G.

Note 2.—P. G. forms like *druckə*, *drockə* (N. H. G. *trocken*, lex. N. E. *dry*) represent a near approach of the *u* to *o*, a variation apparent in M. H. G. *trucken*, *trocken*, O. H. G. *trucchan*, *trocchan*, Bav. *trucken*.

Note 3.—In forms like *runding* or *rundung* the P. G. quite frequently employs the unumlauted form, a general tendency in P. G. most noticeable in verbs. N. H. G. has the same wavering, as for example *ründung*, *rundung*. P. G. *luschderə* (N. H. G. *lüstern*, N. E. *lust*); cf. also P. G. *luschderig*; P. G. *hupsə* (lex. N. H. G. *hüpfen*, N. E. *to hip*, cf. *hop*), R. P. *hupst*, 3 sg. (N.)

Note 4.—P. G. *u* occurs sporadically in *nuckə* for N. H. G. *nicken*, lex. N. E. *nod*.

2. The corresponding sound in words introduced from N. E.: P. G. *kunschtəblər*, < N. E. *constable*(?), N. H. G. *konstable*; P. G. *dzhump* < N. E. *jump*, lex. N. H. G. *springen*.

ū.

§14.—P. G. *ū* represents the last stage of the passage of Germanic *ō* into *ū* (cf. Br. Gr. §38, 39, 40). In certain districts of P. G. territory, however, the last of the diphthong-forms *uo* is heard. I have noted the sound especially in the speech of the Swiss Dunkards of York Co. Ex.: *guot* (the *u* more prominent than the *o*) for the usual form *gūt*. P. G. *ū* represents accordingly:

1. Germanic *ō*, N. H. G. *ū*. P. G. *blūt* (N. H. G. *blut*, N. E. *blood*), O. H. G. *bluot*; P. G. *mūt* (N. H. G. *mut*, N. E. *mood*, lex. *courage*, *spirit*), R. P. *muth* (N.), O. H. G. *muot*; P. G. *grüb* (N. H. G. *grube*, lex. N. E. *pit*); P. G. *bū*, *büb* (N. H. G. *bube*, N. E. "bub," *boy*), R. P. *Bu* (N.); P. G. *blüm* (N. H. G. *blume*, N. E. *bloom*, lex. *flower*), Westr. *blum* (Sch.).

Note 1.—P. G. *fūfzē* < *funf* (N. H. G. *fünfzehn*, N. E. *fifteen*) is due to compensatory lengthening, the *n* having dropped. The beginning of this change may perhaps be seen in forms like *pūnd*, *mūnd* (cf. Kluge).

Note 2.—Sporadically for older *ō*, N. H. G. *o*. P. G. *wū* (N. H. G. *wo*, N. E. *where*), R. P. *wo*, *wu* (Sch.), O. H. G. *wa*, older *wār*. Perhaps the more general pronunciation of this word is *wo*. In addition to the meaning *where*, this *wo* (*wū*) in P. G. is used like the N. E. relative *who*, and as such is to be considered a sur-

vival of older relative; cf. R. P. **wō** = *welcher, der* (Nadler, S. 216). Note that the adverb **dō** is always written with *ō* and not ***dū** = N. H. G. *da*.

Note 3.—P. G. has regularly **ūf** (N. H. G. *auf*, N. E. *up*, cf. A.-S. *ūf*), R. P. **ūf, uff** (Z.), M. H. G., O. H. G. *ūf*; P. G. **ūfpickə** (N. E. "pick up," lex. N. H. G. *auflesen*).

Influence of liquids.

§15.—One of the most striking phenomena of P. G. phonology is the extensive levelling influence of *r* on the preceding vowel, a fusion of the vowel and liquid sounds. But before considering this specific influence of *r* it will be better to dispose of the process generally termed

Svarabhakti.

The development of a vowel between a liquid and the immediately following consonant. P. G. **milich** (N. H. G. *milch*, N. E. *milk*); cf. O. H. G. *miluh*; P. G. **aervət** (N. H. G. *arbeit*, lex. N. E. *work*), R. P. **arweit** (Z.), Bav. **arwet**, M. H. G. *arebeit* (*arbeit*), O. H. G. *arabeit*; P. G. **mërik** (**mërikt**) (N. H. G. *markt*, N. E. *market*); P. G. **baerik** (N. H. G. *berg*, lex. N. E. *mountain, hill*); P. G. **dërigh** (N. H. G. *durch*, N. E. *thorough, through*); P. G. **schtërik** (N. H. G. *stark*, N. E. *stark*, lex. *strong*).

§16.—This phenomenon extends to the nasals *m* and *n* alone following a vowel. P. G. **gēnə** (N. H. G. *gehen*, N. E. *go*); cf. R. P. **dhunne** (N.); P. G. **sēnə** (N. H. G. *sehen*, N. E. *see*). This vowel-development is a natural outgrowth of the vocalic character of the liquid which Haldeman has termed in the case of *r* its "trilled" quality. P. G. **wəmməs** (N. H. G. *wams*, better *wamms*, lex. N. E. *jerkin*), R. P. **wammes** (N.), was considered by Haldeman (§9) to be due to such dissyllabization, but it is rather to be regarded as the older dissyllable still persisting; cf. M. H. G. *wambeis, wambes*, O. Fr. *gambais* (Kluge). Most of the forms under §15, however, are to be found in O. H. G.; cf. O. H. G. *churib, starah, përag, kirich* and variants, also Br. Gr. §69, *b*, Weinh. B. G. §162.

Influence of r on the preceding vowel.

§17.—A much more extensive phenomenon than that treated above is the levelling influence of *r* on the preceding vowel, thus reducing N. H. G. *a, ä, e, i, o, ö, u, ü* to sounds varying between *ae* and *v* in P. G. The preponderance seems to be in favor of *ae*,

as will appear from the examples. As possible indications of this liquid influence in O. H. G. cf. such forms as *lērnen* and *lirnen*, *skērm*, *skirm*, *ēr* and *ir*, but cf. Br. Gr. §31, an. 2, 3, Paul, Mhd. Gr. §43. More significant forms are O. H. G. *wurhla* and *worhla*, *furhten* and *forhten* (cf. Br. Gr. §32, an. 1).

In P. G. there are practically two of these pre-liquid sounds, each having a long and a short *ae* (*æ*), *v* (*ʏ*). The long sounds, however, are not of very frequent occurrence.

P. G. *ae* + *r* represents:

1. Germanic *ǣ*, N. H. G. *a*. P. G. *aerōvæt*, *aervæt* (N. H. G. *arbeit*, lex. N. E. *work*), O. H. G. *arabeit*.

Examples not numerous in genuine German words, but more frequent in forms < N. E. where the N. E. pronunciation is retained.

2. *i*-umlaut of Germanic *a*, N. H. G. *ä*, *e* = *ä*, and *e* = *ë*. P. G. *aergērō* (N. H. G. *ärgern*, lex. N. E. *provoke*); P. G. *faervō* (N. H. G. *färben*, lex. N. E. *dye*); P. G. *aervō* (N. H. G. *erbe*, N. E. *heir*), O. H. G. *erbi*, *arbi*; P. G. *waerk* (N. H. G. *werg*, lex. N. E. *tow*), O. H. G. *wērc*, *wērach*; P. G. *zwaerch* (N. H. G. *zwerg*, lex. N. E. *dwarf*); P. G. *haerz* (N. H. G. *herz*, N. E. *heart*), R. P. *herz* (N.); P. G. *haerbscht* (N. H. G. *herbst*, N. E. *harvest*, lex. *autumn*).

3. N. H. G. *i* < older *i* or Gothic *é*. P. G. *zaerkəl* (N. H. G. *zirkel*, N. E. *circle*), O. H. G. *zirkil* (< Lat. *circulum*); P. G. *gōhaern* (N. H. G. *gehirn*, lex. N. E. *brain*), O. H. G. *hirni*; P. G. *haersch* (N. H. G. *hirsch*, N. E. *hart*, lex. N. E. *deer*); P. G. *kaersch* (N. H. G. *kirsche*, N. E. *cherry*, cf. *Skeat*); P. G. *kaerch* (N. H. G. *kirche*, N. E. *church*), R. P. *kerch* (N.); P. G. *aerdō* (N. H. G. *irden*, N. E. *earthen*).

4. N. H. G. *ö* (*o*?), *i*-umlaut of *o*, N. H. G. *ö* (*o*?). P. G. *daerrō* (N. H. G. *dörren* (*dorren*), N. E. *dry*, lex. *cure*), O. H. G. *dorrēn*; P. G. *haerō* or *hērō*, cf. §8, 7, (*b*) (N. H. G. *hören*, N. E. *hear*); P. G. *kaerb* (N. H. G. *körbe*, lex. N. E. *basket* (cf. *corbel*)).

5. *i*-umlaut of original *u*, N. H. G. *ü*. P. G. *fērkaerzō* (N. H. G. *verkürzen*, lex. N. E. *shorten*); P. G. *waerflō* (N. H. G. *würfeln*, lex. N. E. *throw dice*), *waerg* or *waeryō* (N. H. G. *würgen*, lex. N. E. *choke*).

Note 1.—P. G. *daerbendīn* = (N. H. G. *turpentin*, N. E. *turpentine*). This is sporadic occurrence of P. G. *ae* = N. H. G. *u*.

ae + *r*.

§18.—For cases of *æ* cf. P. G. *bāēr* (N. H. G. *bär*, N. E. *bear*); P. G. *kaēr* (N. H. G. *karre*, N. E. *car*). This word would seem

to be the N. E. *car*, inasmuch as the vowel is long. It may therefore be a word recently introduced without any reminiscence of the German *karre*. The pronunciation is evidently due to English influence.

v + *r*.

§19.—P. G. *v* + *r* represents:

1. Germanic *a*, N. H. G. *a*. P. G. *b̄ermhaerzich* (N. H. G. barmherzig, lex. N. E. merciful); P. G. *d̄erm* (N. H. G. darm, N. E. gut, cf. tharm); cf. P. G. *d̄erms̄et* (N. H. G. darmseite, cat-gut); P. G. *d̄erm̄el*, *d̄erm̄lich* (cf. N. H. G. taumel, taumellich, lex. N. E. giddiness, giddy; cf. also P. G. *k̄erdolisch* for a clear case of inserted *r*, N. H. G. katholisch, cf. Weinh. Alem. Gr. §197, Weinh. B. Gr. §163); P. G. *h̄erd* (N. H. G. hart, N. E. hard); P. G. *k̄ert* (N. H. G. karte, N. E. card); P. G. *b̄erḡement* (N. H. G. pergament).

Note 1.—Sporadic is P. G. *d̄er* (N. H. G. theer, N. E. *tar*). It is possible that N. E. influence is to be looked for here.

2. (*a*) Germanic *o*, N. H. G. *o*. P. G. *m̄erȳə* (N. H. G. morgen, N. E. morning), R. P. *morge* (N.); P. G. *d̄ern* (N. H. G. dorn, N. E. thorn); P. G. *f̄ern̄ə* (N. H. G. vorne, lex. N. E. in the front); P. G. *̄erd* (N. H. G. ort, lex. N. E. place); *f̄er̄gescht̄ər* (N. H. G. vorgestern, lex. N. E. day before yesterday).

(*b*) N. H. G. *u*, Goth. *au*. P. G. *d̄erscht* (N. H. G. durst, N. E. thirst), Goth. *þaurstei*; P. G. *d̄erd̄ald̄eub*, *-d̄əb* (N. H. G. turteltaube, N. E. turtledove); P. G. *f̄ercht* (N. H. G. furcht, N. E. fright); P. G. *h̄ertich* (N. H. G. hurtig, lex. N. E. hurry); P. G. *k̄urz* (N. H. G. kurz, N. E. curt); P. G. *sch̄erz* (N. H. G. schurz, N. E. short, lex. shirt, apron).

Note 1.—In certain districts there is some variation in the pronunciation *a* and *o* before *r*, but the presentation given above generally obtains (cf. 'm Horn sei Buch, vocabulary).

Note 2.—For *p* + *r* cf. forms like *w̄pr* (N. H. G. war, N. E. was); *ḡpr* (N. H. G. gar, lex. N. E. even).

Note 3.—Long *u* + *r* and long *o* + *r* generally remain in P. G. Ex. *b̄ör̄ə*, later lengthening as in N. H. G. (N. H. G. bohren, N. E. bore), R. P. *bohre*, O. H. G. *borbn*. There are, however, exceptions, as P. G. *n̄er* and *nur*.

Note 4.—P. G. *waerr̄ə*, *werr̄ə* (N. H. G. werden, worden). For *r* due to the assimilation of the *d* to the preceding *r*, and an extension of this phenomenon in Westrich, cf. §42.

Diphthongs.

§20.—The N. H. G. diphthong *au* is represented in P. G. by two sounds: (1) the long vowel-sound *ʷ*; (2) the regular N. H. G. diphthong-sound *vu*. The limits of these sounds, however, are not sharply drawn, as will be seen from doublets like **dʷub** and **dʷb** (N. H. G. taube).

vu.

1. P. G. *ʷ* represents (in this N. H. G. *au* category):

(1) Germanic *au* < O. H. G. *ou* (beginning of 9th century; cf. Br. Gr. §53, §46), N. H. G. *au*. P. G. **dʷf** (N. H. G. taufe, N. E. dip, lex. baptism), O. H. G. *toufa*(t); P. G. **bʷm** (N. H. G. baum, N. E. beam, boom, lex. tree), O. H. G. *boum*, Germanic form not clearly traced; P. G. **frʷ** (N. H. G. frau, lex. N. E. wife), R. P. **fraa** (N.); P. G. **lʷfə** (N. H. G. laufen, cf. §5, 2).

2. P. G. *vu* represents:

(1) Germanic *ā* = O. H. G. *ā*, N. H. G. *au* (cf. Br. Gr. §41). P. G. **brēud** (N. H. G. braut, N. E. bride), O. H. G. *brāt*; P. G. **hēus** (N. H. G. haus, N. E. house), R. P. **haus** (N.); P. G. **hēut** (N. H. G. haut, N. E. hide), R. P. **haut** (N.); P. G. **mēul** (N. H. G. maul, lex. N. E. mouth), R. P. **maul** (N.); P. G. **mēus** (N. H. G. maus, N. E. mouse); P. G. **sēu** (N. H. G. sau, N. E. sow); P. G. **hēufə** (N. H. G. haufe(n), N. E. heap); P. G. **sēufə** (N. H. G. saufen, cf. §9, 2, Note 2). For other representatives of the N. H. G. *au* (as *ō* = *au*, *ū* = *au*) cf. §§12, 3, n. 2, 14, n. 3.

ei.

§21.—The N. H. G. *ei* like *au* has two correspondences in P. G. 1, *ē*, and 2, *ei*.

P. G. *ē* represents:

1. Germanic *ai*. P. G. **dēlə** (N. H. G. theilen); P. G. **blēch** (N. H. G. bleich); P. G. **bē̃**, cf. R. P. **beeñ**-haus (N.) (N. H. G. bein); P. G. **bēd** (N. H. G. beide). This simple vowel representative of the Germanic *ai* was not unknown to O. H. G. (cf. Br. Gr. §44 an. 4). Braune's explanation of this phenomenon as due to "orthographische nachlässigkeit" is not consistent with the facts presented by our dialect, for there is a clear distinction of sound in P. G. between *ē* and *ei*. This *e* would develop naturally out of O. H. G. *ei* by supposing that the accent was on the first vowel of the diphthong and later overshadowed the *i*. Thus *ei* pronounced

as Braune claims, $\text{>}e + i\text{>} \text{>} \text{>} \text{>} \text{>} \bar{e}$, all of which may be found in the dialect pronunciation. Thus the O. S. contraction of $ai > \bar{e}$ would be an analogous process, and the subsequent insertion of the i by the scribe would be to restore the original diphthong form, which harmonized with his pronunciation of the vowel. The O. H. G. forms *uuēz*, *ēnigan*, *gihēzzan*, *bēn* are all doubtless true orthographic representations of the sounds as pronounced in certain parts of O. H. G. territory (in these cases Frankish); cf. P. G. **wēss** (N. H. G. weiss), R. P. **wees** (Z.), **ēnichə** (N. H. G. enig), **gəhēssə** (N. H. G. geheissen), cf. R. P. **heest** (N.), Westr. **hēsst** (Sch.), **bē**, (N. H. G. bein).

P. G. *ei* represents:

1. Germanic *t* (Goth. *ei*), N. H. G. *ei*. P. G. **beissə** (N. H. G. *beissen*, N. E. bite), O. H. G. *blazzan*; P. G. **weis** (N. H. G. *weis*, N. E. wise), O. H. G. *wts*.

2. O. H. G. *iu*, N. H. G. *eu*. P. G. **feiar** (N. H. G. *feuer*, N. E. fire), O. H. G. *fiur*; P. G. **scheiar** (N. H. G. *scheuer*, lex. N. E. barn), O. H. G. *sciura*.

3. *i*-umlaut of the diphthong *au*, N. H. G. *äu*. P. G. **heisər** (N. H. G. *häuser*, N. E. houses). Note that the *i*-umlaut of \bar{v} (N. H. G. *au*) is \bar{e} (cf. §8, 6).

Note 1.—As in the case of \bar{v} and *vu* there were doublets, so in the case of *e* and *ei* the same is true. This vacillation is most noticeable in the feminine endings **hēt** and **heit**, **kēt** and **keit**, R. P. **kät** and **keit** (N-).

vi.

§22.—The P. G. diphthong *vi* (cf. Preface) represents:

1. O. H. G. *ei*, N. H. G. *ai* in a few words. P. G. **mvi** (N. H. G. *Mai*, N. E. May), O. H. G. *meio*.

2. O. H. G. *ei*, N. H. G. *ei*. P. G. **vi** (N. H. G. *ei*, N. E. egg), O. H. G. *ei*; P. G. **wvi** (N. H. G. *weihe*, lex. N. E. hawk), but O. H. G. *ute*.

3. N. E. *oy*. P. G. **pvi** (N. E. **pie**, lex. N. H. G. *kuchen*). It will be noticed that this sound has undergone the change required by the phonetic law of P. G., that of pronouncing the *a* back. Accordingly the Italian $a + i$ (as in Eng. *pie*) > regularly P. G. $\bar{v} + i$.

Most of these sounds noted under *vi* are limited, however, to a comparatively small number of words.

M. D. LEARNED.

IV.—CHARLESTON PROVINCIALISMS.¹

In every large city we find peculiarities in the language and customs of the people which serve in the aggregate to mark its distinctive and individual character. They strike the stranger, upon his first contact with its inhabitants, as archaisms or as innovations, at least as developments peculiar to the place itself. They are often, indeed, heirlooms which the founders of the city have left it, invaluable and sacred, whose historic worth is incomparable to the philologist and historian. Often a single expression, or even sound, or a peculiar custom, conveys an historic truth more forcibly to the attentive observer than long chapters of dry history. For words, sounds, customs are the mosaics of history and the epic poems of the people. Moreover, these peculiarities set their seal, as it were, upon its citizens, identifying them with itself, and whatever distinction they may acquire, either at home or abroad, is reflected upon their native place. They carry us back, historically, to the fatherland of those pioneers who founded the city and peopled the adjacent country. They still preserve the kindred relations to the mother country, even after those of a political nature have been severed. We may see this in those colonies of Greece which have left their impress upon the country colonized, observable after everything Greek has passed away, as in Lower Italy, as in Marseilles. An American instance is the French influence in Louisiana; another, though less to the point, is the French influence in Canada.

One might gather invaluable information bearing upon the history of a city simply by collecting and collating its stock of old and new words, and noting the changes in its customs from decade to decade. It is not, however, within the scope of this article to attempt such a thorough investigation as that would imply. I shall confine myself to the more marked peculiarities in the pronunciation, tracing them back to the age when the first settlers came over from England. Many sounds still current in the daily speech of the Charlestonians were brought from England with the

¹ Read at the Modern Language Convention held in Philadelphia, Pa., on December 29, 1887.

first colony in 1670. It is just after the close of the great Elizabethan period, Elizabeth having died in 1603; therefore the language of the latter part of the 16th and the whole of the 17th centuries must form the basis of our comparison. In other words, the grammar and pronunciation of Shakespeare will form the nearest approximation to that of England at this time.

Notwithstanding the aid which these facts afford, we are confronted with a serious difficulty at the very outset, and one which every investigation of this kind involves. For "at any one instant of time," says Ellis, E. E. P., p. 18, "there are generally three generations living. Each middle generation has commenced at a different time, and has modified the speech of its preceding generation in a somewhat different manner, after which it retains the modified form, while the subsequent generation proceeds to change that form once more. Consequently there will not be any approach to uniformity of speech sounds in any one place at any one time, but there will be a kind of mean, the general utterance of the more thoughtful or more respected persons of mature age, round which the other sounds seem to hover, and which, like the averages of the mathematicians, not agreeing precisely with any, may for the purposes of science be assumed to represent all, and may be called the language of the district at the epoch assigned." An additional difficulty presents itself in the great and almost unprecedented change that has swept over the South since the late war, modifying not only the customs and habits of its people, but changing likewise the whole tenor of their lives. The influence upon its language and literature, upon educational interest in general, has been exceedingly great, and the final result cannot yet be foretold. During the last twenty years the conservatism of the old South has been gradually retiring before the new and progressive spirit, and the pronunciation has undergone a more rapid change than ever before in its history. The end is not yet. At the present day we are in a transitional state of more than ordinary import, since the constant laws of phonetic change, ever in operation under all circumstances, have been accelerated. In our comparisons it will therefore be necessary to remember these facts, and to make due allowance for the old and the new, for conservatism and progress. Furthermore it must not be forgotten that there is a great and fundamental difference between the American and English pronunciation. "The divergency of American and English phonetic practice," says Bell, in *Essays and Postscripts on Elocution*,

p. 14, "seems to be less a modern departure on this side of the Atlantic than a survival of early English characteristics; just as many words which have been classed as Americanisms are in reality old English terms which had dropped out of use in their native land." Similarities may therefore be misleading and it will be well to be on our guard against them. Bearing these precautions in mind we may safely venture an average comparison of the pronunciation in different sections of the country.

A stranger in conversation with a Charlestonian first observes a slight shade of difference in the pronunciation of certain vowels and words. Peculiarities of this kind are naturally more marked among the middle and lower classes, though the prevailing sound which a given letter may have acquired in any place pervades to a certain extent all classes of society. This is especially true of Charleston, which, from its very foundation to the present day, has ever been conservative; it has also been seclusive in the sense that it has never had a large floating population of mixed nationality like so many of our American cities. Hence the facility with which it has preserved certain vowel sounds and grammatical phrases that have changed in other places with the influx of new influences, the rapid progress of commercial and inland intercourse, and the varying population. Another important element tending to the preservation of older, or provincial, English pronunciations and phrases is to be sought in the fact that the South has ever been conservative in its literature and education. The good old English authors of the days of their forefathers have ever been their favorite reading, the earlier period being mostly preferred. Few books and well read has been their motto. In their education they have been just as conservative. They have not advanced with the rapid strides of the North and West, nor have the American features of our present educational system received so great encouragement at the South as in the more progressive sections. The South has added almost nothing to its development. In ante-bellum times the sons, and often the daughters, received the principal part of their education abroad, in England, France, or Germany, or in all of these countries. As a consequence their education has never been thoroughly American; they have never thoroughly identified themselves with the American idea, have been but little influenced by American literature, have lived more under the influence of English ideas than the people of the North and West; naturally enough the England they left when they came here. For they were

too far from the mother country to feel the pulse that has been advancing England and have only seen and felt its faintest glimmer. Not that the South has not produced any writers or poets. She has always had her representatives in the field of literature, but they have ever been of the English school, or else peculiarly Southern, never purely American in the broad sense of the word. One good result has followed. The South has hitherto not been flooded with vicious cheap literature to such an extent as the North and West. For the cheap literatures of England and Europe did not stray so far, only the standard authors being imported; that of the North did not find its way to the South. Hence the tone of the reading public has been higher, though the proportional number of readers has been comparatively less. Reading has never penetrated so far downward into the lower strata of society as in England and the North. Unfortunately the new South has been precipitated into the whirl and bustle of progressive America, and the taste of her youth is becoming vitiated by the floods of cheap books which have in a measure acquired a monopoly throughout the whole country in the reading world of the middle and lower classes. Conservatism is consequently passing away to give place to the new order of things. Through her greater contact with the outer world Charleston is gradually losing her older pronunciation and archaic forms and expressions. The pronunciation of the vowels as taught in the schools is gradually superseding that of the fathers and mothers. In a few decades the latter will have entirely passed away. How much of its old conservatism the new South will throw off is a question of the future.

As "the essence of every living language lies in its sounds, not in its letters," which in England have not followed the many changes the sounds themselves have undergone in their development from the earliest period to recent times, it will be advisable to begin the investigation with those sounds of the spoken Charlestonian English peculiar to itself, and then trace the sound back historically to its origin. This will lead us in England through the 18th and 17th centuries, and even as far as the 16th, to which periods the similar and divergent sounds of the North and West are also traceable, when not native growths.

As phoneticians have not yet adopted a uniform set of signs for the different sounds of the alphabet, I shall use those employed by Ellis, modified as the case may demand by those of Sweet, Vietor, Sievers and other phoneticians, always giving authority.

In discussing the vowels it will be more in accordance with scientific principles to begin either with the palatal or guttural vowels rather than to proceed in the usual order from *a* to *u* or *i*, and then retrace our steps to *a* and pass to *i* or *u*. Since it makes but little difference whether *u* or *i* be treated first, I shall follow the order indicated by Storm, Eng. Philol., p. 64 (cf. also Sievers, Phon., pp. 96-7) and treat them in the order *i*, *e*, *a*, *o*, *u*, considering in each case the intermediary sounds falling between the principal vowels. Then will follow the compound vowels and the consonants.

The long *i*-sound, as is the case with all the long vowels, is accompanied by the vanish, cf. the pronoun *he* (pr. Hii'i); but this sound, which the words *ear*, *here*, *hear*, commonly have elsewhere, has not entirely replaced the older pronunciation of (ee) in *there* (dheer), Sweet's low-front-narrow, nearly like French *père*, *faire*. In the more common pronunciation the vowel sound of *ear*, *air*, *tear* = lacryma, and *tear* = to rend, are not distinguishable. *Hear*, *care*, *fair*, etc., belong to this class and will be treated under (e). *Pierce* and the proper names *Peirce*, *Pierce*, *Pearce*, (pr. piirs) always have the long *i*-sound, never being pronounced (pers) as in New England. *Either* and *neither* fluctuate between (ii) and (əi) as elsewhere. In one word "tester" the long *i*-sound (tiistr) is the only pronunciation, whereas it always has the short sound of (e) in *met* elsewhere. In words from the Latin, like *simultaneous*, etc., the (i) is more generally pronounced (əi), rarely (*i*), the more ordinary pronunciation in the rest of the country and in England. This would seem to be the pronunciation of the educated. In commenting upon the *i*-sound of the 16th century Ellis remarks (p. 105, l. c.): "The fine clear (i) is very difficult for an Englishman to pronounce, and although the Scotch can and do pronounce it, they not unfrequently replace it with (*e*) or (e), not (E). In this respect they resemble the Italians who have so frequently replaced Latin *i* by their *e chiuso* or (*e*). The Dutch may be said not to know (i), as they regularly replace it by (*e*). The English sound (*i*) lies between (i) and (*e*). The position of the tongue is the same as for (i), but the whole of the pharynx and back parts of the mouth are enlarged, making the sound deeper and obscurer." There is a pronunciation of the sound (*i*) here which corresponds in a measure to that just described by Ellis. The conjunction *if* is frequently pronounced (ef), for that is the sound I always hear rather than (ef). I do not remember to have heard this sound in any other word.

The long (e) is equivalent to (ee'j), but the shades between (a) and (e) differ slightly from those of the North and West, often approaching nearer to those in vogue in England. Such words as *care, there, Mary*, which usually have the sound of *a* in *at, cat, pat, (æ)*, (hence *kæɪ, dhæɪ, mæɪri*), are pronounced (*keɪ, dheɪ, meeɪri*), etc. Here belong *e'er, ne'er, ere, there, where, bear, pear, tear* = *lacryma, tear* = to rend, *swear, wear, fair, hair, here, their, scarce, mare, pair, prayer, stair, stare, chair, spear, disappear, gear, dear, deer, appear*, and others. This pronunciation also prevails in England, though the other is possibly more frequent. My personal observation fails in this respect, so that I am obliged to draw my inference from the remarks of Ellis and Sweet. Nor is it at all peculiar to the South; it appears as an individualism in different parts of the country, especially with older people. The schools and the inexorable law of a "standard pronunciation" are rapidly suppressing this relic of an earlier age, and one must observe the older people and those who have not had the benefit of the modern school drill to hear it spoken most perfectly. Still the most cultured people often use it; I have even heard it from the platform and the pulpit. It is very ancient, going back to Chaucer and the earlier periods of the language (cf. Ellis, E. E. P., p. 262). Here the spelling was mostly (ee), occasionally (ea). The latter spelling (ea) was introduced in the 16th century to indicate a different pronunciation, just as (oa) in words like *boar* was introduced to indicate a different pronunciation from (oo). "It was not till after the middle of the 16th century that anything like a rule appeared, and then *ee* was used for (ii), and *ea* for (ee)," Ellis, *ibid.* p. 78. "The introduction of *ee, ea*, was therefore a phonetic device, intended to assist the reader," *ibid.* 79. "The *o* which became (uu) was written *oo*, and the *o* which remained unchanged became *oa*." It is Sweet's low-front-narrow, and has been especially treated by Prof. ten Brink in the *Anglia* I, p. 526 ff., with particular reference to Chaucer. As nearly as can be determined at this late date, the sound of the present Charlestonian pronunciation in these words is identical with that of the earlier period of Chaucer, and it can be traced through all succeeding periods of the language. I cannot say that it is "exceedingly interesting, now, to find in Chaucer *hair* written generally *heer* or *here*," as Prof. Smith in the *Southern Bivouac* for Nov., 1885, considers it; for English spelling, especially in the present state, could show many very striking examples, not only of interest but

of wonder, whether considered scientifically, historically, or practically. At that time they tried to reflect the pronunciation in the spelling, and were at least consistent, though often failing in their attempt. It is, however, a matter of interest to be able to trace back a peculiar pronunciation to a remote period and observe that it has actually maintained itself over five hundred years through all the vicissitudes of time and place, and still remains as a monument of antiquity in the spoken language of to-day. This has all the greater significance in a language which has undergone such violent and frequent phonetic changes as the English during that long period. In the 17th and 18th centuries we find the same pronunciation of many of these words, though other pronunciations were also current. Thus in the 17th century we have *dhæi* (for both *there* and *their*) as well as *dheer*, etc.; likewise *tæi*, *tshæi* (for *tear*, *chair*) in the 18th century; also *mæi*, *dhæi*, etc. But (*tiir*), (*tshiir*), (a pronunciation often heard at the present day) were not uncommon then. When Prof. Smith (l. c.) says that the pronunciation (*neei*), etc., instead of (*niir*), etc., "may be due to the principle in philology that the Germans call *Lässigkeit* (carelessness, laziness)," and that "it requires, for example, more effort to say (*niir*) than (*neei*), and that this pronunciation may be, in effect, the result of the same influence which makes the typical Southerner speak more slowly and drawl more than the Yankee," he errs in point of fact and history. How could that explain the (*neei*), etc., of Chaucer, which Prof. Smith cites as being the same as the modern Charlestonian? Chaucer certainly had nothing of the typical Southerner in him, nor did the later Britons who pronounced these words (*niir*), etc., have any of the characteristics of the Yankee. Moreover, Max Müller has long ago assumed that phonetic change is due to the very *Lässigkeit* of which Prof. Smith speaks, and here we have the more difficult (according to Prof. Smith) following the more easy. Finally it requires no more effort to say (*niir*) than (*neei*), as every one can convince himself by trial. The real explanation lies in a different phonetic principle. A reference to Ellis, E. E. P., p. 89 ff., would have given Prof. Smith a clearer idea of the process of the change from (*ee*) to (*ii*), a change more far-reaching in the 17th and 18th centuries than now. Even at the present day we often hear very old people speak of a (*tshiir*) and (*obliidzh*); the very common pronunciation of (*diif*) for (*deef*) is too well known to need mention here. We find the same change in the modern Greek and in the passage

of the Latin to the modern Romance languages. Ellis considers it due to "a remarkable tendency to thinness of sound owing to a predilection for the higher lingual or palatal vowels," p. 89. "In the 16th century the spelling *ee* was introduced for those words in which the sound has actually altered to (ii)," (ibid. 227), and the tendency since has been from (ee) to (ii). These are only monuments of the early pronunciation retained at the present day. The words *again*, *against*, which have as a rule the pronunciation (agen, agenst) in the North and West, are almost always pronounced (ageen, ageenst) in Charleston, a pronunciation which reaches back as far as the 17th century. The Latin prefix (*pre-*) generally has here the sound (ii) in words like *predecessor*, etc., (prii-di-ses-ɪ), though (pred-i-ses-ɪ) is not uncommon. I mention here merely as an individualism a word which I have heard pronounced occasionally in a peculiar manner; it is the word *very*, which sounds as near as I can determine, like *vɪi* (Sweet's low-mixt-narrow, p. 27).

Speaking in general terms and not with that strict accuracy which a phonetician might demand, the *a*-sound stands between the palatal and the guttural vowels, shading off towards *e* and *i* on the one hand, and towards *o* and *u* on the other. The difference of sound observed in different localities results from the different shade or color adopted as the standard in any particular place. The pure *a*-sound as in *father*, or its Italian sound, is rare in Charleston; the tendency is rather to the *æ*-sound, as in *man*, *cat*, *sad*. Thus *pa*, *ma*, are pronounced (pæ, mæ), and not (pA, mA), the more common pronunciation. Before the mute *l* followed by *m* we have the long (*ææ*), as in (*bath*, pr. bææeth). Hence *calm*, *palm*, *psalm* are pronounced (kææem, pææem, sææem). This sound also is frequently accompanied by the vanish (*ææe*). Furthermore we have the same sound for *a* and *au* when they precede *f* (*ff*, *gh*), *ft*, *n*, *nd*, *th*, *s* (*ss*), and *s*-tenuis; *ask*, *demand*, *ant* and *aunt*, *glance*, *bath*, *laugh*, *example*, *launch*, *grant*, *command*, *dance*, *past*, *gaunt*, *jaunt*, etc.), and never (aask, di-maand), etc. The short *æ*-sound reaches back to the early part of the 17th century and long (*ææe*) to the middle of the same, but we also have (aa) in *bath*, *ask*, *grant*, as at present; this may have been the more common pronunciation. Words in *-alm* were pronounced -AAM (awm) in the 17th century and are now divided between (-aam) and (-ææem). What Prof. Smith really means by writing *cālm*, *psālm*, is difficult to say, for the vowel *a* is here long and not short, nor is the circumflex the phonetic sign of any sound what-

ever; it usually indicates mere shortness. The contest still going on in such words as *gaunt*, *haunt*, *jaunt*, *daunt*, etc., began in the early part or middle of the 16th century. The earlier pronunciation of (au, as in the German Haus, hence *gaunt*) probably changed to (aa) or (aa), and then passed entirely over to (AA), as in (awn). In America we still retain the two latter, (gaant), in N. Y., and (gAAnt) in various parts of the country, and have added also the thinner pronunciation of (gæænt); the latter is very common and seems to be gaining ground (cf. Ellis, E. E. P., pp. 146-148). Some shorten the sound to (gænt). The sound (gAAnt) appears to have been the favorite in the 17th century and divides the 18th and 19th centuries with (gæænt). Again the letter *a* has been influenced by the preceding *w* in the one word *was*, so that one hears (waz) instead of the ordinary (waz). In the pronunciation of many students the French (oi), therefore, sounds (wA) and not (wa, as rwa, lwa, for rwa, lwa).

In discussing the *a*-sounds we pass almost imperceptibly from the palatal to the guttural vowels, of which we have already noticed those belonging more particularly to *a* proper. The three usual sounds of *o*, two of which are long, as in *no*, *more*, and one short as in *not*, provided this should not rather be classed with the guttural sounds of *a*, are found here. The *o* in *not* probably stands on the boundary line between guttural *a* and *o*. Like the other long vowels when not followed by a second vowel, the long *o*-sounds are accompanied by a vanish, though in very rare instances the continental pure *o* is heard. It is my impression that we in America generally pronounce the *o* in *no* and *more* exactly alike, or begin them alike and the glide on the *r* alone makes a slight difference towards the end of the sound, while in England, and individually in Charleston also, possibly in other places, it frequently has the sound of *a* in *all*, *war*, or *aw* in *law* (cf. Vietor, p. 35, Ellis l. c.). I have often heard this sound in Charleston in such words as *more*, *oar*, etc., (MAAJ, AAJ). This sound is nearly like that in the word *morning* (MAJniq) and not at all like that in *mourning* (moorniq), between which Ellis and Sweet appear to make no difference. This sound (o) is, however, never heard in *home*, *stone*, etc., as is often the case in other parts of the country. The two words *dog* and *god* always have the sound (AA, as daag, gaad). We still distinguish between *borne* (boorn) and *born* (barn), *mourning* (moorniq) and *morning* (marniq), showing more conservatism than England, as this distinction reaches back

to the 17th century (cf. Storm, *ibid.* p. 93). The word *poor* sometimes receives the sound (pooɹ) instead of (puɹ). The disappearance of the *r* after *o*, and under all circumstances, is not so prevalent in this country as in England, so that we still make a distinction between *lord* (lɔɹd) and *laud* (lɔd), cf. Ellis and Vietor as above. The omission of *r* in *more* (moɹ), *door* (doɹ), etc., will be mentioned under the letter *r*. The Latin prefix (*pro-*) retains the long sound of *o* (oo) with many people, *programme*, *progress*, *process* (proo-grem, proo-gres, proo-ses), rarely (proo-gres, proo-ses), never, however, proo-grem in any part of America. The short sound is that of *o* in *odd*. Modern English has developed a tendency to lengthen the short radical vowel before the letters *r*, *l*, and the combinations *ld*, *mb*, *nd*, *ng*, a tendency which can be traced back to Chaucer. The words *pond*, *bond* and a few others are generally counted among the exceptions to this law, but here *pond* and *bond* usually receive the pronunciation (pɔAnd, bɔAnd). The preposition *to* is almost invariably pronounced (too), exactly as in the time of Chaucer.

In English we have a less rounded (labialized, or, as Sweet with more justice calls it, absence of lip-pouting or non-projection of the lips), more open *u* than the continental; the close *u* appears rather as an individualism with us. The pure *u*-sound as in *too*, *rule* (with a slight vanish, of course) offers no variety, except that the pure *u*-sound is retained in words like *natural*, *literature*, etc., but we shall consider the omission of the *j*-palatal sound after *t* under dentals. That shade of the *u*-sound heard in *put*, *pull*, *book*, *pudding*, etc., has passed entirely over to its sound in *but*, hence the good majority of Charlestonians pronounce these words (pɹt, pɹl, bɹk, pɹdiq; or is it, perhaps, the close Scotch *u* in *come up*, Sweet's low-back-narrow? Not having accurately observed the Scotch sound I am unable to decide. Ellis mentions the coexistence of the two sounds in many words, as (tu pɹt, bɹtʃher). The first (tu pɹt) is very common here, but the second (bɹtʃher) seems more an individualism (Ellis, p. 175). The same remark applies to Walker's list of words given by Ellis, p. 175. Some have one sound, some the other, but all may have the α -sound with individual people. According to Ellis the south of England has (α), while the north retains the older *u*-sound of the 17th century. The α -sound is a later development. I have never noticed wɔd for *would*, nor wɔmɛn for *woman*, but should not be surprised to hear it in individual cases. It is a pronunciation often heard in

England, and I have heard it frequently with older people in Western New York and elsewhere. Sheridan gives a list of what he calls Irishisms, among which this sound takes a prominent place, and we recognize many of the Charlestonianisms just mentioned (bəl, bəsh, pəsh, pəl, pəlpit, pədiq, kəshən, fət, pət, drəv, strəv), all of which are relics of this 17th century pronunciation, adopted by the Irish when they accepted the English tongue for their own. This sound is still heard in England and in various parts of America (generally with older people) and shows the tenacity with which certain sounds perpetuate themselves. The same may be said of all the peculiarities noticed. They date back without exception to the old country, and are not a new phonetic development in this country.

The compound vowels offer but few peculiarities. The digraph (ei) has the simple sound in the word *leisure*, which has the two pronunciations (lezɦɪ and liizɦɪ), the latter being the more general. The (oi) in words like *boil, toil, oil*, has often among the lower classes the vulgar pronunciation of (bäil), which then passes wholly over to (bäil, as in G. Hain); the first element of the compound seems to be rather an *a* (cf. Vietor, *ibid.* p. 37) than the *u* in *but*, which Ellis prefers. The employment of the *u*-sound in *but* would seem affected in America. It is only mentioned here because the long *i* in *mine* in rare individual cases has the former sound (moin). The first element appears to be the *o* in *not* and the second the *i* in *river*. Thus it passes from the vulgar pronunciation of (bäil, täil, äil, to the correct one (boil, etc.). The French *beauté* has given us *beauty*, written earlier *bewte* (beuti). The modern French pronunciation has not reacted upon this word, though it has upon compounds from the same root (beaufort, beaufain) adopted into English. The North Carolina town *Beaufort* reflects the modern French pronunciation (boo-fort), while the South Carolina town of the same name reflects the 16th century pronunciation of these words (beu-fort, both French and English of the 16th century). *Beaufain* is the name of a street in Charleston and is pronounced (beu-*feen*). I have not observed (sheu and seu) for *show* and *sow*, though they exist in Western New York.

The consonants do not offer many variations from normal pronunciation in other parts of the country, but a few peculiarities call for our attention. I will begin with the *w* which is nearest the vowels, to whichever class it may finally be placed. Mr. Bristed

in his "Notes on American Pronunciation," quoted by Ellis, p. 1220, says: "The inhabitants of Charleston, and all the southern and south-eastern part of the State, pronounce initial *w* (whether at the beginning of a word or syllable) like *v*. Like *v* to me; perhaps you would call it (bh) or German *w* (which I own myself unable to distinguish from *v*). This peculiarity is common to all classes, except those of the upper class who have lived in Europe or at the North. They are not aware of it. I cannot find any European origin for it. It is supposed to come from the negroes." Ellis also quotes from a letter of Prof. March: "A large part of the people of this region (Easton, Pennsylvania, U. S.), which was settled by Germans, do not use the teeth for English *v*, or make with *w* the usual English sonancy, and they are said, therefore, to exchange *w* and *v*. I dare say the facts are the same at Charleston, South Carolina, of which Mr. Bristed speaks. I have heard it said that the South Carolina change was started by German market gardeners about Charleston, but one would think that there must have been some general tendency to this *lautverschiebung*, or it could hardly have gained currency, as it has, among the proudest and precisest of colonial literary aristocracies." The fact of the matter is that the above statement rests upon a misunderstanding. The exchange spoken of is entirely unknown here. I have never heard it myself, nor have any of my colleagues or friends, and some of them are native Charlestonians of over seventy-five years, with excellent hearing and remarkable powers of observation; such an abnormal sound as that would never have escaped them. In my German classes the students of German extraction are inclined to pronounce the German *w* (bh) like the English *w*, a fault which it is impossible to correct. The native Charlestonians, however, never make that mistake, but always pronounce it like our *v*. There is a large German and Dutch element here who speak a passably good English; they may exchange the two sounds under discussion, and this may have led to the mistake. I have never heard it, if they do.¹ The opposite exchange of *w* for *v* is occasionally heard among the lower classes, and more rarely even among the higher. Thus we hear people speak of their *wocation*, of being *provoked*, etc. In the combination *wh* the *h* is always silent. *When*, *where*, etc., are pronounced (wen, wer).

¹ Since writing the above I have met one person who makes the mistake under discussion. I was told that a great many did the same. I hope to investigate the matter and give the results to the *Modern Language Notes*.

The American *r* has a more distinct sound than Ellis (E. E. P. p. 196; cf. also Sweet, Handb. of Phonet., p. 186; Storm, Engl. Philol. p. 84 and 105-106) seems to admit for England, although far different from the continental *r*, and perhaps heard more in its effect upon the surrounding vowels than in any distinct sound of its own. But the practiced ear will always detect the distinct *r*-sound in such words as *farther*, *lord*, *arms*, *burn*, *curb*, *hurt*, *turk*, in comparison with *father*, *laud*, *alms*, *bun*, *cut*, *hut*, *luck*, which are by several phoneticians said to be identical in quality though differing in quantity. Bell in his University Lectures (1887, p. 52) makes the following excellent distinction between the English and the American *r*: "The English *r* is abrupt and purely lingual; while the American *r* is comparatively long, as well as labialized." Trautmann in his book on *Die Sprachlaute* distinguishes three grades of the *r* under consideration: a) in accented syllables like *fur*, *work*, *scourge*, etc., where the *r* is long; b) in unaccented syllables where the *r* is half long, or short, or sometimes under-short, and has only the *r*-sound without the addition of a silent vowel, as in *fi-bre*, *acre*, *mere*, *care*, *beer*, *tear*, *fair*, etc.; c) the *r*-sound is very fleeting, leaning toward open French *o* in *encore* when a voiceless consonant follows, as *sort*, *pork*, *course*, but is more distinct when a voiced consonant follows, as *lord*, *board*, *form*, etc. When the vowel *a* precedes, it is, however, almost inaudible, as in *hard*, *harsh*, *harp*, etc. But never in any of these cases does the *r*-sound, according to Trautmann, entirely disappear, except in the pronunciation of the lower classes. These remarks apply in general to the pronunciation of the *r* in Charleston, where there is always a perceptible *r*-sound. The final *r* differs in some cases from that in the North and West, and in England. I have never observed *adventr*, *djunktr*, *lektr*, *neetr*, *pastr* (?), *piktr*, *raptr*, *skriptr*, *ledjisleetr*, *senetr*, *eeprn*, so often heard in other parts of the country, i. e. the pure *r*-sound after the dental instead of *tjur* or *tshjr* as in the standard pronunciation. This sound may, and probably does, exist here. The vulgar pronunciation of (*windr*) to rhyme with (*sindr*) (*window*, *cinder*) is frequent enough, as is the case with all the other peculiarities in the pronunciation of *r* mentioned by Ellis, *ibid.* p. 201. We have already touched upon the disappearance of *r*-final in words like *more*, *door* (pr. *moor*, *door*), etc. It is a negligence similar to that of the dropping of the *g* in the termination *-ing*, also very common here, less so at the North and West. In the case of *r* the vanish often disappears and only (*moo*, *doo*) is heard.

In passing to the dental series we observe first of all that the common terminations (tjur, tjr, tshr) are not especial favorites in Charleston. They are of course frequently met with in words like (neetshr, neetshur), but are avoided in *nætshurel*, or *nætshrl*, *litrætshur*, *ledjisleetshr*, etc., which are here pronounced *næturel*, *litretur*, *ledjisleetur*, etc., or sometimes even *nætejurel*, etc. This is the dividing line of the 17th century, and the earlier pronunciation has been retained here.

The opposite tendency manifests itself in the guttural series where the similar change resulting from the introduction of an *i*-sound between *k*, *g*, and a following *a*-sound has modified the character in words like *cart*, *garden* (*kjart*, *gjardn*), etc. Here belong *cart*, *kind*, *scarlet*, *sky*, *guard*, *guide*, *garrison*, *carriage*, *girl*, etc. (pr. *kjart*, *kjind*, etc.). This change can be traced back as far as the 18th century (Ellis, *ibid.* p. 230) and possibly existed even earlier. Trautmann explains this phonetic change thus: "Anstatt der üblichen hintergaumigen *k* und *g* hört man zuweilen, namentlich von älteren leuten, *kʰ*, und *gʰ*, also die mit *j* und *j* gleichhörigen mittelgaumenklapper. . . . Was Walker und Smart für eine art von eingeschobenem *i* halten, ist das hohe schleifartige nebengeräusch welches die mittelgaumenklapper zu begleiten pflegt, und welches durch das abziehen der mittellzunge vom mittelgaumen entsteht," (*ibid.* p. 183). Prof. C. F. Smith in his article in the *Southern Bivouac* for Nov. 1885 gives this as a peculiarity in Virginia also. It is not confined to Virginia and South Carolina. I have frequently heard it in Boston and Cambridge, Mass., and have no doubt that it is an individual peculiarity all over the country. Here it is the prevailing pronunciation. I have, however, never heard it called a "breaking" before; that expression is only applied to vowels, as far as I am aware. This process is called the palatalization of the guttural, and is probably as old as language itself. The example "geard" is also very unfortunate, as that is not a *g*, but the palatal *ɟ* (cf. Sievers, pp. 61 and 118, and Trautmann, p. 183). The modern *yard* is the reflex of the A. S. (*zeard*), while *garden*, though belonging to the same root, does not appear until Chaucer's time, and even then with the hard guttural *g*. *Guide* appears about the same time (Chaucer) and comes to us through the Romance languages, though of Teutonic origin; hence it could not have been influenced in any way by the A. S. *Kind* is A. S., but did not have this pronunciation at that early date, and probably not till the 18th century.

The sound of *s* in *assume*, *consume*, *ensue*, *pursue*, *pursuer*, *sue*, *suet*, vacillates between (sh, sj, s). I have heard all three sounds in one or another of these words, (enshu, ensju, or ensu). (asjum, consjum), etc., is the pronunciation of the schools and educated classes, (ashum, etc.), that of the careless and vulgar, while (asuum, etc.), belongs to the older pronunciation of the latter part of the 16th and early part of the 17th centuries, having been preserved here, though now seldom heard. This double contagion of the development of an *i* before the *u* of such words, and the consequent passage of *s* to *sh*, has not spread to other words like *suicide*, *suitable*, etc., as was the tendency in England in the 18th century. Another peculiarity in the pronunciation of *s* in combination with *t* is heard in the pronunciation of the word *oyster*, which here often has the sound of (oisht). The general pronunciation is, however, the pure (st), though my own impression is that most people here give to the *st* a sound midway between that of (st) as heard in the English pronunciation of this combination, also heard in many parts of Germany, and (sht) as heard in the rest of Germany. It is certainly sharper than the *st* of the North and not so sharp as the (sht).

The exchange of *v* for *w* in *provoke*, *vocation*, etc., has already been mentioned under *w*.

The older voiceless sound of *th* in *with* prevails here, (widh) never being heard. In all other cases the (th) and (dh) conform to the general usage throughout the entire land.

The above is by no means intended to be a complete and exhaustive account of all the peculiarities in the pronunciation of Charleston, as that would imply an extended investigation into all the strata of society and the employment of competent persons to carry it on. I have only given such sounds as I have heard in my daily intercourse with the people without even attempting to exhaust the subject. I must again caution all not to understand the above observations on the peculiarities of Charleston pronunciation as applying to Charleston alone. The peculiar circumstances under which the whole country was settled would exclude any monopoly of sound by any one place, and the different dialectical peculiarities of England would afford a sufficient variety of sounds, both in the mother country and in America, to make the comparison of the sounds heard in one place with those of another an interesting subject of investigation. Moreover, I have only attempted to treat those sounds based upon the earlier Anglo-

Saxon and Romance elements found in England after the Conquest, leaving out of consideration the French Huguenot and German elements of the population, both of which offer interesting problems for the phonetician. Again, the reflex influence of the negro element upon the pronunciation would repay a careful study, and it is to be hoped that some one with a sufficient acquaintance with the Gullah dialect will some day give the world the result of a careful comparison of the mutual influence upon the language and pronunciation of both whites and blacks.

I have not touched in this paper upon the grammatical part of the language, but have notes of interest which I hope some day to give to the public.

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V.—GERUNDS AND GERUNDIVES IN PLINY'S LETTERS.

In this paper there is presented simply a classification and list of all gerunds and gerundives found in the Letters of the Younger Pliny, leaving out of account the letters written by Trajan to Pliny in the tenth book. Also all cases of the so-called periphrastic conjugation, where the nominative or accusative of the gerundive is used with some form of *esse*, are omitted. A statement of the different constructions with their places of occurrence, and an estimate of their comparative frequency, is given. The results are interesting and may be useful in making comparisons with other writers of the Silver Age.

Gerund. 1. Genitive of the gerund depending upon a substantive and used absolutely, without any modifying or dependent words except in five cases.

Dependent upon *causa*: *vivendi* 5. 5. 4, 1. 12. 3; *recitandi* 5. 3. 8, 7. 17. 5, 8. 21. 6; *edendi* 7. 17. 5; *auspicandi*, *studendi* 3. 5. 8; *placendi* 3. 18. 10; *irascendi* 5. 1. 6; *prae loquendi* 8. 21. 3; *consulendi* 7. 27. 16; *agendi* 6. 31. 12; with *tempus*:—*audiendi* 1. 13. 2; *loquendi* 3. 20. 3; *dicendi* 6. 5. 3; *studendi* 7. 9. 16; *vendendi*, *comparandi* 6. 19. 6; *solvendi* 7. 19. 10; *silendi* 8. 14. 6; *censendi* 9. 13. 13; with *ratio*:—*edendi* 1. 8. 13; *quiescendi* 1. 5. 16; *recitandi* 5. 12. 1, 7. 17. 1, 6; *medendi* 9. 37. 3; with *jus*:—*recusandi* 2. 6. 2; *conducendi* 4. 13. 7; *dicendi* 9. 13. 7; *querendi* 9. 13. 15; *referendi** *ad te* 10. 31. 1; *agendi* 10. 56. 4; with *necessitas*:—*ambiendi* 1. 14. 7; *judicandi* 4. 13. 7, 10. 66. 2; *querendi* 6. 22. 3; *computandi* 6. 33. 9; *agendi* 9. 40. 2; with *studium*:—*scribendi*, *recitandi* 1. 13. 5; *orandi* 7. 9. 7; *piscendi*, *navigandi*, *natandi* 9. 33. 3; with *cupido*:—*audiendi* 6. 5. 5; *habendi* 9. 30. 4; with *genus*:—*studendi* 1. 6. 2; *emendandi* 7. 17. 7; *praecipendi* 8. 14. 6; *venandi* 9. 16. 1; with *mos*:—*audiendi* 2. 14. 9; in publicum *consulendi** 9. 13. 21; *discedendi* 10. 96. 7; with *facultas*:—*dicendi* 3. 3. 6; *docendi* 7. 27. 1; *testandi** *erga eum* 8. 6. 5; with *potestas*:—*eligendi* 2. 6. 2; *inquirendi*, *denuntiandi* 6. 5. 2; with *modus*:—*dicendi* 8. 14. 6; *dolendi*, *timendi* 8. 17. 6; with *occasio*:—*legendi*, *audiendi* 2. 2. 9; *scribendi* 3. 17. 1; *pretia vivendi* 1. 12. 4; *audiendi officio* 1. 13. 6; *copiam dicendi* 1. 20. 18; *dicendi species* 2. 5. 6; *dulcedo tecum loquendi** 2. 15. 12; *initium*

gradatim desinendi* 2. 14. 14; pulchritudo jungendi 3. 19. 2; tacendi modestia, sedendi dignitas 3. 20. 3; adeundi locus 4. 16. 1; scribendi finis, legendi 5. 5. 6; stimulus monendi 5. 17. 4; carendi metus 5. 19. 5; forma negandi 5. 20. 7; spem fruendi 6. 1. 1; lassitudine sedendi 6. 17. 2; diversitate censendi 6. 27. 3; dicendi magistrum 6. 29. 4; eloquendi varietate 6. 33. 8; vis explicandi 7. 9. 2; carendi dolor 8. 5. 2; dolendi voluptas 8. 16. 5; scribendi fiduciam 9. 1. 3; timendi pudor 9. 33. 6; procedendi libido 8. 6. 3.

The citations marked * contain a modifying word dependent upon the gerund. This construction occurs 94 times, and makes up 59 per cent of all the gerund uses in Pliny. The frequency with which this genitive is used with a few words is noticeable. It is found in 48 per cent of all its occurrences with one of these six words, *causa*, *tempus*, *ratio*, *jus*, *necessitas* and *studium*. This construction seems, from a comparison with the Annals, to be about twice as frequent in Pliny as in Tacitus.

2. Genitive of the gerund depending upon a substantive (except in one instance) and used transitively with a dependent accusative.

(a) With a neuter pronoun:—temptandi aliquid ratio 1. 5. 16; faciendi aliquid vel non faciendi vera ratio 6. 27. 4.

(b) With a personal pronoun:—occasiones obligandi me 2. 13. 1; materiam se proferendi 9. 13. 2.

(c) With demonstrative pronoun:—tempus emendandi eum, id est disperdendi 7. 12. 1; propositum illum reprehendi sed hunc tuendi 9. 19. 7.

(d) With an adjective:—cupidum ulteriora audiendi 2. 10. 7; studium magna et inusitata noscendi 2. 11. 10; facultatem nova magna vera censendi 6. 27. 5; similia inveniendi facultas 7. 9. 2; materia plura scribendi 9. 2. 2; with a substantive:—jus tribunatum petendi 2. 9. 2; dimidias et dandi et petendi 6. 2. 5; necessitas calculos tabulamque poscendi 6. 33. 9; materiam insectandi nocentes, miseros vindicandi 9. 13. 2; also unum facilitas manumittendi 8. 16. 1.

(e) With a relative clause:—intentio quidquid velis optinendi 4. 7. 3; audiendi, quod difficile, et quod facile, visendi studio 6. 33. 4; causae utriusque quae desunt adstruendi 9. 7. 4; tantus audiendi quae fecerint pudor quibus nullus faciendi quae 9. 27. 2.

This last division (e) might be taken separately, but it seems better to place it here as coming logically under the same head. There are then 27 cases of this construction, or about 17 per cent of all gerund uses.

3. Gerund used with prepositions. (a) With *ad*:—imitandum 1. 5. 13; audiendum 1. 13. 1; declamandum 2. 14. 2; laudandum 2. 14. 6; signandum 2. 20. 10; emendum 3. 6. 4, 8. 2. 7; solvendum 8. 2. 7; inquirendum 3. 9. 31; iudicandum 4. 29. 1; exhibendum 5. 10. 1; scribendum 7. 4. 5, 7. 27. 7; agendum 7. 19. 9; cedendum 8. 6. 8; optinendum 8. 24. 6. In all these 16 cases the gerund is used without any modifying adjunct.

(b) With *in*:—dicendo 1. 8. 17, 5. 13. 3; disputando 1. 20. 6; scribendo 3. 21. 1, 8. 21. 3; continendo 5. 12. 4; edendo 5. 12. 4; praedicando 9. 19. 4; laudando 10. 26. 2. In these nine cases also there is no modifying adjunct.

(c) With *a*:—scribendo 3. 7. 4. The only case found.

The gerund with *ad* occurs in every case but one after a verb actually or figuratively implying motion. Once it follows an adjective: *valentior amor ad optinendum* 8. 24. 6.

The ablative with *in* is used in six out of the nine cases found after an adjective or substantive of quality. This usage forms about 17 per cent of the whole number of gerunds.

4. Ablative of the gerund without a preposition, denoting manner or means:—audiendo, discendo 1. 10. 11; agendo 6. 29. 4, 7. 6. 13 twice; scribendo 7. 24. 8; convalescendo 8. 11. 2; parendo 8. 14. 5; rescribendo 10. 43. 4. There is, besides, in 6. 29. 5 a quotation from Polio, containing the gerund *agendo* used twice in this way, but it is not counted in making this estimate, and we find only nine cases of this construction in Pliny.

5. Of the three cases of the genitive of the gerund depending on an adjective, one with a following accusative—*cupidum ulteriora audiendi* 2. 10. 7—has been already mentioned under §2. Another is quoted from Herennius Senecio—*vir malus dicendi imperitus* 4. 7. 5—a parody on Cato's famous definition of an orator. The last case is *bene faciendi tenacissima* 10. 12. 1. Pliny therefore uses this construction only twice.

Gerundive. 6. Genitive of gerundive agreeing with substantive either expressed (a) or understood (b) and dependent upon another substantive, or (c) adjective.

(a) *intentione rei familiaris obeundae* 1. 3. 2; *veniam recusandi laboris et exigendi* 1. 8. 1; *exercitatio contemnendae pecuniae* 1. 8. 8; *ratio scribendae epistulae* 7. 6. 8; *necessitas agrorum locandorum* 7. 30. 3; *necessitas locandorum praediorum* 9. 37. 1; *cura minuendi aeris alieni* 9. 37. 2; *praediorum comparandorum occasio* 10. 54. 1.

(b) *causa referendae* 8. 12. 2; *repetundarum* with *lex*, 5 times, 2. 11. 3, 19. 8, 4. 9. 16, 6. 5. 2, 29. 9; with *poenae* 2. 11. 20.

(c) Once dependent upon an adjective instead of a noun, *vir movendarum lacrimarum peritissimus* 2. 11. 3. 16 cases in all, about 12 per cent of the whole number of gerundives.

7. Dative of gerundive and substantive, used as a final clause after verb or adjective. This construction occurs only four times: *agendae rei necessaria* 1. 8. 7; *qui minuendis publicis sumptibus constituebantur* 2. 1. 9; *emendis dividendisque agris adiutor adsumptus* 7. 31. 4. The infrequency of this construction in Pliny as compared with Tacitus is very noticeable. In the first six books of the *Annals* we find 65 cases of its occurrence. It makes about 3 per cent of all the gerundives in Pliny.

8. Gerundive used in a passive sense in the predicate after certain verbs to denote the object of their action. With *curare*:—*defodiendam necandamque* 4. 11. 7; with *dare*:—*legendos* 9. 1. 2; *legendum* 9. 19. 6; with *praebere*:—*conspiciendum se monstrandumque* 2. 13. 3; *se captandum* 8. 12. 2; *dentes lavandos fricandosque* 8. 18. 9; with *permittere*:—*te expoliendum limandumque* 1. 10. 11; with *ferre*:—*quos aemulandos* 5. 14. 4; with *mittere*:—*legendum ediscendum* 6. 21. 7; with *tradere*: *aliis adnotanda* 7. 17. 7; with *prodere*:—*legenda* (twice) 8. 6. 14; with *habere* in that construction new in Silver Latin (see Draeger, *Hist. Syn.* 596, and Thielmann in *Wölfflin's Archiv* 2. 69 reported in *A. J. P.* VII 123, 258):—*quae nunc cum ficis et boletis certandum habent* 1. 7. 3; *cum enitendum haberemus ut* 1. 8. 11; *quae facienda ac tradenda haberemus* 8. 14. 4; *inpetrandumque a bonitate tua per nos habet quod* 10. 94. 2. There are 16 cases of this construction, making about 12 per cent of all.

9. Gerundive used as a simple attributive adjective, without so close a relation to the verb as in ¶8:—*silenda* 1. 8. 15; *laudanda* 1. 8. 15, 3. 21. 3; *laudandus* 1. 14. 1; *praetereundum* 1. 14. 9; *legendos* 2. 17. 8; *lectitandos* 2. 17. 8; *damnanda* 3. 9. 5; *supprimendum* 3. 15. 3; *miseranda* 4. 11. 4; *visendum* 5. 6. 18; *pudenda* 5. 13. 9; *emendanda* 5. 12. 2, 10. 39. 6; *notandum* 6. 11. 3; *scribenda* 6. 11. 3; *legenda* 6. 16. 3; *noscendum* 6. 16. 7; *miranda* 6. 20. 8; *horrenda* 6. 20. 9; *visenda* 6. 31. 16; *spectandum* 7. 4. 6; *veneranda* 7. 19. 7; *imitandus* 7. 20. 4; *amandum* 7. 24. 2; *probandum* 7. 31. 6; *trans-eunda* 8. 6. 5; *memoranda* 8. 6. 5; *custodienda* 8. 10. 1; *numerandus* 8. 12. 1; *obliviscenda* 8. 14. 7; *tenenda* 8. 14. 7; *miserandum* 8. 18. 9; *delenda* 9. 10. 2; *memorandum* 9. 19. 3; *reprehendenda* 9. 26. 5; *temperanda* 10. 39. 6; *reficienda* 10. 49. 1; *transferenda* 10. 49. 1; *con-*

sulendus 10. 56. 3; remittendos 10. 96. 4. The boundary line between this usage and that of ¶8 (a) is not always easy to fix, and doubtless some of the cases given here might by others be classed elsewhere. As counted here there are 41 cases of this construction, or about 31 per cent of all gerundives.

10. Gerundive and substantive used with prepositions. (a) With *ad*.—signandum testamentum 1. 9. 2; inplendas facultates 1. 19. 2; liberos suscipiendos 2. 7. 5; legendos eos 3. 5. 20; connectendas amicitias 4. 15. 2; audiendos Quintilianum, etc. 6. 6. 3; quae noscenda 8. 20. 1; hos proferendos 8. 21. 2; ordinandum statum 8. 24. 2; similia condenda 9. 25. 1; cognoscenda quae 9. 27. 2; incendia compescenda 10. 33. 2; colligendum umorem, committendum flumini lacum 10. 41. 4; instruendam causam 10. 85. 3. Some of the following cases might possibly be regarded as gerunds, but it seems much better to consider them as gerundives and class them here:—visendum eum 2. 2. 8; simile aliquid elaborandum 3. 5. 20; me salutandum 4. 13. 3; te salutandum 10. 43. 1; eum salutandum 10. 43. 3; quod petendum 4. 15. 4; instruendum se ornandumque 6. 25. 3; consulendum te 10. 96. 8.

(b) With *ob*.—innocentes condemnandos, interficiendos 2. 11. 2.

(c) With *in*.—condicionibus deligendis 1. 14. 9; causis agendis 1. 20. 1, 2. 9. 4, 5. 13. 8; eligendo praeceptore 2. 18. 5; disponendis facultatibus 3. 19. 9; Regulo demerendo 4. 2. 4; petendis honoribus 4. 15. 13, 17. 6, 8. 32. 2; inchoandis (honoribus) 4. 17. 6; gerendis (honoribus) 4. 17. 6; permutando munere 5. 2. 2; retractandis operibus 9. 35. 2; emancipatione inplenda 10. 4. 3; exigendis pecuniis 10. 108. 1.

(d) With *de*.—senatu habendo 5. 13. 5; agnoscendis liberis restituendisque natalibus 10. 72. We find here 45 cases, or about 34 per cent of all gerundives used in Pliny, the proportional frequency of occurrence being twice as great as in the corresponding construction with the gerund.

11. Ablative of gerundive and noun used after verbs in the relations of separation and means:—abstinui causis agendis 1. 23. 2; agendis causis distringeretur 5. 5. 3; fruendis voluptatibus crescit dolor 8. 5. 2. A rare construction, occurring only in these three instances.

We find then in Pliny 130 cases of the use of the gerundive and 158 of the gerund, but no strongly marked fondness for any particular construction except that of the absolute gerund in the genitive after the few words noticed under §1.

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NOTES.

THE ORIGIN OF THE ENGLISH *much*.

That the "root-vowel" of the Anglo-Saxon *lytel* and *lyt* is long in quantity, may now, since the demonstration of Paul's conjecture (Beiträge, VI 244 f.) by Sarrazin (ib. IX 365 f.), and the further confirmation of Sievers' metrical tests (ib. X 504), be fully accepted. Holthausen has very recently (ib. XIII 590) contributed another factor to the solution of the relation between *lytel* and *mycel*. The vowel of *mycel*, according to his acute observation, is due to association with *lytel*, whereas *mikils* and *mikill* respectively determined the vowel in the Gothic *leitils* and the O. N. *litill*. This mutual influence of forms can be traced still further in the production of the English *much*. It is because Skeat, in his Etymological Dictionary, perpetuates the notion that *much* must be derived from the O. N. *mjök*, and in his Principles of English Etymology (p. 129) disposes of the matter with saying that M. E. *much*e is "allied to M. E. *muchel*," that this definite statement is here made of what to many readers must appear plain and self-evident.

I would further add that assuming *muchel* in association with *litel* and *lite* to have supplied *much* as the fourth term in the equation, is but to recognize a process that could be inferred from the marked tendency, long prevalent in the language, to couple *litel* with *muchel*, and *lite* with *much* in poetic phrase, in popular antithesis and in proverb, etc. Illustrations abound on every hand, so that the briefest indication of them will serve the present purpose. In King Horn (Wissmann's ed. l. 1151 MS C) "*muchene lite*" is already a "Flickphrase"; its perpetuation is marked, for example, in Chaucer's use of "*moche and lite*" in the Prologue l. 494 (notice *litel*, l. 490). The Octavian (Northern Version) opens with the formula "Lytylle and mykille, olde and yonge," etc., which, in the varied form of "Litel and michel, lasse and mare," etc., occurs four times in Amis and Amiloun (Kölbing's ed. p. xlvi). It might be questioned whether in such a passage as F. Q. I, VI, xx Spenser intended any special effect by the association of the forms "*muchell*" and "*litle*," but the following lines (F. Q. I, IV, xlvi) bear their own testimony :

"Then, sighing soft; 'I learne that *litle* sweet
Oft trempled is,' (quoth she) 'with *muchell* smart.'"

To the proverbial "many a little makes a mickle," may be added the saying, recorded in the Ancren Riwele (p. 296), of the woman who, when she saw that with a single straw all her houses were set on fire, exclaimed "*muchel kumeð of lutel.*"

I am not unaware that in Morris' Hist. Outlines (p. 108), in Oliphant's Standard English, in ten Brink's Chaucerian Gram. (p. 14), and in Mason's Engl. Gram., the native origin of *much* is accepted, and that it may be inferred from the note s. v. *bad* that Dr. Murray's New Dictionary will do the same; but the principle of analogy, and its reflection in such uses as have just been noticed, have not, to my knowledge, hitherto been applied to the subject.

JAMES W. BRIGHT.

ADDITIONAL NOTE AND CORRECTIONS TO THE ARTICLE
ENTITLED 'THE ORIGIN OF THE RECESSIVE
ACCENT IN GREEK.'

Professor Collitz has kindly directed my attention to the fact that Adalbert Bezenberger was the first to establish the identity of the Greek circumflex on final syllables with the Lithuanian 'drawled' ('geschliffen' or better 'geschleift') tone; see Bezz. Beitr. VII 66 f. Hanssen himself, who had neglected to acknowledge Bezenberger's observation in his article in KZ. XXVII 612 f., repaired his omission in KZ. XXVIII 216. He there lays claim to originality merely for his attempt to establish the same double mode of accentuation for the Gothic as well as the Greek and Lithuanian. Brugmann also has neglected to mention Bezenberger's name in connection with this important point in I. E. accentuation; see his Grundriss der vergleichenden Grammatik, Vol. I, §§671, 677.

On p. 4 of my article, line 6 from the bottom, read *syllables* for *monosyllables*; on p. 36, line 17 from the bottom, *θησαυρόν* for *ελαφρόν*.

MAURICE BLOOMFIELD.

REVIEWS AND BOOK NOTICES.

Principles of English Etymology. By the Rev. WALTER W. SKEAT. First Series: The Native Element. Oxford, Clarendon Press, 1887. xxxiv, 541 pp. 8vo.

In Mr. Skeat we have an author who has a just right to construct a work on English etymology. He does not address us as "a never writer to an ever reader," but as one who by his genial, painstaking and productive labor of many years has won an enviable position in the knowledge of English in its entire history. His Etymological Dictionary has superseded its predecessors, and as the work of one man struggling against the odds of a new science it will always command high admiration. Nothing could therefore be more fitting than that Mr. Skeat should prepare a manual setting forth the principles followed in his Dictionary, and according to which he would have the elements of etymology taught and studied. And such is the avowed purpose of the book now before us.

With the broadest charity for all previous efforts that have been made to expound in a compendious manner, and for purposes of class instruction, the principles of English etymology, it must be said that little more has been effected by them than to create an increasing demand for something better. But this little that has been done is just the "michel" that Mr. Skeat could have desired. For can an author ask for more than for an eager and a confiding public that has undergone a preliminary preparation for the acceptance of the best that he may be able to offer? However, Mr. Skeat appears not to have fully realized the attitude of his public. He has himself perhaps been too much engrossed in its gradual training to take an objective view of the progress that it has actually made. This is a matter of serious regret. For had Mr. Skeat been fully persuaded of the effect produced on teachers and students of English by the work of recent scholarship, to which he himself has contributed so much, he would certainly in this instance, it must be believed, have written a very different book. At a time when such a work as Skeat's Etymological Dictionary has found its way to every teacher's table; when the successive parts of the great historical dictionary of the Philological Society are eagerly awaited by hundreds who never before had so keen an interest in the story of their own language; when teachers are struggling with the technical pages of Ellis, and looking for a new edition of Sweet's History of English Sounds; when they are poring over the centuries of a past literature now restored to them by the publications of learned societies; when they are delving in scientific periodicals and monographs printed in foreign tongues; when, in short, they are looking everywhere for help towards release from a trifling dilettanteism that has so long enveloped the study of English in a false and unsubstantial glamour, surely at such a time, if ever, a writer on the *principles* of English etymology might have, nay, should have, broken with the tradition

of treating the subject with something akin to temporizing timidity. That Mr. Skeat has thus underestimated the general need, and therefore written a book with his eye too much on the past, or at most on a partially misunderstood present, has resulted in the production of a work which, with all its merits—for it is not without these—must be acknowledged to fall short of the expectations first aroused by its announcement.

But every writer, it may be said, has the right to address a class of his own choice, and that the critic should only be concerned in considering how the adopted plan of a work has been carried out. According to this primary principle of criticism, Mr. Skeat's book, it must be admitted, will prove good reading to such "beginners in philology" as are here particularly kept in view, for "a well-experienced archer hits the mark his eye doth level at." It has been Mr. Skeat's purpose to write a popular book which is to serve less as an end in itself than as a stimulating mean to something better. The reader is supposed to be in need of such a general survey of the scope and nature of the science of English etymology as shall engender in his mind an interest, and (shall it be said?) a respect, which the tradition of the schools has too persistently withheld from a methodical study of his vernacular. And this purpose has been fairly well executed. Here are offered a succession of chapters, written in a clear and attractive style, to which the reader is required to bring no further preparation than the possession of a well tempered disposition to be assured of an introduction to the true significance of a complex subject. This concession to the reader's point of view is the most prominent feature of the author's method, and determines the structure of the entire work.

Coming closer to the work, attention may first be directed to its contents in general. The heads of the chapters indicate with sufficient fullness the author's plan; these may be thus briefly summarized: The composite nature and varied sources of the vocabulary; Dialects in the Middle English and in the Anglo-Saxon periods; History of the long vowels; The cognate Teutonic and the cognate classical languages; Grimm's law; Verner's law; Ablaut; Umlaut; Prefixes and suffixes; Derivation from roots; Modern English spelling; Phonetic spelling; English consonants; Phonological changes; Doublets and compounds; Early words of Latin origin; The Celtic, the Scandinavian, the Old Friesic and the Old Dutch element; Effects of accent. These are mostly topics of fundamental importance in an historical sketch of the language; it were cavilling to insist that a different selection and grouping should necessarily have been made. The author's reader—an exact description of him cannot be hazarded—whether reading for an examination in the Civil Service, or for any other not too serious purpose, will set a high value on the exposition of these topics, and in many instances, doubtless, feel particularly edified by those parts which he is least prepared to understand.

But playing fast and loose in an endeavor to fit a reader to Mr. Skeat's pages is not bringing us, it must be felt, to any fixed line from which to measure in more exact criticism. We are therefore compelled to turn back and to start afresh by construing the author's purpose more rigidly than he himself has done. The preface opens with a promise which if rightly fulfilled would have yielded just the sort of book Mr. Skeat should have written for us. It is there

stated that the phonetic laws and the principles of change and growth in words according to which the results recorded in the Etymological Dictionary have been obtained, need to be formulated and illustrated in some definite order. This is recognizing a need which is in no sense imaginary. It has been asked again and again, why the English etymologist does not take a hint from the methods employed, for example, in the domain of French, and deduce a body of rules and principles by which his work may be studied in a systematic manner; and this necessity has clearly impressed Mr. Skeat, from whose own statements one would be led to expect his present volume, as a help to the use of his Dictionary, to correspond in the main to Brachet's Introduction. But Mr. Skeat has disappointed this hope. He has neither given us a systematic treatise on the phonetics, phonology, and morphology of English, nor even put his selected chapters on the history of the language in such form as to constitute a well planned text-book for elementary classes. And yet, in spite of its failures, it is as a text-book in the schools that Mr. Skeat's book must be acknowledged as by far the best that has yet been produced for the subject, and as such it can, and it is hoped will, be used with good effect. The teacher will, however, have to be on his guard against extreme disproportions, such as the undue space allotted to the treatment of Grimm's law, and will have to elicit laws and principles which are often concealed under a mass of excellent though not always well elucidated material. He should also be able, in many cases, to supplement the author's views with the results of such recent investigations as have here received little or no recognition, and to complete chapters that are fragmentary, such, for example, as the "Note on the short vowels" (p. 71).

In the hope then that teachers and private students of the elements of English philology will make proper use of this volume which is so far in advance of all other works of the same class, a few observations will be made that may serve to characterize with some minuteness the author's method, as well as modify or correct an occasional statement.

In the fifth chapter the Anglo-Saxon long vowels are traced to their modern products, and since it is acknowledged at page 27 that it is "the chief object of the present work to exhibit so many examples of regular changes in the vowel-sounds as to enable the student to observe some of the phonetic laws for himself, or at least to understand them clearly," this may be taken as a typical chapter. This will also be found to belong to the more satisfactory portions of the book, for the author desists, for a refreshing moment, from an habitual elaboration of arguments to show that English has a history, and proceeds directly with the matter of that history, appropriately selecting, on the ground of the comparative simplicity of the processes involved, the destiny of the long vowels, as a beginning to the study of that complexity of changes which, in the course of centuries, has taken place in the language. As a general criticism at this point, the suggestion may be ventured that the classification of words according to the consonants following the primary vowel would with advantage have been subordinated to a more simple and comprehensive outline. In the case, for example, of A.-S. *ð* (§45), the law of change in its simplest form might first have been illustrated with a list in which this law has been followed with exactness. This would be the type of *sð*—*sooth*;

dsm—doom; *mdd*—mood; *tdl*—tool, etc. The remaining products of the same original sound could then be given in comprehensive categories; of these there would in this case be two: (a) The vowel (high-back-narrow-round) has, in contrast to the chief law, been shortened. Illustrations are, *fót*—foot; *gód*—good; *hód*—hood; *cóc*—cook; *hóc*—hook, etc. (b) The vowel has been not only shortened, but also unrounded and lowered, as in *bróðor*—brother; *móðor*—mother; *óðer*—other; *blóð*—blood; *flóð*—flood; *mdste*—must; *glóf*—glove; *dóð*—doth, etc. Under these heads the classification according to the consonants should be retained and made the basis of special observations. A free use, moreover, of dialect-forms, particularly of the Scottish, could be effectively made to enforce, often by contrast, the course of development followed in standard English. Another restriction or two must be made in connection with the chapter on the long vowels. The diphthongs, which in the Middle English period were developed from a vowel and a following palatal or guttural consonant, are here partially merged in the categories of the simple sounds. This confusion necessarily occasions a number of additional explanations, but these, however carefully made, do not compensate for the lack of such explanation where it has been omitted, nor do they counterbalance the disadvantage of a faulty classification. This important phenomenon, therefore, of the development of a new class of diphthongs, is not sufficiently individualized for the beginner, either by the incidental treatment it receives in connection with the simple vowels, or by the fuller observations in the chapter on the consonants, or by both combined. Again, there is a conspicuous omission of a proper recognition of the doctrine of open and closed syllables as affecting vowel quantities in the Middle Period (notice, however, such incidental remarks as are found at pages 309, 313, etc.). And the principle of sentence-accent is also not well grasped, as is shown in the rather curious explanation offered for *not* as a differentiated form of “*naught*”: “By constant use,” we are told, “*naught* was often ‘widened’ to *not*” (p. 55); so too the development of *one*, *an* and *a* from the common base *dn* (p. 56) would well have served to enforce the same important principle; it is not specific enough to speak merely of “the indefinite article.”

To pass on to other portions of the work, it will be noticed that in the translation of Verner's law (p. 149), the sonant spirant—the intermediate sound between the surd spirant and the ultimately attained sonant stop—is entirely suppressed, which for “the beginner” must occasion an element of unclearness in some of the illustrative examples. And since we are dealing with “principles,” it is not correct to say (p. 152) that the participle *slagen* is the early form of the modern *slain*, for the Anglo-Saxon *slagen* would have given **slawn*, just as *dragen* has given *drawn*. The forms in the early language, as Mr. Skeat well knows, were both *slagen* and *slagen*, and these are both regularly represented in the Chaucerian forms *slawen* (like *drawen*) and *slayn*, and it is the latter of these that persists in the present *slain* (cf. *fagen* > *fain*). At the same page it were better to say that the *r*-forms (of the present and first preterit stems, as defined later on) have been levelled under the *s*-forms, than to attribute the form-association to the influence of the infinitive alone. And now that Mr. Skeat has made use of an excellent term, “form-association,” we must wonder that he has not expanded illustrations of this “principle” to an entire chapter, which would have been exceedingly appropriate to his book.

Mr. Skeat's method of dealing with the principle of Ablaut (vowel-gradation) is too serious a matter to pass without comment. It is difficult to understand why more care has not been taken in this subject to conform to scientific exactness. The chapter opens admirably with the illustration of *λεπ-ειν*, which is the best introduction that could be made. But to our great amazement, instead of proceeding at once with the *drive*-class, and then to the *choose*-class, as would have been easy and natural, and made an exposition of ablaut in its main features comprehensible at a glance, we find Mr. Skeat suddenly interrupting the poetry of true scientific order with the doggerel of a classification which has so often been rejected, and which in this instance recoils on its adherent with dreadful havoc. Furthermore, it were surely not to be expected that in the same volume where special attention is given to Verner's law, ablaut would be discussed without the remotest reference to accentuation. This disregard of the original shiftings of stress brings with it a train of unhappy consequences: nothing is said of syllabic nasals and liquids; the stem of the perfect plural, etc., is declared to be "of comparatively small importance" (p. 162); the significance of classifying stems according to the elements following the vowel is not rightly set forth. Mr. Skeat should also have been more exact in describing the value of the Gothic breakings *ai* and *ai̅*, and used diacritical marks to distinguish them from the diphthongs; and his description of the reduplicating syllable, "the initial letter of the verb is repeated, followed by the diphthong *ai*," contains a serious slip of the pen.

A single observation will be made on the subject of Umlaut (vowel-mutation). The Teutonic scholar will not permit it to be said that e. g. "**gold-in* became *gyld-en* quite regularly" (p. 193, see also p. 197 and §193). Reference to Sievers' A.-S. Grammar, §93, note, will suffice to set the matter right.

Chapter XVIII, in which there is brought together much excellent material on the history of the English consonants, cannot, for want of space, be now reviewed with any degree of fullness. A few points only will be lightly touched upon. In reporting the changes through which geminated *g* (*cg*) has passed (p. 365), the author has again failed to distinguish, with elementary clearness, important underlying "principles." To leave aside the difficult matter of exactly determining the early phonetic value of *cg*, it is quite inadmissible to allow a presentation of its subsequent values that does not aim to reconcile the apparent incongruity of such facts as: A.-S. *secg* > modern *sedg*; A.-S. *seeg-an* > modern *say*. Merely to say that "in some cases A.-S. *cg* = E. *y*, i. e. is vocalised; as in *lecgan*, to *lay*; *licgan*, to *lie*; *bycgan*, to *buy*," is not only to declare as true that which is quite impossible, but it is also to create the hurtful impression that such matters are the sport of the blindest caprice. In like manner no clue is given to an explanation of the origin of the final *f*-sound in words like *tough*, *trough*, *enough*, etc. (p. 361). The delicate factor of differentiation of form according to sentence-use is here involved. The true solution of this interesting problem, which I hope, on some other occasion, to discuss in detail, lies in the direction pointed out by Prof. ten Brink at page 34 of his Chaucerian Grammar, and may also be inferred from Dr. Karsten's theory for the origin in French of *moeuf* from *modum*; *-buef* < *-bodo*; *blef* < *bladum*; *nif* < *nidum*, etc. (Modern Language Notes, III 85 f.). Another instance of inexactness of method is furnished in the remark (p. 400) that *h*

"certainly *tends*, in some instances, to turn the vowel into the mod. E. long *i*"; a tendency that is well enough understood to admit of some generalization.

The short digression on "ghost-words" (p. 398) may be cited in illustration of the author's practice of introducing at times, and in the most genial manner, matters of curious knowledge. As "ghost-words" Mr. Skeat, in his "Presidential Address" (the reference is given at p. 399, note 1), designates "words which had never any real existence, being mere coinages due to the blunders of printers or scribes, or to the perfervid imaginations of ignorant or blundering editors." Of these spectres it may be permitted to contribute a few specimens to the general fund. In the prose preface to the Anglo-Saxon *Boethius* all the printed editions give *Kuning* in place of the manuscript form *Kyning* (the dotted *y* is unmistakable). In the same line will be found *bec Ledene* which is the creation of Rawlinson's printer; the manuscript reading is *boc Ledene*. Junius, who prepared the copy used by this printer, wrote both *boc* and *bec* in one; whether he first wrote *o*, or *e*, he afterwards attempted to change the vowel to the alternative form, and in the chances of survival in the printed book the lot fell to *e*. The curious part of the story, however, is that this accident called forth from Jacob Grimm an elaborate argument (Göttingische Gelehrte Anzeigen, 1833, pp. 1586 f.) showing that *boc-Ledene*, a compound, is the only admissible form. Another example, and one that answers more exactly to the narrower definition of a "ghost-word," occurs in the same text at page 28 (line 29) of Fox's edition. Here *ormod* of the Bodl. MS was misread by Junius, and has been retained by all the editors, as *crinod*. Junius afterwards inserted *ormod* in his marginal readings from the Cotton MS, but this never aroused the suspicion of one of the editors, who are, however, all to be praised for withholding conjectures as to the etymological relations of their cherished *crinod*. For words which agree with "ghost-words" in the circumstances of their production, but differ from them in being real words, I suggest the name *mask-words*. The fictitious compound *bec-Ledene* is therefore in strictness a mask-word. To illustrate further, it is interesting to notice that Tennyson's "wily Vivien" has been playing her rôle under a false name, in a linguistic mask. In the recent publication of a 'Merlin' MS, the editor, M. Gaston Paris, makes us aware (Introduction, p. xlv) that the name Vivien, for the lady of the lake, which appears first in the Lancelot, is a faulty reading for Niniane (cf. Modern Language Notes, III 78, note 2). A parallel case in the confusion of the same initial letters led the early printers into the error of naming the author of the *Speculum Stultorum* Vigellus, instead of Nigellus; and the author of Piers the Plowman is indebted for one of his names, Robert, to a still more curious mistake (Skeat's ed. 1886, II, pp. xxviii and 131).

The following *varia* may be allowed to close this notice: The foot-notes at pages 171 and 354 are in conflict with each other. That "German editors replace *w* by *v*" (p. 299) is an anachronism. Dr. Joseph Wright's investigation of the dialect of Windhill in the West Riding of Yorkshire (cf. The Academy, March 3, 1888) promises to throw new light on the origin of *th* in words like *father*, *mother*, *hither*, etc. (p. 369). The nomenclature as expounded at page 40 (cf. p. 43, note) is, so far as it relates to the term "Anglo-Saxon," altogether a mistaken one, and only serves to introduce new and unnecessary complications. Finally, the hope remains to be expressed that Mr. Skeat's Second Series of

Principles, which is to complete the plan of the entire work, will not be long delayed, and that when it comes it will reveal the author at his best in scientific precision in combination with his never failing felicity of presentation.

JAMES W. BRIGHT.

A New English Dictionary on Historical Principles; founded mainly on the materials collected by the Philological Society. Edited by JAMES A. H. MURRAY, LL. D. Part III. Batter-Boz. Oxford, At the Clarendon Press. 1887.

An Anglo-Saxon Dictionary, based on the manuscript collections of the late Joseph Bosworth, D. D., F. R. S. Edited and enlarged by T. NORTHCOTE TOLLER, M. A. Part III. Hwi-Sar. Oxford, At the Clarendon Press. 1887.

The great English dictionary is progressing slowly. The preface to Part II (see Journal, VII 514) was dated September, 1885, and that to Part III is dated January, 1887, although Part III was not received in this country until some months later. It continues to be characterized by fullness and thoroughness, and the immense amount of labor necessary to secure these objects causes the publication to be necessarily slow. Part III contains 8765 words, of which 5323 are main words, 1873 combinations, and 1569 subordinate entries. Of the 5323 main words, 3802 are in current use, 1379 obsolete, and only 142 foreign, or imperfectly naturalized.

Every article is replete with interest and information. A glance at the twelve closely printed columns comprising the treatment of the verb *Be* well shows the systematic completeness of the work. We find *Blizzard* duly recorded, but in its usual meaning no earlier example is given than one in a letter of Dec. 29, 1880, from Chicago to the *Manchester Evening News*. *Boycott* appears on the last page, the earliest example being from *The Times* of Nov. 20, 1880, so that these two words have come into current use within eight years. The earliest example of *Boy* is from *Beket*, c. 1300. It occurs in both *Kyng Horn* and *Havelok the Dane*, thought by some to be a quarter of a century earlier; but as Dr. Murray assigns the date c. 1300 to each of these, he doubtless did not think it necessary to record these passages. It looks singular to see the word *Bower*, as used in *Euchre*, occurring in literature not earlier than 1871, and that in Bret Harte's *Heathen Chinese*, when it has been so long used colloquially. I doubt not that many American works, such as Baldwin's "Flush Times," or Judge Longstreet's "Georgia Scenes," would show much earlier examples. We find *Blaze* and *Blazed*, as applied to animals, first used in the seventeenth century, but *Blaze-faced*, so common in this country, is not recorded. Both words, as applied to trees, are marked "U. S.," and the earliest examples given are from Wesley's works, 1737. *Blatherskite*, spelt also *Bletherskite*, is marked "dial. and U. S. colloq." The latter form is quoted from the Scotch song *Maggie Lauder*, c. 1650, while of the former, the usual form in this country, no earlier example is given than one from Bartlett's *Americanisms*, 1848. While we find many compounds of *Blue*, and even *Bluenose*, "a nickname for a native of Nova Scotia" (Judge Haliburton's *Clock-maker*, 1837-40), we miss the "*Blue-hen's chickens*," who certainly deserve a

position in the great dictionary, if the *Blue-noses* are honored with one. Among these compounds *Blue Peter* appears, both in its older nautical sense, and in its more recent application to the signal for trumps in Whist, of which the earliest example given is from Beeton's Handy Book of Games, 1875. The term has crossed the ocean to this side, and has risen above the level of slang. Scotland is credited with the verb *Bend* = "to drink hard," and the noun *Bender* = "a hard drinker," but the cognate Americanism "on a bender" finds no place, so it must still be relegated to the dictionary of slang. It is somewhat remarkable that the etymology of *Big* has not yet been discovered. Dr. Murray says that it is "first known in end of thirteenth c. in writers of Northumbria and North Lincolnshire: hence perhaps of Norse origin"—which Prof. Skeat had already suggested—"but its derivation is entirely unknown." The earliest example given is from the Havelok. Another common word of unknown etymology is *Bigot*. This part of the dictionary ends with *Box*, but its use as a pseudonym by Dickens is unrecorded.

The few illustrations here given show the minuteness with which the vocabulary of the language is being treated. It would be well if a larger number of distinctively American works were read, lest many words, chiefly colloquial, should lack record in the pages of this invaluable Thesaurus of the English language. It should embrace the whole vocabulary of both branches of the English-speaking race, for, when once completed, it will be a *κρήμα ἐς αἰεὶ*, and it is not likely that the work will be done over again within the lifetime of any now living, if ever.

After five years intermission we welcome Part III of the Bosworth-Toller Anglo-Saxon dictionary, of which Parts I and II were noticed in this Journal (V 359). This part is unaccompanied by any preliminary statement, so that we are not informed as to the respective shares of Prof. Toller and the late Dr. Bosworth. It will be noticed, however, that the letters of the alphabet are not treated as fully as heretofore. Under *l* we do not find the repetition of Dr. Bosworth's statement that it was pronounced as in Modern English, e. g. A.-S. *wln* = *wine*, which pronunciation is upheld by Dr. Weymouth, but all remarks on pronunciation are omitted. I hoped to find some further elucidation of *icge gold* (Beowulf, 1107), and *inige lufe* (Beowulf, 2577), but nothing further has been discovered. In the few words examined I cannot find that any addition has been made to Grein from the poetic vocabulary. Prof. Toller's great service to Anglo-Saxon lexicography is the incorporation of the prose vocabulary with that of the poetry in one work, and the giving us for the first time a fairly complete dictionary of the Old English language. An illustration of the extent to which the vocabulary is thus increased may be found under *regol*. Grein gives but *one* example from the poetry (Guthlac, 460), which is duly entered; but Prof. Toller divides the meanings of *regol* into three subdivisions, under the first of which we have *nine*, under the second *two*, and under the third *ten* examples from the prose. Also, Grein finds but one compound, *regol-faest*, in the poetry. This is given by Toller, although with no citation but that from Grein, and *seven* other compounds are added from the prose. This develops into more than a column of fine print what occupies four lines in Grein. *Per contra*, under *reord*, but *two* examples are given from the prose, one from Kemble's Matthew, Rushworth MS (here *gecyðeþ* should be *gecyþaep*, Skeat's ed.),

and one from Smith's Baeda. All the rest are taken from Grein, and some of those given by Grein are omitted. *reodian* is given with the example from the Elene 1239, after Grein, but with no meaning, only (?). Grein says "*cribrare?*" and Zupitza "*nach Grein, sieben,*" so the student should have had at least this much help to the meaning. Some words just here have been examined, as *reddan, redfan, rednig, rednig-môd, reord-berend*, with the result that the only citations are those from Grein. The form *redni*, given by Zupitza, is not noted, and *rednig-môd*, Elene 320, is wanting in Grein and here. The inference from this is that Prof. Toller has not made use of the glossaries to separate pieces of A. S. poetry, as that to Zupitza's Elene, for example, and has relied upon Grein for the poetic vocabulary. Grein's citations, while very full, and full enough for all ordinary purposes, are not complete; but, except in the case of very common words, it would be well for a later lexicographer to make use of all available helps to secure completeness in citations of examples. Perhaps omissions of words will be found by those who search for them, but it is probable that they will be few. Prof. Toller seems to have taken great pains to secure accuracy in the prose vocabulary, and is to be congratulated on the result. I hope that Part IV is so far advanced that we shall not have to wait another five years for it. An appendix will doubtless be needed, but that can be prepared more at leisure.

JAMES M. GARNETT.

Epicurea. Edidit HERMANNUS USENER. Leipzig, Teubner, 1887.

With winning frankness Professor Usener tells us in the preface to his *Epicurea* that he was attracted to Epicurus, not by his admiration of the Philosophy of the Garden, but by the difficulty and obscurity of our great source of information on the subject, Diogenes Laertius. He cared more for the philological nuts to be cracked than for the philosophical fruits to be gathered. However, the discovery that much help was to be gained from a study of the MSS led from one thing to another. If a part is to be mastered, the whole must be understood, and the result is a most important contribution to the documentary history of Greek philosophy, and not only so, but a study full of interest and instruction even to those *homines grammatici* who usually have little pleasure in Epicurus and things Epicurean.

After an account of the codices and the principal critical editions of Diogenes L., and after supplementing his own work by a number of emendations, Usener takes up the question of the attitude of D. L. towards Epicurus, and denies that he was either Epicurean or Empiric. A man who knew no Epicurean later than the time of Zeno could not have been an Epicurean. A man who did not know Sarapion or Glaukias could not have been a physician of the Empiric sect.

As for the sources of D., Usener agrees with Wilamowitz in thinking that it is high time to put an end to investigations about your 'teeth transmitters' of other people's learning, about Demetrius, Diocles, Favorinus. Why, those who have called Diogenes a miserable compiler or an unqualified ass have done him too much honor. D. did not rise even to the dignity of being a copyist; he merely hired other people to copy for him, and on the strength of this literary activity took to himself the glory of authorship. In those days a man bought books as one buys wines, and decanted them as one decants wines, not

without mixing vintages and blending manufactures. It was a common trick of the times to take what we should call text-books or manuals, add, cut out, change, and then publish them again under new titles as new books. Galen complains of it as Tertullian complains of it, and how justifiable these complaints were is shown by specimens of this doctoring process taken from the Laertian life of Plato, and from that part of book X which forms the setting of the Third Moral Epistle of Epicurus. In the latter case our friend, whom we will continue to call Laertius, sent to the shop a lot of 'copy,' consisting of a number of 'books' on the history of philosophy. This work belonged to a much earlier period, say to the time of Nero or the Flavii, and was addressed to some Neronian blue-stocking like Pamphila or to some of the *concumbentes Græce* of Juvenal. Together with this work were sent four compositions by Epicurus himself, and also a scholarly epitome of the Duties of the Sage according to Epicurus. The wild medley that ensued is what we have in our texts. But let us forgive Diogenes for the sake of the precious letters of Epicurus, without which we should be debarred from access to the esoteric discipline of the school. Unfortunately the terminology employed itself needs a key, and Professor Usener declines the task of interpreting the language of the epistles and contents himself with indicating the sources and the methods. As to the genuineness of the letters, the first, the Epistle to Herodotus, is above suspicion. The second, the Epistle to Pythocles, was not written by Epicurus himself, but made up by an Epicurean from the master's work *περὶ φύσεως*. The only passage that may have been taken as it stands from Epicurus is the prooemium, but all of it goes back to the master, always, of course, with the reservation that Epicurus himself drew largely on his predecessors for his explanations of physical phenomena. The third letter, the Epistle to Menoeceus, is written with great care. We are called on to note the equable cadence of the periods, the dainty pointedness of the language, and the almost Isocratean avoidance of hiatus—a mechanical excellence, by the way, which we find in some of the poorest writers. This elegance of style—which Epicurus notoriously not only neglected but despised—might at first make us suspicious of the genuineness of this production, but the fact is that by far the most of Epicurus' works belonged to the class of *ὑπομήματα* of which no style was expected, and that he has been judged by these rather than by those fragments in which we can trace the same elegance of style that characterizes the third epistle. But the genuineness is put beyond a doubt by the testimony not only of Clemens Alex. and Laertius, but of Seneca, Sextus Emp., Lactantius, and Ambrosius, the last named of whom actually translates one passage and summarizes another.

The last Epicurean contribution is the *libellus vere aureus* *Κέρυαι δόξαι*, Cicero's *ratæ sententiæ* (de fin. II 7, 20), which Usener prefers to call *selectæ sententiæ* on the strength of another passage of Cicero (de nat. deor. I 30, 85) and by reason of the appropriateness of the designation. This selection, however, was no more made by Epicurus himself than the aphorisms of Hippocrates were put together by Hippocrates, or the problems of Aristotle by Aristotle. The choice, after we pass the first four (*ἡ τετραφάρμακος*), does not seem to have been wisely directed. Leading doctrines have been omitted, secondary ones introduced. And then there are traces of the rude severance of sentences from their context, there

are inconsequences of arrangement, there are doublets upon doublets, proofs enough in all conscience to sustain Gassendi in his thesis that the *Kύρια δόξαι*, like the *Enchiridion* of Epictetus, was a selection from the various works of the philosopher.

To these four important documents Usener has added not only all the fragments of Epicurus that have come down to us from antiquity, but also the various references to his doctrines. Needless to say the fragments of Philodemus have had a special fascination for the editor of the *Epicurea*, who says with the openness of a great scholar, 'fateor hic illic me cum litteras sensu cassas adponere taederet, ultra probabilitatem lusisse potius quam restituisset,' and actually indulges in a laugh at an exploded conjecture of his own.

In fine, the work is the fruit of many years of labor, and that the labor of a great master. It is the bulkiest book that bears the honored name of the editor, and the meagre outline given here fails utterly to do justice to the importance of the work in matter and in method.

B. L. G.

Schriftsprache und Dialekte im Deutschen nach Zeugnissen alter und neuer Zeit. Beiträge zur Geschichte der deutschen Sprache von ADOLF SOCIN. Heilbronn, Gebr. Henninger, 1888.

The relation of the various German dialects to a generally recognized *Schriftsprache*, their struggle for supremacy as affected by political, religious and other circumstances, presents one of the most interesting and difficult problems of philological criticism. Twice in the earlier history of the German language an approximate unity seems to have been attained, and the final supremacy of the present New High German as the dominant literary speech cannot be dated earlier than the German classics of the eighteenth century. A book which undertakes to give the history of this gradual development can be written from two points of view. The author may give us his own results, based upon extensive investigation of the subject, with due recognition of the work of those scholars who have labored in the same line. But he may also refrain from making original investigations, simply presenting what others have thought and discovered concerning the problems in question. The present volume belongs to the latter class. It is agreeable to notice that its young author does not impose upon us immature views of his own, which in the face of the vast material would at best be the repetition of others. We find in a careful and diligent manner here recorded the results of the work of leading investigators in the field, and beginners in the study of German philology will doubtless read Socin's book with much benefit. The author's shyness in the expression of original opinions should not, however, have been carried so far as to cause him to refrain from pointing out new fields of inquiry, from propounding new problems and opening up suggestive perspectives. The book is written in a singularly circuitous style, which makes it a task to struggle through the 536 pages.

J. G.

REPORTS.

RHEINISCHES MUSEUM. Vol. XXXIX.¹

Pp. 1-26. Ed. Zarncke. Parallels to the elopement in Miles Gloriosus. Rohde, Bacher, and Ribbeck have already called attention to a similar plot in the Arabian Nights. In the same line Z. discovers new instances. Closely akin to the plot in our play is the Albanian story of 'The priest and his wife,' and the Syrian tale of the 'Rich Jew and his wife,' where the intercourse is carried on by means of a secret door and an underground passage. More finished instances of the same tendency are 'La buona Grazia del Gobbo' in Italian, and the Turkish story called by Radloff 'Das mit List gefreite Mädchen,' and 'Kamaralsaman and the wife of the jeweler' of the Arabian Nights. The legends of 'The wife of the goldsmith' and 'The faithful fisherman's son' and Inklus of the Seven Sages stand in closer relation to M. G. from the fact that they are acted on the seashore and the abduction is accomplished by sea. The legend of Inklus embodied in the framework of the Seven Sages has travelled through the civilized world. Both have the opening of the wall and the escape by sea. In both the husband is duped and assists the lovers in their flight. And as in the Arab. Nights Kamaralsaman makes a present of a female slave, so M. G. makes a present of Palaestrio. So many points in common are not accidental, but the original Greek legend must have been the basis of these stories.

Pp. 27-33. O. Apelt. Sextus Empiricus. Conjectural emendations on 15 passages.

Pp. 34-64, 239-59. J. Beloch. Financial history of Athens. 1. Taxation of the allies. Pericles, Thuc. II 13, puts the annual contributions of the confederate states at 600 talents, while the lists from 466-5 to 440-39 show that the taxation amounted to 460 talents. After the incorporation of Aegina the tribute never rose above 400 talents. To reach so high a figure Pericles must have added the revenues from Samos and the customs levied on the Thracian Bosphoros. The estimate of Aristides had been doubled in 425-4, and when in 414 the enormous expenses of the war demanded larger revenues and many of the allies threatened to revolt, political reasons suggested a change. A system of duties replaced the tribute.

2. Kirchoff's view that besides the sacred treasury there was also a secular depository is untenable. After a certain time the surplus of the tribute was consecrated to Athena Polias and merged with the income of the temple. So, strictly speaking, there was no state treasury.

¹ The report of the Rh. Mus., which has fallen into arrears owing to the illness and the death of our lamented collaborator, Professor John H. Wheeler, will be brought up as soon as possible.—Error A. J. P.

3. The revenues of temples came from the temple lands of Attica, the κληρουχίαι, the ἀπαρχή of the tribute, and a tenth of confiscated property. Guided by the income of the Delian temple B. gives a probable estimate for that of Athena. Adding the income of Athena Nike, 1 talent, and τῶν ἄλλων θεῶν, 13 talents, we have before the Peloponn. war 44 talents annually; after the conquest of Lesbos, 51 talents annually; after increasing the tribute, 425, 59 talents annually; after the Sicilian catastrophe, 40 talents annually.

4. Salary of the judges. The pay of two obols at the beginning of the war was raised by Cleon to three after the victory of Sphakteria, and entirely abolished in the spring of 411. From Aristophanes it appears that the two obols were again in vogue in 406, and the item δωβελίαν on the budget shows that this rate had continued since 409. The trifling amounts paid under this item do not justify us in referring it, with Boekh, to the theorikon. Beloch calculates the sum paid to the judges in 410-9 at $33\frac{1}{3}$ talents, while the annual expenses on the courts from 425-4-13-12, when the rate was three obols and the empire more extensive, at 100 talents.

5. The cost of the Peloponnesian war. To the middle of the year 422 the average annual expense amounted to 1500 talents, or in all 13,400 talents. In 413 the total had been increased to 26,000. After the last date, owing to the uncertain extent of the empire and the tribute's being collected in the form of εἰκοστή, even an approximate calculation is not possible. During this period the fleet subsisted largely on contributions laid on hostile towns. Adopting, however, an annual average of 1100 talents, B. brings the entire cost of the war to 35,000 talents.

6. The function of *παραστής*. The board consisted of 10 (?) members, and had to do with the πόρος χρημάτων and a general control over the financial affairs of the state, a duty similar to that of the later ὁ ἐπὶ τῆ διοικήσει. B. thinks the office came into existence on account of the financial difficulties of 413, and continued through all the troubled years down to the peace of Antalkidas.

Pp. 65-72. F. Marx. Animadversiones criticae in Scipionis Aemiliani historiam et Gracchi orationem adversus Scipionem. 1. Valerius Maximus' account of the famous words, Sat bonae ac magnae sunt, is pure invention. Lucius inaugurated the lustrum 612-142, and not Scipio (Cic. De Orat. 11, 268). 2. Scipio was sent as ambassador to Ptolemy Physcon after his censorship, and not before, as Cic. has it. 3. Some corrections in the speech of C. Gracchus.

Pp. 73-117. Zielinski. Two groups in the Nat. Mus. at Naples. I. One is the marble group called *Sacrificatio a Cerere*. It represents the sacrifice of a pig. In front is the bending figure of a youth blowing the fire. To the rear is an elderly person standing erect with a knife in his right and holding in his left hand the foot of the beast which is plunged in a cauldron. The group is not complete as it has been supposed to be. The fact that the standing figure is attentively watching something before him, and that the work is more carefully finished on the side now out of sight, brings Z. to the belief that the point of view must be partially shifted. Five repetitions of the same scene on bas-reliefs, cameos, etc., corroborate his view. The group is traced back to Lykiskos, the son of Myron. 2. The bronze figure of the Capitol drawing a

thorn out of his foot has a striking similarity to the fire-blower. It is found to have the same development. It is archaic and the original of the Castellani and others. The author is perhaps Strongylon, a contemporary of Lykiskos, also of the school of Myron.

Pp. 118-40. Theo. Kock. Aristophanes as poet and politician. I. How far is Aristophanes justified in his boast that, unlike his rivals, he did not impose on his audience by bringing forward the same subjects from time to time? K. holds that his claim is just. While the choice of subject was often determined by the tendency of the play, and so far demanded repetition, this repetition was not due to lack of resource; it is only a proof of his earnestness. The effort to overthrow the demagogues, the resistance to modern tendencies in religion, education, poetry, the exposure of the jugglery of the soothsayers, the exhibition of the poverty of the people, are themes that necessarily occupy many of his pieces. But in the matter of plot there is no recurrence found and his invention is truly wonderful, *καταχοῦσι πηγαί, δωδεκάκρονον τὸ σῶμα*. From the Acharnians to the Plutus every situation is brand-new. As for the economy, we can judge only by the extant comedies. In all these the movement is the same. The prologue expounds the thesis, which is maintained according to the dialectic method, however disguised by brilliant situations, and this constructive part is followed by a series of loosely built scenes, forming what may be called the illustrative part. The pieces always end with the triumph of the main idea. The variations from this scheme are for the most part only apparent and result from the necessities of the situation, as in the Frogs.

II. The independent position of the comic poets between the different parties and orders of society can only be explained when we assume that they were actuated by a sincere patriotism. Like the rest of them, Ar. was persuaded of the corruption of democracy and ochlocracy, and history has sanctioned his opinion. Brought up to admire the heroes of Marathon, he devoted his services to the true aristocracy of Athens. He was no mere farce-maker without moral earnestness. He was an aristocrat from conviction.

Pp. 141-150. Deecke. The leaden plate of Magliano. D. corrects here and there the translation of Teza, and after a minute examination of every word, comes to the conclusion that the Etruscan language, though closely akin to Greek, belonged to the Italic group of the Indo-European.

Pp. 151-55. F. Bücheler emends and interprets a Greek inscription from the temple of Karnak. It probably dates from the period between 150 B. C. and 150 A. D.

Pp. 156-68. Ancient and modern metricians allow in an iambic distich a dimeter and a trimeter, as in the frg. of Archil, *αἶνός τις ἀνθρώπων ὄδε | ὡς ἀρ' ἀλώπηξ καίετος ἐνωωνίην*. As this form is counter to the epodic idea, and as Horace does not use it in ten epodes, Wölfflin questions the tradition and supposes that the fable from which the Archilochian fragment comes was a part of a longer composition.

Plato, Phaedo 100 d. I. Bywater reads *εἶτε δπη δη καὶ δπως προσαγορευομεν*.

A. Fränkel. The sources of the speeches in Arrian's Anabasis. One part of the speeches is brief and suited to the situations; another is wordy and

rhetorical. The latter has a great similarity to the speech of Alexander at Ipsus as given by Curt. Productions of so different a character must come from different sources, and Fränkel thinks that Arrian in the longer speeches has followed Kleitarchos and Kleobulos.

Siegelin follows Strabo's authority in placing the route of Hannibal through the marshes of the Po, and not those of the Arno.

O. Crusius. The Fabiani in the Lupercalia festival. We know from Ovid's *Fasti*, 5, 74, that the *fabæ* played a part in the rites of the dead, and C. thinks there is sufficient reason for supposing that it was also employed in the festival of the Lupercalia. Granting so much, this at once affords an etymology for the name Fabius, and explains the close relation between the Fabiani and Quinctiliani and the traditional connection of these families with the Lupercalia.

Pp. 169-208. In a long article Hirzel arrives at the conclusion that *ἐντελέχεια* and *ἐνδελέχεια* in their philosophical use correspond to *ἐνέργεια* and *κίνησις*.

Pp. 209-30. F. Koepp. Syrian wars of the first Ptolemies. This is an attempt to fix the date of the wars referred to in Theocritus V 86, and a detailed account of the history of this period.

Pp. 231-8, 428-45, 566-80. Stangl gives a text criticism of the scholiasts of the Ciceronian speeches.

Pp. 260-73. G. Faltn. The battle of Trasimenus according to Polybius and Livy. The battlefield in Polybius is not only quite different from that in Livy, but in the account of the fight the Greek historian follows closely a locality which he had pictured to himself. By his description of the ground, disposition of the troops, and the carrying out of a plan, he shows that he had a clear conception of the battle. If, however, we compare his account with the actual locality, there is no correspondence. So we arrive at the conclusion that, in spite of careful elaboration, he was unacquainted with the region. The narrative of Livy, on the other hand, suits the ground, and from a military point of view the arrangement of the forces and the course of action are intelligible throughout.

Pp. 274-92. Bücheler. Conjectanea. B. makes a number of conjectures for Theocr., reproduces an Egyptian papyrus containing a metrical account in Greek of a war against Blemyas, and compares it with another in the possession of Weidmann. From a neglected passage in Lydus, evidently drawn from a more ancient source, Claudian, the poet, turns out to be a Paphlagonian. Then follow remarks on Juv. IV 94, and a dozen passages in Plautus, besides notes on Persius, Lucil., Attalus Stoicus, Xenophon, and Varro.

Pp. 293-300. Koehler. Exegetical and critical notes on the fragments of Antigonos of Karystos.

Pp. 301-20. Th. Zielinski. The death of Cratinus. The manner of Cratinus' death, as recorded by Ar. Peace 701 foll., is a joke, and more than that, the date is a joke. The man who won a victory with his *Πυρίνη* over the Clouds in 423 could not have died in 425—the date of the Lacedaemonian invasion, in which the fatal jar of wine is supposed to have been shattered. Furthermore, Z. thinks, on the strength of a scholion on the Birds 521, that he brought his *Νέμεσις* on the stage again 415.

Thucydides and Diodorus. J. M. Stahl finds that Thuc. II 70, 4 can be supplemented from Diod. XII 46, 7, and Diod. XII 62, 6-7 by Thuc. IV 12, 3. The close correspondence of the historians throws light on the question as to how Thuc. was used by Diod.—In Herodian V 7, 4 Stahl reads *πελοαυτες* instead of *οις σπεισαντες*.

Kirchner. Trustworthiness of the documents in the speeches of Dem. In two instances K. identifies the persons in Dem. with names discovered on the inscriptions.

Heylbut. Musonius and Sotion. A comparison with passages in Seneca De Ira.—Heylbut also has a note on the value of Felicianus' edition of Aristotle 1542.

Schanz. Transmission of Ovid's libellus de medicamine faciei. The piece seems not to have belonged to the *Carmina amatoria* and S. is unable to bring himself to believe that Ovid is the author.

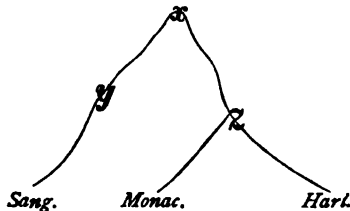
An Oscan inscription. F. B[ücheler]. B. undertakes to account for the gaps in the poem by restoring the columnar arrangement of the archetype.

The Golden Fish of Vetersfelde, discovered in 1882 and now in the Berlin Museum, was supposed by Furtwängler to have been the blazon of a shield and to date from the sixth century B. C. But, as in the case of the only other bronze fish existing from antiquity (Momms. CIL. I 532 χ 6231), Gardthausen is of opinion that it is a tessera hospitalis given by a Scythian prince, who had a Greek goldsmith in his service, to a friend in Nieder-Lausitz.

Pp. 321-38. Hiller. Contributions to the history of Greek Literature. The beginning of Tragedy. It is doubtful whether Aristotle considered Thespis the originator of tragedy.

Pp. 339-47. Dziatzko. The MSS of Terence. Dziatzko had already shown that the chronological order of the plays of Terence (An. Hec. Heaut. Eun. Phorm. Ad.) corresponds generally to the order in the didascaliae (An. Eun. Heaut. Phorm. Hec. Ad.) if we count, as the grammarians did, from the first actual representation, which shifts the place of Hec. from 589 A. U. C., when it could *neque spectari neque cognosci*, to 574, when it was acted as *plane nova*. The only discrepancy relates to Eun. and Heaut. But it is of no moment when we have the reversed order in codex Lipsiensis and in a Paris MS. So also are they quoted by Geppert, who had access to MSS of the tenth century.

Pp. 348-58. Krumbacher. A new codex of the grammar of Dositheus. Sangallensis was for a long time the only MS known of this writer. A few years ago the fragmentary Monacensis was found. Now K. has discovered another, Harleian 5642 Saec. IX, X. The cod. Sang. is second in descent from a lost cod. x, and from the same original x there existed a cod. z. This was torn, and from its pieces were copied the greater part of Harleianus and the Monac. as follows:



Pp. 359-407, 521-57. O. Hense. The order of the Eclogae in the Florilegium of Stobaeus. In an article of 86 pages H. goes into a careful and elaborate comparison of the editions and MSS of Stob., and with the aid of long comparative tables is able to make a new arrangement of the eclogae. Critical and philological notes follow.

Pp. 408-27. F. Bücheler. Old Latin. Continuation from XXXVII 4.¹ *Fontesia* in Placidus under F p. 45, 4 (Deuerling), glossed by *ostenia*, should be *frontesia*, with which comp. Greek βροντή, βροντήσιος, βρέμειν, *frumere*, and the suffix has its parallel in *Ocesia* and the like. It may then be Old Italian, but the Etruscan *frontac* = *fulguriator* makes it likely that *frontesia* was introduced by the Etruscan *disciplina*, the Etruscan *haruspices*. *filius* belongs to the same radical with *felare*. It means 'suckling,' and there are traces that *filius* originally connoted the mother. In Plautus we never find *mi fili*, the father says *mi gnate* or *gnate mi*, and *terrae filius*, *fortuna f.*, *albae gallinae f.*, perpetuate the old distinction. Romulus is *R. Martis*, or *Mavortius*, but *Lupae filius*. Many words have the same sound with different origin and significance, and *vice versa*. There are four *limare*'s—*limare* from *lima* 'a file,' *limare* from *limus* 'a girdle,' *limare* from *limus* 'mud,' *limari* = *rimari*. On the other hand, *accessio* (*accio*) became regularly *arcesso* and *accessio* (see the MSS of Persius 2, 45 and 5, 172) and *arcesso*. In the first century after Christ, *arcesso* was distinguished from *arcesso*, was derived from *arcesere* and limited to the meaning *accusare*. False etymology was also at work in *duploma* for *diploma*, comp. *duplum*, *primilegium* for *privilegium* (comp. *primus*), and *Octimber* for *October* (comp. *imber*). The odd circumstance that there is no *incinctus* 'ungirt' in Latin is explained by the close likeness to *inciens* already used for ἔγκυος, ἐγκύμων, and *incinctus* was not formed for fear of a *kakemparon*. *oletum* may come from *olere*, but it is probably a euphemistic homonymy for an *oletum* corresponding to χόδανον, inasmuch as *oletum* never means anything except *stercus humanum*—the greater, to be sure, including the less, as in Pers. I, 112: *inlicere*, *inlex*, *inlecebrae* lead us to expect *inlicium*, and *illicium* does occur in Varro R. R. 3, 16 and elsewhere, but Varro's use of it rests on a false etymology. The *inlicium* of the old consular formula (*voca inlicium Quirites ad me*) is an hypostasis of *in loco (sileo)*. Greek words adopted into Latin may occur more frequently in the adoptive than in the national language, and sometimes with peculiar modifications and meanings. Comp. *cyma*, *dolarium*. *patas* in Querolus Sc. I is πατός from πάμα, πάσις, and is formed like δυνατός, θνητός. Of Latin words in Greek note *δωνατική*, formed after *donativum*. From *garum* came γαρύριον, or rather γαρήριον = ὄξύβαφον. The Greek equivalent of *toga* is τήβεννος or τήβεννα, evidently a Latin word Graecized. Both *toga* and *tebenna* come from *tegere* (*teg-fā*, *tefa*, *teba*). In this connexion distinguish between *ligillum* (*lēgillum*) from *tegere*, and *tigillum* from *ignum*. Iuppiter *Tigillus* belongs to the former word, which under the former *ligillum* has been glossed *tuguriolum*. Another Latin word disguised in Greek is *dosos hasta* (comp. Umbr. *hosto*). Finally, B. takes up *fulcipedia* (Petr. Sat. 75), which is compounded like *acupedia* 'swift foot.' A *fulcipedia* is one who wishes to appear taller than she is, who mounts her high horse. Cf. Hesych. ὀρθοπηγῶν· δταν γυνή ἐαυτὴν ἐπαίρη πρὸς τὸ μακροτέρην φαίνεσθαι, where

¹ See A. J. P. VI 243.

-πηγ- is to be explained by παλίμπηγα. Cf. 741 Cassandra *caliguria*.—*mufrinus* in *mufrinus non magister* (Petr. Sat. 58) is = μυθητηρ. *ab acia et acu* (ib. 72) is equiv. to *ab ovo* 'from A to Z,' and *bonatus* (ib. 74) comes from *bonum*, as *malatus* στυγνός from *malum*.¹

Pp. 446-57. Von Hertling. History of the Politics of Aristotle in the Middle Ages. Von Hertling disproves successfully, it seems, a view prevalent among editors of the Politics that the commentary of Albertus Magnus was written after and influenced by that of his pupil Thomas Aquinas.

Pp. 458-65. Stahl. A supposed amnesty of the Athenians. In the life of Thucydides, by Marcellinus (32-34) there is a mention of an amnesty granted by the Athenians after the disaster in Sicily. This is not supported by any other writer. Passages in Andocides (I, 67; I, 80) indicate the contrary, and Thuc. VIII 70, 1 clearly militates against it. Thuc. refers to the spring of 411, when a new amnesty bill would hardly have been necessary.

Pp. 466-80. In Prot. 312e Stahl proposes to read *περι οἴπερ καὶ ἐπίστασθαι* (sc. *ποιεῖ*.)

A. Riese thinks he lights upon a German name in Strab. VII 7, 4, *Σεγίθαγκος* (Γ=C) = *Σεγίθαγκος* = Siegdank.

C. Wachsmuth. On the order of the apophthegms of Demetrios in the Vienna collection.

F. Leo. *Stichi Plantinae versus Ambrosiani*.

Hoffmann. Rivalry of Laberius and Syrus. Macrob. Sat. II 7, 2, *Laberium Caesar invitavit ut prodiret in scaenam et ipse ageret mimos quos scriptitabat* (not with Teuffel, *mimum quem scripserat*). H. shows that historians of literature are mistaken in supposing that the contending parties appeared in ready-made pieces. As the challenge of Syrus reads 'ut singuli secum posita in vicem materia pro tempore contenderent,' they exhibited their wit in the manner of improvisation.

Schwabe. Birthplace of Phaedrus. S., in his answer to Wölflin, quotes Ph. V 52 as implying on the part of the poet that he stood nearer the Greeks than Aesop and Anacharsis, that his native land was Thrace, and that he was born in Pieria, where Mnemosyne bore the Muses to Jove. Furthermore, H. questions the possibility of explaining *mater me mixta est* figuratively.

L. Traube. The Latin Josephus. The correspondence between Albar of Cordova and Bodo-Eleazar (840 A. D.) brings to light that the real author of the so-called Hegeppus was still known, and that at the time a MS bore his name.

Krumbacher finds on examination that the Harleian MS contains all the books of the grammarian Diomedes. Going back to the same archetype as the Puteanus and the other codices, it affords nothing new in the line of textual criticism.

Lists of Greek kings. Busolt maintains Unger's opinion in referring the lists to Ephoros, showing at the same time the dates are not based on historical evidence, but arranged according to a system founded on the supposed length of a generation in the age of Aristotle.

¹ Comp. Alexis fr. 96, 7 (III 422 Mein.): *τυγχάνει μικρά τις ὄσα, φελλός ἐν ταῖς βακίαις ἐγκεκάντηται*, which may explain παλίμπηγα τὰ παλαιά κἀττύματα.—B. L. G.

Pp. 481-90. Kekulé. Arrangement of the figures on the east gable of the temple of Zeus at Olympia. Want of symmetry is the weakness of Curtius. Accepting the principle of Treu, K. insists still further on agreement throughout. The close correspondence in the five central figures, the horses, and those on the extreme right and left suggests a similar disposition of the remaining figures, as Kekulé sets forth in detail, which we cannot follow here.

Pp. 491-510. Roemer. Criticism of the Rhetoric of Aristotle. The passages on the text criticism are too numerous to be specified. A new collation of the Parisian MS Ac. is needed, and even after the skilful hand of Spengel, the work on the text is by no means finished.

Pp. 511-20. W. Gilbert. Text criticism of Martial.

Pp. 558-60. F. B. Oscan inscription.

Pp. 561-65. Kalkmann. Hesiod's *μεγάλαι Ἡοῖαι* in Pausanias. Pausanias quotes the *κατάλογος γυναικῶν* and the *Ἡοῖαι* in several different ways, so that a discussion has arisen as to the number of poems. K. comes to the conclusion that the *μεγάλαι Ἡοῖαι* was the general title including both works.

Pp. 581-606. O. Crusius. A didactic poem of Plutarch. Galen's *Προρρητικὸς ἐπὶ τὰς τέχνας* was the introduction of a larger work, *Προτρ. ἐπὶ ἰατρικῆν*, of which the opening words remain in the last sentence of our fragment. After the loss of the principal part the title was accordingly changed. It is generally allowed to be by G. The inferiority in composition compared with his other works, and the difference in style of the different parts, are supposed to be the result of the various sources from which the lecture is drawn. Poetic language appears in chapters II and III, and later the rhythmic movement is so clear that a metrical reconstruction has been possible. Several sources have been proposed. The clue to the authorship C. finds in the so-called Lamprias Catalogue of Plutarch, where *περὶ ζῳῶν ἀλόγων ποιητικὸς* (sc. *λόγος*) is cited. The contents of our piece betray a familiarity with Plut., both in thought and treatment, and there is sufficient evidence to prove that G. used that author.

Pp. 607-19. Th. Bergk. *Ταμίαι* and the authorship of Themistocles. The article was found among B.'s papers, and is published by Hinrichs, though it is neither complete nor furnishes anything new.

Pp. 620-40. F. B. Conjectanea. 1. On Hesychius. 2. A Gr. epitaph. 3. An elegy of Propert. on the death of Marcellus, the son of Octavia.

With reference to the attitude of the Ionians in the battle of Salamis, A. Bauer finds the account as given by Hdt. to be correct. Variations in later writers are due to rhetorical exaggerations.

O. Crusius. A reply to the remarks of Reinesius on Timocles the tetralogue.

Ribbeck proposes to read in Tac. Dial. 32, quasi una ex sordidissimis *manicipiis destituitur*, instead of *artificiis discatur*.

Sommerbrodt has collated several writings of Lucian in the Upsala MS. The readings frequently agree with the Marcianus. The MS is not older than the thirteenth century.

The subscriptio "Finit decimus liber Horatii," found at the end of the Ambrosianus O. 136 sup. (= a Kell.-Hold.), dating probably from the ninth cen-

ture, Zangemeister uses as another argument for his view that Q. Terentius Scaurus wrote a book of commentaries to each book of the poet. In *vita Septimii Severi* 19 §52, Zangemeister reads *et thermæ Severianæ eiusdemque Septimianæ* (MS *etiam ianæ*) in *Transiberina regione*, observing that the locality was called Septimiana and that it still goes by the name 'il Settignano.'—Z. shows that R or ß in itinerary MSS does not, as Bergk thought, mean *ratio* or *ratio* (German), but that it stands for *require*, and is regularly used where the sum of shorter distances added is too large or too small and an examination is necessary: r : quinque supersunt. ß signifiēs *sunt*, not *stadia*, as: *hic s[unt] XI minus*. *Sic* is employed where the minor distances correspond to the sum total.

Deecke connects the Etruscan *erua* (sun) with *aruo*, *aruna*, Gr. ἔρυθ-ρός, Ital. *ru-d-iro-s*, *rò-h-it*, *rübère*, *rūfus*. *Lusnei* (moon) is the long form of *luxna* from *luxna* by a favorite Etr. metathesis. To this corresponds Lat. *luna*, Gr. ἰύχνοϛ. He is not sure of a connection with ἰύθροϛ and *lustrum*.

ANDREW FOSSUM.

ROMANIA, Vol. XVI (1887).

Janvier.

P. Meyer. Le roman des trois ennemis de l'homme par Simon. Some time ago the public librarian of Orléans discovered, in the binding of a book in his library, several leaves of parchment containing fragments of an Old French poem. On being submitted to M. Paul Meyer, these fragments were discovered to be portions of the unpublished and scarcely known metrical romance above mentioned, of which there is supposed to be in existence only a single complete copy, preserved in MS 5201 of the Bibliothèque de l' Arsenal at Paris. The poem has not before, so far as known, been made the subject of study. The "three enemies" here celebrated are "the world, the flesh, and the devil," the subject being one of the commonplaces of the pious literature of the Middle Ages. The poem would seem not to be, strictly speaking, translated from the Latin, but to have rather the character of a compilation of materials gathered from various sources, including the Scriptures, the Fathers of the Church, and the poets of antiquity and of the Middle Ages. Unlike most of the productions of the time, this poem bears the name of its author. Twice he speaks of himself, with touching humility, as "le pauvre Simon," not, however, from a vain desire for literary renown, but in order that grateful readers may be mindful of him in their prayers. Nothing is known of our "Simple Simon," other than that having first lived in the world, he afterward entered a religious order. He is not to be identified with any one of the Simons otherwise known in Old French literature. The general characteristics of his language would indicate that the poem belongs to the first half of the thirteenth century. As to the value of conclusions drawn from a study and comparison of the rhymes, M. Meyer remarks: "Il y a longtemps que j'ai appris à suspecter la solidité des arguments qu'on tire des rimes. Je montrerai un jour que la plupart des manuscrits du roman de Troie, de Benoît de Sainte-More, et notamment celui d'après lequel a été faite l'édition que nous avons de ce poème, appartiennent à une rédaction qui a subi, en ce qui concerne les rimes,

des remaniements considérables." For purposes of comparison the Orléans fragments, containing in all some 675 verses, are here printed face to face with the corresponding passages from the Paris codex. As an appendix to the above study there follows a detailed "Notice du ms. de l'Arsenal 5201." This MS is mentioned as early as 1815 by Roquefort, but has not before been turned to account, nor have its contents been analyzed. It contains a large number of poems, grouped here by M. Meyer under 17 rubrics, with extracts and references to other MSS containing the same texts.

Antoine Thomas. *Lettres latines inédites de Francesco da Barberino*. M. Thomas here publishes several of Barberino's letters, discovered by him in the Imperial Library at Vienna subsequently to the publication of his work on *Francesco da Barberino et la littérature provençale au moyen âge*. The first and most important of these letters is one addressed, in the name of the Imperial Roman crown, *ad serenissimum Henricum imperatorem* (Henry VII), exhorting him to come to Rome to receive the coronation. In style and spirit it may be compared to Dante's first Latin letter, in which, apropos of Henry's approach, he invites all Italy to rejoice at the arrival of her spouse.

A. Morel-Fatio. *Le poème barcelonais en l'honneur de Ferdinand le Catholique*. Article complementary to one in Rom. XI 333 ff. M. M.-F. discovers, in a work recently published, that eleven strophes (out of fifteen) of a poem presented in 1520 to the Emperor Charles V are all but identical with as many strophes of a poem offered fifty years later to Ferdinand the Catholic, and published by M.-F. in the Romania. The earlier text is here printed and availed of to emend various unsatisfactory readings of the other version.

Mélanges. I. G. Paris. Une version orientale du thème de *All's well that ends well*. There have been hitherto known but three versions of the curious tale borrowed by Shakspeare from Boccaccio (Decam. III 9) for his comedy of the above title. The two versions besides Boccaccio's are (1) an episode of the *Magus Saga*, and (2) *Le Chevalereux d'Artois*. M. Paris finds still another in W. Radloff's recently published *Proben der Volksliteratur der nördlichen türkischen Stämme*.—II. G. Paris. Sur le roman de la Charrette. In *Flamenca*, v. 673, occurs the word *Lyras*, which has been supposed, from the context, to be the name of some unknown personage of the Round Table. M. Paris shows that the true reading is *l'yras* ("le héraut") and traces the allusion involved to vv. 5536 ff. of the *Charete*. The formula, *Or est venus qui aumera* (or *qui l'aumera*), which occurs in the *Charete*, and which M. Paris had not met with elsewhere, he now discovers in a *chanson* composed in 1381, disguised in two different editions under the form of *Or est venus qui l'aïmera*, the original MS, however, reading correctly *laumera*.—III. Maurice Prou. Etymologie du nom de lieu *Chitry*. A number of villages in France bear the name of *Chitry*, *Chitray*, or *Chitré*. These are all referred to *Castriacus*, from *Castoriacus*, indicating a villa belonging to Castorius.—IV. P. Meyer. Un nouveau manuscrit de la légende latine de Girard de Rousillon. At the Bibliothèque Mazarine, No. 1329.—A. Mussafia and E. Lévy. Corrections au *Livre de Courtoisie*. Numerous conjectural emendations to the text and glossary of the Catalan *Facet*, as published by Morel-Fatio, Rom. XV 199 ff.

Comptes-rendus. Poème moral. Altfranzösisches Gedicht . . . zum ersten

Male herausgegeben von Wilhelm Cloetta (M. Wilmotte). This poem, written in monorhymed strophes of five Alexandrine verses, presents a treatise on morals for the use of ordinary readers. M. Wilmotte subjects to detailed examination the editor's treatment of the dialect (which he considers insufficient) and undertakes himself to determine the region in which the poem had its origin. Classification of the MSS and constitution of the text are favorably characterized.—I. MM. Robin, Le Prévost, A. Passy, de Blossenville. Dictionnaire du patois normand en usage dans le département de l'Eure. II. H. Moisy. Dictionnaire de patois normand, indiquant particulièrement tous les termes de ce patois en usage dans la région centrale de la Normandie, etc. III. J. Fleury. Essai sur le patois normand de la Hague. These three works are reviewed in minute detail (18 pp.) by M. Ch. Joret, who calls attention to the fact that, beginning in 1849 with the *Dictionnaire du patois normand* of the MM. Duméril, there are few provinces whose popular speech has been so zealously studied as that of Normandy. Of the first he concludes: "s'il ne répond pas à l'idée qu'on se fait aujourd'hui d'un dictionnaire de patois, il n'en a pas moins des mérites incontestables"; the second he calls "un vrai monument qu'a élevé, dans sa laborieuse retraite, le savant écrivain, et l'œuvre le plus considérable dont les patois normands aient été l'objet"; the third "ne se compose pas seulement d'un dictionnaire, il comprend encore une longue étude sur la 'phonétique et flexion,' ainsi que des textes et des observations sur divers idiomes populaires de la Basse-Normandie." A large number of etymologies are here critically tested.

Périodiques. Attention may be called to a learned study of Crescini, *Idalogos* (Zeitsch. für rom. Phil. X), in which it seems to be well established, especially by means of anagrams deciphered, that the story of *Idalogos* in the *Filocolo*, as well as that of *Ibrida* in the *Ameto*, is the history of Boccaccio himself, and accordingly that the author of the *Decameron* was born in Paris in 1313, of a young girl or a widow seduced by his father.

Chronique. Extended notice, by P. Meyer, of the late Noël (or Natalis) de Wailly, who died at Passy, Dec. 4, 1886, at the age of nearly eighty years. M. de Wailly began his career by writing on literary subjects for the *National* and the *Globe*. In 1830 he entered the Royal Archives as chief of the administrative section, and thence, in 1852, passed to the historical section, where he replaced the historian Michelet. Two years later, appointed conservator in the department of manuscripts at the National Library, M. de Wailly remained at his post until 1870, when he took his retreat. He was especially known for his palaeographical studies, his labors on the *Recueil des historiens de France*, and his critical editions of Joinville and Ville-Hardouin.—Short notice of Francisque Michel, who died May 18, 1886, at the age of seventy-eight. Michel was known chiefly as one of the earliest editors of Old French texts. His literary activity began in 1830 and extended to the year before his death.

Avril-Octobre.

Fr. Bonnardot. Fragments d'une traduction de la Bible en vers. These fragments were discovered in an ancient binding of the library of Trèves. To a certain extent the lacunes have been supplied by comparison with two inferior MSS of the same work preserved in the National Library at Paris. All

three MSS (as well as two others signalized by P. Meyer in a note) were executed in England. The present publication comprises 1013 verses, beginning in the midst of the address of the prophet Jahaziel to King Jehoshaphat (II Chronicles, xx 15).

P. Meyer. Notice du ms. 1137 de Grenoble, renformant divers poèmes sur saint Fanuel, sainte Anne, Marie et Jésus. This MS contains a series of five poems: 1. The history of S. Fanuel (born of a virgin who had inhaled the fragrance of a miraculous flower, and himself giving being to S. Anne); the birth of John the Baptist; the birth of the Virgin Mary. 2. The history of Mary and of Jesus, in which is intercalated a poem originally independent, viz.: 3. The Gospel of the Childhood (l'Evangile de l'enfance). 4. The Passion. 5. The Assumption. From each of these are given extracts together with comparisons from other sources.

P. Meyer. Notice sur un ms. interpolé de la *Conception de Wace* (British Museum, Add. 15606). M. Meyer finds this MS, on account of its interpolations, "l'un des plus difficiles à bien décrire qui se puissent rencontrer." He has already devoted to it a long article in the *Romania* (VI 1-46), followed at intervals by two supplements, but scarcely hopes at present, after long preliminary studies, to clear away all difficulties. Wace has drawn, for his poem, upon an apocryphal opusculum, the *De nativitate Mariae*. He did not occupy himself with the origin of S. Anne, the mother of the Virgin, nor did it enter into his plan to relate the story of the Passion. The interpolator of the present MS, however, desired, on the contrary, to unite in a single compilation all that the popular poetry had to offer on the history of Jesus and of his human ancestors. Adopting, accordingly, Wace's *Conception* as a framework, he inserted in this various extraneous narratives. M. Meyer here furnishes an analysis of the poem, with extracts, calculated to bring out as clearly as possible the sources and manner of these interpolations.

P. Meyer. Fragments d'une ancienne *Histoire de Marie et de Jésus* en laisses monorimes (British Museum, Cott. Vit. D. III). The MS in question was seriously damaged by the fire of 1731, in which the whole Cottonian library had nearly perished. All that can be deciphered of the few folios that were rescued is here carefully garnered.

E. Philipon. L'*a* accentué précédé d'une palatale dans les dialectes du Lyonnais, de la Bresse et du Bugy. As the chief characteristic of the so-called Franco-Provençal group of dialects set up some years ago by Professor Ascoli, the latter places the passing to *ie, i,* or *e* of tonic *a*, preceded either in Latin or in Romance by a palatal sound. It has been observed, however, that the rule is subject to an important list of exceptions. M. Philipon, taking the position that, in view of these, the sole influence of a following palatal is insufficient to produce the change, submits the facts of the dialects above mentioned to a systematic classification, and discovers that accented *a* preceded by a palatal persists, but with a broadened sound, when final in Romance; and passes to *e* only before a consonant. Hence he concludes that the transformation in question is due to the presence of a following consonant.

H. Morf. *Manducatum* = *manducatum* en valaisan et en vaudois. Treats, under other conditions and slightly varying aspects, much the same question

as that of the preceding article. The editors promise to revert to the interesting point of phonetics involved.

E. Muret. *Eilhart d'Oberg et sa source française*. An article of seventy-five pages, ranged under six rubrics. I. *L'œuvre d'Eilhart*. In the second half of the twelfth century, not far from the court of the Gueüfs, at which Pfarrer Conrad had translated the *Chanson de Roland*, Eilhart d'Oberg, a knight of Brunswick and vassal of Duke Henry the Lion, composed the most ancient German poem on the loves of Tristan and Iseut. Eilhart is one of the earliest, if not one of the most important, of those skillful imitators of the French who have supplied Germany with her brilliant chivalrous poetry. He is not, however, a mere translator, but aims to give to his events and personages a German physiognomy. By its date and extent Eilhart's *Tristan* is the chief representative of the Arthurian version of the legend. Availing himself of the antecedent labors of Heinzl, Lichtenstein, and Vetter, the present writer undertakes to fix more exactly the place which Eilhart's work holds in the ensemble of the tradition. II. *Données générales du poème*. Under *noms propres* are discussed the forms of the hero's name, which in the French versions are *Tristrand*, *Tristram*, and *Tristan*, while Eilhart uses *Tristrant* (which is also attested by the rhyme in Old French). Under *géographie* it is shown that, whereas in the Old French poems the name *Bretagne* was applied now to continental Brittany, now to insular Britain, in Eilhart's work *Britanzjß* is the kingdom of Arthur, and the royal residence is separated from Tintagel by a great forest only. Isnelone is identified with Snowdon. III. *La première partie du poème d'Eilhart*. Treats the *Enfance de Tristan*, *Le philtre d'amour et le mariage d'Iseut*, and other salient features. IV. *Eilhart et Bérout*. A comparison of the methods of procedure of the two authors. V. *La seconde moitié du poème*. Dealing chiefly with Tristan's stay at the court of King Arthur, the episode of the second Iseut, and the last adventures and death of Tristan. VI. *La source*. According to all probability Eilhart's source was a romance composed towards 1170 in the north-east of France, in Picardy, or Flanders. Possibly the poet's name is preserved for us in that of a certain *li Kieures* (*La Chievre*), who is mentioned in a text of that region as having rhymed *L'amour de Tristran et d'Isault*.

A. Morel-Fatio. *Textes castillans inédits du XIII siècle*. Compared with the wealth of early Italian and French, the Castilian poetry of the Middle Ages, as we at present possess it, is singularly slender in bulk. All that dates earlier than the fourteenth century is easily contained in a volume of a few hundred pages, nor can we look with much hopefulness for the discovery of new treasure-trove of any great importance. M. M.-F. here publishes, with appropriate introduction and notes, three small additions to our previous possessions, disclosed in the examination of a Latin MS of the Bibliothèque Nationale. These are: (1) a Love Poem of 162 vv., rhyming two and two (with occasional assonance); (2) a "Debate between Wine and Water," of 100 vv., rhyming as before (accompanied by an interesting page facsimile); and (3) the Ten Commandments (in prose), with commentary for the use of confessors.

G. Paris. *Un poème inédit de Martin Le Franc*. With Charles d'Orléans and Villon, Martin Le Franc is assuredly the most remarkable poet of the

fifteenth century, his comparative obscurity being due to various causes, which are here set forth. His principal and only noteworthy work, *Le Champion des Dames*, belongs to the long series of productions devoted in the Middle Ages to the attacking or the defending of woman. M. Paris studies various interesting phases of the poet's writings, especially his numerous allusions to French poets and their works, and publishes at the close of his article a poem of sixty strophes (of eight verses each), entitled *Complainte du livre du Champion des Dames à maistre Martin Le Franc son acteur*.

É. Picot. Le Monologue dramatique dans l'ancien théâtre français (second article). Sections I and II of the subject appeared in Vol. XV, p. 358 ff. We have here a continuation of over a hundred pages. III. *Sermons sur les buveurs et les cabarets*, treated under five heads (29-34). IV. *Sermons sur divers sujets* (35-40). V. *Sermons de sots* (41-43). VI. *Monologues d'Amoureux* (44-56). VII. *Monologues de charlatans et de valets* (57-65). VIII. *Monologues de soldats fanfarons* (66-69). IX. *Monologues de Comédiens* (70-74).

J. B. Andrews. Phonetique mentonaise (*suite et fin*). Continuation of a study which appeared in Romania XII 354 ff. Treats of the atonic vowels, the consonants, and the "accidents généraux." By way of conclusion, the author states that the dialect of Mentone should be classed with the Provençal spoken on the banks of the Rhône rather than with the Genoese lying on the other side, and supports his position by a series of comparisons.

Mélanges. I. J. Cornu. Andare, andar, annar, aller. There are in Latin two verbs whose use accords closely with that of the Romance *andare*, etc.: they are *enare* and *enâtare*, which were doubtless commonly employed. According to M. Cornu, they offer the same development of meaning as Fr. *se sauver*, and to them must in some way be referred the Romance words in question. The line of formal development would be: *enatare* > *anatare* > *anitare* > *anidare* > *anedare* > It. *andare*. In Gaul, *andare* seems to have been used for the most part with *inde*: *ind' andare*. To avoid the close repetition of *nd*, we get by dissimilation *ind' annar*, whence Prov. *annar*, *anar*, and this dissimilation seeming still insufficient to French ears, the verb becomes in North France *aller* and *alar*. So, for the meaning, Lat. *emergere*, which is synonymous with *enare* and *enatare*, has assumed in Roumanian the sense of *aller*.—II. G. Paris. Choisel. An obsolete word of uncertain meaning (probably an appliance of a special sort of water-wheel), unsatisfactorily treated in the supplement to Littré's Dictionary. Its etymology, at least, M. Paris is prepared to vouch for as *caucellum* (in Low Latin, 'cup,' 'drinking vessel'), diminutive of *cauculum*, itself a diminutive of *caucum*.—III. P. Meyer. Le conte des Trois Perroquets. A newly discovered semi-Provençal version of a fable preserved in Latin in the *Gesta Romanorum* and the *Dialogus creaturarum*, the moral of which is: *Audi, vide, tace, si tu vis vivere in pace*.—IV. A. Thomas. Provençal *ugonenc*. Emendation of a mysterious word, *aigonenc*, occurring in Canello's edition of Arnaut Daniel (p. 106). It is the name applied to a certain coin, "ab Hugone, ut videtur," as defined in Ducange s. v. *Hugonenses*.—V. A. Thomas. Henri VII et Francesco da Barberino. Short rejoinder to an article by Signor Novati in the Archivio Storico Italiano, which was not brought to the attention of M. Thomas in time for his article on Barberino

(see above).—VI. G. Paris. Une question biographique sur Villon. All the biographers of Villon, including the most authoritative, M. Auguste Longnon, agree in placing between the *Lais*, written in 1456, and the *Grand Testament* (1461 or 1462), the poet's condemnation to death (afterwards commuted to banishment). This opinion seems to M. Paris to be open to doubt, and he presents various considerations on the subject to M. Longnon, to whom the question is relegated for final decision, attention being called at the same time to the fact that from various points of view a different light is thrown upon the *Testament* according as it is regarded as having been composed before or after the most tragic event of the poet's life.

Comptes-rendus. Karl Beetz. *C und ch vor lateinischem A in altfranzösischen Texten.* Inaugural dissertation (G. Paris). The most interesting point brought out is that the existing patois do not present the intermixture of *c* and *ch* for Latin *c* (in strong position) before *A*, but that the words with *c* which are found in the various *French* patois, and the words with *ch* which occur in the various *Picard* patois, are borrowed words. The author further shows, from an examination of Picard charters, that the proportion of words with *ch* goes on increasing in them from the earliest down to those of the fourteenth century; the progress of French influence on the *written* speech is thus traced (especially in terms juridical, technical, etc.), while to our own day the spoken patois of the same regions remain true to the Picard phonetics.—G. Büchener. *Das altfranzösische Lothringer-Epos. Betrachtungen über Inhalt, Form und Entstehung des Gedichts, etc.* (G. Paris). "Ne tient pas ce que le titre promet." Presents some interesting *résumés* of what concerns manners and institutions in the three volumes published by P. Paris and E. du Méril, but the difficult question proposed to himself by the author is not seriously approached.—I. G. Paris et J. Ulrich. *Merlin, roman en prose du XIII^e siècle, publié, etc.*—II. K. v. Reinhardstöttner. *Historia dos cavalleiros da Mesa Redonda e da demanda do santo Graal, zum ersten Male veröffentlicht, etc.* Erster Band (G. Paris). These two publications are here announced together, inasmuch as the second completes the first, and corroborates certain scientific conjectures of its chief editor, M. Paris, in a manner as important as it was unexpected. In the preface to *Merlin*, M. Paris conjectures, or, more properly, concludes, from a careful comparison of the data bearing on the prose version of the so-called Huth MS, (1) that the third part of the compilation of which the Huth MS preserves the first two, must have been essentially a *Quête du saint graal*; (2) that this *Quête* must have been similar to, but not identical with, the *Quête du saint graal* incorporated in the *Lancelot* attributed to Walter Map; (3) that it must have been set down to the name of Robert de Boron, and not of Walter Map; and (4) that it must have been the *Quête* indicated in the romance of *Tristan* and there attributed to Robert de Boron. The *Historia* published by K. von Reinhardstöttner proves to be a Portuguese translation of the missing third part, and fully confirms the positions taken, with rare acumen, by M. Paris.—A. Johannsson. *Språklig Undersökning af Le Lapidaire de Cambridge* (G. Paris). "M. J. sera une bonne recrue pour le petit groupe, déjà si distingué, des romanistes suédois." The object of the first part is to establish that the 165 verses (out of 1376) which, in the Cambridge *Lapidaire* as published by Pannier, have only seven syllables

instead of the normal eight, owe this defect to the copyist and not to the author. Considering the difficulty encountered by Johannsson in not a few cases of restoring the missing syllable even conjecturally, and also the fact that the copyist scarcely falls into other errors of versification, Pannier seems to have been only duly cautious in signaling the phenomenon as an unsolved problem. The second part is devoted chiefly to a study of the language of the poem.—B. Ziolecki. Alixandre dou Pont's Roman de Mahomet. Ein altfranzösisches Gedicht des XIII. Jahrhunderts neu herausg., etc. (G. Paris). F. Michel's edition of *Mahomet*, which appeared in 1831, is out of print. The present work leaves much to be desired, many rectifications being supplied by M. Paris.—I. G. Camus. L'opera salernitana "*Circa instans*" ed il testo primitivo del *Grant Herbar en françois*, etc.—II. Saint-Lager. Recherches sur les anciens "*Herbaria*" (Ch. Joret). The first is a study of two MSS in the *Biblioteca Estense* of Modena, which are of great interest for the history of botany at the end of the Middle Ages: (1) a Latin MS, *Tractatus de Herbis*; and (2) a French one, catalogued as *Dictionarium gallicum herbarium*, but called on the fly-leaf *Livre des Simples*. Examination shows that the latter is a translation of the former work, but made from a different MS. The second title is that of a learned and charming brochure which owes its origin to Prof. Camus's treatise, extending in various directions the latter's investigations.—J. L. G. Mowat. *Alphita* [Anecdota Oxoniensia. Texts, documents, and extracts chiefly from manuscripts in the Bodleian and other Oxford libraries. Mediaeval and Modern Series, Vol. I, Part II]. This publication owes its existence to the influence of Professor Earle's *English Plant Names*, and was undertaken with a view to making known and preserving the names of English plants contained in the Bodleian MS Selden B. 35.

Periodiques.—Chronique. Announces the new monthly review, *Le Moyen-Age*, which begins with January, 1888, and will be a general bulletin of information for the study of the Middle Ages. A running summary is promised of over six hundred European periodicals.—Under the head of "*Livres annoncés sommairement*" is given a condensed critique of each of the chapters of the first two instalments of Gröber's *Grundriss der Romanischen Philologie*.

H. A. TODD.

NEUE JAHRBÜCHER FÜR PHILOGIE UND PAEDAGOGIK, 1886.

Fascicle 7.

63. Ist der Homerische Hymnos auf Hermes contaminirt? A. Ludwich. This hymn is not "contaminated," as generally supposed, nor does it present, as Hermann declared, a close agreement of thought with Apollodoros. The difficulties in the hymn arise from the fact that several passages, longer and shorter, appear in the received texts in the wrong order and connection.

64. Kleine beiträge zur griechischen metrik. F. Blass. B. discusses briefly (1) unrecognized remains of Aristoxenos, (2) the triple time, (3) dochmiac rhythms, (4) τὸ κατ' ἐνόπλιον εἶδος, (5) glyconic and kindred measures.

65. Zu den fragmenten der griechischen epiker, VIII–XIV. R. Peppmüller. (Continued from *Jhbb.* 1885, p. 837.) Critical discussion of seven passages.

66. Zur kritik der Iphigeneia in Aulis des Euripides. H. Stadtmüller. Textual criticism of 101, 123, 149 and 151, 400, 407, 502-512.

67. Eine lateinische Geminos-übersetzung. K. Manitius, Dresden. For a thoroughly critical edition of Geminos, translations into other languages have an importance. Such a one was made into the Arabic, and from this was made a Latin translation, which is still extant and occurs in a parchment codex of the 15th century, entitled "Introductiones Ptolemaei in Almagesti." This is preserved in Florence.

68. Die lateinischen Annalen des Fabius Pictor. W. Soltau, Zabern im Elsass. The position taken is that the *Graeci Annales* of Fabius Pictor were an altogether different work from the *Annales Latini* of one of his younger relatives.

69. Die brücken im alten Rom. G. Zippel, Königsberg. A treatise of some 20 pages on the number, location, and date of erection of the Roman bridges. I. Pons Sublicius; it lay between the Porta Trigemina and the Ponte Rotto, II. The two bridges to the island; built probably as early as 282 B. C. The one over the left channel was replaced by a stone one, 62 B. C., by Fabricius; hence called Pons Fabricius. About the same time the bridge over the right bank was rebuilt by Cestius; hence called Pons Cestius. This was again rebuilt by Gratian, 370 A. D.; hence called Pons Gratiani. III. Pons Aemilius, the Ponte Rotto; this was the first Roman bridge made of stone, built 150 B. C., and restored in the third century A. D. by Probus; hence called Pons Probi. IV. Pons Mulvius, built at least 200 B. C., and restored in stone by Aemilius Scaurus, 109 B. C. V. Pons Neronis, at the west end of the Campus Martius near San Spirito; built between 60 and 64 A. D. VI. Pons Aurelius, Ponte San Angelo, completed 134 A. D. VII. Pons Aurelius or Antoninus, Ponte Sisto; begun by one of the Aurelian (Antoninian) emperors, and renewed by Valentinian I, called Pons Valentinianus. VIII. Pons Theodosii; at the lower end of the city.

70. Zu Plautus Truculentus. F. Polle, Dresden.

(28). Zu Vergilius Aeneis. Th. Plüss, Basel. A comparison between Vergil, Aen. I 494-504, and Homer, ζ 99-109, with an analysis of Vergil's poetic art.

71. Ad Vergilii Vitam Suetonianam. J. W. Beck, Groningen. The corruption of the original text is traced to the ornandi augendique cupiditas librariorum, rather than to the carelessness of Donatus.

72. Die zeit des Horasischen archetypus. O. Keller, Prag. This places the time of the Archetypus, not in the first or second century, but in the third, since Fronto and Porphyrio used a copy independent of our Archetypus.

73. Zu Tacitus Dialogus. C. John, Urach.

Fascicles 8 and 9.

74. Zur geschichte und composition der Ilias. K. Brandt. (Continued from Jhbb. 1885, p. 669.) III. Die Kataloge. A vigorous defense of this much condemned portion of the Iliad.

75. Zur Odyssee. A. Scotland. 1. Omit β 397, and in 396 for *πλάζε* read *θέλγε*. 2. In β 434 read *παννυχίη μὲν β' ἢ γ' εἰς ἡῶ*. 3. Omit β 374, and in 375

read *πρὶν γ' αὐτὴν ποθέσαι κ. τ. λ.* So in δ 747 and 748 read *μὴ πρὶν σοὶ ἐρέειν, ὅτι βῆ κοίλης ἐπὶ νηός, πρὶν δ' αὐτὴν ποθέσαι κ. τ. λ.* 4. Omit δ 117-120. 5. Omit ξ 510-517.

76. Zur erklärung und kritik der Homerischen gedichte. A. Gemoll. (Continued from Jhbb. 1883, p. 839.) IV. Zur composition der Odyssee. 1. Is not the 20 days voyage of Odysseus from Ogygia to the Phaiakians a symbol of his 20 years absence? 2. The 34 days absence of Telemachos is part of the plan of the Odyssey; cf. β 372, δ 589, 599, ν 423, 424, π 34.

77. Zu dem Sapphocitat in *περὶ ἕψους*. H. Hersel. From 26. 7 (Jahn) read *τεθνάκην δ' ὀλίγω 'πίδενην φαίνομαι ἄλλα, πᾶν τὸ φρομάτιον ἐπέειπον, ἵνα καὶ σὺ θαυμάζους, κ. τ. λ.*

78. Zur griechischen syntax. A. Weiske. (Continued from Jhbb. 1884, p. 826.) Certain constructions not properly treated in the standard lexicons and grammars are (1) the participle with *ἀνίημι*; (2) *ἐπαινεῖν* with the infinitive; (3) the genitive or accusative of the thing with *ὑπομιμνήσκειν*; (4) the construction after words of resemblance; (5) the future optative in final and consecutive relative clauses; (6) the infinitive and participle with *παβεῖν*.

79. Die einheit des Parmenideischen seienden. C. Bäumker. The prominent feature in the teaching of Parmenides is not the "einheit" of that which exists, but its "einzigkeit."

(46). Zur griechischen Anthologie. A. Ludwich. Note on Ammianos, Anth. Pal. XI 413, 3.

80. Zur frage nach der gliederung des Platonischen dialogs Gorgias. Ch. Cron. An interesting article in support of the author's position, stated in his edition of the Gorgias, that the discussions with Gorgias and Polos form one continuous whole, and not two separate divisions of the work.

81. Skylla in der Aristotelischen Poetik. Franz Susemihl. The *Σκύλλα* mentioned in Aristotle's Poetics, c. 15, is probably a tragedy by an unknown author, and is not the same as the *Σκύλλα* of c. 26.

82. Die Korkyräischen händel bei Thukydides. H. Müller-Strübing. An elaborate attack (63 pp.) upon the credibility of Thukydides, in the author's familiar style, a style which has drawn upon him the severest criticism from A. Bauer and others. Müller-Strübing asserts that the sequel to the story of the sedition in Korkyra, as related in the fourth book, is nothing but a dittography of the narrative in the first book, and was probably undertaken by Thukydides to meet the criticisms called out by the improbabilities in the story as related in the earlier books.

(46). Zur griechischen Anthologie. A. Ludwich. A brief note on Kometas Anth. Pal. XV 40, 8.

Fascicle 10.

83. Nicetae rhythmici de marium, fluviorum, etc., nominibus. L. Cohn. Ritschl was the first to speak of this little work of Nicetas, but he did not report the words of the author with perfect accuracy, nor did he notice the metrical form in which the work is written. Cohn therefore gives here the correct text, containing in all about 69 lines, and including the names of seas and gulfs,

rivers, lakes and mountains, cities, peoples, and precious stones. Nicetas also composed other short treatises on grammatical subjects, chiefly unedited as yet. Cohn adds specimens upon spelling, and the definition of various terms, rhetorical and otherwise.

(46). Zur griechischen Anthologie. A. Ludwich. Note on Palladas Anth. Pal. XI 377.

84. De arseos vi Homericae. H. Draheim. "Haec igitur est arseos Homericae vis ac natura, non hercle diversa ab suavissimo illo Italianorum versu hendecasyllabo, in quo item vocabulorum accentus cum rhythmo sic ut cum ulmo vitis sociatur. . . . Illud tamen certum est esse arseos vim Homericae positam in carminis rhythmo et vocabulorum accentu logico et gravitate syllabarum."

85. Zu Sophokles Aias. J. Werner argues for the traditional *πραιμην* in 477, translating "Keiner erwahnung wert mochte ich den mann erachten." In 496 he would retain *ἀφής*. H. Blümner would read, in 651, for *ἐθηλάθηθη*, *ἐθηγάνθηθη*, and in 652, for *δέ νυν*, *δὲ νῦν*, with the interpretation "ich, der ich vorhin in hinsicht auf meinen gewaltigen vorsatz (τὰ δεινά), hart war, wurde von diesem weibe darin nur noch mehr bestarkt, gleichwie der stahl durch die loschung nur noch harter wird; ihre worte haben mich immer harter reden lassen."

86. Pheidias der vater des Archimedes. R. Forster. This conjecture of F. Blass is supported by a scholium on Gregory Nazianzen found in the Bodleian cod. Clarkianus 12.

(5). Zu Lukianos. R. Crampe. Three brief notes.

87. Zur Spharik des Theodosios. H. Menge. A number of readings from the cod. Vat. Gr. 204 (which M. considers the oldest MS of this work), which may be regarded as better than those given in the text of Nizze.

88. Die bedeutung von *φιλόανθρωπον* in der Aristotelischen Poetik. F. Susemihl. The view of Zeller, that *φιλόανθρωπον* refers to the "joy felt at the righteous punishment of the offender," is to be preferred to that of Lessing and Vahlen, who understand by it "a feeling of human sympathy."

89. Zu Platons Phaidon. K. J. Liebhold. Notes on 62, a; 66, b; 73, b; 74, d; 81, e; 82, d; 83, b; 88, a; 104, d; 104, e; 105, a.

90. Zu Horatius Carmen saeculare. H. Besser, Dresden. An analysis of the beauty of the poem in its composition and in its subject.

(37). Zur lateinischen und griechischen sprachgeschichte (fortsetzung von ss. 267-271). O. Keller, Prag. Nervus = thread, wire, Varro Rer. Rust. III 5, 13. Vomitoria, the entrance to the theatre-seats, suggests for comparison Verg. Georg. II 461 f. Rhaetia = the German Riesz (cf. Bacmeister, Alemannische Wand. s. 126); vinum Rhaeticum = Riessling. Juppiter Solutorius (Spanish inscription), a popular amalgamation of the ideas in *ἐλευθέριος* and Salutaris. Mustricula is for mo(n)stricula. Feriae denicales has no connection with *nex*, but with *denique*. Hasta, asta, cf. the Skr. root *as*, throw, shoot. Res, reor, ratio, reus, etymologically connected. Ποίεω, from ποιέω = to form, "gestalten." Julius, from Julus = *Ιουλος*. Caesar is an Oscan form, as, is

shown by the termination of Osc. *casnar*, corresponding to Latin *Kaeso*, compare *caesaries*. Mons *Caelius* = gewölbter Hügel. *Hermes*, as messenger of the gods and as god of flocks—this latter office acquired by his being identified with a Pelasgian god of cattle, etc., whose name was developed from *έρμα* and who was represented in an ithyphallic way, *έρμα* easily suggesting the *φαλλός*; hence, from the similarity of sound, *Hermes* as the god of cattle, flocks, etc. *Μορῖαι*, the sacred olives, are those *distributed*, or assigned, by the state. *Paries* = *παρεῖδ*, *παρηῖς*. *Interim* is an abl. form. *Piscis*, originally *pesca*, *pensa*, the *finny* one. *Exinfulare* = eine *infula* losmachen. *Dignus* = *aestimatus*; the abl. with it is that of *price*. *Incile* identical with *ἐγκόλος*. *ἄγγελος*, Persian *άγγαρος*, used by *Xenophon* only of Persian messengers, not of Greek ones (*πρεσβεῖς*).

91. Über die aussprache einiger Griechischer buchstaben: Β, Γ, Δ, Ζ, Η, Υ, ΑΙ, ΕΥ. Against *Rangabé* (*Die Aussprache des Griechischen*) who takes the *Reuchlin* standpoint, *F. Blass* (*Ueber die Ausspr. des Griechischen*, 2d ed., Berlin, 1882) takes the *Erasmian* standpoint.

92. Zu *Hesychios*. *R. Foerster*, Kiel.

93. "Haud impigre." *W. Heraeus*, Hamm im Westphalen. These words as they occur in *Livy XXXII 16, 11*, are a mistake of the author's, like *Lessing's nicht ohne misfallen*, etc.

94. *Gedichte des Dracontius* in der lateinischen Anthologie. *K. Rossberg*, Hildesheim. An attempt to show that the poems in the *Anth. Latin. ed. Diese*, 389 and 672, were composed by *Dracontius*.

Fascicle 11.

95. *Melissos bei pseudo-Aristoteles*. *O. Apelt*. The object of the little work concerning *Melissos*, *Xenophanes*, and *Gorgias* (falsely ascribed to *Aristotle*), is not to expound the doctrines of these philosophers, but rather to discuss and refute them. The author of the work belonged to the *Peripatetic* school, and his statement of the tenets of *Melissos* and *Gorgias* affords a valuable supplement to what we know of the former from the fragments, and of the latter from *Sextus Empiricus*. *Apelt* gives a full account of the contents of the work so far as it applies to *Melissos*, and discusses the whole subject at considerable length. His views of the text, which rest mainly on a new collation of the *Leipzig MS*, are to be developed in full in the forthcoming *Teubner* text edition, to be included in the works of *Aristotle*.

96. Zu *Anaxagoras von Klazomenai*. *H. Kothe*. I. The assertion, so often attributed to *Anaxagoras*, that snow is black, is to be explained by reference to his theory of perception. Color is not an objective reality, and snow, without the effect of light, is colorless or "black." II. In *Diog. L. II 3. 8* the incorrect assertion is apparently made that *Anaxagoras* was the first prose-writer. The true correction of the text is not to substitute *Anaximander* for *Anaxagoras*, for this would leave the statement still untrue; but to read, for *συγγραφής, σὺν γραφῇ*, "with an illustration." III. The statement of *Saturos* that *Anaxagoras* was accused not merely *ἀσεβείας*, but also *μηδισμοῦ*, may perhaps be traced to *Stesimbrotos*, who makes *Anaxagoras* the teacher of *Themistokles*.

(81). Skylla in der Aristotelischen Poetik, und die kunstform des dithyrambos. Th. Gomperz. In reply to Susemihl (see above, fasc. 9), G. argues that the Σκύλλα of c. 15 is the same poem as that mentioned in c. 26. He also maintains the position, against the same critic, that in the dithyramb, even after the tragedy had been developed from it, there were solo-recitations in which the actor impersonated some character.

(12). Ueber das dritte buch der historien des Timaios. J. Beloch. A brief reply to H. Kothe. (See fasc. 2.)

97. Lucretius und die isonomie. P. Rusch, Stettin. Against the position that the Epicurean doctrine of *ισονομία* (Cic. de nat. deor. I 19, 50 and 39, 109) was known to Lucretius.

98. Zu Cicero De Natura Deorum. H. Deiter, Aurich.

(51). Zu Caesars Bellum Gallicum. K. Schliack, Cottbus. Conjectures on V 31, 5 and VII 9, 5. K. Conradt, Stettin, maintains his interpretation of VI, 21, 3 against W. Gebhardi. H. Gilbert on VII 29, 1.

(28). Zu Vergilius Aeneis. F. Weck, Metz. On II 256.

99. Horazische naturdichtung. Th. Plüss, Basel. On Od. I 4. "This is throughout an absolutely lyrical composition; a poem on nature. In a way which for classical literature was original, it represents with a humorous tone passing elegiac and idyllic sentiments. It is a poem for one time and one occasion, composed during the Sicilian campaign, a picture of how older men were affected on great occasions under definite conditions."

100. Zu Valerius Maximius. W. Boehme. Critical treatment of a number of passages.

Fascicle 12.

101. Anz. v. Platons Gorgias erklärt von J. Deuschle u. Ch. Cron. K. Troost. Troost proposes the following analysis of the dialogue: I. Negative. The worthlessness of rhetoric, (1) subject matter of rhetoric, 448-461b, (2) nature of rhetoric, 461b-466a, (3) value of rhetoric, 466a-481b. II. Positive. The value of the philosophy of Sokrates, (1) subject matter of his philosophy, 481b-500e, (2) its nature, 500e-521, (3) its value, 521-527a.

102. Zum Apollonhymnos des Sokrates. A. Ludwich. In the first line of this hymn, as found in Diog. L. II 42, for κλεινώ read κλειννώ.

103. Zur handschriftlichen überlieferung der griechischen bukoliker. E. Hiller. H. has made a new collation of MSS 11 and 23 (Ahrens) and finds that Ahrens was entirely correct in his belief that 11 is a careful copy of 23, and so deserves attention, especially for those portions which are missing from 23.

104. Zu Euripides Hekabe. E. Hoffmann. Textual notes on eight passages.

105. Anz. v. A. Kopp's beiträgen zur griechischen excerpten-litteratur, Berlin, 1887. L. Cohn. In the work under review Kopp makes a pointed attack on the good faith of E. Miller, who, in his "Mélanges de littérature grecque" (Paris, 1868) published several grammatical treatises and extracts from a MS found by himself at Athos. Miller's book was received with great interest, and was taken as a basis for further investigations by several scholars. Kopp, in his Beiträge,

clearly expresses the suspicion that the work of Miller was valueless and deceptive, and his alleged MS a fabrication. L. Cohn now writes from Paris a vigorous onslaught upon Kopp's book, and defends the authenticity and importance of Miller's MS and the worth of his book.

(37). Zur lateinischen und griechischen sprachgeschichte. O. Keller, Prag. I. Sub corona vendere. II. Argei.

106. Zu Livius. M. Müller, Stendal. Critical treatment of a number of passages in books 31-35, continued from 1884, pages 185-195.

107. Zu Plautus und Terentius. O. Keller, Prag. On *senex*, for an original *senis*, used by Plautus and Terentius.

108. Zu Ciceros Tusculanen. W. Gebhardi, Gnesen. On *non quia non*—*ἀπαξ ειρημένον*.

109. Zu Ovidius Heroiden. H. Gilbert, Meiszen. A critical treatment of VIII 104.

110. Zu Horatius Satiren. A. Weidner, Dortmund. On I 10, 27 and II 3, 115.

(93). Haud impigre. F. Vogel, Nürnberg. Additional instances suggested by Heraeus's treatment of this phrase (fasc. 10).

E. B. CLAPP.

W. E. WATERS.

BRIEF MENTION.

"A private letter from Dr. Richard Wagner, whose excellent treatise on the Articular Infinitive in the Attic Orators was summarized and commented on in this Journal VIII 325, has furnished me with sundry corrections and variations which I am glad to make more widely known. The coincidences of our investigation are far more remarkable than the discrepancies, and in the general results no change has to be made.

"So Behrendt, whose dissertation on the Articular Inf. in Thukydides I have received since the notice of Wagner's programme, gives 292 articular inf. for all Thuk., as against Forssmann's 274, and 140 for the speeches as against Wagner's 134, which would raise the average for the narrative to .31 instead of .30, of the speeches to a trifle above 1 instead of a trifle below.

"With Dr. Nicolassen's count of the articular inf. Dr. Wagner's coincides with slight variants :

	N.	W.
Hellenica	137	136
Cyropaed.	372	369
Oec.	82	81
Conviv.	50	49
Agesilaus	57	59

All the rest coincide absolutely, even where we have such large numbers as in Memorabilia and Anabasis.

"More serious is the difference between Dr. Allinson's count of the articular infinitives in Herodotos and that of Karassek (Saag, Boehmen, 1883), cited by Dr. Wagner. Karassek has counted 37 against Dr. Allinson's 32, but the contrast to Thukydides is not at all affected by the larger number, and a similar remark may be made of Dr. Wagner's count of the articular infinitives in the dramatic poets. For Aischylos and Sophokles I followed Dindorf and Ellendt; for Euripides and Aristophanes I instituted an independent search in which I was aided by my pupils. See Trans. Am. Phil. Assoc., 1878 (p. 12). Here Dr. Wagner has found more articular infinitives than we did. In Aischylos one in 156 vv., in Sophokles one in 106 vv., in Euripides one in 295, in Aristophanes one in 250, but the relations of the three are not essentially altered. Sophokles still makes an advance on Aischylos. Euripides still comes nearer to the standard of familiar speech. Aristophanes still shows the double effect of parody and drastic demonstration. However, in such matters, as in all matters, what we want is absolute correctness, and the pleasure at the confirmation of general results must not lead us to neglect accuracy in detail."

The above sentences were in print for the 'Brief Mention' department of the last number of the Journal, when I received through the kindness of Professor Schanz, the editor of the series, *Bickleins Entwicklung des substantivierten*

Infinitivus (Würzburg, A. Stuber), which forms the seventh fascicle of the *Beiträge zur historischen Syntax der griechischen Sprache*. The results are in the main confirmatory of the conclusions which I had reached years ago, and which the author has not ignored. Into the divergences in detail I have not time to go now, and I can only say that they do not affect the genesis of the construction—a matter which is lightly touched by Bicklein—nor the effect of the articular infinitive on the style of the various authors; and the concluding pages, which sum up the causes that led to the spread of the construction, are in close accordance with the exhibit made in my first article on the subject (1878).

B. L. G.

Mr. MAHAFFY'S *Greek Life and Thought, from the Age of Alexander to the Roman Conquest* (London and New York, Macmillan & Co.) is a bright and suggestive book. That is a matter of course. It is equally a matter of course that the book is not to be taken in dead earnest, that the investigator of the period must be at the pains to verify, and that the young student must not give way to the fascination of the many parallels that the author's wide vision discerns between ancient and modern history. But, after all, Mr. Mahaffy's *Greek Life and Thought* is hardly intended to be anything else than a running commentary on the latter half of the nineteenth century, and when, dazzled and perhaps a little fatigued by the long contemplation of this bright mosaic, one closes the eyes for the reproduction of the total effect, but two lines come out distinctly—the miserable narrowness of English scholarship and the unreason of Home Rule. These are the real theses that Droysen, Hertzberg, and Couat are used to prove.

That written art, plastic art, pictorial art, all grow out of the same national root is theoretically true, but the attempt to interpret one in terms of another leads almost inevitably to strained analogies. Still, the fascination of the attempt is undeniable, and Mr. ROBERT BURN'S *Roman Literature in Relation to Roman Art* (London and New York, Macmillan & Co.) will find interested readers. The five essays treat of: I. Roman portrait sculpture; II. Historical military art in the Roman empire; III. Composite and colossal art in the same; IV. Technical finish and luxurious art in the same; V. Roman architecture, its nationality. In the first four the literary parallels are drawn not inaptly, but the fifth is frankly taken from the author's larger work *Rome and the Campagna*, and is clearly used to bring the book up to the merchantable size.

The notice of VON ESSEN'S *Index Thucydideus* (Leipzig, Teubner, 1887) has been deferred in order to await the results of constant use in Thucydidean work. For eight months the book has responded to this test in a highly satisfactory way, and in thousands of references only a few slips have been detected: *ἀδύνατοι*, η 43, 21, should be *ἀδύνατα*; *μέλλωσι*, η 60, 28, should be *μ. α 60, 28*; *ὀπλίσει* and *προσμίξει* seem to be registered as verbs, and *περίδοιμεν* and *περιδεῖν* are falsely alphabetized. Instead of complaining that the book is adapted to the Bekker stereotype text, future critical editors will do well to put the Bekker numerals on their margins, for such an index as von Essen's is worth many commentaries.

The WHITE and SEYMOUR series, consisting of adaptations of the HAUPT and SAUPPE series, is moving forward. Dr. FOWLER has added the *Fifth Book of Thucydides* to MORRIS' *First Book* and SMITH'S *Seventh*, which, by the way is passing through its second edition. It is a mistake to suppose, as has been asserted, that these rehandlings of Classen's work are mere translations throughout. MORRIS was, in fact, sturdily independent on many points, and the other editors have not taken their tasks lightly. At the same time, it must be said that an equal expenditure of force would have resulted in more distinctly American editions, and that the speed of production has not been what was anticipated by the projectors of the series. Meantime the original HAUPT and SAUPPE series (Berlin, Weidmann) goes on from edition to edition. We have to record the appearance of the ninth ed. of SCHNEIDEWIN'S *Sophokles (Aias and Philoktetes)* by NAUCK, who makes his critical hand felt in every issue. HALM'S *Cicero's Ausgewählte Reden* appears likewise for the ninth time, this time under G. LAUBMANN'S superintendence. SCHILLER'S *Aeschylus Perser* comes out in a new ed. by Professor C. CONRADT, and EDUARD WOLFF gives us the second vol. of his ed. of *Tacitus' Historien*.

Mr. JAMES GOW has undertaken to compress into one small volume, bearing the title *A Companion to School Classics* (London and New York, Macmillan & Co.), a mass of information which is usually taken for granted in the commentaries prepared for schools, and it must be said that in the chapters which he has seen fit to include a vast deal has been packed away. The boy will still need his classical dictionary for the history of literature and for mythology, but the book being built up out of material furnished in most instances by the best and latest authorities, will be useful even beyond the schoolboy sphere.

STRINTHAL'S *Ursprung der Sprache* has appeared in a new edition, the fourth (Berlin, Dümmler, 1888), which incorporates the researches and results of the last decennium.

The first volume of Niese's critical edition of *Josephus' Jewish Antiquities*, containing the *Praefatio* and the first five books, appeared last year (Berlin, Weidmann), and has been followed by an *editio minor* with the text merely.

Professor DOMENICO PEZZI'S *Lingua Graeca Antica—Breve Trattazione Comparativa e Storica* (Torino, Ermanno Loescher) is an excellent manual for the advanced student of Greek, giving him more compactly and completely than he can, at least to our knowledge, find anywhere else, the recent results of scientific research in every domain of Greek grammar. With German methods Professor Pezzi has caught the German hankering for 'Vollständigkeit,' and in the 'Aggiunte e Correzioni,' the latest treatise and the latest article that had appeared up to the time of publication will be found registered and summarized, Johansson on that side of the water and Smyth on this.

It is impossible to notice all the school-books that come to the Journal for review. In turning them over, however, one encounters remarkable things

which are worth noticing as enlarging the area of possibilities. So in the *Greek Testament Primer*, by Rev. EDWARD MILLER (Clarendon Press), we have (p. 94) the following note, which is 'Greek made easy' with a vengeance: 'Αν expresses much the same as the English 'sign' of the subjunctive or optative mood; but when it is placed first in a sentence it has the force of *if*.'

TO THE READER.—Owing to the absence of the Editor, the last forms of this issue of the Journal were read by Professor CHARLES FORSTER SMITH, of Vanderbilt University, who kindly consented to lend the aid of his accurate scholarship and his keen vision to the sacred cause of typographical correctness.

RECENT PUBLICATIONS.

Thanks are due to Messrs. B. Westermann & Co., New York, for material furnished.

AMERICAN.

Plato. *Apologia, Crito, Phaedo, and Protagoras*, tr. by H. Carey. New York, *Scribner & Welford*, 1888. (Bohn's Select Lib.). 12mo, 190 pp. Cl., 60 cts.

Rosenthal (R. S.) *The Meisterschaft System for Latin*. In 15 pts. Pt. I. Boston, *The Meisterschaft Pub. Co.*, 1888. 66 pp. 12mo, pap., 50 cts.

Seneca (Lucius Annaeus). *The Morals; a selection of his prose*, ed. by Walter Clode. New York, *T. Whittaker*, 1888. 280 pp. 12mo, cl., 40 cts.

Thucydides, Book V, ed. on the basis of Classen's edition, by Harold North Fowler. Boston, *Ginn & Co.*, 1888. 213 pp. sq. 8vo, cl., \$1.50; pap., \$1.20. Same, Text ed., 67 pp. sq. 8vo, pap., 25 cts.

Wright (Jos.) *A Middle High German Primer*. New York, *Macmillan & Co.*, 1888. 124 pp. 16mo, cl., 90 cts.

Xenophon. *Hellenica, Books I-IV*, ed. on the basis of Büchschütz's edition, by Irving J. Manatt. Text ed. Boston, *Ginn & Co.*, 1888. 140 pp. 8vo, pap., 25 cts.

BRITISH.

Aeschylus. *Agamemnon*. With Introduction and Notes. 3d ed., revised. 12mo. *Frowde*. 3s.

Aristotle's *Treatise on Government*. Trans. from the Greek. With an Introduction by Henry Morley. (Morley's Universal Library.) Post 8vo, 276 pp. *Routledge*. 1s.

Collation of the Athos Codex of the Shepherd of Hermas. With an Introduction by Spyr P. Lambros. Trans. and edit. by J. A. Robinson. 8vo. *Cambridge Warehouse*. 3s. 6d.

Homer. *Odyssey, Book IX*. With Notes by G. M. Edwards. Cr. 8vo. *Cambridge Warehouse*. 2s. 6d.

Lempriere (J.) *Classical Dictionary*. (Routledge's Popular Library.) New ed. Post 8vo, 700 pp. *Routledge*. 2s. 6d.

Lucian's *Dialogues*. Namely, the *Dialogues of the Gods, of the Sea Gods, and of the Dead, Zeus the Tragedian, etc.* Trans., with Notes and a Preliminary Memoir, by Howard Williams. (Bohn's Classical Library.) 12mo, 330 pp. *Bell & Sons*. 5s.

Martial. *Select Epigrams*. Edit., with Introduction, Notes, and Appendices, by Rev. H. M. Stephenson. 12mo, 470 pp. *Macmillan*. 6s. 6d.

Smith (Wm.) *A Latin-English Dictionary*. 19th ed. 8vo, 1250 pp. *Murray*. 16s.

— and Hall (T. D.) *Copious and Critical English-Latin Dictionary*. 5th ed. 8vo, 970 pp. *Murray*. 16s.

Sophocles. The Plays and Fragments. With Critical Notes, Commentary and Translation in English Prose, by R. C. Jebb. Part III. The Antigone. 8vo, 340 pp. *Cambridge Warehouse.* 12s. 6d.

FRENCH.

Cust (Robert). Les races et les langues de l'Océanie. Traduit de l'anglais par A.-L. Pinart. In-16. *Leroux.* 2 fr. 50.

Frank (F.) et Chenevière (A.) Lexique de la langue de Bonaventure Des Periers. In-8. *Cerf.* 10 fr.

Lafont de Sentenac (Louis). Recueil de Noël's de l'Ariège en patois languedocien et gascon. Précédé d'une préface et règles orthographiques. In-16. Foix, *E. Lechevalier.* 2 fr.

GERMAN.

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Abicht (Karl). Die Wiener Handschrift d. Herodot. 4. 17 S. Oels. Leipzig, *Fock.* m. —90.

Abraham (Fritz). Tiberius u. Sejan. gr. 4, 18 S. Berlin, *Gaertner.* m. 1.

Beiträge zur historischen Syntax der griechischen Sprache. Hrgv. v. M. Schanz. 2 Bd., 3 Hft. [der ganzen Reihe 6 Hft.] gr. 8. Würzburg, *Stuber's Verl.* m. 1.80. Inhalt: Der freie formelhafte Infinitiv der Limitation im Griechischen. Von L. Grünenwald. 37 S.

— dasselbe. 3 Bd., 1 Hft. [der ganzen Reihe 7 Hft.] gr. 8. Ebd. m. 4. (I—III, 1, m. 17.80.) Inhalt: Entwicklungsgeschichte d. substantivierten Infinitivs. Von Frz. Birklein. 109 S.

Cassel (Paulus). Mischle Sindbad, Secundus—Syntipas. Edirt, emendirt u. erklärt. Einleitung u. Deutg. d. Buches der Sieben weisen Meister. 8, viii, 426 S. Berlin, *R. Schaeffer.* m. 10.

Chambalu (Aug.) Das Verhältnis der 4 katilinarischen Rede zu den v. Cicero in der Senatssitzung d. 5 Dezbr. 63 wirklich gehaltenen Reden. 4. 24 S. Neuwied, *Heuser's Verl.* m. —75.

Corpus inscriptionum latinarum consilio et auctoritate academiae litterarum regiae borussicae editum. Vol. XII. Fol. Berlin, *G. Reimer.* cart. m. 90. Inhalt: Inscriptiones Galliae Narbonensis, ed. Otto Hirschfeld. xxviii, 38 u. 976 S. m. 3 Karten.

Delitzsch (Frdr.) Assyrisches Wörterbuch zur gesamten bisher veröffentlichten Keilschriftliteratur unter Berücksicht. zahlreicher unveröffentlichter Texte. 2 Lfg., gr. 4, S. 169—328. Leipzig, *Hinrich's Verl.* Subscr.-Pr. m. 30. (1 u 2, m. 61.50.)

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Einzelbeiträge zur allgemeinen u. vergleichenden Sprachwissenschaft. 2 u. 3 Hft., gr. 8. Leipzig, *Friedrich.* m. 21. (1—3, m. 24). Inhalt: 2. Die arische Periode u. ihre Zustände. Von F. Spiegel. x, 330 S. 1887. m. 12.—3. Psychologische Studien zur Sprachgeschichte v. K. Bruchmann. x, 358 S. m. 9.

Euclidis opera omnia. Edd. I. L. Heiberg et H. Menge. Elementa. Ed.

I. L. Heiberg. Vol. V. Continens elementorum qui feruntur libros XIV-XV et scholia in elementa cum prolegomenis criticis et appendicibus. 8, cxiii, 738 S. Leipzig, *Teubner*. m. 7.50. (I-V [Elementa cpl.] m. 24.60).

Evers (Edwin). Der historische Wert der griechischen Berichte üb. Cyrus u. Cambyses. gr. 4, 26 S. Berlin, *Gaertner*. m. 1.

Evers (Rob. W.) Beiträge zur Erklärung u. Textkritik v. Dan. Michel's Aeyenbite of Inwyt. gr. 8, v, 117 S. Erlangen, *Deichert*. m. 2.

Faulde (Aug.) Die Reformbestrebungen auf dem Gebiete der lateinischen Orthoepie u. ihr Verhältnis zur Schule. gr. 8, 38 S. Neisse, *Graveur's Verl.* m. —60.

Fisch (Rich.) Lateinische substantiva personalia auf o (io), onis (ionis). Mit Benutzg. der Zettel zu Frage 11 u. 12 in Wölflin's Archiv f. latein. Lexicographie u. Grammatik. gr. 4, 30 S. Berlin, *Gaertner*. m. 1.

Foerster (Rich.) De Aristotelis quae feruntur secretis secretorum commentatio. gr. 4, 41 S. Kiel, *Universitäts-Buchhandlg.* m. 1.50.

Fritsch (Adf.) Zum Vokalismus d. Herodotischen Dialectes. gr. 4, 47 S. Hamburg, *Herold'sche Buchh. Verl.* m. 2.50.

Frontini (Iuli) Strategematon libri IV, ed. Ghold. Gundermann. 8, xvi, 176 S. Leipzig, *Teubner*. m. 1.50.

Hentze (C.) Die Parataxis bei Homer. I. gr. 4, 32 S. Göttingen, *Vandenhoeck & Ruprecht's Verl.* m. 1.20.

Heraeus (Carl). Homerische Formenlehre. 2 umgearb. Aufl. gr. 8, viii, 24 S. Berlin, *Grote*. cart. m. —50.

— Präparationen zum I u. 13 Buche der Odyssee. 2 durchgehends verb. Aufl. gr. 8, iv, 60 S. Ebd. cart. m. 1.

Jackson (A. V. Williams). A Hymn of Zoroaster, Yasna 31, translated with comments. gr. 8, viii, 62 S. Stuttgart, *Kohlhammer*. m. 1.50.

Jahrbuch, biographisches, f. Alterthumskunde. Begründet v. Conr. Bursian, herausg. v. Prof. Iwan Müller. 9 Jahrg. 1886. gr. 8, iii, 296 S. Berlin, *Calvary & Co.*, 1887. m. 10.

Kern (Otto). De Orphei, Epimenidis, Pherecydis theogniis quaestiones criticae. gr. 8, 110 S. Berlin, *Nicolai's Verl.* m. 3.

Koch (Günther). In carmen Hesiodi quod opera et dies inscribitur meletamatum criticorum specimen. Diss. gr. 8, 38 S. Rudolstadt, *Keil*. m. —75.

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Kühn (Otto). Die sittlichen Ideen der Griechen u. ihre Verkünder, die Tragiker. 4. 52 S. Leipzig, *Fock*. m. 1.

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- Noni Marcelli compendiosa doctrina. Emendavit et adnotavit Lucianus Mueller. Pars I, gr. 8, xvi, 699 S. Leipzig, *Teubner*. m. 20.
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- Schleicher (Aug.) Die deutsche Sprache. 5 Aufl., gr. 8, ix, 348 S. Stuttgart, *Cotta*. m. 7.
- Simon (Joh. Alph.) Xenophon-Studien. 2 Tl. Die Hellenika-Ausgabe d. Harpokration. 3 Tl. Zwei verlorene Hellenika-Handschriften. gr. 4, 32 S. Leipzig, *Fock in Comm.* m. 1.60. (1-3, m. 3.60.)
- Strassmaier (J. N., S. J.) Babylonische Texte. Inschriften v. Nabonidus, König v. Babylon [555-538 v. Chr.], v. den Thontafeln d. Brit. Museums copirt u. autogr. 3 Hft., No. 541-807. Vom 11 bis zum 14 Jahre der Regierg. gr. 8, S. 321-480. Leipzig, *Ed. Pfeiffer*. à m. 12.
- Steinthal (H.) Der Ursprung der Sprache im Zusammenhange m. den letzten Fragen alles Wissens. 4, abermals erweit. Aufl., gr. 8, xx, 380 S. Berlin, *Dümmler's Verl.* m. 8.
- Sybel (Ludw. v.) Platon's Symposion, e. Programm der Akademie. gr. 8, viii, 122 S. Marburg i-H., *Elwert's Verl.* m. 3.
- Taciti (Cornelii) ab excessu divi Augusti libri qui supersunt. Scholarum in usum ed. Ign. Frammer. Pars I. Libri I-VI. 8, xi, 252 S. Wien, *Gerold's Sohn*. cart. m. 1.80.
- Textbibliothek, altdeutsche, hrsg. v. H. Paul. Nr. 9. 8. Halle, *Niemeyer*.

m. —80. Inhalt: König Tirol, Winsbeke u. Winsbekin. Hrsg. v. Alb. Leitzmann. iv, 60 S.

— altnordische. Hrsg. v. E. Mogk. Nr. 2. 8. Ebd. m. 3. Inhalt: Eddalieder. Altnordische Gedichte mytholog. u. heroischen inhalts, hrsg. v. Finnur Jónsson. I. Gedichte mytholog. inhalts. xiv, 138 S.

Vries (S. G. de). *Epistula Sapphos ad Phaonem, apparatus critico instructa, commentario illustrata et Ovidio vindicata.* gr. 8, ix, 155 S. Leiden. Berlin, *Calvary & Co.* m. 4.50.

Wagener (Carl). *Hauptschwierigkeiten der lateinischen Formenlehre.* gr. 8, vii, 184 S. Gotha, *F. A. Perthes.* m. 2.

Zeitschrift der Deutschen morgenländischen Gesellschaft. Hrsg. v. den Geschäftsführern DD. Pischel, Thorbecke, Krehl, Windisch, unter der Red. d. Prof. Dr. E. Windisch. Register zu Bd. XXXI–XL. Von Dr. Carl Adf. Florenz. gr. 8, iii, 89 S. Leipzig, *Brockhaus' Sort.* m. 4.

ITALIAN.

Dal Pozzo. *Glossario etimologico piemontese.* Torino. In-8, 250 p. L. 5.

Levi (S). *Vocabolario geroglifico copto-ebraico.* Vol. VI (ed ultimo). Torino. In-4, 287 pag. L. 30.

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Platonis Laches. Scholarum in usum edidit Josephus Kiel. 40 pf.

Crinagorae Mytilenaei Epigrammata. Edidit, prolegomenis, commentario, verborum indice illustravit Maximilianus Rubenson. Berlin, *Mayer u. Müller*, 1888. 3 m.

Elements of a Comparative Grammar of the Indo-Germanic Languages, by Karl Brugmann. Vol. I. Introduction and Phonology. Translated from the German by Joseph Wright, Ph. D. New York, *B. Westermann & Co.*, 1888. \$5.00.

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I.—ENOCH OF ASCOLI'S MS OF THE ELEGIA IN MAECENATEM.

In A. J. P. for 1887, p. 408, I gave some account of the Vatican Codex 3269 which contains the *Dirae*, and immediately preceding it the *Elegia on Maecenas*. It is the subscription appended to this latter which gives the MS its value, *fnit elegia inuenta ab 'enoc in dacia*: for we may reasonably infer that our MS copied exactly the readings which Enoch found in his newly discovered, seemingly Danish, codex. The value of these readings must be judged independently, and is not greatly affected by the goodness or badness of the variants which the same MS presents in the *Dirae*: for (1) the *Elegia* alone has the above-mentioned subscription, (2) though it is likely, as I suggested, that the *Dirae* in Vat. 3269 may have been also copied from Enoch's transcript, this is at best conjecture, and it is a well known fact *in re diplomatica* that the authority of the readings in any two works contained in the same codex and in the same handwriting must be judged separately, and determined, after all, mainly on internal grounds. The reason of this is palpable. The sources from which each separate work is transcribed may be of quite different dates, and therefore of quite different values. I will mention a telling instance. The Tours Ovid (of early thirteenth century) is one of the very best and most uncorrupted sources for constituting the text of the *Ibis*; but it is not equally valuable in the *Heroides*.

I will now give the readings of Vat. 3269 in the *Elegia in Maecenatem*.

Incipit mecenat maronis.



3 erat. 5 in religata ratis carina. 6 Et redit. 8 sed repetitque senex. 9 tucum. 10 Illius. 11 Fidus eras uobis. 11 Regis eras genus hętrusqę. 12 rhomane et tu. 16 posse nocere. 17 doctas. 19 uincit peritus harenas. 20 Lictor in extremo quam simul unda mouet. 21 Quod cinctus eras animo quoque carpitur una. 22 Diluuii ac nimia. 23 uexere. 24 precintos. 25 Liuida. 27 Nun minus urbis erat (at first I read this as *erat* with *eras* superscribed; perhaps it is more likely to be *errat*) et cesaris obses. 28 Nun tibificit. 29 oscura amantem. 32 Maiores: maius obstinuisse fuit. 33 nimphasque canentes. 34 pomosi certa. 35 ortis. 37 Marmora meonii uincunt monumenta libelli. 39 Quid faceret comes ingēt idem. 40 Miles et angusti fortiter usque pius. 41 uoluerunt. 42 Ignibus hostiles reddere lingua rates. 44 Quam tunc ille tener tam grauis hostis erat. 45 texerunt lata. 46 circum. 47 fugientis. 49 Pax erat hec illo laxarunt otia cultus. 50 Omnia uictores. 54 stupri turpis herē. 55 Hic tela in profugos tantum curauerat arcum. 56 Misit ad extremos exorientis equos. 60 duas. 61, 2 Sum memor et certe memini sic ducere tyrsos Bacchea purpurea candidiora niuę. 65 sandalia talos. 69 Impiger multo. 70 suas. 71 tecum tenera tecum. 72 erimanthe. 73 Vltro. 74 Leuisti. 77 lassiu fauentes. 79 thorosa. 81 cum iam premit. 82 Hidros. 83 renascentem tenet hydram. 84 inmanes. 86 aduersas. 87 et ęnidas. 88 percubuisse diem. 89 et quid. 90 signa. 91 dum te. 93 *alterum* uictor *om.* 94 odorata. 95 Victorem uictus metuat. 96 in stata cernere. 98 moderatur. 101 Conglutinantur. 102 Verberat et gelidos. 105 non est temerarius. 107 Ergo saxa parens postquam scilleia legit. 108 Cyaneosque metus iam religanda ratis. 109 Viscera dissecti mutauerat arietis agni. 110 Aetas et succis omne perita suis. 111 iuuenescere posse decebat. 113 recurrentibus. 114 Ergo non reddit. 115 Viuacesque magis ceruos decet esse pauentes. 119 titonus coniunx. 120 Atque ita iam. 122 cōplacuisse. 123 actus. 124, 125 *om.* 126 Tu dare. 129 chori iuuenem. 130 Que nemus. 131 infuscis. 133 coritium olentes. 134 et. 135 Nunc redditur. 136 decubuisse. 137 Ter pilium fluere. 138 Dicebant tamen hunc. 139 annosa secula. 140 Disspensata nempe. 144 Non nūquam scitiens. 147 inquit turpiter. 148 bruti fidem. 151 dicit. 152 qui prope. 153 Sed manifestus. 155 si tamen cesare. 156 satis est. 160 Nec tamen hoc ultra hoc potuisse uelim. 161 Sed. 163 Et dec&q& certe uiuam tibi semper amār (this last word I could not decipher; without the superscribed ('))

it would be *amare*). 164 tibi. 165 quicquid. 166 Tunc ego.
167 beate. 168 Vnus Mecenas. 169 uoluit quod contigit esse.
173 et tibi sucrescant. 175 Sed tibi segura quoprimum liuia
coniuns. 177 Cum deus in terris. 178 in patrio collucet.

7, 8:

Illa petit iuuenes prima florente iuuenta,
Non oblita tamen †sed repetitque† senes.

Perhaps,

Non oblita tamen *cit* repetitque senes.

As Gorallus (Le Clerc) observed, this passage is very similar to a line of the *Epicedion Drusi*, 372, spoken of Fortuna,

Illa rapit iuuenes, sustinet illa senes.

This might suggest

Non oblita tamen suscipit illa senes.

19:

Vincit vulgares uincit †peritus harenas.

Most MSS *beritus*.

This is usually altered into *beryllus*. But *beryllus* would hardly have been corrupted into *peritus*, or even *beritus*; nor, to my knowledge, are beryls found in the sea; nor is the word ever found in the feminine. The meaning is, I believe, much the same as in Prop. IV 5, 22: *Et quae sub Tyria concha superbit aqua*. II 16, 17: *Semper in Oceanum mittit me quaerere gemmas Et iubet ex ipsa tollere dona Tyro*. The Syrian coast, on which both Tyre and Berytus lay, produced rare shells, which were bought at high prices either as curiosities or to be worked into cameos or other female ornaments. This interpretation also agrees with *quam*, which Enoch's MS with most others gives. The word *Berytus* is applied in 20 with an easily understood extension of meaning to the thing signified, in other words the Berytian *shell*,

Litore in extremo quam simul unda mouet,

'which the wave sweeps with it at the farthest verge of the beach,'
i. e. where it is nearest to the water.

21, 22:

Quod cinctus eras animo quoque carpitur una
Diluuii ac nimia simplicitate tua.

Edd. have rightly restored from other MSS *discinctus* and *unum*; rightly also *quod* for *quoque* of all MSS. But for *animo* a great variety of conjectures have been proposed, amongst which I signalize as very plausible Hilberg's *nimio*, with which compare

Plautus' *istuc nimio magna mellinaest mihi*, where Ussing aptly compares Terence's *paulo tolerabilis*, Heaut. 205. When, many years ago, I read through the *Elegia* for the first time in Riese's *Anthologia Latina* (No. 779), I wrote at the side *mimo*, and I still think this possible, 'the one thing at which the farce-actor rails.' Cannegieter has restored *mimo* to Avian. Fab. V 9: *Ast ubi terribilis animo circum stetit horror*, where it seems more than probable. Bücheler's *Momo* introduces a personage of very rare occurrence in Latin writers, though very frequent in the Greek Anthology.

Bährens and Chatelain agree in restoring v. 22 as follows:

Diluis hoc animi simplicitate tui.

Certainly *nimia* is quite out of keeping with the classical character of the Latinity of the *Elegy* elsewhere.

27, 28:

Num minus urbis erat custos et Caesaris obses?
Nunc tibi non tutas fecit in urbe uias?

Nuncubi, Scaliger, for *Nunc tibi*. I think, wrongly. (1) The word is rare and does not stand on the same level as *sicubi*. (2) *Num tibi* returns to the *Liuide*, the jealous detractor of v. 28. 'Has he not secured you unmolested streets?' i. e. by footpads and other night assailants. This is one of the many instances in which the reputation of the great scholar has overpowered the sober judgment of critics, even in despite of reclaiming MSS.

37:

Marmora meonii uincunt monumenta libelli
Viuitur ingenio, cetera mortis erunt.

Scaliger conj. *Marmorea Aonii*. The variants *minaei tunnei* point rather to *Ionii*: 'the poems of Homer outlive monuments of marble.'

39. The form of the corruption *ingēt* (*ingeret*) in Vat. suggests *integer* rather than *inpiger*. Riese, I see, retains this *integer* of most MSS, but though Maecenas was no doubt a man of unblemished character, and as such well suited to be the companion of Augustus, it is obvious that he is thought of here as the indefatigable friend who not only shared his master's journeys, but fought in his battles. The following verse which MSS generally give

Miles et Augusti fortiter usque pius,

is retained by Ribbeck, who explains 'fortiter defunctus erat idem

comes inpiger et miles Augusti usque pius.' I think this does violence to the words; surely the meaning is as given by Le Clerc, 'he had done his part to the end, at once as unwearied companion and as soldier in Augustus' service, bravely loyal to the last.' Le Clerc aptly quotes Terence's *Defunctus iam sum, nihil est quod dicat mihi*, Eun. Prol. 15, where Pseudo-Donatus explains 'omni labore liberatus sum,' iam destiti periclitari.' The line, however, is a very weak one, though none of the proposed corrections seems probable.

42. The accus. *hostiles rates* may be right if *Ignibus* is constructed closely with *ligna*, almost as if referred to it assonantly, *ignibus (sua) ligna reddere*, sc. *hostiles rates*. The fact of *reddere* being chosen rather than *dedere* somewhat confirms this view.

44 :

Quam tunc ille tener tam grauis hostis erat.

This reading of Vat. seems palpably right; the antithesis is double and very effective: 'As youthful, so formidable a foe,' 'He proved himself then a foe as formidable as he was young.'

45. *lata* Vat. rightly 'far and wide.'

53, 54 :

Hic modo miles erat, ne posset femina Romam
Dotalem stupri turpis habere sui.

Vat. *herere*, pointing perhaps to some corruption. At any rate it would be hard to parallel *Romam dotalem stupri sui* in the sense of *pretium dotale stupri*. Possibly

Dotalem stupris subdere turpis heri.

Propertius, speaking of Cleopatra, similarly says, III 11, 32 :

Coniugis obsceni pretium Romana poposcit
Moenia et addictos in sua regna patres.

56 :

Misit ad extremos texorientis equos.

I suspect another corruption. Perhaps *acta orientis*,

61, 62 :

Sum memor et certe memini sic ducere tyrsos
Bacchea purpurea candidiora niue.

This passage is usually printed substantially as I have given it, with the change of *Bacchea* to *Bracchia*. This is not impossible, for in Ov. Met. III 518 one of Korn's MSS has ^{*bacchica*} *brachia*, where the true reading is either *bacchica* or *bacchia*. But what is *ducere*

thyrsos? and what is *purpurea niue*? Both combinations are extraordinary. Does the poet mean that Bacchus' arms 'trail' thyrsi, or 'lead on' the bands of thyrsus-bearers? and how could the very whitest arms be called more glistening than sparkling snow? Even if the lustrous sheen of a swan's plumage could be called by Horace purple (*purpureis oloribus*, IV 1, 20), this does not prove the application of the word to snow. It is true that there is sometimes a rose color in snow, known as rose-snow; but this would be quite out of keeping in a comparison with white arms. Besides, *purpureas* precedes in v. 60.

I have found in a Bodleian fifteenth century copy of the *Elegia* (Auct. F. 4, 28) a reading which appears to me to suggest a wholly new line of explanation:

Sum memor et certe memini sic dicere tyroso
Baccha purpuera candidiora niue,

from which I elicit

Bacche *puer, pura* candidiora niue,

'I recall the past and am sure I remember thee, young Bacchus, saying thus frankly to thy thyrsus, *words of candor beyond the unsullied snow.*' The candor of Maecenas is well known; Horace addresses him as *Candida Maecenas*, Epod. XIV 5; and what is more to the point, in v. 135 of this very *Elegia* we have *Nunc pretium candoris habes*. Bacchus is identified by the poet with Maecenas; as I think will be clear if I quote the passage in full. He is illustrating the justifiable seclusion of Maecenas by the example of the gods, Bacchus (57-68), Hercules (69-86), Jupiter (87-92):

Bacche coloratos postquam deicimus Indos,
Potasti galea dulce iuuante merum.
Et tibi securo tunicae fluxere solutae,
Te puto purpureas tunc habuisse duas.
Sum memor et certe memini sic dicere thyroso,
Bacche puer, pura candidiora niue.
Et tibi thyrsus erat gemmis ornatus et auro.
Serpentes hederæ uix habuere locum.
Argentata tuos etiam †sandalia talos
Vinxerunt certe, nec puto Bacche, negas.
Mollius es solito mecum tum multa locutus
Et tibi consulto uerba fuere noua.

The poet, who has just described Apollo as fighting on Augustus' side at Actium, carries on the same idea with Bacchus. He

imagines himself at Actium, the comrade of the god in the battle, witnessing with him this new conquest of Indian tribes (*Indos*, by which is meant the colored populaces of the farthest East, as in G. II 172, Aen. VIII 705, is probably meant to suggest Bacchus' ancient and mythical conquest of India, Prop. III 17, 22), and then, victory secured, the changed demeanor of the god, now that the dangers of war were over and the reign of peace has set in. 'I saw thee change thy helmet to a wine-cup; thy robes flowed loose about thee. Like a very wanton, thou didst assume a two-fold tunic, and each of purple. I recall thy free boyish words over the jewelled thyrsus that was thy companion (Bacchus is supposed to address the thyrsus perhaps as a witness to his sincerity); thou wilt not deny the silver-broider'd sandals round thy ankles. All bespoke a wanton's mood. Then didst thou unbend and hold long converse with me; then didst thou vent thy soul in new and choice words.'

Le Clerc saw long ago that our poet here is describing' some actual person; but that person cannot be M. Antonius, though the passages cited by him from Velleius, Plutarch, and Dion Cassius show that he, in a special sense, not only might be, but was often identified with Bacchus. Here, however, there could be no place for Antonius, the defeated opponent of Augustus, any more than in the similar descriptions of Actium in Vergil and Propertius. Rather the poet has Maecenas throughout in his thoughts; the two personalities, of the god and the minister, are crowded together somewhat inartistically, suggesting indeed that Maecenas, in the effusive joy which followed the decisive defeat of Antonius and Cleopatra at Actium, had himself assumed the very same character as his defeated opponent; had taken the jewelled thyrsus, double tunic and silvered sandals which Antonius had been in the habit of wearing in the character τοῦ νέου Διονύσου (*Bacche puer*). Indeed, in the last two verses,

Mollius es solito mecum tum multa locutus
Et tibi consulto uerba fuere noua,

the god slips entirely out of view, and we are confronted unmistakably with the *stilus remissus mollis et dissolutus* which Macrobius S. II 4, 12, ascribes to Maecenas, and which Augustus parodied in the well known words there quoted: *Vale mel gentium, meculle, ebur ex Etruria, lasar Arretinum, adamas supernas, Tiberinum margaritum, Cilniorum smaragde, iaspi figulorum,*

berylle Porsenae, carbuncule Arabice, (so C. W. King) ἵνα συντρέψω πάντα, μάλαγμα *moecharum*. Cf. the words of Seneca, Ep. 114: *non oratio Maecenatis aequae soluta est quam ipse discinctus? non tam insignita illius uerba quam cultus, quam comitatus, quam uxor?*

65. *Sandalia* of Vat., *scandalia* of F. 4, 28, will hardly give way for *talaria* of many early MSS, with *talos* immediately following; but it is difficult to see what was the original word. It cannot have been *Sicyonia*, and is not likely to have been *Tyrrhenica* (see Pollux, where both these words are given as names of women's shoes); on the other hand, no word like *sandicina* or *sandar(a)cina* would seem to suit *uinxerunt*, which must, I think, refer to some kind of fastening for the *feet*.

71:

Sic te cum tenera multum luisse puella.

For *multum* Vat. gives, with several MSS, *tecum*. If this is not a mere repetition of *tecum*, it may be a corruption of *tectum*, or possibly of *moechum*.

87, 88:

Fudit Aloidas geminos dominator Olympi,
Dicitur in nitidum percubuisse diem.

I read *procubuisse* with Arundel 133, and explain of Jupiter leaning forward into the bright light of day, i. e. looking downwards to earth, before sending his eagle to make a more thorough search for him. His own glance is not enough to find the Ganymede whom the more keen-eyed eagle ravishes and bears aloft to his master.

89, 90:

Atque aquilam misisse suam, quae quaereret ecquid
Posset amaturo digna referre Ioui.

digna Heinsius for *signa* of MSS, rightly, I think.

107:

Argo saxa pauens postquam Scylliea legit
Cyaneosque metus iam religanda ratis.

For *pauens* Vat. and F. 4, 28 give *parens*. This variant is interesting; for if it is right, it may serve as a close parallel to *o bona mater* of Catull. LXIV 23, which I have explained in my commentary of the Argo. It is some argument in support of *parens*, that *pauens* forms a flat tautology with *Cyaneosque metus*, and this is not one of the faults of the *Elegia*, though it abounds in iterations of the same word.

147, 148:

Mene inquit iuuenis primaevi turpiter ante
Augustam †Bruti non cecidisse †fidem.

There can, I think, be no doubt that the change of *Bruti* to *Drusi*, of *fidem* to *diem*, is right; indeed, they seem to be generally accepted by modern critics. But in v. 147 no notice has been taken of *turpiter*, most MSS giving *Iuppiter*. I confess to a leaning towards this reading of Vat. Maecenas might naturally think it shameful to outlive Drusus, 'not to have died before young Drusus in his prime had ended his short span of life.' At any rate it seems worth while to call attention to a unique v. l.

155, 156:

'Sed tamen hoc satis est, uixi te, Caesar, amico.
Et morior,' dixit 'dum moriorque, sat est.

'But yet I am content in the thought that living I was Caesar's friend. Now, I die; and in my hour of death, I am contented in that thought.' Such, I think, is the meaning; but it is also possible that *te Caesar, amico* extends to *Et morior*, 'living I was Caesar's friend, and dying I am still.'

158:

Cum dicar subita uoce fuisse tibi.

A very elegant use of the euphemistic *fui, fuit*, etc. = 'I am no more.'

159-162:

Hoc mihi contingat, iaceam tellure sub aequa.
Nec tamen hoc ultra ꝑhos potuisse uelim.
Sed meminisse uelim. uiuam sermonibus illic.
Semper ero, semper si meminisse uoles.

Perhaps

Nec tamen hoc ultra *ni!* potuisse uelim,
Sed meminisse uelim.

'And yet this is not the only thing I could wish to have effected; I would fain that thou shouldst remember me still.'

ROBINSON ELLIS.

II.—RECENT PLATONISM IN ENGLAND.¹

Platon est un incomparable philosophe. Tout ce que je regrette, c'est le tort qu'on lui a fait en l'exposant à l'admiration un peu pédantesque de jeunes disciples qui se sont mis à chercher une doctrine arrêtée dans les charmantes fantaisies philosophiques que ce rare esprit nous a laissées.—RENAN.

Mr. Archer-Hind's edition of the *Timaeus* deserves from all English-speaking students the ample recognition that it will as a matter of course receive at Cambridge. It is not, in view of the subject, a laborious work, nor one of profound erudition. The purely scholastic and exegetical material of the notes is almost all to be found in Stallbaum and Martin. But we know what the literal method of Grote and the easy-going aestheticism of Jowett made of these materials. The architectonic or demiurgic mind of Mr. Archer-Hind has evolved a cosmos out of this chaos, and introduced light where, except to Platonic specialists, all was darkness before. Armed with this edition the lay student need wait no longer for the "wide leisure" of Emerson's "elect morning," but may dare to open the *Timaeus* at once. He will not understand all Mr. Archer-Hind's metaphysics (who does?), but he will find the chief difficulties of the dialogue clearly explained in brief compass. It is better to be right than learned. Our editor's translations and explanations are generally right, and therefore, while I should have welcomed a larger number of pertinent illustrations of Platonic idiom and style from allied dialogues, I am not going to find fault with him at a time when the accumulation of statistical erudition, pertinent or impertinent, threatens to become the scholar's ideal. In fact the preface disarms such criticism by the announcement that the chief object of the edition is the elucidation of the philosophical significance of the dialogue, hitherto neglected. The text is in the main that of Hermann with a few trifling alterations.

The notes are occupied with a clear English restatement of Martin's judicious scientific explanations, with an exposition of

¹ The *Timaeus* of Plato; edited, with Introduction and Notes, by R. D. Archer-Hind. Macmillan & Co., London and New York.—Plato's Later Theory of Ideas. Henry Jackson, *Journal of Philology*, Nos. 20, 22, 25, 26, 28, 30.

the metaphysical theory set forth as a whole in the introduction, and with lucid interpretations of several difficult passages, where the editor's superior philosophic insight has enabled him to correct the errors of his predecessors. The most valuable part of the work is, I think, the close and rhythmic translation, added primarily with a view to relieving the notes of grammatical exegesis. It is not only generally correct, giving the true meaning in a number of passages where Jowett, Stallbaum, and even Martin had failed, but in rhythm and vocabulary it shows throughout a true feeling for the tone and movement of the original, the absence of which makes the version of Jowett so intensely irritating to the scholar.

It is a pleasure to have the implied sanction of a scholar like Mr. Archer-Hind for two principles often ignored: 1st. That exact translation is the best possible form of grammatical exegesis; 2d. That easy modern essay English is not the proper dialect for versions of the great classics.

I cannot speak with like approval of the metaphysical theory that is expounded in the introduction and that runs through the notes. Any reasonably consistent philosophic interpretation of Plato is better than none; for Plato himself certainly thought he was philosophizing, and the professed renunciation of the philosophic point of view is in reality a mere falling back upon the unconscious metaphysics of the vulgar: *εἴτε φιλοσοφῆτέον εἴτε μὴ φιλοσοφῆτέον φιλοσοφῆτέον*. And Mr. Archer-Hind's philosophic habit of mind, baseless as I hold the metaphysical fabric he has constructed out of the *Timæus*, has repeatedly guided him aright, where the credulous literalness of Grote and the artless aestheticism of Jowett went astray. But, on the other hand, it has in a few cases led him into demonstrable errors. I propose in a subsequent paper to discuss these and some other matters wherein I differ from Mr. Archer-Hind, in such a way that my criticism may be used as a supplementary commentary to his book. But before examining Mr. Archer-Hind's treatment of the *Timæus* in detail, it will be necessary to take account of the general interpretation of Platonism on which it is based. The leadership of the nineteenth century revival of Platonism has since the middle of the century passed from Germany and France to England. The writings of Whewell, Emerson, Grote, Mill, Jowett, Martineau, and Matthew Arnold have taught Englishmen to find something more in Plato than the Coleridgean or Taylorian mysticism which was so repellent to De Quincey, Landor, and Macaulay. Constantly multiplying

evidences of Platonic influence can be traced in the more thoughtful literature of the past quarter of a century; and indications are not wanting that the dialogues have been a favorite study of late years among the keener minds at the universities. The result of this study, however, could hitherto only be divined from occasional utterances in the notes of the excellent editions published by English scholars in the Clarendon Press Series. It has been evident all along that scholars would not acquiesce in the interpretation of Grote, which was at once pronounced inadequate even by such sympathetic critics as Lewes and Mill. But a new synthesis of results would have been premature in the years immediately following the publication of his ponderous volumes. The elaborate papers of Mr. Henry Jackson on Plato's Later Theory of Ideas, and the introduction to Mr. Archer-Hind's *Timaeus*, though by no means constituting a complete statement, now enable us to define more closely the direction which English thought is taking in this matter. Speaking generally, the tendency seems to be to seek in the Platonic dialogues a progressive metaphysical development towards a system of monistic idealism with modern analogies, and to correlate this view of the growth of Plato's thought with the literary criticism that places the *Republic* among his earlier writings and the abstracter logical dialogues last. This tendency I cannot but regard as misleading. The application of modern metaphysical formulas to the Platonic writings requires to be controlled by a much severer scrutiny of the Greek text than the impatient philosophic mind is often willing to give. The attempt to trace a progressive development of thought in the dialogues is foredoomed to failure from the start. Without wishing to be held to say that Plato had no period of growth and never changed his mind, I think the dialogues do show that he belongs to the thinkers whose thought is first revealed to us in its maturity and remains essentially the same through life, rather than to the Hegels and Schellings who go through periods and have a first, second, and third manner. If this view is sound, a judicious interpreter of Plato must rest content with showing from the dialogues what were the habitual thoughts and feelings with which Plato contemplated the world of the fourth century B. C., and how they were related to the experience of that century. And the first task of such an interpreter will be to examine systems that profess to expound the gradual growth of a complete and consistent metaphysic in Plato, and to show that they will not bear confrontation in detail with the actual text.

Mr. Archer-Hind's is only the most recent of many attempts to represent Plato as what the philosophic jargon of the day politely or prudently calls a pantheistic monist. From the days when Panaetius rejected the Phaedo, Plato's concessions to "vulgar dualism" have been a stumbling-block to vigorous and rigorous philosophers. And the device employed by these logical people has always been the same: they stigmatize as mythical all that does not square with their interpretation. The inevitable development of Platonism into pantheism is a thought much dwelt on in the writings of the brilliant French school that grew up and worked under the stimulus of Victor Cousin. Pantheism is the *abîme*, as they naïvely call it, towards which historic Platonism in Plotinus, Johannes Scotus Erigena, and Ficinus ever tends—the abyss that at one point of his career nearly swallowed up the politic Cousin himself—the abyss on the verge of which Vacherot and Ravaisson still find it a perilous pleasure to dance. The logical French mind with its direct methods deduces pantheism from Platonism very simply. If only the ideas have reality, and every idea is itself included in the next higher abstraction, the highest idea, that of Being, or call it by its synonym the Good or God, must absorb all reality and alone truly exist. So short by the high abstract method that ignores the real life in which the man's being was rooted is the distance from Plato to his spiritual antipode Spinoza. Less simple is the method followed by those German scholars of whom Teichmüller is a type. They accept the *anima mundi* of the Timæus as a pantheistic Stoic world-soul, reject the Demiurgus as a myth, and interpret all other elements of Platonism, including the ideas, into harmony with their hypothesis. Mr. Archer-Hind's affinities are with this school, but in his case we must take account of two further complications: 1. Mr. Archer-Hind and his friend Mr. Jackson¹ have compounded for themselves out of Spinoza, Berkeley, Hegel, and Darwin, a peculiar mixed mode of logical idealistic evolutionary pantheism, which is the doctrine they naturally attribute to Plato. 2. Mr. Archer-Hind has accepted from Mr. Jackson the theory of two radically distinct stages in Plato's evolution, one in which he taught the hypostatized reality of all general notions (an hypothesis which could lead to pantheism only by the French logical short-cut), and a later period in which he admitted ideas of natural kinds only. This later theory

¹ This is a perhaps unwarranted inference of my own from their writings.

of ideas Mr. Archer-Hind (Introduction, p. 27) combines with the "hint of the Philebus" that finite souls are derived from the infinite soul, and with the doctrine of Berkeleian idealism he manages to conjure out of the Theaetetus, the doctrine that "material objects are but the perceptions of finite souls," to this Hegelian result: "In the Timaeus, then, the universe is conceived as the self-evolution of absolute thought. There is no more a distinction between mind and matter, for all is mind. All that exists is the self-moved differentiation of the one absolute thought, which is the same as the idea of the Good." This is for Mr. Archer-Hind

"la dottrina che si asconde
Sotto il velame delli versi strani."

The reader will feel that I do not take all this very seriously; and in truth, when one thinks of the rich and manifold intellectual life of Plato's time, of the constant pre-occupation of his mind with social, political, educational and literary interests, wholly ignored here, the attempt to interpret his masterpieces by means of ingenious juggling with the counters of an abstract terminology does seem very much like trifling. I shall endeavor in subsequent papers to show how, without entire ignoring of equations of metaphysical formulas, the sounder interpretation of Plato must be above all psychological, historical, literary, and must never leave out of sight his predominant moral, social, and religious feelings. Nevertheless, metaphysical ground and lofty tumbling is an exercise of the human mind to be studied and accounted for like any other, and my object in this introductory paper is not merely to protest against the theses of Mr. Jackson and Mr. Archer-Hind, but also to make their meaning plain to readers who may have been bewildered by the dialect in which they have been expounded by their authors. Nor, to be serious, would I deny that there is a sense in which such interpretations are sound. The history of philosophy seems to indicate that consistent metaphysical thinking tends to issue in some form of monism. Plato is, perhaps, when he chooses to be so, the most consistent thinker of whom literature holds record, and it is natural that his modern admirers should attribute metaphysical consistency to him also. But it is more than probable that Plato, with his constant concern for edification, and his deep-seated feeling that "the father and maker of this universe is hard to find out, and impossible to proclaim to all men when found," cared

much less for ultimate metaphysical consistency than his modern admirers. Mr. Archer-Hind, however, in his desire to maintain against the disciples of Grote the principle that Plato does not talk at random and does not contradict himself, offers us a rigid metaphysical interpretation of the *Timaeus* in which no allowance is made for these disturbing human elements.

But before proceeding further with this subject it is necessary to turn back and examine from the beginning Mr. Jackson's view of Plato's later theory of ideas, which is accepted by Mr. Archer-Hind and made the basis of his entire exposition. As there are probably very few students who have really read and understood Mr. Jackson's voluminous papers, I will embody in my argument, subject to correction, a brief résumé of their substance. Mr. Jackson starts from the conviction that there must be something more than Aristotelian misconception in the account of the later Platonic theory of ideas given in the *Metaphysics*. Examining the *Philebus* with this thought, he finds a clew to the later doctrine. The most important element of the dialogue, according to Mr. Jackson, is not as Plato repeatedly says, the ethical,¹ but the metaphysical. The introductory discussion on method is not, he thinks, what it appears to be on its face, an attempt to dispose of logical cavils (*τὰς τῶν σοφιστῶν ἐνοχλήσεις*) before entering on the main discussion.² It is the proposal of metaphysical *ἀπορίας* whose solution is to be covertly suggested in the sequel.³

¹ Cf. 11D, 18E, 19C, 60BCD, 64A, 66E.

² Cf. the numerous analogous passages of the *Laws* (627B, 627D, 644A, 864B, *ἡμῖν δὲ οὐκ ἔστι τὰ νῦν ὀνομάτων περὶ δύοσεως λόγος*), and of the *Republic* (454A, 436CDE, 437A), where Plato indicates his perception of possible logical problems or cavils that he does not care to discuss.

³ This point is essential. Mr. Jackson's summary, *J. of P.* 20, 267, gives the letter rather than the spirit when he says (cf. 15C): "The question, 'How is it that the separately existent monad or idea is reproduced in a multitude of particulars?' having been raised, and all present except *Philebus* having agreed that the discussion of it should not be deferred." The question that must not be deferred, as appears from 19E-20B, is the contest between *ἡδονή* and *νοῦς*. The subsidiary logical difficulties must be *καλῶς ὁμολογηθέντα*—a very different thing. The *ὁμολογία* on which Socrates insists is that the "one and many" is an "everlasting subjective affection of human language" (15D), and when Protagoras begs him to find some device to dismiss this confusion from our discourse (16A), he falls back, in language resembling that of the *Phaedrus*, on the *method* of ideas and *διαίρεσις* as an immediate gift of heaven (16C-17B), and the practical conclusion relevant (18D) to the discussion in hand is that we must discriminate the kinds of *ἡδονή* and *νοῦς*. The young men insist

The quadripartite division of all things into *πέρας ἀπειρον μικτόν* and *αἰτία* is not what Socrates expressly declares it to be, a conceptual classificatory device for furtherance of the argument (23B). It is the discrimination of four actual permanent elements in things which can be definitely equated with the terms of other Platonic classifications introduced in other dialogues for other objects. On this supposition Mr. Jackson (J. of P. 20, 275; 25, 17) identifies the *ἀπειρον* with matter, or rather with the four elements of the *Timaeus*, and the *μικτόν* with matter on which a definite form or *πέρας* is impressed by the action of *αἰτία* or *νοῦς*. When the *μικτόν* is an inadequate impression of an imperfect form the result is a concrete individual object. The adequate reception of a perfect *πέρας* in the *ἀπειρον* results in a "type" in which Mr. Jackson sees the later Platonic idea.

It is not easy to controvert a theory which hardly assumes to be based on Plato's own language, but which is rather a suspicion "roused by the very pains which have been taken to obscure the fact" (J. of P. 20, 273). The true explanation of the *Philebus* and *Sophist*, as I have elsewhere shown, is that Plato is determined to place logic on a sure basis as independently of metaphysic as may be. The doctrine of ideas is "hard to accept and hard to reject" (*Republic*, 532D), and it will require a wondrous man, wide experience, and great cleverness (*Parmen.* 129DE, 133BC) to reconcile their absolute unity and transcendental reality with their complex involutions in finite knowledge (*Parmen.* 133), in the undefined world of changing phenomena (*Philebus*, 15B), and with *one another* (*Republic*, 476A). But since the rejection of ideas (*Parmen.* 135BC), or the treatment of them as incommunicable entities (*Sophist*, 259E), makes dialectic and even rational language impossible, we will, though we may not wholly solve the problem of being and non-being (*Sophist*, 251A, 251D), arrange our own use of language with regard to them as becomingly as possible (*Sophist*, 254C); and, if we cannot show definitely that such transcendental monads exist (*Philebus*, 15AB) and how they

only that Socrates, by whatsoever method he pleases, shall determine the original controversy (19-20). Socrates does not abandon the method of classification here suggested, but returns to it as soon as he has dismissed the futile conception of a life of unmixed pleasure or knowledge. The elaborate classification of *ἡδοναί* and *ἐπιστήμαι* that follows is subordinated to the higher classification of *πέρας ἀπειρον* and *μικτόν* in order to secure a basis of common elements for the final comparison. Such are the *μεταβάσεις ἐν τῷ Φιλόσοφῳ*.

are related to each other and to the fleeting things of generation ; if we cannot altogether cure this inherent and ageless affection of human speech (Philebus, 15D), which is perhaps attributable to the "casual and random habit of mind" (Timaeus, 34C) out of which we can hardly hope to rouse ourselves in our present dream-like existence (Timaeus, 52C), we will at least seek to free ourselves of this confusion as far as possible (Philebus, 16BC), and to find some better method to guide our definite discussions than this metaphysical eristic about the one and the many and the puzzles of *παρουσία* (Euthydemus, 301A),¹ which is always perfectly possible (Sophist, 259C) and perfectly futile. And this better method, the gift of the gods to man (Phileb. 16C), is always to look for an ideal unit in every multiplicity of perception, for we shall find it there if we are really synoptic and know how to look at once to the one and to the many ; and when we have found it, to analyze and redivide it by the method of the Sophist Phaedrus and Philebus in order that we may be able *λέγειν τε καὶ φρονεῖν*.

This is all definite and consistent enough even for a Plato. And it is just what Plato says, with no superadded subtlety of interpretation. When Mr. Jackson and Mr. Archer-Hind go on to demand a further absolute metaphysical consistency that shall finally do away with all problems, they ask of Plato what no human mind has yet achieved. They may find a meaning in their "hypothetical actualizations" of extra-spatial realities, or in the self-evolution of absolute thought under the limitations of space and time, but what do they suppose the rest of us can make of such formulas for the universe? Plato never attempted a final formula, because he felt, with Renan, that "Toute phrase appliquée à un objet infini est un mythe—elle renferme dans des termes limités et exclusifs ce qui est illimité. La tentative d'expliquer l'ineffable par des mots est aussi désespérée que celle de l'expliquer par des récits ou des images : la langue condamnée à cette torture proteste, hurle, détonne ; chaque phrase implique un hiatus immense."² And so after bringing his argument to the point of proof, *ὡς χρὴ φιλοσοφεῖν καὶ ἀρετῆς ἐπιμελεῖσθαι* (Euthydemus, 275A), and after pointing out the true method and discipline of sound philosophizing, he always takes refuge amid a cloud of metaphors

¹ The Euthydemus, which is evidently a mature work, will be hard to fit to the later theory of ideas.

² Revue des Deux Mondes, Jan. 15, 1860.

in some beautiful myth of which he can say only *θεὸς δὲ πού οἶδεν, εἰ ἀληθῆς οὖσα τυγχάνει* (Repub. 517B).

To descend to more special criticism: the whole method of equating these terms, as if they were concrete substances, with other Platonic entities is wrong, because Plato takes great pains to make us accept the members of this classification typically as abstract general conceptions including the most varied and apparently disparate phenomena. The *ἄπειρον* itself is an *ἰδέα* (16, 17E) or *φύσις* (18A, cf. 60A where *φύσις* is used of τὸ ἀγαθόν) which, though its very name suggests multiplicity, is to be comprehended as a conceptual unit (23E; cf. 25A), and the same holds of *πέρας* and τὸ μικτόν (27D). The principle being radically wrong, we need not be surprised that the special equations are hopelessly irreconcilable with Plato's actual words. In the study of the *Timaeus* (J. of Phil. 25, pp. 17, 18) the *ἄπειρον* is definitely equated with the four elements that compose the *κόσμος*. But in 20, 275 we find *ἡδονή* and *λύπη* not actualized referred to the *ἄπειρον*. It is not easy to believe that Mr. Jackson realized his own meaning here. Certainly it is idle to seek a place for *αὐτῇ ἡδονῇ*, or non-actualized *ἡδονῇ*, in earth, water, fire, or air, or in any of their combinations. Moreover, if Plato intended the *ἄπειρον* to be a synonym of *σῶμα* composed of the four elements, it is strange that he betrays no consciousness of this equivalence in 33D sqq. where he treats at large of *σῶμα*. The relegation of the ideas to the *μικτόν* is still harder to defend. It is not really necessary to assign the ideas any definite place in a scheme which, like all Plato's classifications, was framed for a particular purpose. But that aspect of the ideas which Zeller denotes by the phrase "the ideas as forces" is evidently allied to *αἰτίαι*, and the ideas as forms are as obviously connected with *πέρας*—that whose very nature it is to possess and impart measure. Mr. Jackson's argument (20, 282) that the assigning the ideas to *πέρας* does not remove the difficulty of 15B, begs the whole question by assuming that Plato or anybody else has ever succeeded in satisfactorily demonstrating in language the fixed unities our instinct and our speech require amid the flux of experience. The same problem from the subjective side has baffled all modern philosophers. Kant's "synthetic unity of apperception" is mere tautologous verbiage. Mill's "permanent possibilities" may supply a principle of unity for things *εἰ τις χαιρει οὕτως ὀνομάζων*, but the continuity and unity of mind in memory Mill himself gave up as inexplicable. Why can-

not we believe Plato when he says that the puzzle is an inherent limitation of human speech? Why try to torture his words into a supposed metaphysical consistency which after all proves elusive? For Mr. Jackson cannot really suppose that he has explained anything by talking of types formed of a *πέρας* and *ἄπειρον* outside of space and time. Or that if the ideas, as he finally seems to hold, are in the mind of God, Plato would have admitted an *ἄπειρον* there. Or that when we have once escaped the limitations of sense and sensuous logic by making the ideas *νοήματα θεοῦ*, we are bound to suppose the Platonic deity incapable of thinking of the good, the beautiful, and other relative terms of which the "later theory" does not recognize ideas. Why, Aristotle invented the whole theory of *νόησις νοήσεως* because, having rejected the Platonic postulate, he was unable to account in any other way for the conceptual unity of abstract relative terms which he could not attach to his first substances.

Now the theory which is introduced into the dialogue by these unwarranted metaphysical assumptions can be maintained only by the most forced and artificial methods of interpretation. Briefly stated Mr. Jackson's view is that the *ἄπειρον*, by the introduction of a *ποσόν* or definite quantity, is "actualized"; by the introduction of just the right or appropriate *ποσόν*, namely the *μέτριον*, we get not merely an "actuality" but a "type" to either side of which "actualities" may diverge. These types are the later Platonic ideas. The hard and fast distinction between *μέτριον* and *ποσόν* is borrowed from the *Politicus* (283B-287A), where Socrates insists upon it for a special purpose (283D, *δεῖ γὰρ δὴ πρὸς δὲ νῦν σπεύδομεν*), namely, in order to discriminate between an argument long as compared with some other argument, and an argument long or short with reference to its own definite philosophic object. The distinction is needed in all the arts, says Socrates, for all assume a quantitative standard of right and wrong, and measure quantities generally, not merely against one another, but in relation to this absolute standard.¹

¹ Mr. Jackson's note on this passage contains one or two singular statements. *τὴν τῆς γενέσεως ἀναγκαίαν οὐσίαν* (283D) he translates "the bare existence of becoming." A comparison of 284C, *πρὸς τὴν τοῦ μετρίου γένεσιν*, and of *Cratylus* 432A, *ὅσα ἐκ τίνος ἀριθμοῦ ἀναγκαῖον εἶναι ἢ μὴ εἶναι*, shows that the phrase means something like: With reference to the essential law of (their) generation, production. The suggestion that Aristotle's *λόγοι ἐκ τῶν ἐπιστημῶν* is an allusion to this passage of the *Politicus* is sufficiently disposed of by a refer-

In a general way this distinction represents the Platonic connotations of *μέτριον*, which is a higher word than *ποσόν*. In the Philebus, however, the distinction is not needed, and the two words, with many others, are used as loose synonyms throughout the dialogue.

Mr. Jackson, however, insisting on the distinction, and using the *ποσόν* for "actualization" and the *μέτριον* for the formation of his type ideas, is led to treat *ἄπειρα* everywhere as not actualized. He sees all things triple: first not actualized, then actualized by a *ποσόν*, lastly typified by a *μέτριον*. Thus *θερμὸν καὶ ψυχρὸν, ἄπειρα ὄντα* are temperature not actualized, whatever that may mean. The introduction of a *ποσόν* gives an actual temperature, and the right *ποσόν* produces *ώρα*, etc. How *ώρα* and the idea are related we are not informed.¹ Applied to the chief topics of the dialogue, *ἡδονή* and *ἐπιστήμη*, this conception leads to positive error. I have already referred to the attempted distinction between *ἡδονή* actualized and not actualized. In 275 n. this distinction is employed to explain the contradiction that Jowett and Grote find between 27E, "where *ἡδονή* is assigned to *ἄπειρον*," and 31C, where it belongs to *μικτόν*. The contradiction exists only in the English translation. No scholar who really follows the Greek can miss the difference between assigning *ἡδονή* to its class in the classification (*εἰς τὸ ἀπείρου γένος—τιθῆναι*, 25A) and describing the place or seat *ἐν* which it and *λύπη* and *νοῦς* occur and by what affection they are generated (31B). But apart from this the distinction is naught. Mr. Jackson unfortunately omits one little word when he quotes and construes. Plato says nothing about a contrast between an *αὐτῇ ἡδονῇ* and some other kind of *ἡδονῇ*. He says *ἡδονῇ δὲ ἄπειρός τ' εἰ αὐτῇ καὶ τοῦ μίτε ἀρχὴν—μίτε τέλος—ἔχοντος γένους*; and this is not a real antithesis between an absolute and an actualized *ἡδονῇ*, but only the rhetorical antithesis of a well balanced Greek sentence between *ἡδονῇ* herself and the class to which *ἡδονῇ* belongs. Mr. Jackson's further assertion that actualized pleasures, good or bad, are unhesitatingly assigned to the *μικτόν* (20, 277) is, of course, equally

ence to Zeller, *Phil. der Griech.* 1875, II 1, p. 547, where the correct explanation is given, or to Aristotle, *Metaphysics*, 1078b¹², cited by Mr. Jackson himself, *J. of Phil.* 26, 266.

¹ In 26, 243 n. Mr. Jackson discovers that "the instances of *μικτόν* alleged at 25E ff. and 31C *ὑγίεια ὥρα γαλήνη ἁρμονία* are neither ideas nor things, but states or conditions of things." This oversight, however, does not shake his confidence in the theory.

unwarranted.¹ Plato feels about the pleasures of appetite as Schopenhauer about the will to live—they are essentially insatiate. They recognize no limits, submitting all things to desire. The reader with a sense for the subtleties of Plato's style is constantly reminded of this. He repeatedly applies the epithet *σφοδρότατος* (45A, 63D) to such pleasures. Now he tells us (24C) *ὅτι καὶ τὸ σφόδρα τοῦτο . . . καὶ τό γε ἡρέμα* (cf. 47A)—*ἔπου ἐνήγον οὐκ ἑατον εἶναι ποσὸν ἕκαστον*, etc. (cf. 45DE). In like manner Mr. Jackson allows himself to speak (20, 281) of an *ἐπιστήμη ἀπειρος οὐσα* which united with *μέτριον* produces *ἐπιστήμη* "properly constituted." But neither in the Philebus nor in Ast's Lexicon have I succeeded in finding a passage where Plato applies the epithet *ἀπειρος* to *ἐπιστήμη*. It certainly is not a Platonic way of speaking. In 28A sqq. *ἐπιστήμη* is definitely assigned to the class of *αἰτία*. Will Mr. Jackson maintain that there are three kinds of *ἐπιστήμη* in the field?

Lastly, if the Philebus is intended to expound a doctrine of ideas of natural kinds not including relative ethical conceptions, is it not strange that we meet at the beginning (15A) the *τὸ καλὸν ἐν καὶ τὸ ἀγαθὸν ἐν* of the Republic, and that near the end (62A) the philosopher who has knowledge of *τὰ μήτε γιγνόμενα μήτε ἀπολλύμενα*, etc., is characterized as a *φρονῶν ἄνθρωπος αὐτῆς περὶ δικαιοσύνης, ὃ τι ἔστι*? And if the ideas are explained as *μικτά* in this dialogue, is not the description of them as *τὰ ἀεὶ κατὰ τὰ αὐτὰ ὡσαύτως ἀμικτότατα ἔχοντα* (59C) singularly infelicitous for a Plato?

It is to the Parmenides that Mr. Jackson first turns for confirmation of the type ideas he has discovered in the Philebus. The Parmenides is in reality a powerful statement of the seemingly unanswerable objections to the theory of ideas with which, in spite of Mr. Jackson, the Socrates of the Republic is already familiar,² followed by a demonstration by the *ex necessitate* method of the Sophist of the indispensableness for human speech of some assumption of ideas. In the Sophist the practical inference is drawn; in the Philebus it is assumed; in the Parmenides it has

¹ Cf. 52C, where it is explicitly said of *σφοδραὶ ἡδοναί*: *τοῦ ἀπέιρον τε ἐκείνου . . . προσθήμεν αὐταῖς εἶναι γένους*. For *γένος* of *νοῦς* cf. 28A *εἰς τί*, for its locus cf. 30D and (?) 59D.

² In J. of Ph. 20, p. 256 n. Mr. Jackson concurs with Zeller and Bonitz in holding "that when Plato stated the *τρίτος ἄνθρωπος* in the Parmenides he must have been convinced that he could meet it triumphantly." But the *τρίτος ἄνθρωπος* occurs in the Republic 597C; and the *κοινωνία* of the ideas with one another is also distinctly asserted 476.

been left to the acumen of the reader, with what results we know only too well. But Mr. Jackson finds a very different doctrine in the Parmenides. To him it seems that Parmenides' destructive criticism of the ideas is applicable only to the ideas of the Republic and Phaedo which include relative terms and all other abstractions. Socrates' suggestion that the ideas are *παρδείγματα* is to him the introduction of the later Platonic doctrine, although the language of pattern, copy, and artist looking off to his model is familiar throughout the Republic. And, introducing a distinction not borne out by the text, between *καθ' αὐτὰ εἶδη* and *εἶδη* not *καθ' αὐτά*, he argues that Parmenides' objections apply only to the latter and leave the former, the new paradeigmatic *εἶδη*, untouched.

There is no space to follow his elaborate analysis in detail, but his two main propositions can, I think, be shown to rest upon misconceptions. He interprets 129DE as a denial by Socrates, who is still in the stage of the Republic, of the possibility of a combination and disintegration among the ideas in themselves apart from things (22, p. 288), and so when afterwards Parmenides' (with obvious reference to this passage, I may remark) brings about such combinations, Mr. Jackson regards this as a tacit abandonment of the earlier view held by Socrates at the start. Now, the fact is that Socrates, who already in the Republic is aware that the transcendental reality of the ideas is a hard saying, and that their real unity is confused for us *τῇ ἀλλήλων κοινωνίᾳ*, does not here assert, as Mr. Jackson says, that he cannot conceive of such a *κοινωνία*, but only that he should vastly admire the man who could exhibit to him this interminglement among the ideas in themselves as "manfully" as Zeno shows it in concrete things.¹ Parmenides approves of Socrates' transference of the problem of *ἐν καὶ πολλά* to the region of ideas, and in the sequel shows himself the man required. It is idle to object that the ultimate difficulty is not solved. It is solved here as much as it is in the Philebus or in the Sophist, by mere assumption of the necessary postulates of logic. It is an *ἀγῆρων πάθος τῶν λόγων ἐν ἡμῖν*, and we are brought no nearer a satisfactory explanation by the art of Hegel or Mill *καὶ ταῦτα οὕτως θυμαστῆς οὐσης εἰς ἀκρίβειαν λόγων* (Euthyd. 288A). Mr. Jackson paraphrases Parmen. 129DE (J. of Phil. 22, 288. The italics are mine): "But *I do not see*, I grant, *how any one who attributes a separate independent existence to εἶδη such as likeness,*

¹ 143A.

² Cf. Parmen. 129E, 133B, with Phileb. 15B and Charmides 169A.

unlikeness, multitude, unity, rest, motion, etc., can suppose these εἶδη to be capable of combination and disintegration." And in 28, 217, referring to this passage, he speaks of "the very warmth of Socrates' denial of the intercommunion of εἶδη" as indicating "on Plato's part a consciousness that in this respect, as well as in others, the earlier system stood in need of revision." Now, the correct translation of the sentence in question runs somewhat as follows: "But if a man, as I was just now saying, will first distinguish and separate *the* ideas by themselves, as for example, likeness, and unlikeness, and multitude, and the one, and rest, and motion, and all such things, and then shall show them capable of being intermingled and disjoined in themselves (cf. τῇ ἀλλήλων κοινωνίᾳ, Repub. 476), why, I should 'admire to see it' (ἀγχαίμην) 'amazingly, O Zeno.'" The reader may judge for himself the value of a theory supported by paraphrases like the one cited above.

One of the differences between my version and the paraphrase brings me to my second point—Mr. Jackson's habit of employing the phrase αὐτὰ καθ' αὐτὰ εἶδη as a technical term to denote a distinctive class of εἶδη first discriminated in the Parmenides for the sake of the later theory. In the passage before us he speaks of "any one who attributes a separate independent existence to εἶδη, such as," etc. That is to say, he simply ignores the article τὰ as he consistently ignores elsewhere the τί, the ἄττα, the forms of εἰμί, or the λέγεσθαι, with which the phrase αὐτὰ καθ' αὐτὰ εἶδη is almost uniformly accompanied in Plato. But as we saw in the case of ἀπειρος ἡδονὴ αὐτῆ τε καί, etc., it will not do to omit little words in construing Greek.

This theory of a distinctive class of καθ' αὐτὰ εἶδη is applied (p. 293) to Parmenides' argument that in the case of relative terms the ideal relatives will correlate with each other only and not with the things of this world, and so the ideas will be unknowable to man, and, worse yet, concretes will not be cognizable by God (Parmen. 133C sqq.). Now it is to be observed that Plato describes relative and non-relative terms here not by the words καθ' αὐτὰ and μὴ καθ' αὐτὰ, but by the words πρὸς ἀλλήλας εἶσιν αἱ εἰσιν and similar expressions (cf. also Charmides, 168-9). Mr. Jackson seems unconsciously to have transferred to this passage the phrase of the Sophist (255C), τῶν ὄντων τὰ μὲν αὐτὰ καθ' αὐτὰ, τὰ δὲ πρὸς ἄλληλα ἀεὶ λέγεσθαι. He thus confounds, by means of the ambiguity of the expression αὐτὰ καθ' αὐτὰ (which in the Sophist is cured by λέγεσθαι) the familiar Platonic distinction between

relative and non-relative terms, with his own new distinction between *αὐτὰ καθ' αὐτὰ εἶδη* and *εἶδη* which are supposed to be not *αὐτὰ καθ' αὐτὰ*. And throughout the remaining papers he habitually employs the phrase in this unwarranted technical sense. Now Parmenides' final admission of the indispensability of ideas for dialectic (135BC) does not, as Mr. Jackson repeatedly asserts, leave us free to suppose that the ideas required to make knowledge possible may be only this assumed class of *αὐτὰ καθ' αὐτὰ εἶδη*. On the contrary, Parmenides explicitly says: *οὐδὲ ὅποι τρέφει τὴν διάνοιαν ἔξει μὴ εἶν ἰδίω τῶν δυνάτων ἐκάστου τὴν αὐτὴν ἀεὶ εἶναι*. Compare the entire passage with *Sophistes*, 255C, which proves, if proof is needed, that *τὰ ὄντα* include all terms both relative and non-relative. Will anybody seriously maintain that the *ἀσώματα κάλλιστα ὄντα καὶ μέγιστα* of the "late" *Politicus* (286-7) which have no visible representative embodiment in the world of sense and must be grasped *λόγῳ*, are not our old friends the Platonic ideas of the *Republic* and *Phaedo*? that they are not identical with *τοῖς λογισμῶ λαμβανομένοις* (*Parmen.* 130A), with *ἐκεῖνα ἃ μάλιστα τις ἀν λόγῳ λάβοι καὶ εἶδη ἀν ἡγήσασαιτο εἶναι* (*Parmen.* 135E), and that they do not at all periods of Platonism include those ideas of the good and the fair which were always for Plato the most important *ὄντα* which *λόγος* was concerned to investigate?

Parmenides' argument that ideal relatives will correlate only with ideals will not bear the weight Mr. Jackson lays upon it. It is merely the casual employment of a familiar Platonic distinction in order to add one more to the numerous difficulties accumulated against the doctrine of ideas. Everything is against our taking it as the new discovery by Plato of a fundamental objection necessitating a revision of his theory. The distinction, clearly stated in the *Symposium* and *Charmides* (*Symp.* 199D, *Charm.* 168B), and recurred to in the *Sophist*, is so familiar to the Socrates of the *Republic* that he is aware of refinements in it which the Socrates of the *Gorgias*, intentionally of course, ignores.¹ He knows that unqualified relatives correlate only with unqualified relatives, and qualified with qualified.² Hence there is no ground for surprise that the Socrates of the *Parmenides* readily admits that *θεῖα* or

¹ *Gorgias*, 460BC.

² *Republic*, 438. The *Philebus*, as we have seen, passes by the puzzles of the *Parmenides* as *σφόδρα τοῖς λόγοις ἐμπόδια*. Hence it assumes (62A) the coexistence in one mind of knowledge of *αὐτῆς δικαιοσύνης* and human justice, of the *θεῖα* and *ἀνθρωπίνῃ σφαίρα*.

ideal *δεσποτεία* will correlate only with *θεία δουλοσύνη*. The admission is only a specific application of the general rule formulated with almost pedantic distinctness in the Republic. Moreover, the weightier argument from *ἐπιστήμη* that follows, applies to any form of the theory of ideas. *Ἐπιστήμη*, if a relative term, is one of those awkward relatives, so troublesome to Aristotle, that abolish the distinction by making all things relative. If *θεία ἐπιστήμη* relates only to the patterns laid up in heaven, and human knowledge only to the shadowy likenesses of the cave, our knowledge is equally confined to the shadows, the likenesses, or the copies, however we may limit or enlarge the class of those shadows to which we allow truly existent divine exemplars. But I am weary of this mechanical treatment of Plato's language. It is not true that Plato would have felt bound to revise a theory of ideas that made plausible *ὁ ἄγνωστα ἀναγκάζων αὐτὰ εἶναι*.¹ On the contrary, he everywhere declares that in this dream-like life we see as through a glass darkly, that *νοῦς* is not to be seen by mortal eyes (Laws, 897D), and that the truth which is our desire will be attained only in that after existence for which the philosophic life is the best preparation. Plato's antipathy is not to this high poetic scepticism that denies to mortal faculties adequate cognizance of the divine; it is to the eristic scepticism engendered of much logomachy, that concludes that there is nothing sound or true in any human *λόγος* (Phaedo, 90C), that denies the reality of ideas and of ideals in any sense, and as a practical consequencé refuses to admit the validity of abstract terms and definitions *ἐν τοῖς παρ' ἡμῖν λόγοις*.

Plato's concern with these puzzling objections to his theory is not that they remove the ideas to a transcendental world beyond our ken (he has the winged car that will transport him thither when the mood is on him), but that the man whose mind habitually dwells upon such cavils *μηδέ τι ὀριεῖται εἶδος ἐνδὸς ἐκάστου*, and this practical difficulty he evades by stopping the mouths of opponents with their own hypotheses (Theaetetus, 183B), and by bidding friends accept the gift of the gods to man, and to look in all things for the ideal unity that they will be sure to find if they look aright.

And now, before examining Mr. Jackson's discovery in the second part of the Parmenides of the revised theory of ideas he thinks necessitated by the first part, let me reassure the experienced

¹ Parmen. 133C. I am inclined to read *ἀλλὰ πιθανός* in spite of *δυσανάπειστον*, 135A. The sense is not altered.

reader, who is probably preparing to skip, by protesting that my discussion of this vexatious theme, whatever its other faults, shall not be unintelligible nor mystic. And indeed the second part of the Parmenides, though dry, is not really difficult to any one who will follow the Greek text in its plain and obvious meaning. The ambiguity of the copula and similar logical catches furnished a feast for the *δημιουργοί* of Plato's time, as of our own. Aristotle to the end of his career paused to quibble over them whenever they came in his way. In the Sophist Plato solved the problem and gave an explanation of the nature of predication which, making allowances for the difference of Greek and English idiom, is substantially the same as that given in Mill's Logic. In the Parmenides he offers an elaborate systematic deduction of all the perplexing antinomies derivable from the ambiguity of the substantive verb; in the Euthydemus a brilliant dramatic caricature of their first effect on the nimble and super-subtle Athenian intellect. In the other dialogues he as a rule dismisses them with scornful allusion, thereby saving space for more profitable matters.

That such discussions seemed weightier to Plato than they do to a disciple of Mill I would not deny. Their novelty and the peculiar idiom of the Greek language in negative predication would in themselves suffice to this result, and besides, Plato was determined to preserve the dignified associations of Being and its paronyms for the abstract studies he delighted to honor, and for his favorite contrast between the philosopher who dwells in the pure light of the real and the sophist who haunts the shadowy region of illusion. But it is perfectly idle to deny that the Parmenides, as Grote has clearly shown, is in the main an intentional and systematic illustration of the ambiguity of the copula. In the Phaedrus, 261D, Socrates says: *τὸν οὖν Ἑλεατικὸν Παλαμῆδην λέγοντα οὐκ ἴσμεν τέχνη ὥστε φαίνεσθαι τοῖς ἀκούουσι τὰ αὐτὰ ὅμοια καὶ ἀνόμοια καὶ ἐν καὶ πολλὰ, μένοντά τε αὐτὰ καὶ φερόμενα*; In the Timaeus, 38A-B, after commenting on the ambiguities of *εἶναι*, Plato adds: *ὃν οὐδὲν ἀκριβὲς λέγομεν. περὶ μὲν οὖν τούτων τάχ' ἂν οὐκ εἴη καιρὸς πρέπων ἐν τῷ παρόντι διακριβολογεῖσθαι*. Now, in the Parmenides the veteran *διακριβολογεῖται* about this very theme. For it is useless to assert that the *one* is the basis of the Parmenidean antinomies, when Parmenides himself tells us that he is to illustrate a general method of inference from the alternative hypotheses of an *εἶναι* and a *μὴ εἶναι*, and the "one" is merely taken up as a convenient theme for the practice of the method—every argument really turning upon the

ambiguity of the copula. The argument is, moreover, conducted *τέχνη* in the true Platonic sense of the word: Phaedrus, 263D-E: ἀρχόμενος . . . ἠνάγκασεν ἡμᾶς ὑπολαβεῖν τὸν Ἔρωτα ἐν τι τῶν ὄντων ὃ αὐτὸς ἐβουλήθη. So throughout the discourse Parmenides is careful at the beginning of each subdivision to emphasize the particular meaning of *ἔστι*, absolute or relative, required for the inferences he is about to make (cf. especially 160B and 163C). And ὥσπερ οἱ τέλει σοφισταί he pitches upon a youthful interlocutor who will not spoil the sport by suggesting distinctions and qualifications like the παραφθέγματα with which Socrates annoyed the sophists of the Euthydemus; cf. 137B, τίς οὖν; εἰπεῖν, μοι ἀποκρινεῖται; ἢ ὁ νεώτατος; ἥμιστα γὰρ ἀν πολυπραγμονοῖ (cf. Euthyd. 295-6).

Mr. Jackson, however, ignores the ambiguity of the copula, ignores the avowed purpose of bringing out contradictory conclusions, and treats the 8 (9)¹ hypotheses of the dialogue as discussions of so many theories of the nature of *εἶν* and *ἄλλα*. Among the rejected theories he discerns Eleaticism in various forms and the "earlier theory of ideas," and he also, it need hardly be added, discovers elsewhere his own theory of the ideas as *μετά* formed of a *πέρας* and *ἄπειρον*. This later Platonic theory of ideas he finds in hypotheses II and III (IV), which I can most briefly characterize by saying that they contain exactly the doctrine of relative *εἶν* and *μη εἶν* worked out in the Sophist. The relation to the Sophist is not discussed in Mr. Jackson's paper on the Parmenides. It was fully brought out in my dissertation on the Platonic Ideas (1884), and is treated at length in Mr. Jackson's paper on the Sophist (1885). Now, since arguments II and III (IV) contain exactly the conclusions of the Sophist, Mr. Jackson is obviously right in claiming that in a certain sense they represent the acceptable results of the Parmenides, namely, just so far as the conclusions of the Sophist can be taken for final Platonic doctrine. But, as I have elsewhere shown, though the doctrine of the Sophist is Plato's practical postulate, which he is ready to maintain in behalf of human logic against all absolute philosophies of rest or motion, flux or incommunicable ideas, there are indications within the dialogue itself that the doctrine though necessary is not quite satisfactory to Plato's feelings. It is the result of that everlasting affection of human speech of which he complains in the Philebus. Both absolute being and absolute non-

¹ Cf. my paper, De Platonis Idearum Doctrina, p. 41, where, however, the numbers are misprinted with reference to the two meanings of *εἶναι*.

being are wholly unmanageable *ἐν τοῖς παρ' ἡμῖν λόγοις*. We are obliged to content ourselves with a formula of relative being and non-being—the formula of Sophistes 256–57, and of Parmenides 142–59.

Well, Plato is quite willing to bid farewell to absolute non-being (Sophist, 258E). But absolute being, though equally inexpressible in terms of human logic, is required by his feelings. This Mr. Jackson overlooks. But we shall never understand Plato so long as we overlook these things. The absolute hypotheses of the Parmenides (like the corresponding sections of the Theaetetus and Sophist),¹ are undoubtedly negative criticisms of absolute philosophies intended to prepare the way for the sounder practical logic of the 2d and 4th sections.

But they are something more than this, as the Neoplatonists rightly felt. They are (the affirmative hypotheses, not the negative ones) Plato's half mystical reaffirmation of that absolute transcendental being which he could not abandon as poetry though he bent all his energies to the task of banishing it from the logic of predication. To convince ourselves of this we need only compare the predicates of the true and sleepless Being in the Timaeus with the predicates of the absolute and incognizable One in the Parmenides (cf. Timaeus 38A and 52B with Parmen. 141E).

But when Mr. Jackson goes on to extract from II and III (IV) the doctrine of the ideas as *μικτά*, I must dissent altogether, and can only point out that the gist of his argument (22, 317–18) depends on two or three assumptions not justified by the text. "We find," he says (the italics are mine), "in II that *when πολλά mediate between εἶν and ἀπειρον*, both predication and knowledge become possible. How then *do these πολλά or kinds* which in II and III make knowledge possible differ from the *δγκοι or πλήθη* of VII, which do not? They differ in that the former are, the latter are not, determinate." Now there is, I will venture to say, not a word in the Parmenides about *πολλά* mediating between *εἶν* and *ἀπειρα*—not a word to justify the question-begging phrase "*πολλά or kinds*." Throughout the passages referred to *πολλά* is used not in antithesis to but as a loose synonym of *ἀπειρα*.

Mr. Jackson says (22, 327), "as in the Philebus so in the Parmenides, it is the recognition of *πολλά* mediating between *εἶν* and *ἀπειρα* which makes knowledge possible." But as a matter of fact

¹ Cf. my Dissertation, pp. 46–7, and Mr. Jackson in J. of Phil. 28, p. 189 and p. 220.

even in the *Philebus* πολλά is rather a synonym of ἀπειρα, and ἀριθμός and πόσα are the words employed by Plato to indicate the middle terms the recognition of which distinguishes dialectic from eristic.

The difference between the πλήθη of VII and the πολλά of II is that the μὴ εἶναι of ἐν in VII is taken absolutely (163C, τὸ μὴ ἔστι λεγόμενον ἀπλῶς σημαίνει ὅτι οὐδαμῶς οὐδαμῆ ἔστιν) so that no principle of unity can be introduced into the multitude, while non-existence in II is interpreted relatively after the manner of the Sophist, and is found to admit a πῶς εἶναι of ἐν, and consequently the introduction of a unity into the many.

The technical meaning assigned to πολλά here is wholly unwarranted, then, and the entire theory based thereon falls to the ground. Of a piece with this is the interpretation of V that follows. "Here," says Mr. Jackson, "α μὴ δὲ ἐν is found to partake of πολλά . . . and to be capable of being known." This is a misunderstanding of the Greek. In 160E-161A Plato says: εἶναι μὲν δὴ τῷ ἐνὶ οὐχ οἶόν τε εἶπερ γε μὴ ἔστι, μετέχει δὲ πολλῶν οὐδὲν κωλύει. Mr. Jackson, ignoring the real antithesis between εἶναι and μετέχειν, evidently translates, misplacing the emphasis: "but nothing hinders its partaking of πολλά," understanding πολλά in the quasi-technical sense in which it is opposed to ἐν. But the correct translation is: "Now the one cannot *have being* if it *is not*, but nothing hinders its *partaking* of any number of things (predicates)." This may seem a trifling distinction, but Mr. Jackson bases a metaphysical theory upon it, and if the meaning I confidently assert the sentence must bear to a Greek ear requires further confirmation we have it five lines below: καὶ τοῦ ἐκείνου καὶ ἄλλων πολλῶν ἀνάγκη αὐτῷ μετεῖναι.¹

As for the passage 158D, it undoubtedly states that ἄλλα become grouped as delimited unities by communion with ἐν which introduces πέρασ; but it does not state that the Platonic idea is itself a type composed of a πέρασ and an ἀπειρον, which is what the theory requires. On the contrary, the ἐν which introduces πέρασ (if we must employ these equations) is itself the ideal unity, the unity μᾶς τινὸς ιδέας καὶ ἐνὸς τινος (157D), the unity which we are bidden to search for, in the *Philebus*. This unity, when detected by the

¹ Mr. Jackson's retraction of his error (J. of P. 28, 220) is not quite clear, but does not, I think, meet my objection. I will add that the μὴ δὲ ἐν "becomes the subject of predication" simply because otherwise οὐδὲ φθέγγεσθαι δεῖ οὐδέν—the *ex necessitate* argument of the Sophist (239B).

synoptic glance of the philosopher and disengaged from the confused multiplicity of things by human logic, is indeed presented to us as an *ἐξ ἐκείνων ἐν τι γεγονός εἶδος ἰδέαν μίαν αὐτὸ αὐτοῦ ἔχον ἕτερον δὲ τῶν στοιχείων* (Theaetet. 203E). But there is nothing in the Parmenides nor anywhere else in Plato to indicate that its transcendental unity outside of the limitations of our dream world admits of any resolution or analysis whatever, and the Timaeus asserts the contrary.

From the Parmenides Mr. Jackson proceeds to the Timaeus in order to confirm by an examination of Plato's great scientific masterpiece his proposition that "whereas in the period of the Republic and Phaedo it was proposed to pass through ontology to the sciences, in the period of the Parmenides and the Philebus it is proposed to pass through the sciences to ontology." And here Mr. Jackson and Mr. Archer-Hind are on common ground, so that we can study their theories together. The Timaeus seems at first to fit very nicely into the doctrine of the paradeigmatic idea. The material universe on the Platonic hypothesis is to be a living intelligent being—the visible finite copy of an invisible eternal model. Naturally enough then, as Plato is not treating of ethics, the good, the true, and the beautiful here, we find in the Timaeus ideas only of the natural classes of things needed for the construction of the universe, just as in the Phaedo the special form of argument employed brings before us only ideas of abstractions.

The idea of animal generally with an Aristophanic vividness of personifying imagination quite incomprehensible to the tribe of commentators who try to interpret some deeper meaning into the *αὐτο-ζῷον*, is taken for the original of the universe, and ideas of fire and of other elementary substances are suggested. If our authors, then, had merely pointed out that in the Timaeus ideas of relations, etc., do not occur, they would seemingly have scored a point for their theory, and we could meet them only by urging that in all Platonic dialogues, only those ideas which are needed occur. But by attempting to find a consistent scheme of Hegelian idealism in the Timaeus, and to explain away in the "later" dialogues all forms of ideas not found there, they have exposed themselves to a very different sort of criticism. The Demiurgus they pronounce a myth. They really intend to identify him with the pantheistic Soul of the Universe. But Mr. Jackson in one place calls him a mythical duplicate of *ταύρος* (J. of Phil. 25, 34), and Mr. Archer-Hind more subtly says that he is identical with the *αὐτο-ἀγαθόν* and

with one element of the soul of the universe—the simple unity of thought conceived as still undifferentiated (Introduction, p. 43), and erroneously adds that his function is precisely that of *νοῦς βασιλεύς* in the *Philebus*.¹ The Demiurgus himself being mythical, his creation of the universe in time is merely symbolical of “his self-evolution or differentiation into finite intelligences subject through their limitations to the conditions of space and time.”

The formation of the body of the universe gives Mr. Jackson no trouble. The four elements of the *Timaeus* are readily equated with the *indeterminate qualities* of the *Philebus* (J. of P. 25, 18. The reader will note the question-begging form of expression). “It can hardly be by a chance coincidence that in both dialogues the materials out of which *σῶμα* is constructed are fire, air, water, and earth.” We certainly, after Empedocles, need neither coincidence nor miracle to explain a commonplace of Greek thought. Of what else was *σῶμα* to be composed in the fourth century B. C. ? Of carbon, hydrogen, and oxygen ? All this, of course, brings us round again to the paradeigmatic ideas. “*Certain quantities acting as forms*” develop out of those “indeterminate qualities,” “organisms more or less perfect according as those quantities more or less closely approximate to certain standards.” This we are to accept as Plato’s real conception of that eternal, changeless and sleepless being of which he speaks in such high poetic strain in this very dialogue. Of course, if these combinations are to be taken seriously, it is not the four elements after creation that correspond to the *ἄπειρον*, but those elements as they were when God was absent from them in that pre-cosmic chaos of Hesiod and the pre-Socratics on which Plato’s imagination was certainly dwelling in spite of our authors (cf. *εἰς τὸν . . . ἄπειρον ὄντα τόπον*, *Polit.* 274D, with *Tim.* 53B). But we are not concerned to rectify details here, for, ingeniously as all has been combined hitherto, the chief and fatal objection has only been postponed. Is the idea “in fact no more than a perfect particular ?” inquires Mr. Jackson (25, 19). Truly a question to be asked.

The idea and particular differ as *ὄν* and *γεγόμενον*, says Mr. Jackson. This sounds Platonic and suggests the real answer to all these problems. Only it is an answer that renders this elaborate theory quite superfluous. For the distinction between *ὄν* and

¹ If we must “equate,” the Demiurgus answers to *αἰτία*, etc., cf. my *Dissertation*, p. 54.

γγνώμενον is (1) primarily a distinction in Greek predication¹ which the metaphysical method ignores. (2) It is a distinction between the world of matter and the world of thought on which Plato insists (*Timaeus*, 27D, 28A), but which the metaphysical method eliminates.² (3) It is a logical and rhetorical distinction which Plato, with more or less consciousness of the fallacy, employs to exalt the abstraction which always *is* the same (predicates), above the material object which now *is* and now *is not* the same (predicate). (4) It is a distinction between νοούμενα and φαινόμενα, on which Plato dwells for ethical and emotional reasons, but which he always expounds mythically and never metaphysically. But our authors having decided once for all to give, not an historical and psychological interpretation of Plato's writings, but a dialectically consistent statement of his supposed metaphysics, cannot thus take refuge in distinctions which their analysis abolishes. In order to elude the difficulties which beset the relation of the idea to the particular (difficulties fully recognized by Plato in the "earlier" dialogues, and evaded by the *deus ex machina* of myth), they have forced upon the Platonic texts an elaborate artificial theory of reconstructed ideas. And when this theory in its final statement is met by the same objections, they innocently ask (25, 20): "Whither, then, shall we turn?" Their answer is "that if we cannot express ὄντα in terms of γγνώμενα, we must express γγνώμενα in terms of ὄντα." It would have been simpler to adopt this heroic method at the start before running the theory into a cul-de-sac. By "expressing γγνώμενα in terms of ὄντα," Mr. Jackson means interpreting into the world-soul of the *Timaeus* a doctrine of neo-Hegelian idealism. Historically and psychologically interpreted, the world-soul presents no difficulties to one who is familiar with the methods of the Greek imagination. Plato's object is to present an impressive poetical picture of creation in language that shall imply the pre-eminence of mind over matter on which he insists throughout the tenth book of the *Laws* as indispensable to morality. The exigencies of human speech and the definiteness of the clear Greek imagination make him occasionally speak *εἰκῆ* and imply the priority of force and matter in some form. But priority and seniority, and even precedence in a sentence, are

¹ Cf. *Euthyphron*, 10BC.

² Cf. Archer-Hind on *Tim.* 34A: "In the *Timaeus*, on the contrary, where the entire universe is the self-evolution of νοῦς, the distinction between spirit and matter is finally eliminated."

honors which Plato is loath to bestow upon base matter. If for the sake of making my meaning clear I may so far violate τὸ σεμνόν, his feeling, on an infinitely higher plane, is analogous to that of the worthy Dogberry: "Write down that they hope they serve God: and write *God* first; for God defend but God should go before such villains!" This, and this only, is his meaning when he says in 34B that ψυχή is prior in creation to σῶμα, and Mr. Jackson's rigid metaphysical inference that from this passage "it is reasonable to suppose that Plato regarded 'things' not as separate entities external to the mind but as sensations existing within it," is utterly fantastic. So again, when, after describing the cognitions of the world-soul by means of the figures of the circles of the same and the other in 37A-C, he defiantly adds: τούτω δὲ ἐν φ τῶν ὄντων ἐγγίγνεσθον, ἂν ποτέ τις αὐτὸ ἄλλο πλὴν ψυχὴν εἶπη πᾶν μᾶλλον ἢ τᾶληθεις ἐρεῖ, Plato is thinking of the materialists of the tenth book of the Laws who deny that these ordered movements imply an indwelling soul, and instead of reading in this "a declaration that, whereas subject and object are identical, object is to be merged in subject, not subject in object," Mr. Jackson would have done far better to compare the analogous passage, Leges, 896C-D, where, in the same defiant way, the Athenian stranger having established the priority of soul as a principle of motion, smuggles in with his ἀρχὴ κινήσεως not merely cognitions and opinions, but also τρόποι δὲ καὶ ἦθη καὶ βουλήσεις.

Again, when the Demiurgus creates the soul out of ταῖτόν θάτερον and οὐσία, the same metaphysical perversity leads Mr. Archer-Hind to inquire into the inherent nature of the same, the other, and essence. One might as well analyze the personality of Διαλλαγῆ in Aristophanes, or of the daughter of tardy-witted After-thought in Pindar. Plato is writing a natural history of creation that shall maintain the principle of τέχνη against the materialistic principles of τύχη and unintelligent φύσις, which he combats in the Laws (888-889). Θῆσω τὰ μὲν φύσει λεγόμενα ποιείσθαι θείᾳ τέχνῃ (Sophist, 265E) may serve as the text for the entire Timaeus. It is perfectly arbitrary to say that the Demiurgus is the ταῖτόν or the idea of good, or undifferentiated thought, or any other metaphysical principle or abstraction. He is like the demiurgus or artisan of words in the Cratylus (389A), a simple personification of the favorite Platonic idea of artistic design as opposed to νόμος, convention; τύχη, chance; and φύσις, unintelligent, blind nature. A divine art (θεία τέχνη) necessarily (by ἀνάγκη λογογραφική, Phaedr.)

implies a divine artisan, a *θεῖος τεχνίτης*, the Demiurgus. It is necessary that man should understand *κατ' εἶδη λεγόμενον*. Hence in the *Phaedrus* the soul of man is taken up in a winged car and shown the ideas *ἐν τῷ νοητῷ τόπῳ*. It is necessary that the soul should recognize everywhere in the mutual involutions of the ideas and in the fleeting phenomena of sense, the *same*, the *other*, and *essence*, those three *μέγιστα γένη* of the elaborate logical theory finally worked out in the *Sophist*, but everywhere present to Plato's thought. Hence, on the Greek principle that like is known by like, Plato makes real substances out of these three abstractions, and puts them as plastic material into the hands of the Demiurgus for the formation of the soul. That is all there is of it.

But our authors having interpreted the *ταῦτόν* and the *θάτερον* of the world-soul as Hegelian absolute *νοῦς* in its sameness and in its otherness, are forced in their progress towards metaphysical consistency to eliminate altogether the third of the three elements employed by Plato's imagination in his history of creation—the *ὑποδοχή* or mother of generation.

Plato's own deduction of space is quite simple. The self-existent idea needs no medium, but a copy *ex vi termini* must be made in some matter—and this matter Plato, in half mystic and evidently embarrassed language, describes as a dim and difficult nature—apprehensible without sensation by a sort of bastard reasoning and hardly credible.

The cause of this embarrassment is not far to seek. He cannot rid his imagination of the idea of space, any more than the post-Kantians can who think they have accomplished the feat. And in contrasting the permanency of this third element of things with the transitory copies of the ideas that enter into it and pass away, he is grudgingly led to bestow upon it those epithets of reality and existence which he prefers to reserve for the transcendental reality of the ideas. That the attribution of reality to the idea of space leaves no place nor function for the general idea of matter in the modern sense does not surprise Mr. Archer-Hind, and in truth need surprise nobody except Aristotelians. The general notions of space and matter are universal abstractions comprehending the same relations of experience from different points of view. If either of these conceptions is *reified* or *hypostatized*, no meaning is left for the other. All dynamic systems lose the conception of abstract matter in that of the space in which forces operate. Plato's copies of the ideas, his collective *γένεσις*

contains all the forces and qualities, *δυνάμεις*, imparted to the visible world from the ideas. The idea of abstract matter has nothing left to qualify it, therefore, but the notion of extension. This, though somewhat paradoxically expressed, is only the common sense of the exact sciences, as is substantially stated by Mr. Archer-Hind. We need not dwell upon it longer. But Mr. Jackson and Mr. Archer-Hind, feeling Plato's embarrassment in regard to this persistent notion of an everlasting space, attempt to interpret into the *Timaeus* one of those modern conceptions of the genesis of space and its idea which are now a common intellectual possession of hasty readers of Kant, Spencer, and Bain. If thought in its sameness and otherness is the only reality, this mystic mother of generation must be conjured out of it in some way. The methods of our two authors are substantially the same. Things or sensations, according to Mr. Jackson, are subjective and not really external to the soul. But souls are many and external to one another. The common sensation¹ of a number of souls is "actualized" at a given point in *space* (which by hypothesis has no existence except as the otherness or "externality" of the percipient *ψυχαί*), and we are thus led "to attribute to the actualized potentiality an external and continuous existence." Now I have no objection to a man's paying himself with words in this fashion if he chooses. I will even admit that these formulas may contain a certain amount of meaning if understood in a Pickwickian sense; but they will not help us to interpret a writer of the fourth century B. C.

Mr. Jackson is really not thinking of his Plato, but of Mill's "permanent possibilities," and Hegel's "Idee" in its otherness. Hence his determination, in despite of the text, to identify *θάτερον* with *χώρα* (J. of P. 25, p. 22). Undoubtedly *θάτερον* means other; and otherness implies difference, and space and time are in the jargon of medieval metaphysics the *principia individuationis*. But there is no hint of all this in the *Timaeus*, and it would have been simply impossible for a stylist of Plato's super-subtle and meticulous consistency to apply the expressions: *ταῦτόν αὐτὴν ἀεὶ προσρητέον· ἐκ γὰρ τῆς ἰαντῆς τὸ παράπαν οὐκ ἐξίσταται δυνάμει* (*Tim.* 50B) to an entity which he intended his readers to identify with *θάτερον*.

Mr. Archer-Hind attains a similar result by a slightly different

¹ Plato and Aristotle being innocent of these subtleties would at once inquire after *τὰ ὑποκείμενα . . . ἃ ποιεῖ τὴν αἰσθησιν*, *Ar. Met.* Γ. 5 in fine.

path (Introduction, p. 27): "From the Philebus," he says, "we learn that finite souls are derived from the universal soul." To this it is to be objected that the passage on which he relies is mere pious Socratic commonplace (cf. Xen. Mem.) introduced by way of sportive digression to save Socrates the trouble of demonstrating, as is done in the Laws (888-895), that the universe is governed by intelligence. In the text the emphasis is all on the inference, temporarily needed for the argument, that the universe is ruled by soul. To reverse this emphasis and lay it on the derivation of the finite soul from the infinite in order to find in the statement a doctrine of pantheistic evolution, and to repeat the playful digression as one of the "results" of the Philebus, is utterly unjustifiable. "From the Theaetetus," continues Mr. Archer-Hind, accepting seriously Socrates' persiflage of the *βέουρες*, "we learn that material objects are but the perceptions of finite souls." The conclusion follows easily: If "things" are in our souls and our souls are part of the world-soul, the latter, which is merely *ταῦτόν* the Demiurgus or the good in its otherness, must comprise the sum of all reality. Space and time, which are "a consequence and condition of our limitation as finite souls," come only with the differentiation of the absolute thought of the *ταῦτόν* and are thus plainly identical with *θάτερον*. Thus far our authors are in essential agreement. There are some singular differences in their final interpretation of the ideas, however, resulting apparently from differences in their personal philosophemes. The notion of an all-embracing pantheistic spirit dominates the mind of Mr. Archer-Hind. The difficulty of finding any real substrate for mind and matter preoccupies Mr. Jackson. The latter, after first telling us, as we have seen, that "external things" result from the actualization of the same potentiality of thought by different *ψυχαί*, and that the idea is this potentiality actualized by position in space in the soul of the world itself, is finally driven by the difficulty of attaching limitations of space or time to the ideas which Plato freed from all such bonds, to make this actualization in the case of the idea hypothetical. And in one place he even goes so far as to suggest that mind is not an *οὐσία* at all, but (and here he is combining Mill's "permanent possibilities" with Aristotle's *ἐπὶ τῶν ἀνευ ἔλης τὸ αὐτὸ εἶναι τὸ νοεῖν καὶ τὸ νοούμενον*), is to be regarded as existent only in the shape of its actualized *νοήματα*, being in fact no more than a fictitious substrate. Mr. Archer-Hind, on the other hand, loses the reality of the individual soul not in a fictitious substrate, but in

the world-soul; and having further reduced the category of *εἶδη* to *εἶδη* of living things only, he finds room in that soul of which all other souls are parts for really and truly and not merely hypothetically actualized ideas, thus *διὰ μακροῦ τινός διεξεληθόντος λόγου* returning to the good old faith of the Neoplatonists that the ideas are the thoughts of God. And to this conclusion Mr. Jackson, after gravely recording his friend's protest that his "hypothetical actualization seems to sacrifice the reality of the ideas," comes around when (J. of Phil. 25, 33) he calls the idea a "*νόημα* hypothetically actualized in an infinite mind," whatever that may mean. Neither of them observes that their rejection of *εἶδη* of relative terms and similar abstractions leaves unexplained the very difficulty which led Aristotle to invent the theory of the identity of *νοῦς* and *νοήματα* and *νόησις νοήσεως* before them.¹ If relative abstracta have not even the reality of hypothetical *νοήματα*, how do they manage *οὐσίας ἀμῶς γέ πως ἀντέχεσθαι*?

Before concluding this preliminary paper it remains to examine some of the confirmations of the later doctrine of ideas discovered in the Theaetetus, Sophist, and Statesman. I have elsewhere analyzed the connection between the psychological treatment of the problem of *ψευδῆς δόξα* in the Theaetetus and the purely logical discussion of the same question in the Sophist, and have shown that the Sophist and Statesman, like the Philebus, are best explained on the supposition that Plato is here mainly concerned, not with the perhaps hopeless ontological problem of the ultimate nature of the ideas, but with the practical problem of winning by assumption and apagogic arguments a basis for the necessary postulates of a working logic. There is no space to repeat and dilute that argument here. I can only exemplify in a few test cases the character of the interpretation to which Mr. Jackson is reduced by the exigencies of his theory. In J. of Phil. 20, 259 he thought the Theaetetus led the way to the earlier Platonic doctrine. On studying the Theaetetus he repents this *obiter dictum*. This is frank, but hardly inspires confidence. Like Theaetetus (157C), Mr. Jackson is at first in doubt whether Socrates is in earnest or is merely "trying" him. He finally decides that the teaching of the *κομψότεροι* (156 sqq.), the theory of complete relativity (160B-C), must be taken for serious Platonic doctrine. The omniscient Buckle fell into the same trap. Both should have been

¹ Cf. De Platonis Idearum Doctrina, p. 28.

warned by the fact that *κομψός* is generally a dyslogistic epithet in Plato, and that the *κομψότεροι* of the Theaetetus are near kin to the *κομψοί* of the Politicus (285) who admit only relative measurements of things against one another and reject all absolute standards. It is argued from 155E that the *κομψοί* cannot be materialists. Perhaps not in a certain obvious grosser sense. But their philosophy is essentially materialistic in that it fails to recognize the fixed unities of the ideas¹ or the action of beneficent design. If the bare admission of an *άδρατον* (155E) takes a thinker out from the class of materialists, what inferences might we not draw from Lucretius' "corporibus caecis igitur natura gerit res"? Moreover, the sensational idealism which is here attributed to the *κομψότεροι* exists only for modern feeling. These refiners declare that all things are in motion, and that the sensation exists only as the spark struck out by the momentary clash of the sensible and the sentient. To us, after Descartes and Berkeley, the necessary inference appears to be that the object exists only as a presentation of the subject—because we identify the object with the elaborated sensation. But the Greeks thought of the object as the cause or one of the causes of the sensation. Throughout the passage under consideration we are told, not that the object is resolved into the subject, but that both object and subject, equally real or equally unreal and constantly changing, are borne along on a stream of constant change. Besides, even if we grant that sensational idealism is implied in the teaching of the *κομψότεροι*, the doctrine comes too heavily weighted to be accepted as Platonic. It is repeatedly and distinctly identified with the erroneous definition of *έπιστήμη*, with the uncompromising negation of all absolute existence in terms that recall the ideas, with the impossible dialect of the Heracliteans and with the ethical scepticism combated in the Laws. The *κομψότεροι* are responsible for all the paradoxes from 156 to 186, and Mr. Jackson does not even attempt the hopeless task of distinguishing them from the Heracliteans and other extremists. Is it conceivable that Plato poured forth this stream of persiflage on a new and important discovery of his own? It is true that in the Symposium and Timaeus Plato seems to adopt in his own person the dialect of the *βέοντες* to characterize the phenomenal world, but it is only to bring into

¹ 160C: *αὐτὸ δὲ ἐφ' αὐτοῦ τι ἢ ὅν ἢ γιγνόμενον οὐτε αὐτῷ λεπτέον*, etc. They accept frankly the position to which the *εἰδῶν φίλοι* reduce the *σπαρτοί*, but they reject the *νοητὰ ἄττα* (Sophist. 246BC).

stronger light the contrast with the fixity and permanence of the world of the ideas, which are both theoretically and, what is more, practically denied by the partisans of the *φερομένη οὐσία*. For the real ground of Plato's antipathy to the *βέοντες* lies not at all in their language concerning the world of fleeting phenomena, but in a matter almost wholly ignored by Mr. Jackson—their ethical scepticism and their nominalism. The *καμψότεροι* are virtually nominalists. They try not to admit *ἄψις*, but only an *ὀφθαλμὸς ὄρων*, they recognize *λευκόν* but not *λευκότης* (156DE). Like Diogenes in the familiar anecdote, they have the eye to see *ἄνθρωπος*, but lack the eye that discerns *ἀνθρωπότης*. They have answered in the negative the question raised in the Philebus, *ὅταν, τις ἕνα ἄνθρωπον ἐπιχειρή τίθεσθαι*—the question whether such monads really exist—and have substituted for monad or ideas the uncouth term *ἄθροισμα*, which may be compared with the "clusters" or "series" of sensations that constitute the only personality recognized by some modern nominalists. Now, apart from his metaphysical and ethical need of the ideas, Plato's sound logical instinct taught him the folly of attempting to dispense with or supersede in practice those necessary postulates of rational speech—abstractions. Hence his amusing polemic against the entire doctrine. Mr. Jackson's synopsis ignores these considerations till near the close of his paper (J. of Phil. 26, 269), where the rejection of abstractions in 157A and 182A is actually adduced to prove that Plato's doctrine in the Theaetetus is different from that of the Republic and Phaedo, in which, as throughout Plato, all processes and relations are subsumed under the abstractions that best express them, as causes.

In confirmation of the alleged divergence between the Theaetetus and the Phaedo and Republic, Mr. Jackson says (26, 264), that in the latter "the *λόγος* is all that Plato has yet achieved," citing Republic 506E and Phaedo 99E; and this *λόγος*, he adds, is the *ἀληθὴς δόξα μετὰ λόγου* in the third sense rejected in the Theaetetus. It is possible to prove anything by pressing the simplest phrases in this fashion. What can it avail to assert solemnly that the *λόγος* of the Phaedo "being obtained by *διαίρεσις* of the genus is the statement of the characteristic difference," when Socrates, after stating his method, 100A, *ὑποθέμενος ἐκάστοτε λόγον ὃν ἂν κρίνω ἐρρωμενίστατον εἶναι*, gives as his first example of such a *λόγος* or proposition an assumption of the reality of the ideas, 100B, *ὑποθέμενος εἶναι τι καλὸν αὐτὸ καθ' αὐτὸ καὶ ἀγαθὸν τι*? Mr. Jackson's interpretation of this passage dates from his paper on Rep. VI 509D in J. of Phil. 19.

There (p. 136), after distinguishing the idea from the general notion (a distinction, by the way, derived from Coleridge rather than from Plato), he interprets 99D: "The investigation of things having proved a failure, Socrates now proceeded to study their reality in definitions," etc. And so he understands the passage to mean that, failing of *εἶδη* or ideas, Socrates declined on general notions *λόγοι* or definitions. To which it is to be objected that *λόγος* here is obviously not the half-technical *λόγος τοῦ ὀνόματος* of the Sophist, Politicus, and Leges, but simply language, discourse, words, as distinguished from perceptions of sense. Socrates grows dizzy in contemplating the objects of sense, and takes refuge in the abstractions of language, exactly as in the Parmenides. That is what the Greek says, and that is all it says. Mr. Jackson, who thinks that the *λόγος*, understood technically as 'concept of the understanding,' is the imperfect image of the Idea, and the missing second member of the quadripartite line of the Republic, compares the reflection of *δρα* in *λόγοις* here with the relation between the higher and lower *νοητόν* there. But the Socrates of the Phaedo in comparing the reflection of *δρα* in *λόγοις* to the reflections of objects of sense in mirrors, etc., expressly warns us that his comparison is not truly representative of the real relation, for it is familiar Platonic doctrine that word is more exact than deed in more senses than one. The statement that this *δύτερος πλοῦς* of the Phaedo is identical with the inferior intellectual method of the Republic is misleading. The method of the Phaedo is essentially the dialectical method, not that of the arts and mathematical sciences. Socrates does not employ figures, symbols and images like the mathematicians; but his argument proceeds *αὐτοῖς εἶδειν*. But though following the higher dialectical method which requires the reasoner to defend his hypothesis when attacked, he, having one special proposition to prove which he cannot prove in any other way, accepts one limitation from the lower method: He requires his interlocutors to grant his main hypothesis (100B) in order that they may attend to one thing at a time (101E). But every reader of the Phaedo must be aware that this is because the large leisure of philosophy is wanting there. The speakers are not limited by the *ἄδωρ κατεπέιγον* of the Theaetetus, but they are by the approach of sunset, and Socrates is arguing *πλεονεκτικῶς*. A Platonist shows want of intellectual tact when he presses the arguments or the phraseology of the Phaedo. Socrates is unable to give a full account of that whereof the Timaeus says we need the

assurance of a God for certainty ; but this does not alter the fact that the ability *λόγον διδόναι* is everywhere, from the *Gorgias* to the *Laws*, the mark of the Platonic philosopher. If Plato has "achieved only the *λόγος*" in the *Republic*, what is his position in the *Sophist* when he says : *τὸν γοῦν λόγον ὅπῃ περ ἂν οἰοί τε ὤμεν εὐπρεπέστατα διαθησόμεθα οὕτως ἀμφοῖν ἄμα* (251A)?

Once more Mr. Jackson finds (26, p. 267) a contradiction between *Theaetetus* 155B and *Phaedo* 102B-D, on the question how Socrates without changing can be one year larger and the next year smaller than the growing youth *Theaetetus*. But in order to do so he is obliged to take the purely parenthetical unemphatic phrase *ἀλλὰ σοῦ ἀξήθειςτος* (155B), which occurs in the statement of the problem, as an explicit solution of the entire difficulty. It is nothing of the kind. The question is one of those puzzles which in the *Republic* are said to be stimulative of thought, and in the *Theaetetus* to awaken the wonder that is the parent of philosophy. In the *Phaedo* the problem is stated and then solved on the hypothesis of ideas. In the *Theaetetus* it is explained on the diametrically opposite view of *Protagoras*, *ἐξ ὧν τὸν Πρωταγόραν φημὲν λέγειν* (155D), by a revelation of the esoteric doctrine that the *Theaetetus* of the next year is another man. But Socrates is quite as well aware in the *Phaedo* as in the *Theaetetus* that "the words 'tall' and 'short' describe the relations in which he stands to something else" (cf. 102C, *ἀλλ' ὅτι συμκρέτῃ ἔχει ὁ Σωκράτης πρὸς τὸ ἐκείνου μέγεθος*). In the *Phaedo* the *παρουσία* of two relative *εἶδη* is assumed to account for the predicates describing Socrates' simultaneous relation to two persons ; in the *Theaetetus* one person is by the doctrine of flux humorously treated as two, to account for Socrates' successively receiving different predicates in relation to him. But neither here nor elsewhere does Mr. Jackson establish a serious divergence between the teachings of the *Theaetetus* and the "earlier" dialogues.

In his study of the *Sophist*, Mr. Jackson treats first of the *διαιρέσεις* (216-37 and 264-8). The lesson of these *διαιρέσεις* is, he thinks, that the meaning of the general name *Sophist* is too uncertain to be hypostatized as an idea (28, p. 186), and so naturally enough the chief result of the dialogue for him is the confirmation of the "later theory of ideas" by the proposition "that of artificial classes there cannot be eternal and immutable *εἶδη*" (ibid. p. 187). But observe that to reach this result he is obliged to assume (p. 185) that the seventh definition of the *Sophist* is pre-

ferred to the others, "not because of any intrinsic superiority which it possesses, but because it has a direct bearing upon the inquiry instituted in this dialogue." Now, with the latter half of this sentence I concur. The seventh definition is preferred partly because it leads up to the inquiry about *μη ὄν*, which had failed in the Theaetetus. But Mr. Jackson says it is also because it brings the Sophist into comparison with the Statesman, and affords Plato an opportunity to answer Isocrates. Well, Plato had many aims, and it is not necessary to quibble about them. But only a scholar *θέσιν διαφυλάττων* could assert that the seventh definition had in Plato's eyes no intrinsic superiority. It is of the very essence of the Sophist, in Plato's conception of him, that he deals in shows and unrealities. "Wherefore," says Aristotle, "Plato not inaptly assigns the Sophist to the *μη ὄν*." Plato himself expressly says of these many definitions (232A) that they imply a failure to perceive the essential aim and tendency of the object investigated. And when he has followed up the trail of the after-suggestion to the end, he boasts that he has not only caught and defined the real and true Sophist, but that he has defined the very essence of the non-being or unreal world (the *κατὰ συμβεβηκός* of the more prosaic Aristotle) in which he dwells. And this misconception, forced upon Mr. Jackson by the demands of his theory, combined with his persistent misinterpretation of *λόγος* already pointed out, involves him in serious error when he passes to the digression upon *ὄν* and *μη ὄν*. From the words in 240A, *τὸ δ' ἐκ τῶν λόγων ἐρωτήσεται σε μόνον*, etc., he concludes that since "the Sophist will demand a general definition and not a catalogue of instances," and since the demand for a general definition is notoriously characteristic of both Socrates and Plato (cf. *Meno*, 74-75), the Sophist here is Plato himself in his Socratic period when he composed the Republic. And so he rejects Campbell's statement, that the Sophistic method is the caricature of the Socratic. But if we read Plato instead of combining his phrases we see at once that Campbell is right. The parallelism and the caricature are always present to Plato's mind (cf. the Euthydemus *passim*). In this very passage Mr. Jackson apparently overlooks the touch of caricature that discriminates the Sophist from Socrates. The Sophist checks your illustration drawn from physical *εἶδωλα, προσποιούμενος ὅτε κάτοπτρα ὅτε ὕδατα γινώσκειν*, whereas Socrates, though he prefers *ἐν τοῖς λόγοις σκοπεῖν τὴν ἀλήθειαν τῶν ὄντων*, possesses above all others what Joubert calls the true metaphysic, the art of mak-

ing, not the concrete abstract, but the abstract concrete, and in the Republic has recourse to this very illustration to clear up a difficult subject.¹ That Plato, in the Republic (479A sqq.), commits himself to the Zenonian heresy by declaring the particular *καλόν*, in so far as it is *μη καλόν*, to be non-existent is not true. He says the particular rolls about between the *μη δν* and the absolute being, and that since the particular both *is* and *is not* the general (predicate) under varying conditions, the particular can no more be said to be than not to be. And this is in perfect harmony with Sophist 256-7.

So when Mr. Jackson goes on (28, 202) to declare that the *ειδῶν φίλοι* represent Plato's former self, and to point out that the doctrine maintained by Plato in the Republic and the Phaedo he now sees to be faulty, if for no other reason, at any rate for this, that it precludes the intercommunion of *εἶδη*, I can only point out again, as I have done repeatedly in the face of such assertions, that the intercommunion of *εἶδη* is distinctly recognized in Republic 476A, that the term employed is *κοινωνία*, and that the ideas used as examples would not be "*καθ' αὐτὰ εἶδη*" on the later theory—so that the Republic in this case seems to fit Mr. Jackson's view that *κοινωνία* is the proper later term for the relations of the *μη καθ' αὐτὰ εἶδη* better than the Sophist.

The Politicus is dealt with in the same way. Mr. Jackson insinuates his doctrine at the start (J. of Phil. 30, p. 281) by extracting from the remarks about the Statesman (p. 274E) a definitely formulated distinction "between a natural kind, eternal and immutable, and a conventional group," a distinction which Plato's simple statement that the king of Saturn's age was one thing and the king of our degenerate day is another, does not on any rational literary interpretation of his language bring out. But

¹ A similar lack of insight into Plato's feeling misleads Mr. Jackson in another criticism of Campbell and Zeller (28, 175). In Sophist, 230E, the Sophist having presented himself in the character of a practitioner of the *catharsis* of souls, the Eleatic stranger, thinking of the Socratic purification of the false conceit of knowledge, expresses his fear lest we may be assigning the Sophist a rôle above him (i. e. the rôle of the true philosopher). Mr. Jackson turns this into the commonplace irony of saying exactly the opposite of your meaning, by the interpretation: "When we attribute sophistry to the practitioner of the *ἐλεγχος* we do him too much honor," and thus he naturally enough (30, p. 283) fails to see the relevance of Campbell's hesitating citation of Sophist, 231A, for the missing dialogue of the Philosopher.

² Cf. 28, 186-7, discussed above.

this subject has perhaps been sufficiently considered in connection with the Sophist. The second result of the Politicus, according to Mr. Jackson, is that it disposes of the question What is knowledge? and so by implication of the question What is the philosopher?

Dialectic, *συναγωγή* and *διαίρεσις*, is employed in the Phaedrus with a view to consistency in the use of debatable terms, "it leads to nothing more than agreement, *ὁμολογία*, between disputants as to the meaning to be put upon certain technical terms." The dialectic, however, that is called in the Sophist (253B-D) *ἡ τῶν ἐλευθέρων ἐπιστήμη*, and that in the Politicus is assigned to the philosopher, is a very different thing. It is concerned with the likenesses and differences of *αὐτὰ καθ' αὐτά εἶδη*, and the information it gives is truly 'knowledge.' Now the objections to this ingenious theory are: (1) that dialectic is quite as closely allied to knowledge and quite as much concerned with resemblances and differences in the Phaedrus as in the Politicus; and (2) that it is proposed in the Politicus and all the 'later' dialogues to apply the method, not to Mr. Jackson's *αὐτὰ καθ' αὐτά εἶδη* of natural classes, but to the moral and aesthetic ideas which were always foremost for Plato. For the connection in the Phaedrus between dialectic and philosophic knowledge in the highest sense it is necessary to quote but a few passages out of many: cf. 259D; *πείθειν τέχνη* with the Platonic associations of *τέχνη* (260D); *ὡς εἰάν μὴ ἰκανῶς φιλοσοφήσῃ οὐδὲ ἰκανός ποτε λέγειν ἔσται περὶ οὐδενός* (261A); *τὴν ὁμοίτητα τῶν ὄντων καὶ ἀνομοίτητα ἀκριβῶς διειδέναι* (262A); *ὁ μὴ ἐγνωρικῶς ὃ ἔστιν ἕκαστον τῶν ὄντων* (262B); *τὴν οὐσίαν δείξει ἀκριβῶς τῆς φύσεως τοῦτου πρὸς ὃ τοὺς λόγους προσοίσει* (207E). These and countless similar expressions that might be cited make us wonder whether the associations of *διαίρεσις* and *διαλεκτική* are really on the lower and different plane of eristic in the Phaedrus, or whether Mr. Jackson has invented the distinction offhand to fit his theory. The claim that the *διαίρεσις* of the Politicus is intended to be applied to the investigation of the *καθ' αὐτά εἶδη* of natural kinds will not bear examination. The *ἀσώματα κάλλιστα ὄντα καὶ μέγιστα* of 286A, which can be grasped *λόγῳ* only, are manifestly not the type ideas of natural kinds, for we are expressly told that they have no sensible likenesses in the world of concretes whereby the mind may be easily led to a knowledge of them (285-6). They are, obviously, to any one who has no theory to prove, those ethical and aesthetic conceptions to which the "later theory" does not assign ideas, and on which

Plato dwells so earnestly in the closing pages of the *Laws* (963-4). There he requires, in the last words perhaps he ever wrote, that the rulers of his state should have dialectical knowledge of the ἀρετῆς εἶδη, and the ability to render an account of this knowledge λόγῳ. They must not only be able to discriminate at need the different forms of virtue, but solving the problem of the *Philebus* (18E), they must further know these forms ὡς ὄντως ὄντα οὐ πολλά ἀλλ' ἐν τούτῳ μόνον ἀρετήν.

In thus examining the hypothesis of a double Plato point by point as it has been developed, I may have somewhat dissipated the force of my argument. The chief objection to the theory in the mind of a genuine Platonist will always be the ever-strengthening impression of essential unity which the Platonic dialogues make upon repeated perusals. And this impression can perhaps be better conveyed by a positive than by a critical exposition. Another important consideration on which this method has allowed me to dwell only incidentally is the intermediate character of the *Republic*, *Theaetetus*, and *Phaedrus*. Containing as they do much of Plato's ripest thought and freshest style, they will always present an obstacle to the bisection of his work into periods radically distinct in either thought or style. The consideration of these dialogues, however, and the details of Mr. Archer-Hind's *Timaeus*, must be reserved for subsequent papers.

PAUL SHOREY.

BRYN MAWR, June 13, 1888.

III.—NOTES ON THE LANGUAGE OF THE EASTERN ALGONKIN TRIBES.

Surprisingly little attention has been given by linguists to the Indian languages of this country, compared with the wide range of their investigations in other directions. Not only is this true with regard to the languages of the Indians, but also with regard to their history. Very few either know anything of or evince any interest in the peculiarities of our tribes, and this is the more to be regretted because with the last Indian the last hope of investigation will perish, for these people keep no records and have no desire to leave any traces behind them.

The sole remnants of the great Wabanaki Nation, which have been allowed to linger about their former habitations, are the Passamaquoddy and Penobscot tribes of Maine, the Malisits and Micmacs of New Brunswick, and the Abenakis or St. Francis Indians of Lower Canada. All these Indians speak closely allied dialects, which, although bearing a general resemblance to each other in construction, are often very different in the individual words. As an illustration of the similarity and differentiation of these dialects I give below a list of the numerals up to ten, in three of the idioms :

<i>Passamaquoddy.</i>	<i>Abenaki.</i>	<i>Micmac.</i>
neqt (besq)	pazekw	naookt
taboo (neswuk)	nis	tāāboo
sist (nowuk)	nas	sist
neū	iaw	neu
nan	nolan (nonnoak)	nan
kamachin	ngüedoz	yusookom
l'wignuk	tobawoz	eloowignuk
ogmulchin	nsōzek	ogūmulchin
esq'nadek	noliwi	peskoonadek
m'tlen	m'dala	'mtuln

The Abenakis, whose dialect appears in the table to be the most distinct, have rarely, if ever, any intercourse with the remaining Wabanaki, and, as they live surrounded by alien tribes, one cannot wonder that their language has departed somewhat from

its original form. I have been told, however, by Abenakis, that the Passamaquoddy and Penobscot dialects are intelligible to them when spoken very slowly, and I have also heard Passamaquoddies state that they could scarcely understand Micmac at all, as the intonation of the language is entirely different. This is not surprising, for although the Micmacs live comparatively near the others, they are very conservative and never mingle. The three tribes, whose dialects are so closely allied as hardly to deserve the name of separate languages, are the Passamaquoddy, Penobscot, and Malisit.

This is easy to account for, as the Malisits are on most friendly terms with the other two, and are quite frequently to be found in Bar Harbor, selling baskets and trading very amicably along with them.

As these dialects are radically the same, the phonology and grammar are, of course, identical in all of them, for although the forms of words have differentiated, yet the sounds have remained almost unaltered, and only in a very few cases have the grammatical forms changed. Therefore we may take it for granted that whatever general principle or characteristic might be alleged of one of these languages is perfectly applicable to the others. The Passamaquoddy and Abenaki dialects are those which I have made the most use of, as they are excellent specimens to illustrate the character of the entire group.

The vowel sounds are very unclear and indistinct; indeed it is often difficult to distinguish them, for the Indians speak with the mouth half open and seldom loudly. A, e, i, o, u (continental pronunciation) are usually easy to recognize, but there are many sounds whose exact character is very difficult to discover.

The first which we shall notice is the diphthong, which I have written *æw*. This conveys little idea of its exact pronunciation, but is the nearest approach to the sound which a combination of letters can reach. If the vowels $\bar{e} + \bar{u}$ be pronounced very rapidly, giving to each the same value, some idea of the sound can be obtained. The pronunciation of the Old English diphthong *æw* (cf. *sæw* = sea) must have approached this very closely. A somewhat similar sound may be heard when our exclamation *oh!* is uttered sarcastically from one side of the mouth.

L, *m*, and *n* are semi-vowels, as in some of the Slavonic languages, containing a sound like a short, thick \bar{u} . This is the case in all

the dialects of this group, but the sound is often written with an *e*, *ū*, and even an *i*, by those who have not recognized its true character. Thus, in the table of numerals cited above, the Passamaquoddy *l'wig'nuk* (7) is often wrongly written *ūl'wig'nuk*. Nothing is so deceptive as the thick guttural utterance of an Indian, and I have frequently spelt the same word in two or three ways as the sound impressed itself differently on my ear. It is often the case in Indian languages that exactly the same combination of sounds will be heard and interpreted differently by different individuals.

There is an indistinct vowel sound which resembles a very short *ū*; it is heard generally after the guttural *g*, and may be expressed by an apostrophe: *g'*. In the numeral *l'wig'nuk* it is heard very plainly between the *g* and the *n*, and also, but not so distinctly, between the *l* and the *w*. It is not unlike the Hebrew vocal Sh'va in the word *גויל*, where a short vowel is heard between *ג* and *ו*. When an Indian is speaking, however, he slurs this sound to such a degree that it was not until after one week of careful observation that I even discovered its existence.

Last, but by no means least of these peculiar vowel sounds is the initial whistle or *wh'*, which, to be thoroughly understood, must be heard from the lips of an Indian. It is produced by a forcible expulsion of the breath through the lips, which must be rounded as if to pronounce the vowel *o*. This makes a sound as if the speaker had begun to whistle but had suddenly ceased. Whether this utterance may be classified as a pure vowel or not is a question of some doubt, for it certainly partakes of the nature of the consonantal *w*.

Among the consonants the explosives *p*, *t*, and *k* require particular notice. In English, and in fact in most European languages, whenever an explosive is uttered, a gentle breathing is inserted between the consonant and the succeeding vowel. In the Indian dialects the explosive is pronounced with absolutely no breathing, so that it is often impossible to distinguish between a *k* and a *g*, or between a *p* and a *b*; thus *gad* and *kat* represent the same sound. The indistinctness of pronunciation, therefore, is not at all confined to the vowels, for these peculiar voiceless consonants produce a most puzzling effect on the hearer, and render the sound of the language metallic and monotonous to the last degree. *Th*, *f*, and *r* are wanting.

One of the most remarkable sounds imaginable is the guttural

-q or *-kw*. This occurs only at the end of syllables and is very soft in utterance; so much so as to be often almost inaudible. It is formed by beginning a *q* and stopping suddenly before the following *u*-vowel is entirely pronounced. Many express it by *kw*, and equally well, but as the sound is undoubtedly a single consonant, it seems more logical to express it by a single symbol.

The accentuation of these dialects is not well marked, for the tendency in speaking is to drawl the sentences in a monotone, giving much the same value to every syllable. At the end of sentences the voice is allowed to fall, not, however, as in European languages, but more as if all the wind were expelled from the lungs and the speaker were forced to stop through exhaustion. Although in conversation the accentuation is monotonous, yet in the songs and rhymes, more particularly in the magic formulae, it is of the highest importance to intone correctly. In fact, the virtue of the charm depends frequently on the way it is said. The variations of some of these songs are so very difficult that it is impossible for a white man ever to learn them exactly. Sometimes even in conversation the position of voice stress affects the meaning; cf. *kiskes igdn* = how many years?—but *kiskes igdn̄* = how old? Very subtle distinctions in accent are observed in speech making; in fact it is by such means that the orator produces an effect or renders his meaning more emphatic.

The Indian languages are apparently very irregular in character, but, after a careful examination of the grammatic structure, much of the seeming difficulty vanishes. Throughout the entire inflectional system a distinction is made between animate and inanimate objects; in fact this may be said to be one of the ground principles of the language. There are separate forms in the substantive, adjective, and verb for these two classes, yet actual gender is not recognized. The pronominal prefixes remain the same whether before substantives or verbs; thus *n'mitauks* = my father, or *n'mitzi* = I eat. *n'* is the universal sign of the first person, while *k'* and *w'* represent the second and third persons. To distinguish between the singular and plural the substantives have one set of endings and the verbs another; thus *n'mitaukson* = our father, while *n'dupultiben* = we sit, from *n'dup* = I sit. In the first person plural a distinction is made whether all those addressed are included or not; thus *n'mitaukson* = our father (exclusive), i. e. the father of two or more of us, but *k'mitaukson* = our father (inclusive), viz. the father of all of us. This idea is

carried throughout the entire inflection. Substantives may be transformed to verbs and carried through all the intricacies of the conjugation. Thus from *n'kaozem* = my cow, we have the verb *n'okaozemi* = I have a cow. In the same way adjectives may be used verbally. Almost any idea whatever, no matter how subtle, may be expressed by an Indian verb, for the extremely ductile character of the language admits of a myriad of forms. The numerals are copiously inflected according to the idea they convey; thus we have *pazeq* = one, *papazego* = one by one, *pazgueda* = once, *papazgueda* = once each time, *nitamabit* = first, but *nitamaginguak* = first, if used to mark the order of chapters, verses, etc. The cardinal numbers also have two forms, a substantival and an adjectival: *tabū* = two, but *nezwuk* = two in the adjectival sense, as *nezwuk skitapyik* = two men. To illustrate the similarity of inflection in the various dialects I give the following table of examples in the Passamaquoddy, Micmac, and Abenaki languages:

	<i>Passamaquoddy.</i>	<i>Abenaki.</i>	<i>Micmac.</i>
	<i>nmitauks</i> , my father	<i>n'mitogwes</i> , my father	<i>neloo</i> , my food
	<i>k'mitauks</i> , thy "	<i>k'mitogwes</i> , thy "	<i>keloo</i> , thy "
	<i>w'mitauksl</i> , his, her father	<i>w'mitogsa</i> , thy "	<i>weloo</i> , his, her food
excl.	<i>n'mitauksn</i> , our "	<i>n'mitogsena</i> , our "	<i>na-oochit</i> , our father
incl.	<i>k'mitauksn</i> , " "	<i>k'mitogsena</i> , " "	<i>kesolq</i> , our creator
	<i>k'mitauksl</i> , your "	<i>k'mitogsowo</i> , your "	<i>ukwisl</i> , your son
	<i>w'mitauksl</i> , their "	<i>w'mitogsowo</i> , their "	<i>weloo-sil</i> , their food
	<i>n'dup</i> , I sit	<i>n'wajono</i> , I have	<i>saukawei</i> , I am quiet
	<i>k'dup</i> , thou sittest	<i>k'wajono</i> , etc.	<i>saukēwēin</i> , etc.
	<i>ubo</i> , he, she sits	<i>wajona</i>	<i>saukēwēēk</i>
excl.	<i>k'dupulibin</i> , we sit	<i>n'wajonobena</i>	<i>saukēwōltiq</i>
incl.	<i>k'dupibin</i> , " "	<i>k'wajonobena</i>	<i>saukēwōltik</i>
	<i>ubultu-uk</i> , they "	<i>wajonak</i>	<i>saukēwōltijik</i>

It will be seen from this table that the Micmac dialect has differentiated most in grammatic form. It has kept the pronominal prefixes in the inflexion of the substantive, yet in the conjugation of the verb they have fallen away and been replaced by endings. This fact may be due to the influence of the Esquimaux, as the Micmacs had at one time considerable intercourse with that people, and some effect must have been thus produced on the language, isolated from their kindred as they were both by geographical position and by ceaseless feuds.

Indian words are often small sentences in themselves; thus *n'wenoehwas-queiss* = I row. This contains the Penobscot *wenoch*,

a white man, and taken as a verb with the first personal prefix *n'* signifies I paddle (a boat) like a white man. The character of these languages is most favorable to word-formation, and their peculiarity of retaining only the elements and rejecting all superfluous parts renders it possible to have a sentence of considerable length melted together in one word. By means of this formative power of his language the Indian can express any idea, no matter how abstruse, and indeed he often expresses very simple things in a rather abstruse way. Thus, *wik-peq-higen* = a pump; the elements of this are the root *wik-peq* from *n'wikson* or *n'wikpeq* = I draw or pull, and *higen*, which is a substantive ending, the whole word meaning something which one pulls, or briefly, a pump. In this case the idea of pulling, connected with a pump, seized the Indian mind, and therefore the above word was made to express this object, although it might with equal appropriateness have been called a 'water-giver' or a 'pipe from which to drink,' etc. The word for book, *wig-higen*, is another instance of this peculiar formative system. The stem \sqrt{wig} means to cut or to scratch, and when the Indians became acquainted with the art of writing, and perceived that it was done by means of a sharp instrument, this root received the additional meaning 'to write.' *Wig-higen* therefore signifies something which is written, i. e. a letter or a book. From this noun comes the compound *wighig'nup*, which means book-water, a rather quaint metaphor for ink. As an illustration of how a single root appears in a number of words of allied meaning compare the following:

<i>pes-yantesuk</i> = a window	}	\sqrt{pes} = light.
<i>pes-saükhenmagen</i> = a lamp		
<i>pes-zezen</i> = a star		
<i>n'p'saq</i> = I shine		

The verb *n'pesatün*, I smell, undoubtedly contains *wilön* = a nose.

An analysis of an ordinary verb into its elements will give an excellent idea of this Indian method of word building. *Nolidhas* means 'I am glad.' This contains: *n'*, pronominal prefix of the first person, *wole*, good, excellent, and *klidahas*, the verb 'to think.' The *w'*, which is always unstable in these dialects, is rejected. For another instance of this cf. *wigwus*, mother, but *nigwus*, my mother. The *k* in *klidahas* is forced out by the predominance of the two *l*'s in '*ole* and '*lidahas*. It might here be stated that the

Indian *l* is very marked, and has a thick dull sound which is seldom heard in European languages. Two *l*'s, therefore, literally drown out the *k*. This gives the form *nolidhas*, 'I think well, I am in a good state of mind, I am glad.'

Such then, briefly considered, are the chief points of interest in the language of the Wabanaki. As far as I could discover, very little attention has ever been given to these tribes beyond the mere compiling of a comparative dictionary by Father Vetromile. No thorough grammatical treatise seems ever to have been written, and, therefore, it was solely from the mouths of the Indians in Bar Harbor and Canada that I gathered the above information. If able linguists were to examine with care the word-formation of some of these dialects, considerable light might be thrown on the entire group of American tongues, and perhaps nowhere on our continent can a better example of the general character of Indian languages be found than in these races of the Algonkin Indians.

J. DYNELEY PRINCE.

IV.—ON CERTAIN CORRUPTIONS IN THE PERSAE OF AESCHYLUS.

145-149.

φροντίδα κεδνήν καὶ βαθύβουλον
θάμεθα, χρεία δὲ προσήκει,
πῶς ἄρα πράσσει Ξέρξης βασιλεὺς
Δαρειογενῆς, τὸ πατρωνύμιον
γένος ἡμέτερον.

When the words *γένος ἡμέτερον* are applied to a single person, as they are applied to Xerxes here, they can signify only *our offspring*. They cannot signify, as the scholiast and most commentators would have them, *συγγενῆς ἡμῖν, our kinsman* or *our compatriot*: *γένος* has no such meaning. But the offspring of the elders who recite these lines Xerxes was not; and *γένος ἡμέτερον*, accordingly, they cannot call him. Further exception might be taken, were it not superfluous, to the epithet *πατρωνύμιον*, a natural title indeed for the whole people which drew from its forefather Perseus the name of Persian, but devoid of special application to the king and conveying, in his regard, nothing not already conveyed by *Δαρειογενῆς*. In Mr. Paley's translation 'one of our race *which* bears the name of *its* ancestor Perseus' there is involved, even if we condone the rendering of *γένος*, a further fallacy which a glance at my italics will detect. As for Hermann's 'genus a Perseo ductum, unde nos nomen habemus, ideoque nobis cognatum,' it has really little relation to the Greek.

What has happened seems clear. The dipodia *τὸ πατρωνύμιον* stands one line higher than it was meant to stand, and errs in one letter. The chorus should rightly enquire:

πῶς ἄρα πράσσει Ξέρξης βασιλεὺς
Δαρειογενῆς
γένος ἡμέτερόν τε πατρωνύμιον·

how it fares with Xerxes the king and with our Persian folk. Their care is not for Xerxes alone, but also for the men of whom he has emptied Persia: it is, as they say in vv. 8 sq., ἀμφὶ νόσφ' τῷ βασιλείῳ καὶ πολυχρύσου στρατιᾶς.

162-167.

ταῦτα δὴ λιποῦσ' ἰκάνω χρυσεοστόλους δόμους
καὶ τὸ Δαρείον τε κἀμὸν κοινὸν εὐνατήριον.
καί με καρδίαν ἀμύσσει φροντίς· ἐς δ' ὑμᾶς ἐρῶ
μῦθον, οὐδαμῶς ἐμαντῆς οὐσ' ἀδείμαντος, φίλοι,
μὴ μέγας πλοῦτος κοίνισας οὐδας ἀντρέψῃ ποδί
ἄλβον, ὃν Δαρεῖος ἤρεν οὐκ ἄνευ θεῶν τινος.

165

I have briefly signified elsewhere my view of v. 165. *ἐμαντῆς*, which is supposed to mean *περὶ ἐμαντῆς*, is in the MS text destructive of sense: we learn as Atossa proceeds that her fear is not for herself, but for her absent son and the fortune of Persia. A corruption is recognized by all recent editors, and Weil, with the approval of Kirchhoff and Wecklein, has conjectured *μῦθον οὐδαμῶς ἐμαντῆς οὐδ' ἀδείμαντον*, referring to Soph. Ajax 481 *οὐδεὶς ἐρεῖ ποθ' ὡς ὑπόβλητον λόγον, | Αἴας, ἔλεξας, ἀλλὰ τῆς σαντοῦ φρενός*. This gives no suitable meaning, for Atossa's speech is assuredly not *ὑπόβλητος*, nor, so far as I can discern, in any sense *οὐχ ἑαυτῆς*; but that so unsatisfactory a conjecture should have been made and approved is all the more striking a testimony to the strength of feeling against the MS text. I have proposed to write:

ἐς δ' ὑμᾶς ἐρῶ [sc. τὴν φροντίδα],
θυμὸν οὐδαμῶς ἐμαντῆς οὐσ' ἀδείμαντος κτλ.

ἐμαντῆς then depending on *θυμὸν*. To cite only the most apposite examples of a widespread error, the Medicean MS gives *μυθοῦσθαι* for *θυμοῦσθαι* in Ag. 1367 and *θυμῶ* for *μύθῳ* in Soph. Ant. 718.

But my purpose in reverting to the passage is to champion a neglected emendation of Rauchenstein's in v. 166. *πλοῦτος* cannot *κοίνισαι* nor can it *ἀντρέψαι ποδί*, and is now generally given up for corrupt. The correction which to me appears uniquely apt is Rauchenstein's *στρατός*. The change is really a slight one: *στ* and *π* are much confused in cursives and minuscules, *ρ* and *λ* in all MSS of all ages, *α* and *ου* with especial frequency in the text of Aeschylus. Only by reading *στρατός* will you elicit any just sense from *κοίνισας οὐδας*: Atossa fears lest the flight of the great army covering the face of the earth with dust should overthrow the fortune which Darius, God helping him, built up. Homer in π 145, speaking of an army, uses *εὐρὴν κοίνισουσιν πεδίον* as an ornamental equivalent for *φεύγονται*, and has *κονίοντες πεδίοιο*, of horses and chariots, more than once; Aeschylus in Sept. 60, the only other

place where he employs the verb, has *στρατὸς χωρεῖ, κονίει*, and delights in the association of *κόνις* and *στρατὸς*: Suppl. 186 ὄρω *κόνιν, ἀνανδον ἄγγελον στρατοῦ*, Sept. 79 *μεθεῖται στρατὸς στρατόπεδον λιπῶν . . . αἰθερία κόνις με πείθει φανείσα*, probably Ag. 500. Let it not be thought that this reading would require *ποσίν* for *ποδί*: the singular *πόδα* is similarly used of a multitude in Suppl. 31. It is quite possible that Aeschylus wrote *ἀντρέψη πέδοι*, but I only mention this lest any one else should make the same guess and fall in love with it.

271-280.

ΧΟ. ὄτοτοτοῖ, μάταν	str.
τὰ πολία βέλεα παμμυγῇ	
γᾶς ἀπ' Ἄσιδος ἦλθ' ἐπ' αἶαν	
θάαν, Ἑλλάδα χώραν.	
ΑΓ. πλήθουσι νεκρῶν δυσπότμως ἐφθαρμένων	275
Σαλαμίνοσ ἀκταὶ πᾶσ τε πρόσχωροσ τόποσ.	
ΧΟ. ὄτοτοτοῖ, φίλων	ant.
ἀλίδονα μέλεα παμβαφῇ	
κατθανόντα λέγεισ φέρεσθαι	
πλαγκτοῖσ ἐν διπλάκεσσιν.	280

All that I here propose to myself is to finish the correction of two errors already emended in the main. In vv. 273 sq. the apposition *αἶαν, χώραν* is, to be sure, Greek, but not the Greek of a good writer. The function of apposition is to add something to the sense, and we therefore do not place in apposition two words which, like *αἶα* and *χώρα*, are synonyms. Weil has restored the diction of Aeschylus by what will be found on examination an easy change, *τᾶσδ' ἀπ' Ἄσιδος ἦλθεν αἶασ θάαν Ἑλλάδα χώραν*, and this is approved by Oberdick and Wecklein. But the illustrious critic and his followers have overlooked the fact that *αἶα* is not employed by the tragic writers except in places where the metre refuses *γαῖα*, and that therefore tragedy may be ransacked in vain for such a phenomenon as *αἶασ* preceded by an ephelcystic *ν*. No: just as Aeschylus writes Pers. 390 *κατέσχε γαῖαν* not *κατέσχεν αἶαν*, 502 *λιταῖσι γαῖαν* not *λιταῖσιν αἶαν*, Suppl. 272 *ἀνῆκε γαῖα* not *ἀνῆκεν αἶα*, 1039 *χεύμασι γαῖασ* not *χεύμασιν αἶασ*, so he must here have written not *ἦλθεν αἶασ* but *ἦλθε γαῖασ*. And this will perhaps be even nearer to the MS, for the resemblance between Γ and Π in capitals and uncials often amounts almost to identity.

In v. 280 we are at once arrested by the question: why *πλαγκτοῖσ* instead of *πλαγκταῖσ*? There is here no such metrical excuse as

may be pleaded for *πλαγκτὸς οὔσα* in Ag. 598. Further, it is felt on all hands that *in vagrant cloaks* is an absurd expression, and indeed that in this rapid summary of disaster such a detail as *διπλάκεσσι* is itself somewhat trivial and beside the mark. Hence the rash invent unheard-of meanings for *δίπλαξ*; the prudent have recourse to conjecture. Hartung proposes *σπιλάδεσσι*, which I think right and hope to establish; but plainly the passage is not emended yet. *πλαγκτοῖς* is now less defensible than ever; to get rid of it, Hartung ruins the metre by writing *πλάγκτ'*, and is thus driven to more violence in the strophe; Weil suggests *πλαγκτῶν*, an improbable alteration; Wecklein *πλαγκτούς*, an improbable construction. And not only is further change thus involved, but it is also far from clear how *σπιλάδεσσι* became *διπλάκεσσι*.

If however Aeschylus wrote *πλάγκτ' ἐνὶ σπιλάδεσσι* all is explained as the result of *πλαγκτεῖσπιλαδεσσι*. By a frequent error *κ* was written for *σ*; the correction, added above the line or in the margin, was mistaken, through the perpetual confusion of *ι* with *οι*, for a correction of *πλάγκτ'* to *πλαγκτοῖς*; and out of the monstrous *κπιλάδεσσι* the Greek word *διπλάκεσσι* inevitably emerged, for *κπιλαδ* and *διπλακ* are different arrangements of the same six letters. It says nothing against this correction that a trochee in the antistrophe thus answers a spondee in the strophe, since Aeschylus habitually admits such correspondence in glyconic bases: those scholars who retain *διαν* in v. 274 may even prefer a trochee in v. 280, but I myself find *διαν* a necessary alteration. Let me add, in favor of *ἐνὶ*, that the epic form has a peculiar fitness as recalling the *ποτὶ σπιλάδεσσι* of Homer; and, in favor of the entire emendation, that the words *μέλεα λέγεις φέρεσθαι ἐνὶ σπιλάδεσσι* truthfully represent the *πλῆθουσι νεκρῶν ἀκται* of the messenger, while the MS reading puts into his mouth what he never said.

293-295.

σιγῶ πάλαι δύστηνος ἐκπεληγμένη
κακοῖς ἵπερβάλλει γὰρ ἦδε συμφορὰ,
τὸ μίτε λέξαι μίτ' ἐρωτῆσαι πάθη.

It appears impossible that v. 295 should mean *τὸ μίτε σε λέξαι πάθη μίτε ἐμὲ ἐρωτῆσαι αὐτά*: besides, grant it possible, the statement is untrue: the messenger has already given, between the ejaculations of the chorus, a terse and comprehensive summary of the *πάθη* in question. It remains then to take *λέξαι* apart from *πάθη*,

with Atossa for its subject, in the sense of *φθέγασθαι*. But this again is impossible, for *λέγω* is not so used: *μηδὲν λέξαι* would be required. The difficulty seems to have been first apprehended by Wecklein, who proposes *φωνεῖν*: this word may have been expelled by a superscript gloss *λέγειν*, and *λέγειν* may then have been altered for metre's sake to *λέξαι*. There is a far simpler way: nothing more, I believe, is needed to restore the passage than the addition of a single letter:

τὸ μήτ' ἐλέγξαι μήτ' ἐρωτῆσαι πάθη.

ἐλέγξαι and *ἐρωτῆσαι* are almost synonyms; but this virtual tautology is of a kind rather sought after than shunned by the tragic style: closely parallel is Soph. O. T. 1305 *πολλ' ἀνερέσθαι, πολλὰ πυθέσθαι*.

453-456.

ἐνταῦθα πέμπει τούσδ', ὅπως, ὅτ' ἐκ νεῶν
 φθαρέντες ἐχθροὶ νῆσον ἐκσφύζοιατο,
 κτείνουεν εὐχείρωτον Ἑλλήνων στρατὸν,
 φίλους δ' ὑπεκσφύζοιεν ἐναλίων πόρων.

In this, the vulgate text, the word *ἐκσφύζοιατο* might not itself arouse suspicion. But suspicion is aroused when only two lines below we come to *ὑπεκσφύζοιεν*; aroused not by the mere repetition, for the Greeks are less careful than the Romans and the moderns to avoid this fault, but by the following considerations. When *ἐκσφύζω* and *ὑπεκσφύζω* occur with this brief interval, the element *-σφύζω* ought to mean the same thing in each verb, and the elements *ὑπεκ-* ought to mean something more than the element *ἐκ-*. But the reverse is the fact. There is no tangible difference, as there ought to be, between *ἐκ-* in v. 454 and *ὑπεκ-* in v. 456: there is a tangible difference, as there ought not to be, between *σφύζω* in v. 454, which signifies merely *bring to land* (to meet death), and *σφύζω* in v. 456, which signifies *save alive*. And suspicion mounts to something like certainty when we turn to the apparatus criticus and find that the MS reading is not *ἐκσφύζοιατο* but *ἐξσωζοίατο*, with *κ* written overhead as a correction. The question then is not whether we will stick to the MS or desert it; no one dreams of sticking to it: the question is whether we will take the conjecture of a Byzantine scribe, which imports some difficulty, or the conjecture of a modern critic with the resources of science at his disposal. M. Stahl has pro-

posed *ἐξοισοίατο*, an amendment suggested, I presume, by Herod. VIII 76 *ὡς, ἐπεὶ γένηται ναυμαχίη, ἐνθαῦτα μάλιστα ἐξοισομένων τῶν τε ἀνδρῶν καὶ τῶν ναυηγίων*. But the future optative appears to be inexcusable; there is here no *oratio obliqua*. We shall approach the MS even more closely if we restore the word which the lexicons will show to be the most natural of all words for the occasion: *ἐξωθοίατο*.

668-671.

ὄπως καινά τε κλύης
 νέα τ' ἄχη
 δέσποτα δεσπότου
 φάνηθι.

Dindorf's *δεσποτᾶν* for *δεσπότου* in v. 670 seems to me probably right; but my present concern is with v. 668. The answering verse in the strophe is *βαλὴν, ἀρχαῖος βαλὴν*: when we compare the two it appears that the scansion must be $\cup\text{---}\cup\text{---}\cup\text{---}$. To shorten the penultimate *αι* of *ἀρχαῖος*, as of *πετραῖος, παλαιός, γεραῖός, δίκαιος* and *δελμῖος* in tragedy, *ἔμπαιος* in Homer and *ληθαῖος* in Anacreon, is quite permissible. But it is not equally legitimate to lengthen *τε* before *κλ* in v. 668; and a long syllable is therefore required in its stead. This should seemingly be restored by the almost imperceptible change *καινά γᾶ* for *καινά τε*. The confusion of *γαῖ* and *τε* needs no explaining; but I will adduce another example of the same error, which I detect in *Eum.* 803. The MS there gives

ὑμεῖς δέ τε τῆδε γῆ βαρὺν κότον
 σκήψητε.

The verse has no metre, and its meaning is precisely the opposite of the meaning demanded. I suppose that Aeschylus wrote

ὑμεῖς δέ γαῖα τῆδε μὴ βαρὺν κότον
 σκήψητε.

γαῖαι, by the omission of one *αι*, became *γαῖ*; this surprising Doricism naturally evoked a marginal correction *γῆ*, which however missed its mark and was substituted not for *γᾶ* but for *μή*; then *γᾶ* was further corrupted, as in *Pers.* 658, to *τε*.

815-817.

τοιγὰρ κακῶς δράσαντες οὐκ ἐλάσσονα
 πάσχουσι, τὰ δὲ μέλλουσι, κοῦδέπω κακῶν
 κρηπὶς ὑπεστίν, ἀλλ' ἔτ' ἐκπιδύεται.

I take for a starting point Schuetz's ἐκπιδύεται, believing it to be the first stride, and that a great one, towards the restoration of the passage. True, it is to insult Aeschylus to suppose him the author of such a sentence as results from this correction, if correction here stops short. But every impeachment which can be brought against ἐκπιδύεται is equally an impeachment of the MS reading ἐκπαιδύεται, which apparently therefore is recommended to its defenders merely by its intrinsic absurdity: neither κακὰ ἐκπαιδύεται nor κρηνὶς ἐκπαιδύεται has any vestige of a meaning. Against the emended line there lie two objections of great though unequal gravity. To take the lighter first, the clash of metaphor in κρηνὶς and ἐκπιδύεται is hardly credible: the laying of a foundation and the welling forth of a spring are two images which refuse to be made one. Still, the Greeks were less sensitive to such incongruity than we are, and though I think no real parallel can be adduced, it might yet be possible to find examples only less harsh than this.

But there remains a far heavier, a fatal objection. It is entirely permissible to say, with impressive exaggeration, οὐδέπω κακῶν κρηνὶς ὑπεστίν, that is, *calamity is as yet not even begun*. Precisely thus does Prometheus say in P. V. 767 οὐς γὰρ νῦν ἀκήκοας λόγους | εἶναι δόκει σοι μηδέπω'ν προοιμίους. But, having said so much, there you must stop: you cannot proceed to say ἀλλ' ἔτ' ἐκπιδύεται, *but it is still going on*. Begin by saying that a thing is not yet *finished*, then you may proceed to say, with such pleonasm as poets love, that it is still going on: οὐδέπω κακῶν | ἔπεστι θριγκός, ἀλλ' ἔτ' ἐκπιδύεται, for instance, would be the writing, not indeed of a decent stylist, but still the writing of a sane man. But to say that a thing *is not yet begun but is still going on* is such nonsense as not one of us can conceive himself uttering in the loosest negligence of conversation; only when centuries of transcription by barbarians have imputed it to an incomparable poet, then we accept it as a matter of course.

I will ask the reader not to take fright at what may strike the first glance as a violent change; it is not really such.

κοῦδέπω κακῶν
κρηνὶς ἀπέσθηκ', ἀλλ' ἔτ' ἐκπιδύεται.

ν and π are commonly confused in uncials, and even if they were not, two words like κρηνὶς and κρηνίς, which coincide in five of their letters and differ only in one, are always easily interchanged. Why, in the verb σβέννυμι, β should tend to become τ, I cannot

tell; but the fact is so: thus in Eur. Med. 1218 ἀπέσθη has been corrupted to ἀπέστη, in Aesch. Ag. 879 κατεσβήκασιν το καθεστήκασιν. But now ἀπέστηκ' and ὑπεσιν are palaeographically almost the same thing: ἀπ- and ὑπ- are confused 'dici non potest quotiens,' says Bast; η and ε were for ages identical in sound; κ and ν in uncial MSS nearly identical in shape. For the metaphor see v. 745
 κ α κ ω ν ἔοικε π η γ η πᾶσιν ἠρήσθαι φίλοις.

847-853.

ὦ δαίμον, ὅς με πόλλ' ἐσέρχεται κακὰ
 ἄλη, μάλιστα δ' ἦδε συμφορὰ δάκνει
 ἀτιμίαν γε παιδὸς ἀμφὶ σώματι
 ἐσθημάτων κλύουσας, ἣ νιν ἀμπέχει.
 ἀλλ' εἴμι, καὶ λαβοῦσα κόσμον ἐκ δόμων
 ὑπαντίαζειν ἐμῷ παιδί πειράσομαι
 οὐ γὰρ τὰ φίλτατ' ἐν κακοῖς προδώσομεν.

850

The earliest attempt to mend the metre of v. 852 is the transposition παιδ' ἐμῷ in the inferior MSS. This elision was of course impossible to Aeschylus, and the assumed corruption is inexplicable: few scribes would find παιδ' ἐμῷ a difficulty, no scribe would find ἐμῷ παιδί an improvement. The same objection holds against Burges' παιδί μου and Lobeck's παιδ' ἐμόν, which depart yet further from the MS: Lobeck's conjecture is moreover discountenanced by the ὑπαντίαζε παιδί of v. 836. Other proposals are even less plausible.

It seems to have been generally assumed that the words ἐμῷ παιδί, though themselves corrupt, nevertheless represent correctly the sense of the lost words or word. But there is no reason to think so, for παιδί is readily supplied from what precedes: the dative is in like manner omitted after this verb in v. 410 Περσίδος γλώσσης ῥόθος ὑπηγίαζε. Disembarrassed of this preconception I think we shall restore the verse without much ado:

ὑπαντίαζειν ἐμποδῶν πειράσομαι

I will essay to meet him on his way. The descent from ἐμποδῶν through ἐμπίδωι to ἐμπαίδωι consisted of the easiest stages: thence the shortest way to Greek was the transposition of one letter, ἐμῷ παιδί, which may well have stood in some ancestor of our MS, for one school of copyists writes ἐμῷ where another writes ἐμῶι and where we write ἐμῷ.

It will illustrate one stage in this corruption if I here emend Eur. I. T. 755-8:

ἐξαιρέτόν μοι δὸς τόδ', ἦν τι ναῦς πάθη
 χῆ δέλτος ἐν κλύδωνι χρημάτων μέτα
 ἀφανῆς γένηται, σῶμα δ' ἐκσώσω μόνον,
 τὸν ὄρκον εἶναι τόνδε μηκέτ' ἔμπεδον.

Pylades and Iphigenia have interchanged oaths, she that she will send him safely away, he that he will carry her letter to her brother. But then it strikes him that he may lose the letter through shipwreck and be therefore unable to fulfil his oath; so he desires to make the exception that in those circumstances it shall no longer be binding. But this is not the meaning of the words τὸν ὄρκον εἶναι τόνδε μηκέτ' ἔμπεδον. What ἔμπεδος ὄρκος means we perfectly well know from v. 790 τὸν δ' ὄρκον ἐν κατώμοσ' ἔμπεδώσομεν, *we will perform the oath which I swear*, and from many another passage where the phrase recurs: ἔμπεδος ὄρκος means an oath which is performed. Now Pylades cannot without absurdity beg of Iphigenia that if the letter is lost his oath shall not be *performed*: that is ex hypothesi certain. What he must ask is that his oath shall not be *considered incumbent on him to perform*, that he shall be held guiltless though he does not perform it. And this in Greek will be:

τὸν ὄρκον εἶναι τόνδε μηκέτ' ἐμποδών.

See Aesch. P. V. 13 σφῶν μὲν ἐντολή Διὸς | ἔχει τέλος δὴ κοῦδ' ἐν
 ἐμποδών ἔτι.

A. E. HOUSMAN.

LONDON, *March*, 1888.

V.—THE PENNSYLVANIA GERMAN DIALECT.

III.

CONSONANTS.

§23.—In treating the P. G. consonants, it has been found most convenient to consider them under the following divisions :

- | | | |
|-----------------------------|---|--|
| I. Sonorous consonants | { | 1. Semivowels <i>j</i> (<i>y</i>), <i>w</i> (<i>v</i>). |
| | | 2. Liquids <i>l</i> , <i>r</i> . |
| | | 3. Nasals <i>m</i> , <i>n</i> . |
| II. Non-sonorous consonants | { | 1. Labials <i>b</i> , <i>p</i> , <i>f</i> . |
| | | 2. Dentals <i>d</i> , <i>t</i> , (<i>th</i>), (<i>dh</i>), <i>s</i> , <i>z</i> . |
| | | 3. Palatal gutturals <i>g</i> , <i>k</i> , <i>ch</i> (<i>g</i>). |

Sonorous Consonants.

§24.—I. Semivowels *j* (*y*).

(1) P. G. initial *j* corresponds to Germanic *j* (*i*). P. G. *jör* (N. H. G. *jahr*, N. E. *year*), R. Pf. *jor* (Z., Sch.), *johr* (K.), O. H. G. *jār*; P. G. *jung* (N. H. G. *jung*, N. E. *young*), R. P. *jung* (N.), O. H. G. *jung*.

(2) P. G. *y* (medial for *j*) represents Germanic *g*. M. H. G. often dropped such a *g* between vowels; cf. Paul, Mhd. Gram. §73. The phenomenon, however, seems to be very much more extended in P. G. than in M. H. G. P. G. *seryə* (N. H. G. *sorge*, N. E. *sorrow*), R. P. *sorge* (N.), O. H. G. *soraga*; P. G. *meryə* or *moryə* (N. H. G. *morgen*, N. E. *morning*), R. P. *morge* (K., N.); P. G. *felyə* (N. H. G. *felge*, N. E. *felloe*); P. G. *beryə* or *boryə*, but often *borgə* (N. H. G. *borgen*, N. E. *borrow*); P. G. *reyə* and *regə* (N. H. G. *regen*, N. E. *rain*). Such double forms are not infrequent. This *y* is especially frequent where a liquid precedes.

Note 1.—In sporadic cases this *y* represents N. H. G. *h*. P. G. *rüyə* (N. H. G. (*ruhe*) *ruhen*, lex. N. E. *rest*), O. H. G. *rouwēn*.

w (*v*).

§25.—I. P. G. *w* occurs initially both alone and in combinations, and represents :

(1) Germanic *w*, N. H. G. *w*. P. G. *wərd* (N. H. G. *wort*, N.

E. word), R. P. **wort** (N.), O. H. G. *wort*; P. G. **woll** (N. H. G. *wolle*, N. E. *wool*), O. H. G. *wolla*; P. G. **wolf** (N. H. G. *wolf*, N. E. *wolf*).

(2) Germanic-Gothic *hw*, N. H. G. *w*. P. G. **wæer** (N. H. G. *wer*, N. E. *who*), older O. H. G. *hwër*, Goth. *hwas*; P. G. **wel** (N. H. G. *welch*, N. E. *which*, cf. A.-S. *hwylc*), Goth. *hwêleiks*, cf. Br. Gr. §292, an. 1, 2, R. P. **well**, cf. N. s. 216.

(3) P. G. *w* occurs in the following initial consonantal combinations: *kw* (older *qu*), *schw* (older *sw*), *zw* (< Germ. *tw*), cf. Br. Gr. §107. P. G. **kwel** (N. H. G. *quellen*, lex. N. E. *boil*), O. H. G. *quëllan*; P. G. **schwërz** (N. H. G. *schwarz*, N. E. *swart*), O. H. G. *swarz*; P. G. **zwë** (N. H. G. *zwei*, N. E. *two*), R. Pf. **zwee** (Z., K.), O. H. G. *zwei*, Goth. *twai*.

2. Medial *w* (written *v* to distinguish it from original *w*). This intervocalic *v* represents:

(1) The original medial soft spirant *b* (cf. Br. Gr. §134, and an. 1; Paul, Mhd. Gram. §§33, 81, anm.), N. H. G. *b* between vowels or a liquid and a vowel. P. G. **gëvə** (N. H. G. *geben*, N. E. *give*), R. P. **gewwə** (N.), O. H. G. (O. M. F. Tr. Cap.) **ce gevene**; P. G. **sëlvər** (N. H. G. *selber*, N. E. *self*, *selv-*), R. P. **selwer** (N.), O. H. G. (Tr. Cap.) *selvo*, *selvemo*, **selveru**.

Note 1.—P. G. *v* corresponds to N. H. G. *f* < *v* < *b* (cf. Paul, Mhd. Gram. §33), P. G. **hëvər** (N. H. G. *hafer*, lex. N. E. *oats*; cf. A.-S. *haefer*), R. P. **hawwer**, O. H. G. *habaro*; P. G. **schwëvəl** (N. H. G. *schwefel*, lex. N. E. *sulphur*, cf. A.-S. *swefl*); O. H. G. **swëval**, **swëbal**.

Note 2.—P. G. *w* is voiceless in words borrowed from N. E. P. G. **hëspowər** (N. E. **hospower** (vulgar for horse-power, lex.), N. H. G. *pferdekraft*). This *w* is retained to show that it is not native to P. G. It differs from the P. G. medial *v* in being pronounced voiceless.

3. P. G. *w* does not really occur as a final, but in the case of *wo*-stems appears as a hiatus, as in M. H. G. (cf. Paul, Mhd. Gram. §§32, 74.)

Liquids *l*, *r*.

§26.—1. P. G. *l*, initial, represents:

(1) Germanic *l*, N. H. G. *l* (cf. Br. Gr. §122). P. G. **lërə** (N. H. G. *lehren*, lex. N. E. *teach*, cf. A.-S. *læran*), R. P. **lehr**, subs. (K.), O. H. G. *lëren*.

(2) Germanic *hl*, N. H. G. *l*. P. G. **lëfə** (N. H. G. *laufen*, cf. §5, 2); P. G. **laut** (N. H. G. *laut*, N. E. *loud*), O. H. G. *lāt* <

hlūt; P. G. *ludǣrvogǣl* (lex. N. H. G. *aasgeier*, lex. N. E. *buzard*). For these short *u*-sounds cf. §13. Initial consonantal combinations with *l* are *bl, fl, gl, hl, pl, schl*.

2. Medial *l* in P. G. represents:

(1) Germanic *l*, N. H. G. *l*. P. G. *mōlǣ* (N. H. G. *malen*); P. G. *heilǣ* (N. H. G. *heulen*, lex. *weinen*, N. E. *howl*, lex. *weep*, *cry*), O. H. G. *hiuwilōn*; P. G. *kwēlich* (N. H. G. lex. *quälend*, N. E. lex. *tormenting*) = N. H. G. **quällig*.

(2) *l* in words taken from N. E. P. G. *kolik* (N. E. *colic*, lex. N. H. G. *magenkrampf*); P. G. *mælsich* (N. E. *molasses*, lex. N. H. G. *syrup*).

Note 1.—The historic orthography has been retained in words which are under conditions of gemination (cf. Br. Gr. §§122, 96). P. G. *willǣ* (N. H. G. *wille*, N. E. *will*), O. H. G. *willo*, Goth. *wilja*. In pronunciation the sound is not easily distinguishable from *l* in *milich, welich, kelich*, etc. (cf. §15), which are written with simple *l*.

3. Final *l* in P. G. represents:

(1) (a) N. H. G. final *l* (= original *l*). P. G. *ēl* (N. H. G. *oel*, N. E. *oil*), O. H. G. *oli* (cf. Kluge).

(b) N. H. G. *-lch* < original Germanic *-lkk*. P. G. *wel* (N. H. G. *welcher*, M. E. *which*), R. P. *well* (N.), O. H. G. *wēlich*; P. G. *sel* (N. H. G. *solch*, N. E. *such*), R. P. *sell* (N.), O. H. G. *solih, sulih* (cf. Br. Gr. §292, anm. 1, 2.)

r.

§27.—1. Initial *r* in P. G. represents:

(1) (a) Germanic *r*, N. H. G. *r*. P. G. *rǣd* (N. H. G. *rad*, lex. N. E. *wheel*), O. H. G. *rad*; P. G. *rǣm* (N. H. G. *rahm*, older Eng. *ream* (Kluge), lex. *cream*).

(b) Germanic *hr*, N. H. G. *r*. P. G. *rīrǣ* (N. H. G. *rühren*, N. E. *rear-*, in *rear-mouse*, A.-S. *hrēran*); P. G. *rick* (N. H. G. *rücken*, N. E. *ridge*), O. H. G. *rucki* < older *hrukki*, R. P. *rück* (Z).

2. Medial *r* in P. G. represents:

(1) Germanic *r*, N. H. G. *r*. P. G. *ǣrvǣ* (N. H. G. *erbe*, cf. §17, 2); P. G. *ǣrvǣt* (cf. §17 (1)); P. G. *ǣryǣrǣ* (cf. §17, 1).

(2) Older *s* by rotacism according to Verner's law; cf. Br. Gr. §182 *b* and §120. P. G. *hērǣ* (cf. §8, 7 (b)), Goth. *hausjan*; P. G. *rīrǣ* (cf. Goth. *hrizjan*?). For *rr* cf. remarks on *ll*, §26, 2, note 1.

3. Final *r* in P. G. represents :

(1) (a) Germanic *r* followed originally by a stem vowel, N. H. G. *r*. P. G. *hōr* (N. H. G. *haar*, N. E. *hair*); P. G. *wōr* (N. H. G. *wahr*, lex. N. E. *true*).

(b) Original *r* persists in P. G. ex. *jōr* (cf. §24, 1 (1)). For the dropping of original *r* in *wū*, *dō*, cf. Br. Gr. §120, an. 2.

Nasals m, n.§28.—1. P. G. initial *m* represents :

(1) Germanic *m* (cf. Br. Gr. §123). P. G. *muddər* (N. H. G. *mutter*, N. E. *mother*); P. G. *mən* (N. H. G. *mann*, N. E. *man*); P. G. *mæer* (N. H. G. *mähre*, lex. *stute*, N. E. *mare*), O. H. G. *meriha*, *marha*. At first sight one might be disposed to consider this to have been introduced from N. E., but it is the form which would be regular for the dialect as indicated by the cognates above.

2. Medial *m* in P. G. represents :

(2) Original *m*, N. H. G. *mm*. P. G. *kēmər* (N. H. G. *kammer*, N. E. *chamber*), O. H. G. *chamera* < Lat. *camera*; P. G. *sumər* (N. H. G. *sommer*, N. E. *summer*); P. G. *numə* (lex. N. H. G. *nur*, lex. N. E. *only*).

(1) Germanic *m*. P. G. *schemə* (N. H. G. *schämen*, cf. §7, 2 (2)); P. G. *schēməl* (N. H. G. *schemel*, lex. N. E. *bolster*), O. H. G. *scamal*.

(3) *m* in words introduced from N. E. P. G. *rumedis* (N. E. *rheumatism*, vulg. "*rheumatiz*"; P. G. *nəminētə*, Rauch (N. E. *nominate*, lex. N. H. G. *ernennen*).

Note 1.

3. Final *m* in P. G. represents :

(1) Germanic *m*, N. H. G. *m*. P. G. *hēm* (cf. §8 (1) (b)); P. G. *keim* (N. H. G. *keim*, N. E. lex. *germ*), O. H. G. *chīm*, *chimo*; P. G. *schəm* (N. H. G. *schaum*, N. E. *scum* (not mentioned by Kluge), lex. *foam*), O. H. G. *scūm*; P. G. *həlm* (N. H. G. *halm*, N. E. *halm*), O. H. G. *halm*.

(2). N. E. *m* in words introduced on American soil. P. G. *bəssəm* (N. E. *opossum*, vulgar "*possum*," N. H. G. lex. *amerikanische Beutelratte*).

Note 1.—In a few words P. G. *m* in the unaccented final syllable remains, while in N. H. G. it has become *n* (according to the law of finals). P. G. *bəsəm* (N. H. G. *besen*, N. E. *besom*, lex. *broom*), O. H. G. *bəsamo*.

Note 2.—P. G. *mm* final represents N. H. G. *mm* (< original *m + b*). P. G. **dumm** (N. H. G. *dumm*, N. E. *dumb*), R. P. **dumm** (N.), O. H. G. *tumb*; P. G. **lamm** (N. H. G. *lamm*, N. E. *lamb*), O. H. G. *lamb*.

In P. G. **ōdēm** (R.), **ochdem** (H.), the original *m* is retained as in N. H. G. *athem*, *odem*, *oden*, lex. N. E. *breath*). R. P. Westr. **ochdem** (Sch.), O. H. G. *dtum*. Here two dialectic forms go side by side, an instance of the mixture not infrequent in P. G. forms. P. G. **būlsēm** (N. H. G. *balsam*, N. E. *balsam*), O. H. G. *balsamo*.

n.

§29.—1. P. G. initial *n* represents:

(1) Germanic *n*, N. H. G. *n* (cf. Br. Gr. §126). P. G. **nūcht** (cf. §4, 1); P. G. **nʀb** (N. H. G. *nabe*, N. E. *nave*, *hub*), O. H. G. *naba*; P. G. **nirə** (N. H. G. *nieren*, cf. M. E. *nêre*, lex. N. E. *kidneys*).

(2) Germanic *gn*, *hn* (*kn*). Cf. Braune, §150. P. G. **nʀgə** (N. H. G. *nagen*, N. E. *gnaw*), O. H. G. *nagan*, older *gnagan*; P. G. **nīd** (N. H. G. *niet*, lex. N. E. *clinch*), cf. O. H. G. *hniotan* (P. G. **nīdə**, N. H. G. *nieten*).

2. P. G. medial *n* represents:

(1) Germanic *n*, N. H. G. *n*. P. G. **mengə** (N. H. G. *menge*, lex. N. E. *crowd*, *multitude*, cf. *among* < on *mang(e)* or on *gemang(e)*), O. H. G. *menigt*, *managt*; P. G. **bōnə**, pl. (N. H. G. *bohnen*, N. E. *beans*), cf. R. P. **bohn**, sg. (N.), O. H. G. *bōnān*; P. G. **mēnə** (N. H. G. *meinen*, N. E. *mean*, lex. *think*), R. P. **meenə**, **meent** (Z.), **meensch** (K.), O. H. G. *meinen*.

Note 1.—P. G. *nn* medial represents:

(1) Original Germanic *nn* (cf. Br. Gr. §95). P. G. **brunnə** (N. H. G. *brunnen*, N. E. *burn*, lex. *spring*), O. H. G. *brunno*; P. G. **rinnə** (N. H. G. *rinnen*, N. E. *run*, lex. *leak*), R. P. **rinne** (M.), O. H. G. *rinnan*.

(2) N. H. G. *nd*, *nt* (< Germanic *nþ*, *nd*), by assimilation. P. G. **finnə** (N. H. G. *finden*, N. E. *find*), R. P. **gfunne** p. p. of **finne** (N.), O. H. G. *findan*; P. G. **binnə** (N. H. G. *binden*, N. E. *bind*), cf. R. P. **kinner** (N.), O. H. G. *bindan*; P. G. **nunnər** (N. H. G. *hinunter*, cf. N. E. *under*), R. P. **nunner** (N.), O. H. G. *unter*, *under*; P. G. **annər** (N. H. G. *ander*, N. E. *other*), R. P. **anner** (N.), O. H. G. *andar*; P. G. **bennər** (N. H. G. *bänder*, N. E. *bands*, lex. *ribbons*).

3. Final *n* of inflexion is wanting in P. G., thus leaving *-ə* the

regular ending of the infinitive and weak forms of nominal declension. P. G. **guckə** (N. H. G. *gucken*, lex. N. E. *look*); P. G. **schtudirə** or **studirə** (N. H. G. *studiren*, N. E. *study*); P. G. **rechlə** or **rechnə** (N. H. G. *recheln*, *rechnen*, N. E. *reckon*).

P. G. *n* final represents flexional *n* (1) in pronominal forms. P. G. **ən**, 'n (N. H. G. *ihn*); **den** (N. H. G. *den*, demonstrative); 'n (N. H. G. *einen*).

(2) In certain verbal forms. P. G. **hen** (N. H. G. *haben* (pl. forms), cf. §7, 3; **bin** (N. H. G. *bin*).

Note 1.—P. G. *nn* final represents:

(1) Germanic *nn*. P. G. **dann** (N. H. G. *dann*, N. E. *then*), R. P. **dann**, O. H. G. *danne*; **wann** (N. H. G. *wann* and *wenn*, N. E. *when*), Westr. **wann** (Sch.), O. H. G. *wanne*.

(2) *n* of words introduced from other languages. P. G. **bəlün** (N. H. G. *luftbalon*, N. E. *balloon*).

Note 1.—For forms like **gēnə**, **tūne**, cf. §16; and for nasalized vowels cf. §41.

Labials b, p, f.

§30.—1. P. G. initial *b* represents:

(1) Germanic *b*, N. H. G. *b*. P. G. **binne** (cf. 29, 2 (2)); **buch** (N. H. G. *buch*, N. E. *book*); **bēs** (N. H. G. *bös*, lex. N. E. *angry*, *bad*); **bər** (N. H. G. *bahre*, N. E. *bier*, *barrow*); **bərd** (N. H. G. *bart*, N. E. *beard*); P. G. **bəwoll** (N. H. G. *baumwolle*, lex. N. E. *cotton*); **beidəl** (N. H. G. *beutel*, lex. N. E. *bolt*, used to separate flour, cf. N. E. *boodle*).

(2) *b* of borrowed words. P. G. **bell** (N. E. *bell*, to ring a bell, N. H. G. *schelle*, *schellen*); P. G. **bədō** (Fr. *bateau*, lex. N. H. G. *kahn*, N. E. *small flat-boat*); P. G. **bens** (N. E. *pence*, lex. cent, penny, lex. N. H. G. *pfennig*), R. P. **penning**; P. G. **bēsəl** (cf. N. H. G. *base*, O. H. G. *basa*, lex. N. E. *aunty*).

(3) N. H. G. *p* in many words, which often show a vacillation in pronunciation in P. G. P. G. **bəmbəl(ə)** (N. H. G. *pampeln*, *bammeln*, lex. N. E. "bum," loiter, R. P. **bambeld**, 3 sg. (N.)); P. G. **baerik** (N. H. G. *perücke*, Fr. *peruque*, lex. N. E. *wig*); P. G. **brədich** (N. H. G. *predigt*, lex. N. E. *sermon*); cf. vb. *preach*.

2. P. G. *b* medial represents:

(1) N. H. G. *p* (for the most part in words of foreign origin. For original O. H. G. *p*, which remains *p* in P. G., cf. Br. Gr. §131). P. G. **bəbigəi** (N. H. G. *papagai*, N. E. *popinjay*, cf. O. Fr. *papegai*); P. G. **bəbir** (N. H. G. *papier*); P. G. **bəbbəl** (N. H. G. *pappel*, N. E. *poplar*).

Note 1.—P. G. *bēbēli* (lex. N. H. G. kindlein, N. E. baby) is perhaps to be explained as = *būbēli* (= N. H. G. *büblein*) rather than as a new formation from the N. E. *baby-li*, which would have become *bēbēli* in P. G.

Note 2.—An interesting case of medial *bb* is P. G. *ebbər*, *ebbəs* (lex. N. H. G. *jemand*, *etwas*, lex. N. E. *some one*, *something*), R. P. *ebber*, *ebbes* (N.), Westr. *ebbes* (Sch.), M. H. G., O. H. G. *etewer*, *etewas*, *eteswer*, *eteswas*, cf. Goth. *aippan* and *hwas*, O. H. G. *hwer*. In P. G., as in R. P., this word has undergone labial lenization or stopping, i. e. passage from (slightly) voiced spirant to the sonant stop. The process must not be identified with that formulated in Verner's law, though having some resemblance to the latter, inasmuch as the change in P. G. and R. P. seems in no sense connected with Indo-European accent. The change is still going on in N. English in the speech of American negroes and children; cf. *neb(b)er*, *eb(b)er* for *never*, *ever*. The stages of the changes in P. G. and R. P., traced from the early forms, would be for the masculine as follows: Goth. *aippan* + *hwas* (not found in this collocation) > M. H. G., O. H. G. *etewer* (<**ettehver*, cf. O. H. G. *hwer*. Regular O. H. G. form would be **eddewer*, cf. O. H. G. *ēddeswēr*, *eddes waz* (in Kero's Glossary), Br. Gr. §295 *d*, W. Mhd. Gr. §314). In all these O. H. G. forms the aspirate *h* has disappeared). In N. H. G. this word is found only in the neuter and adverbial forms *etwas*, *etwa*. Thus *etwer* > R. P. and P. G. *ebber* (*w*, originally slightly sonant > sonant stop and finally assimilated the *t*).

3. P. G. *b* final represents:

(1) Germanic *b*, and N. H. G. *b* + vowel. P. G. *grüb* (N. H. G. *grube*, N. E. *groove?*), O. H. G. *gruoba*; P. G. *həb* (N. H. G. *habe*, N. E. *have*), R. P. *habb*; P. G. *schdʷb* (N. H. G. *staub*, lex. N. E. *dust*).

Note 1.—The combination *schd* occurs as initial, medial, and final. For *b* > *v* cf. §25, 2. As might be expected from what was said above, there is some confusion between *b* and *þ*, inasmuch as both are voiceless consonants. This fact was noted by Haldeman P. D. §5).

þ.

§31.—1. Initial *þ* in P. G. represents:

(1) Germanic *þ* (cf. Br. Gr. §131), N. H. G. *pf*. P. G. *pund* (N. H. G. *pfund*, N. E. *pound*), R. P. *pund* (N.), O. H. G. *pfunt*; P. G. *pluk(g)* (N. H. G. *pflug*, N. E. *plough*); cf. R. P.

plog, O. H. G. *pluag* (Otfried); P. G. **p̄en** (N. H. G. *p̄anne*, N. E. *pan*), R. P. **pann** (N.), O. H. G. *pfanna*; P. G. **p̄əd** (N. H. G. *pfad*, N. E. *path*), O. H. G. *pad* (Otfried); P. G. **p̄errə** (lex. N. H. G. *pfarrer*; cf. M. H. G. *pfarre*, lex. N. E. *parson*). R. P. **parre** (N.); P. G. **peif** (N. H. G. *pfeife*, N. E. *pipe*), R. P. **peif** (N.).

Note 1.—P. G. *p̄* occurs in the initial combinations *pl̄*, *pr̄*. P. G. **pl̄etz**, or **bl̄etz** (N. H. G. *platz*, N. E. *plot*, lex. *place*); P. G. **pl̄eg(k)** (N. H. G. *plage*, N. E. *plague*).

(2) *p̄* in words recently introduced from other languages. P. G. **poscht-offis** (N. E. *post-office*, lex. N. H. G. *postamt*); P. G. **pudə** (lex. N. H. G. *knospen*, N. E. *buds*), would seem to be a new formation from N. E. *bud*; but cf. Dutch *bot*. The word is doubtless older than the English influence on R. P.

2. P. G. *p̄* medial occurs for the most part geminated, and represents:

(1) N. H. G. *pp̄* < older *p̄*. P. G. **p̄ep(p̄)əl** (N. H. G. *poppel*, N. E. *poplar*); P. G. **r̄ep(p̄)l̄ə** (N. H. G. *rappeln*; cf. N. E. *rap*, lex. *clatter*). These words are written with one *p̄* by many P. G. writers. I have preferred to follow the N. H. G. norm.

(2) (a) N. H. G. *pf̄* < older Germanic *pp̄*. P. G. **kloppə** (N. H. G. *klopfen*, cf. N. E. *clap*, lex. *knock*).

(b) N. H. G. *pf̄* by West Germanic gemination of *p̄*. P. G. **scheppə** (N. H. G. *schöpfen*, lex. N. E. *dip*, *shovel*), O. H. G. *schepfen*, *skaphjan*, *skeffen* (cf. Br. Gr. §130).

3. Final *pp̄* in P. G. represents:

(1) N. H. G. *pp̄* followed by a vowel. P. G. **k̄upp** (N. H. G. *kappe*, N. E. *cap*, lex. *bonnet*); P. G. **drupp** (N. H. G. *truppe*, N. E. *troop*).

(2) N. H. G. *pf̄*, Germanic *pp̄*. P. G. **kopp** (N. H. G. *kopf*, N. E. lex. *head*), R. P. **kopp** (N.), pl. **köbb** (N.), O. H. G. *choph*, *chupf*, cf. Sch. M. B. §618; P. G. **schdrupp** (N. H. G. *struppe*, lex. N. E. *hames-hook*); P. G. **schipp** (N. H. G. *schippe*, *schüppe*).

(3) N. E. *p̄*. P. G. **dzhump** (N. E. *jump*, lex. N. H. G. *springen*).

Note 1.—P. G. **schl̄ep(p)** < N. E. *slop*, *swill*, used of an untidy woman. This seems to be introduced from English, notwithstanding the fact that it could be consistently explained as the etymological equivalent of N. H. G. *schlapp*, *schlappe*; cf. N. H. G. *schleppe*; cf. P. G. **schl̄eppich**, N. H. G. *schlappig*, N. E. **sloppy**.

Note 2.—Under this head belong words which contain *m* + *p* (*pp*), N. H. G. *mpf*. In these cases P. G. and O. H. G. show the same stages of mutation (cf. Br. Gr. §131 *b*). P. G. **schdrump** (N. H. G. *strumpf*, lex. N. E. stocking), R. P. **schtrumbe** (pl.).

Note 3.—P. G. *p* corresponds sporadically to N. H. G. *f*. P. G. **schep** (N. H. G. *schief*; cf. §7, 6 (1)).

f.

§32.—1. P. G. *f* initial represents:

(1) Germanic *f*, N. H. G. *f*. P. G. **fǣrə** (N. H. G. *fahren*, N. E. fare), R. P. **fahre**, O. H. G. *faran*; P. G. **fello** (N. H. G. *fallen*, N. E. fall), O. H. G. *fallan*; P. G. **frōgə** (N. H. G. *fragen*), cf. §12, 3 (*a*); P. G. **fremm** (N. H. G. *fremd*, lex. N. E. strange), R. P. *fremd* (N.), Westr. **fremm** (Sch.), O. H. G. *framadi*.

Under this section belong compounds with the prefix **fǣr** and other forms written in N. H. G. with initial *v*.

(2) (*a*) *f* in words < N. E. P. G. **fernis** (N. E. furnace, lex. N. H. G. *schmelzofen*); **fǣrəwell** (N. E. farewell, lex. N. H. G. *lebe wohl*).

(*b*) *ph* in Greek and Latin and other words. P. G. **fērisēār** (N. H. G. *pharisäer*, N. E. pharisee).

2. P. G. medial *f* represents:

(1) Germanic *p*, N. H. G. *f*. P. G. **hǣufə** (N. H. G. *haufen*, N. E. heap), O. H. G. *hūfo*.

Note 1.—P. G. *ff* = N. H. G. *ff* < Germanic *p* by gemination and mutation. P. G. **leffəl** (N. H. G. *löffel*); P. G. **effentlich** (N. H. G. *öffentlich*); P. G. **effning** (N. H. G. *oeffnung*), cf. §13, 1, note 3.

Note 2.—P. G. *f* occurs sporadically for N. H. G. *p* in **sēsə-frill** (N. H. G. *sassaparille*, N. E. *sarsaparilla*, in analogy with **sēsəfres**?).

Note 3.—P. G. **hefə** (N. H. G. *hefe*?, lex. *töpfe*, lex. N. E. pots, cf. A.-S. *haef*), O. H. G. *heffo*.

3. P. G. final *f* represents:

(1) (*a*) Germanic *p*, N. H. G. *f* (cf. Br. Gr. §132). P. G. **schlōf** (N. H. G. *schlaf*, N. E. sleep), R. P. **schlof** (N.), O. H. G. *stāf*; P. G. **rēf** (N. H. G. *reif*, N. E. ripe).

(*b*) N. H. G. *ff*. P. G. **pǣf** (N. H. G. *pāffe*, lex. N. E. priest, cf. pope).

Dentals d, t (th).

§33.—1. P. G. initial *d* represents :

(1) West Germanic *d* (Br. Gr. §162), N. H. G. *t*. P. G. *dʊg* (N. H. G. tag, N. E. day), R. P. *dag* (N.), Westr. *dah* (Sch.), O. H. G. *tac(g)*; P. G. *dēl* (N. H. G. teil, cf. §8, 1 (b)); P. G. *dʊl* (N. H. G. thal, N. E. dale), Westr. *dal* (Sch.), O. H. G. *tal*.

Note 1.—Exceptions are foreign words, as *təkt* (N. H. G. takt, lex. N. E. bar in music); *təks* (N. E. tax, N. H. G. *taxe*, lex. steuer), R. P. *tax*; P. G. *termin* (N. H. G. termin, N. E. term, lex. limit), R. P. *termin* (N.); *tələntə* (N. H. G. talente, N. E. talents).

Note 2.—P. G. occurs initially also in the combination *tr* side by side with *dr*, thus giving rise to double forms, as *drʊk*, *trʊg* (N. H. G. *trage*, N. E. drag, lex. carry, wear); P. G. *drəurə* and *trəurə* (N. H. G. trauern). For dzch cf. §38, 1.

2. Medial *d* in P. G. represents :

(1) Germanic *þ*, N. H. G. *d*. P. G. *odər* or *oddər* (N. H. G. oder, N. E. other, lex. or), R. P. *odder* (N.), O. H. G. *odor*; P. G. *schēdə* (N. H. G. scheiden, lex. N. E. separate, divorce, cf. N. E. shed, sheath), O. H. G. *sceidan*; P. G. *eiˊlʊdə* (N. H. G. einladen, lex. N. E. invite), O. H. G. *laddn*.

Note 1.—Germanic *d*, N. H. G. *tt*. P. G. *mud* (*d*) *ər* (N. H. G. mutter, N. E. mother), R. P. *modd'r* (N.), *mötter* (Sch.), O. H. G. *muotar*; P. G. *wed* (*d*) *ər* (N. H. G. wetter, N. E. weather), R. P. *wedder* (N.), O. H. G. *wëtar* (cf. Br. Gr. §§163-4, an. 1).

3. Final *d* in P. G. represents occasionally :

(1) Germanic *d*, N. H. G. *t*. P. G. *mūd* (N. H. G. mut, N. E. mood), R. P. *muth* (N.), O. H. G. *muot*. This, however, gives rise to doublets, *mud* and *mut*, as *d* final and *t* final are easily confused.

(2) Germanic *þ* in rare cases. P. G. *mʊd* (N. H. G. magd, N. E. maid), R. P. *mahd* (N.), cf. M. H. G. *meit* (*maget*), O. H. G. *magad*, Goth. *mdgaps*.

t.

§34.—1. P. G. *t* initial represents :

(1) N. H. G. in foreign words; cf. §33, 1 (1), note 1.

(2) In a few words represents older *t*. P. G. *turm* (N. H. G. turm, lex. N. E. tower), O. H. G. *turra*.

2. Medial *t* represents :

(1) Germanic *d*, N. H. G. *t*. P. G. *bəhitə* (N. H. G. behüten, cf. N. E. heed); P. G. *nēdich* (N. H. G. nöthig, N. E. needy,

lex. necessary). Here, too, double forms occur as in the case of *d*. P. G. **bid(d)ər**, **bit(t)er** (N. H. G. bitter, N. E. bitter).

(2) N. H. G. *t + z*. P. G. **hitz** (N. H. G. hitze, N. E. heat); P. G. **sitz** (N. H. G. sitz, N. E. seat); P. G. **dids** (Horn), **tit** (Rauch) (N. H. G. zitze, N. E. teat). For foreign words cf. note under §33, 1, (1).

3. Final *t* in P. G. represents :

(1) (a) Germanic *d*, N. H. G. . P. G. **hūt** (N. H. G. hut, lex. N. E. hat); P. G. **haut** (N. H. G. haut, N. E. hide), R. P. **haut** (N.)

(b) N. H. G. *t* when following a consonant. P. G. **krikt** (N. H. G. kriegt); **kunscht** (M. H. G. hunst). There are many forms in *d*, however (cf. §33, 3 (1)), especially where a liquid precedes.

th.

§35.—In P. G., as in N. H. G., the sound *th* is to be found only in foreign words. Even these borrowed words are usually so far Germanized in pronunciation as to lose the spirant quality of the *th*. Thus Rauch, the most English of all the P. G. lexicographers, gives only the isolated word *theory* (= N. E. theory, N. H. G. theorie) under *t*. Orthographically *th* (*dh*) is of frequent occurrence, but is pronounced as simple *t* (*d*). In some localities, however, the pronunciation of this *dh* has at least a reminiscence of the aspirate as in N. E. daughter (cf. Br. Gr. §167 (b) (c), an. 1, 2); cf. Fisher, A. M. and K. Z.

Gutturals *g, k, ch* (*g*).

§36.—1. P. G. initial *g* represents :

(1) Germanic *g*, N. H. G. *g*. P. G. **gē**, **gēnə** (N. H. G. gehen, N. E. go), Westr. **geh** (Sch.), O. H. G. **gēn**, **gān**; P. G. **gēvə** (cf. §25, 2 (1)); P. G. **gift** (N. H. G. gift, lex. N. E. poison; cf. gift).

Note 1.—Initial consonantal combinations with *g* are *gl, gn, gr*. P. G. **glock** (N. H. G. glocke, lex. N. E. bell, cf. clock); P. G. **gnūd** (N. H. G. gnade, lex. N. E. grace); P. G. **grō** (N. H. G. grau, cf. §25, 3). Doublets occur, as **klock** and **glock**, **klick** and **glick**.

2. Medial *g* in P. G. represents :

(1) Germanic *g*, N. H. G. *g*, more strongly guttural in P. G. than in N. H. G. P. G. **saggə** (N. H. G. sagen, N. E. say), R. P.

sache, Westr. *sah, sahe* (Sch.), O. H. G. *sāgen*; P. G. *drʉgə* (N. H. G. *tragen*, N. E. *draw*, lex. *carry*), O. H. G. *tragan*.

Note 1. For Germanic *g* (in P. G. generally pronounced palatal), cf. §24, 1, (2); P. G. *moryə* (N. H. G. *morgen*; *bæryə* (N. H. G. *berge*).

(2) Germanic *k*, N. H. G. *g*. P. G. *schlʉgə* (N. H. G. *schlagen*, N. E. *slay*); cf. R. P. *schlage* (N.), O. H. G. *slahan*.

3. Final *g* in P. G. corresponds to Germanic *g*. P. G. *sʉg* (N. H. G. *sage*, N. E. *say*), R. P. *sag*; P. G. *dvʉg* (N. H. G. *tag*, cf. §33, 1 (1)). This *g* is often pronounced as *k*; cf. §37, 3.

§37.—1. P. G. *k* initial represents:

(1) Germanic *k*, N. H. G. *k*. P. G. *kʉfə* (N. H. G. *kaufen*, lex. N. E. *buy*, cf. adj. *cheap* and noun *chapman*), R. P., cf. *verkaaft* (N.), O. H. G. *choufōn*; P. G. *korn* (N. H. G. *korn*, N. E. *corn*); P. G. *kennə* (N. H. G. *können*, N. E. *can*); P. G. *koch* (N. H. G. *koch*, N. E. *cook*).

(2) N. E. *c* in borrowed words. P. G. *kolik* (lex. N. H. G. *magenkrampf*, N. E. *colic*); P. G. *koppchə* (N. E. *cup*, lex. N. H. G. *tasse*), a curious compound formed on the N. E. *cup*+P. German diminutive *-chə*; P. G. *krʉiər* (N. E. *crier*, lex. N. H. G. *ausrufer*); P. G. *krunər* (N. E. *coroner*, lex. N. H. G. *tottenbeschauer*).

Note 1.—Consonantal combinations with *k* are *kl*, *kn*, *kr*, *kw*. P. G. *kloppə* (N. H. G. *kloppen*, N. E. *clap*); P. G. *kni* (N. H. G. *knie*, N. E. *knee*); P. G. *kreft* (N. H. G. *kraft*, N. E. *craft*, lex. *power*); P. G. *kwēt* (N. E. *quoit*, vulgarly pronounced *quat*, lex. N. H. G. *wurfscheibe*).

2. Medial *k* (*ck*) in P. G. corresponds to Germanic *k* (*ck*), N. H. G. *ck*. P. G. *knʉckə* (N. H. G. *knacken*, N. E. *knock*, lex. *crack*); P. G. *rickə* (N. H. G. *rücken*, cf. §9, 2); P. G. *schdeckə* (N. H. G. *stecken*, N. E. *stick*).

Note 1.—Simple *k* (not geminated) occurs in combination with a nasal or liquid. P. G. *dʉnkə* (N. H. G. *danken*, N. E. *thank*); P. G. *melkə* (N. H. G. *melken*, N. E. *milk*).

3. Final *k* corresponds to Germanic *g* or *k* alone, and in combination with nasal or liquid. P. G. *schdēk* (N. H. G. *steg*, lex. *treppe*, lex. N. E. *stairs*, *foot-bridge*), R. P. *schteeg* (N.), O. H. G. *stēc*; P. G. *schdʉerk* (N. H. G. *stärke*, lex. N. E. *strength*, cf. *starch*); P. G. *schbük* (N. H. G. *spuk*, N. E. lex. *hobgoblin*); P. G. *schbunk* and adj. *schbunkich* (< N. E. *spunk*, *spunky*, lex. N. H. G. *heissblütig*).

ch.

§38.—1. P. G. *ch* initial is wanting, as in N. H. G., except in a few foreign words. Even here it is pronounced regularly as *h*, unless the word be borrowed from N. English. P. G. *kōr* (N. H. G. chor, N. E. choir), but cf. P. G. *dzcheck* (N. E. check, lex. N. H. G. wechsel); *dzchif* (N. E. chief, lex. N. H. G. haupt). These all belong under §33, though often written as in English.

2. Medial *ch* in P. G. represents:

(1) The older spirant *h* in a few words. P. G. *hochi schul* (N. H. G. hohe schule, hochschule, N. E. high school); P. G. *hēchər* (N. H. G. höher, N. E. higher); P. G. *nechər* (N. H. G. näher, N. E. "nigher," lex. nearer).

(2) Germanic *h* (*c*), N. H. G. *ch*. P. G. *suchə* (N. H. G. suchen, N. E. seek), O. H. G. *suohhan* (cf. Br. Gr. §150 ff.).

3. Final *ch* occurs in P. G. much more frequently than in N. H. G. because *g* of the adjectival ending is pronounced regularly *ch*.

Final *ch* represents:

(1) Germanic *h*, N. H. G. *ch*. P. G. *dēgich* (N. H. G. teigich, N. E. doughy); P. G. *mēglich* (N. H. G. möglich, lex. N. E. possible); P. G. *tēglich* (N. H. G. täglich, N. E. daily).

(2) Germanic *g*, N. H. G. *g*. P. G. *kēnich* (N. H. G. könig, N. E. king), O. H. G. *chunig*; P. G. *heifich* (N. H. G. häufig, lex. N. E. frequently); P. G. *ęrrich* (cf. §19, 2).

Note 1.—P. G. *ch*, both medial and final, represents Germanic *h* where the latter became *ch* in N. H. G. P. G. *lęchə* (N. H. G. lachen, N. E. laugh), O. H. G. *lahhen, lahhan*; P. G. *nęcht* (N. H. G. nacht, cf. §4 (1)).

h.

§39.—The letter *h* is aspirate in P. G. and is written in the present work only where pronounced. Some writers, however, follow the earlier N. H. G. orthography and write it as a sign of length. In P. G. *h* is pronounced only when initial either of a word or of a syllable, and represents Germanic *h*. P. G. *hūt* (N. H. G. hut, N. E. hood, cf. §14 (1)); P. G. *hęnd* (N. H. G. hand, N. E. hand, cf. §4 (1)). For Germanic *h* before vowels cf. Br. Gr. §153; for Germanic *h* which became P. G. *ch* cf. §38, 2, (1), note 1.

s.

§40.—P. G. *s* is the voiceless spirant in all positions. P. G. *sēl* (N. H. G. seele, N. E. soul, cf. §8, 1); P. G. *hęssə* (N. H. G.

heissen, N. E. hight); P. G. **nʒs** (N. H. G. nase, N. E. nose). P. G. *s* occurs in the following consonantal combinations: *sch*, *schp*, *scht*, corresponding to N. H. G. and Germanic *sp*, *st*. P. G. **schtẽ** (N. H. G. stein, N. E. stone); P. G. **schprōch** (N. H. G. sprache). This pronunciation of Germanic *sp*, *st* is extended to these combinations in all positions in P. G. and not restricted to the initial syllable as in N. H. G.; cf. P. G. **werscht** (N. H. G. wurst); **werscbəl** (N. H. G. raspel, cf. Brandt, §24).

Nasalized Vowels.

§41.—The question of nasality in German dialects is too intricate to be discussed at length in this paper. It will be possible here only to outline the subject to form a basis for the treatment of the phenomenon in P. G. Schmeller and Weinhold mention various phases of this phenomenon: (1) *medial nasalization* heard east of the Lech, *bā~inə*, *so~nne* (Sch. M. B. §548 ff., 554, 566-7, cf. W. A. G. §§8, 200-201); (2) *final nasalization* (Sch. M. B. 554, 581-5; W. B. G. §§169-71. Of this there are two developments: (a) from a vowel combination, *zu~. bey~*, *brey~*, *g'nau~*; (b) from consonant element (usually after omission of the consonant: *no~* (= noch), *wei~rauch* (= weihrauch).

In P. G. we find *final nasalization* the most strongly represented. This takes place in the stem in flexional elements. In P. G. the vocalic elements assume nasality without changing their vocalic quality (cf. H. §4).

P. G. occurs *medially* only in cases where the nasalized syllable is separable. Ex.: P. G. *p~fengə* (N. H. G. anfangen, lex. N. E. begin), and may hence be considered as one phase of *final nasalization*, of which the following are examples:

(1) Nasalization caused by *n*. P. G. **schē̃** (N. H. G. schön, lex. N. E. beautiful), R. P. **schoñ** (N. Z.), Westr. **scho'** (Sch.); P. G. **schtē̃** (N. H. G. stein, N. E. stone), R. P. **schteeñ** (N.); P. G. **hī̃** (N. H. G. hin, lex. N. E. hence); P. G. **gē̃** (N. H. G. gehn, N. E. go) is sometimes heard for **gēnə**. So also **schtẽ** for **schtenə**.

(2) Nasalization caused by other consonants. (a) by *ch*. P. P. **no~** (N. H. G. nach, lex. N. E. after) is heard instead of the more regular form **noch**. Fisher, P. D. G. and K. Z., Horn, and Rauch have regularly *noch*, if it occurs alone.

M. D. LEARNED.

NOTES.

CRITICAL AND EXEGETICAL NOTES.

1. It is well known that in fulness and explicitness of statement, Herodotus often reminds the reader of his great exemplar, Homer. Zeugmata and other modes of pregnant expression are practically unknown to his style. In VIII 124, however, we read: ἀριστήϊα μὲν νυν ἔδοσαν Εὐρυβιάδῃ ἐλαίης στέφανον, σοφίης δὲ καὶ δεξιότητος Θεμιστοκλεῖ, καὶ τούτῳ στέφανον ἐλαίης. In the present passage, ἀριστήϊα must be understood to mean the *prize* for general *excellence*, not for military excellence alone, for it has as its complementary genitives σοφίης κτέ. Thus, too, Schweighaeuser takes it in his lexicon: "praemium virtutis sive bellicae sive civilis" (VIII 123, 124, 11). While in his commentary Schw. passes by the words in question without remark, in his lexicon he quotes the passage with a complement of his own: "ἀριστήϊα μὲν (nempe ἀρετῆς πολεμικῆς vel ἀνδραγαθίης) ἔδοσαν Εὐρυβιάδῃ κτέ. Blakesley (London, 1854) by his pointing shows that he feels the compression of the sentence and strives to render it as clear as possible: ἀριστήϊα μὲν νυν ἔδοσαν Εὐρυβιάδῃ, ἐλαίης στέφανον· σοφίης δὲ καὶ δεξιότητος, Θεμιστοκλεῖ, καὶ τούτῳ στέφανον ἐλαίης. Baehr (Leipzig, 1861) points a comma after the first στέφανον. Stein practically supports the view of Schweighaeuser, but goes further in expressing it in his editing, for he assumes a lacuna before Εὐρυβιάδῃ. The lacuna seems to be so evident that we have only to look for a specific correlative for σοφίης. In Attic it would probably have been ἀνδρείας, but Herodotus uses ἀνδραγαθίη seven times (Schweigh. I. I 99; I 136; IV 65; V 39, 42; VI 128; VIII 166), whereas ἀνδρηγή occurs but once, VII 99.

2. In Dinarchus c. Dem. 28 there is an ἀναδιπλωσις: μισθωτὸς οὗτος, ὃ Ἀθηναῖοι, μισθωτὸς οὗτός ἐστι παλαιός. I would propose to bracket the second οὗτος, this probably being due to dittographia of a copyist. It is exceedingly awkward and renders heavy the rhetorical iteration of which it is a part; the emphasis—and therefore this contrivance of emphasis—is concentrated on the predicate, not on the subject. Cf. Dinarchus' habit elsewhere: τότε, ὃ

'Α. τότε, Dem. 76; καλῶς γὰρ ὁ 'Α., καλῶς οἱ πρόγονοι περὶ τούτων ψηφισάμενοι, c. Aristog. 24; ἐκείνοι ἦσαν, ἐκείνοι, ὁ 'Α., ἀξιοὶ σύμβουλοι, c. Dem. 40; ἀκριβῶς γὰρ ἴστε, ὁ 'Αθηναῖοι, ἀκριβῶς, ὅτι, c. Philocr. 22—generally there is some *one* particular word.

3. Din. c. Aristog. §15. The tradition reads: καὶ τίς οὐκ ἂν ἐγκαλέσειεν ὑμῖν τοῖς τοῦτον δεχομένοις σύμβουλον; This reading makes the participle attributive, and implies that the Athenians receive, or admit, Aristogiton (the defendant in the case) as an adviser, actually then, or habitually. But the context and the argument do not agree with this. The entire matter is in suspense; the efforts of the speaker are made to gain a verdict of guilty against Aristogiton, and thus *avert that which is at the moment merely an ideal contingency*. The participle δεχομένοις contains the *protasis* to ἐγκαλέσειεν ἂν. A slight change, I believe, will suffice to restore to the participle its appropriate force: καὶ τίς οὐκ ἂν ἐγκαλέσειεν ὑμῖν τοιοῦτον δεχομένοις σύμβουλον; and who would not blame you in case you should (acquit this man and thus) admit such a person as an adviser?

4. In Din. c. Aristog. 15 I would suggest the insertion of οὐδὲν *after* οὐδεπώποτε: τὸν δὲ κατάρaton τούτον ὡς ἀγαθὸν μὲν ὑμᾶς πεποιήκεν οὐδεπώποτε <οὐδὲν> ἐξ οὗ πρὸς τὴν πολιτείαν προσελήλυθε, cf. Krüger Synt. §67, 12.

5. Plut. Lycurg. 13, 5: τρίτην δὲ ῥήτραν διαμνημονεύουσι τοῦ Λυκούργου τὴν κωλύουσαν ἐπὶ τοὺς αὐτοὺς πολεμίους στρατεύειν, ἵνα μὴ πολλακίς ἀμύνεσθαι ἐπιζόμενοι πολεμικοὶ γένηνται. πολλακίς does not seem to be in the right place. In its present relation to ἐπιζόμενοι it is pleonastic and senseless, and it is absurd to assume that the Spartiates should have been enjoined from making war upon the same people, i. e. to limit all their wars against a particular people to a single occurrence. I would therefore shift πολλακίς as follows: τὴν κωλύουσαν <πολλακίς> ἐπὶ τοὺς αὐτοὺς πολεμίους στρατεύειν, ἵνα μὴ ἀμύνεσθαι ἐπιζόμενοι πολεμικοὶ γένηνται.

6. Xen. Anab. I 10, 10: βασιλεὺς παραμεινόμενος εἰς τὸ αὐτὸ σχῆμα κατίστησεν ἀντίαν τὴν φάλαγγα ὥσπερ <ὅτε> τὸ πρῶτον μαχούμενος συνήει. The ellipsis otherwise is very strained, and ὅτε could easily have dropped out through its juxtaposition to τό.

7. Ib. I 9, 10: καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε <φίλους> προοίτο, ἐπεὶ ἀπαξ φίλος αὐτοῖς ἐγένετο—if this is taken not as referring particularly to the Milesian exiles, but as describing the bearing of Cyrus towards

his friends in general, then, indeed, there is no visible reference to αἰτοῖς. φίλους may have lapsed on account of the proximity of φίλος.

8. Ib. II 2, 34: For ἀκούσαθ' ὧν προσδοκεῖ μοι read προσδεῖν μοι δοκεῖ οἱ προσδεῖν δοκεῖ μοι.

E. G. SIHLER.

Thucydides VII 43, 16, παραγγείλας δὲ πένθ' ἡμέρων σιτία καὶ τοὺς λιθολόγους καὶ τέκτονας πάντας λαβῶν καὶ ἄλλην παρασκευὴν τοξευμάτων τε καὶ ὄσα ἕδει, ἦν κρατῶσι, τειχίζοντας ἔχειν.

The commentators since Krüger (Classen, Stahl, van Herwerden, Boehme, Lamberton) have generally considered the text corrupt here. Krüger's note on τοξευμάτων is simply, "Hier erwart' ich ein oder kein anderes Wort." Madvig (Advers. Crit. I, p. 330) sustained Krüger's objection in the following words: "Recte Kruegerus τοξευμάτων in muniendi apparatu munitionem miratur; ad defendenda opera omni exercitu et omni telorum genere usuri erant. Videtur Thucydides μοχλευμάτων posuisse, machinas significans ad pondera movenda et sursum tollenda; etsi μοχλεύω, μοχλευτής, μόχλευσις apud scriptores reperitur, μόχλευμα non reperitur." Stahl adds to Madvig's comment: "Iam ante eum Meinekius in Herm. III, p. 360, λαξευμάτων coniecit, quod quanquam in lexicis non inveniretur, recte tamen a verbo λαξεύω derivatum esset idemque significaret atque IV 4, 1, σιδηρία λιθουργία. Idem tamen dubitat, an τοξεύματα hic sint tormenta, ut apud Procop. B. Goth. I 27, τῶν τε τοξευμάτων τὰς μηχανὰς καὶ τοὺς ἀμφὶ ταύτη (ταύτας?) τεχνίτας ἐν παρασκευῇ εἶχε. Sane iam Aen. Poliorc. 32, 8 πυρφόρα τοξεύματα inter μηχανήματα affert; sed τοξεύματα nullo addito indicio pro tormentis esse posse exemplis non probatur, et expeditionis Siciliensis tempore tormenta ad expugnandas munitiones nondum in usu erant. Cf. Rüst. et Koech. Hist. rei mil. Gr. p. 207, 29. Herw. Mnem. nov. ser. VIII, p. 298 delevit καὶ ἄλλην παρασκευὴν τοξευμάτων τε, qualia conicere tam facile quam improbable est. Quis enim talia adscripserit? Probabilis emendatio nondum inventa est."

Jowett, in his note on this passage, sustains the traditional reading, saying, "The place of τοξεύματα between carpenters and siege implements affords no reason for doubting the reading. Archers were more needed in a siege than in battle." Lamberton evidently has this note in mind when he says (note on the passage), "Archers may be useful in a siege, but they have nothing to do with wall-building. The word is evidently wrong."

I believe that Jowett is right in retaining the reading, but I would translate, not as he does, "supply of arrows," but "*force of archers.*" For παρασκευή = force, cf. Thuc. VI 31, 6; VII 36, 3. τοξεύματα, meaning "*archers,*" occurs Hdt. VI 112, 7, οὔτε ἵππου ἵπαρχούσης σφι οὔτε τοξευμάτων; IX 49, 16, ἀπὸ τοῦ ποταμοῦ γὰρ σφι οὐκ ἐξῆν ὕδωρ φορέεσθαι ὑπὸ τε τῶν ἱππέων καὶ τοξευμάτων; Plut. Pyrrhus 21, καὶ πολλὰ καταμίξας ἀκοντίσματα καὶ τοξεύματα τοῖς θηρίοις ἐπήγε. Cf. ὄπλα for ὀπλίται, Xen. Anab. II 2, 4; III 3, 7; 4, 26, and αἰχμή for αἰχμητής, Pind. Ol. VII 19.

Nicias took a "force of archers" especially for the purpose of warding off attacks of cavalry and sharpshooters, who would be sure to harass the Athenians while building. Against these hoplites would be useless. In VI 22, 4, Nicias asks for τοξότας πολλοὺς καὶ σφενδονήτας, ὅπως πρὸς τὸ ἐκείνων ἱππικὸν ἀντίχωσι, and in VII 11, 9 he states that ἱππεῦσί τε καὶ ἀκοντισταῖς βιασθέντες ἀνεχώρησαμεν ἐς τὰ τεῖχη. If we compare VI 44, 4 (λιθολόγους καὶ ὄσα ἐς τειχισμόν ἐργαλεία) with our passage (καὶ τοὺς λιθολόγους καὶ τέκτονας πάντας λαβὼν καὶ ἄλλην παρασκευὴν τοξευμάτων τε καὶ ὄσα ἴδει, ἣν κρατῶσι, τειχίζοντας ἔχειν), we see that exactly the outfit Nicias took to Sicily for throwing up fortifications Demosthenes took up on Epipolae, *plus* the archers. (As to the archers of the Athenian army, 480 went out with Nicias (VI 43, 13), others with Demosthenes later (VII 42, 6). In VII 43, 16, καὶ ὄσα ἴδει, ἣν κρατῶσι, τειχίζοντας ἔχειν is exactly equal to καὶ ὄσα ἐς τειχισμόν ἐργαλεία of VI 44, 4; and hence Classen is wrong in saying that "the context would lead us to expect σιδήρια λιθουργά," for this is implied in καὶ ὄσα ἴδει, ἣν κρατῶσι, τειχίζοντας ἔχειν.

Furthermore, besides the fact that neither μόχλευμα nor λάξευμα occurs in any Greek author, it seems to me a strong argument against these or any other emendations, that Thucydides does not in any passage referring to wall-building name any special implements. In IV 4, 2 he says simply σιδήρια μὲν λιθουργὰ οὐκ ἔχοντες; VI 44, 4, καὶ ὄσα ἐς τειχισμόν ἐργαλεία; VI 88, 37, καὶ ἄλλα ἐς τὸν περιτειχισμόν, πλινθία καὶ σίδηρον. If he had used μόχλευμα or λάξευμα or any like term here, we might have expected to find it in the similar connexions just mentioned.

CHARLES FORSTER SMITH.

REVIEWS AND BOOK NOTICES.

Die Gliederung der altattischen Komoedie, von Dr. THEODOR ZIELIŃSKI.
Leipzig, 1885.

In an article on the Agon of the Old Comedy (*Am. Journal of Philology*, Vol. VIII, No. 2) I expressed a purpose to publish a second article on the same subject, and then to review the work of Zieliński. Unavoidable delay has rendered it necessary to combine the two articles, which is not to be regretted, inasmuch as I had very little to say not found in Zieliński. The article just referred to indicated sufficiently his views with regard to the Agon, except that the question of the absence of that part from three comedies of Aristophanes was deferred for future consideration. This part of his work we will now take up.

As the plays which have no Agon may have lost it through a revision, Z. very properly opens the discussion with an examination of the one play which all concede to have been revised—the *Clouds*. The essential part of Z.'s conclusions agrees with what has already been recognized as indisputable: that the Agon of the original play has been removed, but portions of it are found in the revised play. He assumes the following propositions as already settled: 1. The extant play was never acted. 2. The whole *Parabasis*, the great Agon, and the closing scene, were not in the original play. 3. Vv. 110–120 have been inserted; vv. 731–739 form a dittography of vv. 723–730.

As to the scenery, he holds that the inside of the phrontistery is never seen. Where persons after entering are still in view, a yard (or garden) is meant. This theory removes some of the seeming inconsistencies which have been ascribed to the revision.

The principal change which the poet intended to make in the second play was this: in the first play the instruction of Strepsiades was successful; in the revised play it fails, in order that Pheidippides may be introduced. Hence the repetitions in the much discussed meditation scene, 694–803. In the original play it was an external inconvenience that was encountered—the bed-bugs; in the new play it was an internal, insuperable hindrance—sleepiness. In this, as in some other parts of the discussion, too much stress seems to be laid upon mere jokes. I see no evidence that Strepsiades was inclined to sleep at all, and any one who sees in 705 f. evidence to the contrary, must find Aristophanes very dreary. The humor of the situation is exquisite. Still the conclusions of Z. are not shaken by these minor considerations. He very properly disposes of the phallos difficulty by asserting that there was no phallos either in the first or in the second *Clouds*. But for the nonsense of a scholiast we should never have heard of a phallos in this play.

As further consequences of the theory maintained by Z., not only the great Agon, but also the secondary Agon between Strepsiades and Pheidippides, belongs alone to the revised play. That such is the case is shown by the allu-

sions to the play in Plato's Apology of Socrates, where it is clear that the charge of corrupting the young was not in the play as acted. Moreover, the secondary Agon is a mere echo of the great one. Elsewhere in his work Z. sets up the theory that the choric parts of each play are in the same rhythm, and that a revision always involved a change of the rhythm. This theory works well with his theory of the revision of the Clouds. The attempts of the author to remove the obstacles encountered by his theory, and also the discussion of the causes that induced Aristophanes to commence and to abandon the revision, though interesting and suggestive, I must pass over.

The Parodos of the Clouds is shown to be a piece of patchwork. It contains the *Epithesis*, or, as Z. calls it, the Epirrhema of the Agon¹ of the first Clouds. It is very similar to that of the Birds. In the lost *Antepithesis* or Antepirrhema, Chaos and the Tongue were no doubt added to the gods. Vv. 439-456 probably formed the *Epistasis* or Pnigos of the Agon, though a Parodos as such may have a Pnigos. The theoretical substance of the whole Agon is given by the author. The *Antode* is 457-475; the *Antikeleusma*, 476 f.

Thus we have an analogy after which we may judge other plays that may have been revised. The three plays without Agon are the Acharnians, Eirene, Thesmophoriazousai. We begin with the Acharnians. There is no tradition of a revision, but the play bears marks of one. We find very formal preparations for an important contest between Dikaiopolis and Lamachos; but when the latter actually appears the scene is a mere farce; and yet, when it is over, the Choros—the whole Choros too, although the Hemichoria were previously arrayed on opposite sides—says 'Ἀνὴρ νικᾷ τοῖσι λόγοισι. (These words, it is true, introduce the Parabasis, and of course do not constitute a formal *Krisis* or Sphragis.) Now, precisely this scene, 593-619, has already been recognized by some scholars as an insulated passage; and here alone, according to Z., Lamachos is strategos, being elsewhere lochagos. Especially do vv. 1071 ff. prove that he was lochagos or taxiarchos,² as all the generals would have been present at the council whence issued the orders here served on Lamachos.

Further, it will be remembered that the *Dialysis* or Epirrhemation is a pair of tristichs, each uttered by one of the antagonists. Now, if one compares the *Dialysis* of Lysistrate, 608-613, which immediately precedes the Parabasis, with the six verses that separate the insulated scene from the Parabasis in the Acharnians, it will be scarcely possible to doubt that these verses form the *Dialysis* of a formal Agon.

But how did the play get into its present form? The Acharnians received the first prize at the Lenaia. The poet probably began to revise it for a reperformance at the Great Dionysia—a thing which was actually done in the case of the Frogs—but for some reason abandoned the purpose. Changes of circumstances may have rendered the Agon inappropriate. This view is confirmed by the choric ode 1150 ff., where curses are imprecated upon Antimachos, ὅς ἐμὲ Δὴ νᾶϊα χορηγῶν ἀπέκλεισε κτέ.

¹ The nomenclature of Z. is as follows: Ode, Katakeleusmos, Epirrhema, Pnigos; Antode, Antikatakeleusmos, Antepirrhema, Antipnigos; Sphragis, Epirrhemation.

² There is room for difference of opinion here, and Z.'s treatment is not wholly satisfactory. The plural λόγοι, he says, is used in 1073 because several δάμαχοι are mentioned, 1071. He disregards σὺ in 1073, and makes no allusion to 575, ὃ δάμαχ' ἦρως, τῶν λόφων καὶ τῶν λόγων. Of 568 he says: "daß er verderbt ist, folgt schon aus dem gleichen Anfange mit v. 566." This last is a sample of a species of too positive inference which mars the book in not a few passages.

It must be confessed that there is a difficulty in the fact that this play in its present form offers no place for an Agon except where the insulated scene stands. Where, then, was the new Agon to be inserted? Or, if a revised play may dispense with the Agon, why not an original play? Still this difficulty is not insurmountable, and it may be regarded as highly probable that the play at first had an Agon.

Another play without Agon is Eirene. My own attempts to offer a plausible explanation of the present form of the play on the theory that it originally had an Agon, had proved fruitless. Zieliński's theory is exceedingly ingenious, and his discussion displays much acuteness; but still we feel that this is the weakest case in favor of the universal use of the Agon. I shall give a brief outline. There were two plays which bore the name *Εἰρήνη*. That one of these was a revised form of the other, and that we have the revised play, is rendered probable by the allusions to Kleon, 268 ff., 313 ff., 647 ff., and, as Z. claims, 45 ff. Kleon was dead before the date assigned to the play. The objection that the play was nevertheless performed is not fatal; for the poet was vastly more likely to leave inconsistencies and inappropriate allusions in a revised play than he was to insert them in a new play. Another objection, however, appears more serious: it was performed as we have it, and it contains no Agon. But what if the play was reproduced, not as a comedy, but as the substitute for a festal oration (Festrede)? Such was, according to Z., actually the case. A statue of Eirene was to be dedicated, hence the figure that could not speak (657); it had been begun by Pheidias, hence the hitherto unexplained verse 605; the dedicatory ceremonies were real, hence they take place in full view (not behind the scenes) and in the presence of women (963 f.). In this last passage, however, some will see evidence that women were *not* there; and as to the statue representing Eirene, Z. disregards a serious difficulty. In favor of his view he cites Schol. Plat. 331 B, *κωμῳδεῖται δὲ ('Αριστοφάνης) ὅτι καὶ τὸ τῆς Εἰρήνης κολοσσικὸν ἐξῆρεν (ἐξηύρεν?) ἀγάλμα, Εὐπολις Αὐτολύκῳ, Πλάτων Νίκαις*. This does, indeed, show that Eirene was represented by a statue; but does it not disprove the theory that it was a statue of Pheidias, produced for the purpose of dedication? On the other hand, some of the details which I omit add strength to the theory.

Finally, there is no Agon in Thesmophoriazousai, except an insignificant *Epithesis* introduced by a *Keleusma*, 531 ff. The assumption that the two plays that bore this name were entirely distinct, rests on inadequate evidence. Moreover, the fact that the lost play is cited as *δευτέρα* does not prove that it was chronologically subsequent. The designations *πρώτεραι* or *α'*, *δευτέρα* (*ἕτεραι*) or *β'*, are frequently used to denote respectively the well known play and the less known. This usage was not uniform; accordingly the lost Thesmophoriazousai (Frag. 334 K) is called *πρώτεραι* by Hephaestion. Now, if one was a revision, it is *a priori* probable that it is the extant play. It will be seen that there are internal evidences that this is the case.

The lost play represented the last day of the Thesmophoria—the Kalligenia; the extant play represents the middle day (Z. inadvertently says the third)—the Nesteia. This was a day of fasting, on which no sacrifices were offered; cf. Schol. Thesm. 376, and especially Ar. Av. 1519, *ἀλλ' ὥσπερ εἰ Θεσμοφορίας νηστεύομεν, | ἄνευ θυγῶν*. (Mika's wine bottle was smuggled in, and her food was partaken of stealthily.) And yet Mnesilochos says, 284 f., *ὦ Θράττα,*

τὴν κίστην κάθηλε, κρῖτ' ἔξελε | τὰ πόπαν', ὅπως λαβοῦσα θύσω ταῖν θεαῖν. This evidently belongs to the lost play, the Kalligeneia. Again, Mnesilochos bids the servant withdraw, δούλους γὰρ οὐκ ἔξεστ' ἀκούειν τῶν λόγων, whereas slaves are present in the rest of the play. The λόγοι here belong to the sacrificial ceremony of the Kalligeneia; cf. Isae. de Phil. hered. 49, 3; [Dem.] Neaer. 74 ff. The senseless verse 80, ἐπεὶ τρίτη 'στὶ Θεσμοφορίων ἢ μέση is a confusion of ἐπεὶ περ ἐστὶ Θεσμοφορίων ἢ τρίτη (Kalligeneia) with ἔ. ἔ. Θ. ἢ μέση (Nesteia). Z. points out other marks of revision, dwelling especially upon the amoebaeon prayer 295 ff., which he redistributes with ingenuity; but the most important evidence is the following: At the opening of the play the Muses appear, prepared to take part in the Thesmophoria; for that the Choros (i. e. Hemichorion) which utters 104 ff. is composed of Muses is obvious from 40 f., ἐπίδημι γὰρ | θίασος μουσῶν ἐνδον μελάθρων, and that they are to take part in the festival is shown by 101, ἱερὰν χθονίαις δεξάμεναι λαμπάδα κούραι. This is confirmed by a passage in the Βίος Εὐριπίδου: λέγουσι δὲ καὶ ὅτι γυναῖκες διὰ τοῖς ψόγους οὐδ' ἐποίηε εἰς αὐτὰς διὰ τῶν ποιημάτων τοῖς Θεσμοφορίοις ἐπέστησαν αὐτῶ βουλόμεναι ἀνελεῖν· ἐφείσαντο δὲ αὐτοῦ πρῶτον μὲν διὰ τὰς Μούσας, ἔπειτα δὲ βεβαίωσαμένου μηκέτι αὐτὰς κακῶς εἶρεν. That this is one of those absurd instances of confusion of the substance of a play with historical facts, is clear; nor can there be reasonable doubt that the play in this case is the lost Thesmophorizousai, its substance, as here given, being the same as that of the extant play except as to the presence of the Muses. Now compare this with a fragment (344 K) of the Kalligeneia, μήτε Μούσας ἀνακαλεῖν ἔλικοβοστρήχους, | μήτε Χάριτας βοᾶν εἰς χορὸν Ὀλυμπίας· | ἐνθάδε γὰρ εἰσιν, ὡς φησὶν ὁ διδάσκαλος. So the Muses and the Graces were already present; and nine Muses plus three Graces make twelve Choreutai—a Hemichorion. And how appropriate, since Euripides himself says (Herc. F. 673), τὰς Χάριτας Μούσαις συγκαταμυγνῆς, φθίστην συσγυῖαν. In the Ravennas of the Nesteia, before the ode 659 ff. stands ἡμυχόριον γυναικῶν, as if the other half-choros were *not* of women. This came over from the Kalligeneia.

The ἀντιχορία, thus established, points to an Agon in which the Muses and the Graces espoused the cause of Euripides, at least in so far as to save him from destruction.

The fragments of the lost play fully confirm this view in several ways, and allude to the contest; and the extant play, just like the revised Clouds, retains from the first play a *Keleusma* (381 f.), which is followed by trimeters.

At this point the author enters into a long and learned investigation as to the time of the performance of the Kalligeneia. He makes it tolerably clear that the Nesteia was never performed, and that the revision was never completed. It must, however, be confessed that, as in the case of the Acharnians, it is difficult to see how or where the poet would have inserted the Agon; but my statement in the article on the Agon is sustained—that we are not justified in assuming that we know of any play of the old comedy that was certainly composed without an Agon.

So far I have spoken of the author's special discussion of the Agon. We now turn to the work as a whole. Its ultimate object is to lay the foundations and furnish well prepared materials for a history of Greek comedy as distinguished from a mere history of comic authors. He holds that it is now time to cast aside the theories of ancients in the science of philology, as has long

since been done in other sciences, much less to strain their statements beyond their intended scope, as has been done by applying to comedy Aristotle's treatment of tragedy. The difference between the form of tragedy and that of comedy Z. defines as follows: "Wenn auf ein volles, aus Strophe und Antistrophe bestehendes Lied eine unbestimmte Anzahl gesprochener Verse folgt, dann wieder ein volles Lied, hierauf abermals gesprochene Verse, so haben wir es mit der *episodischen* Composition zu tun; diese ist der Tragoedie eigen. Wenn dagegen auf die Strophe des Liedes unmittelbar eine bestimmte Anzahl gesprochener Verse folgt, und dieselbe Anzahl der Antistrophe angehängt ist, so dass der ganze Abschnitt in zwei gleiche Teile zerfällt, von denen jeder von einem μέλος und einer ῥῆσις besteht, und die sich zu einander wie Strophe und Antistrophe verhalten—dann haben wir die *epirrhematiche* Composition vor uns; diese kommt in der Komoedie zur Geltung."

The work is divided into two parts. In the first—"The Theory of Epirrhematic Composition"—are treated the Agon, the Parodos and Parabasis, Syzygies and Epeisodia; in the second—"The Influence of the Dance on the Form" (das Moment der Choreutik)—are treated Antichoria, Manner of Reciting, Errhythmy of Choric Odes, Eurhythmy and Symmetry.

The treatment of the Agon has already been presented; we next take up the Parodos and Parabasis. It is an error to apply to comedy what Aristotle and Anonymus XI say of tragedy. Wholly inadequate is the definition which makes the Parodos "the first passage uttered by the Choros." The Parodos of the Clouds, for instance, does not begin with v. 275, but with 263; nor does it end with 313, but 456. There may be a secondary Parodos when there is a secondary Choros, and a second Parodos when the Choros, after leaving the Orchestra, returns.

The composition of the Parodos is looser than that of the Agon, but Z. finds Odai and Epirrhemata everywhere. He attempts to analyze every extant Parodos. That of the Acharnians, for instance, contains *part first*: Epirrhema (204-207), Ode (208-218), Antepirrhema (219-222), Antode (223-233), Epirrhematic (234-241); then follows an interscene (242-279); then *part second*: Kommation (280-283), Ode (284-302), Epirrhema (303-318), Antepirrhema (319-334), Antode (335-346). Here, in the very first example, we see that the definition of epirrhematic composition has to be modified; the second part (if we denote lyric passages by *a* and tetrametric by *b*) has the form *a b b a*. Most readers would see only *a b a*, and the author's separation of *b* into two parts is not wholly convincing. The analysis of the other Parodoi I omit.¹

The Thesmophoriazousai has no Parodos—proof enough that the play is incomplete. The original Parodos was probably, like that of the Frogs, an adaptation of a mystic procession with appropriate hymns, hence not epirrhematic.

¹ On Nub. 291-297, Z. says: "Hier müssen einige Verse ausgefallen sein. Denn während zu Anfang des Antepirrhemas die Wolken noch als unsichtbar gedacht werden, fragt Strepsiades im anapaestischen Gedicht, das vom Antepirrhema nur durch die Antode getrennt ist, ob sie Heroinnen seien. Das setzt ihre Erscheinung voraus; aus dem Gesange allein konnte er ihr Geschlecht nicht entnehmen." One would think Strepsiades might take their word for it without demanding ocular demonstration. The Antode, which he has just heard, begins Παρθέναι ὑμβροφόροι. Moreover, their voices could be (conventionally) female. Erroneous appears also the theory that in the Parodos of the Wasps the lamp-carriers actually ran off from the Choreutai, and that ὕμναι, ἔ και, ὕμναι is a call for them to return.

matic. Here Z. discusses at length the question of the second performance of the Frogs, finding many marks of a revision, that is a *διόρθωσις*, not a *διασκευή*.

The classification of Parodoi might be based upon the rhythm, which is adapted to the substance, some being trochaic, some iambic, some anapaestic. A complex Parodos, like that of the Wasps, may vary its rhythm.

Another basis of classification might be the arrangement of the Odai and Epirrhemata. Some Parodoi, like the Agon, have the form *a b a b*, as Vesp. II and III, Lys. I, Eccl. II; some, the form *b a b a*, as Acharn. I, Nub. I, Eccl. I; some, by chiasm, *a b b a*, as Acharn. II, and *b a a b*, as Pax; finally *b b a a* occurs in Vesp. I. The remaining possible form *a a b b* does not occur.

In the Agon only actors can take part in the Epirrhemata; in the Parabasis only Choreutai; in the Parodos, both may take part, though originally only Choreutai could take part. The change probably occurred with the introduction of the Prologue.

Down to B. C. 422, that is, in Acharn., Equit., Nub., the Choros enters and remains in the Orchestra during the Parodos. From B. C. 422 to 405, that is, in Yesp., Pax, Av., Lys., and Ran., the Parodos included an *ἄνοδος* to the Logeion, and a *κάθοδος*. From B. C. 405 on, that is, in Eccl., Plut., the Choros is again restricted to the Orchestra.

In the Parodos the Pnigos is rare, and still more the Katakeleusmos (borrowed probably from the Agon). Proodic and mesodic verses occur as in the Agon, subject to the same metrical restrictions. The Epirrhimation occurs, but has the metre of Epirrhemata, not the iambic trimeter as in the Agon.

In some plays a sort of Parodos is provided for important actors, as Equit. 1316-1334.

The Parabasis has been more fully explored by previous writers. To the seven usually recognized parts, our author adds another Pnigos and an Antipnigos, of course as *ἐκθέσεις* to the Epirrhema and Antepirrhema. No Parabasis exhibits all the nine parts. In Pax 1127-1190 are found the Pnige.

In the history of the Parabasis three periods may be noted: 1. The first six plays have a chief Parabasis with *ἀπλᾶ* and Syzygy, and a secondary Parabasis consisting of a Syzygy without *ἀπλᾶ*. 2. From B. C. 414 to 404, three plays exhibit each only one more or less defective Parabasis. 3. After 404, two plays exhibit no Parabasis at all. In this period the Agon contains a simple *Epicheiresis*, and the Choros is restricted to the Orchestra.

The Parabasis having originally been a sort of epilogue to the play, the later Exodos never received a full development. An analysis of the Exodoi yields no results except that they are composed in a long metre, and the nature of the *ἐξόδια* marks three periods: 1. when the *ἐξόδια* were existing familiar hymns; 2. B. C. 422-413, when the poet composed *ἐξόδια* of his own; 3. when the old usage was resumed.

In the third chapter the author discusses the extension of epirrhematic composition beyond the limits of the Parodos, Agon, and Parabasis. Three different kinds of composition are found. First, there are Syzygies in which the Ode and Antode occur as in the Parabasis, but the Epirrhemata are parallel scenes in iambic trimeters; and even the parallelism sometimes vanishes. Secondly, the epirrhematic composition is abandoned, and Epeisodia, alternating with Stasima, appear. There is no Epodos, because of the organi-

zation of the comic Choros, to be discussed in the sequel. Thirdly, the Interscene, a sort of Episodion without Chorikon, is sometimes employed.

At this point the author gives a complete analysis of all the plays of Aristophanes. As a sample I give that of the Knights: Vv. 1-241 Prologue, 242-302 Parados, 303-460 secondary Agon, 461-497 Interscene, 498-610 Parabasis, 611-755 Syzygy, 756-940 Agon, 941-972 Episodion I, 973-996 Stasimon I, 997-1110 Episodion II, 1111-1150 Stasimon II, 1151-1262 Episodion III, 1263-1315 secondary Parabasis, 1316 ff. Exodos.

Episodia occur only after the Parabasis. The Interscene was probably introduced to give the Choros a rest between the Parodos (originally recited entirely by the Choros) and the Ode of the Agon. As the Antepirrhema and Antipnigos of the Agon were recited by actors, the Choros indeed rested, but the flute-player did not; hence the Epirrhematic (*διάλωσις*) to give him time to catch his breath. Here it seems to me there is too much refinement.

Comedy, then, had some parts that were characteristic of tragedy; did tragedy, in like manner, admit any epirrhematic passages? The author finds Syzygies representing Stasima, and Syzygies representing Episodia. The phenomenon does not appear in Euripides. The two species of drama, according to Z., did not borrow these features from each other. The question, in its relation to tragedy, he does not discuss; but the Episodia of comedy were due to a fusion of the Doric (episodic) with the Ionic (epirrhematic) comedy. As in architecture, and otherwise, the Athenians combined characteristics of both races, so in comedy are seen the effects of the Doric lyre and the Ionian flute. An ingenious but rather fanciful origin of Ode and Epirrhema from a flute contest is here proposed.¹

The first chapter of the second part treats of *ἀντιχορία*. First are investigated some of the theories as to the portion of the Choros that sung or recited the different choric parts, but especially the "Einzelchoreuten" theory of R. Arnoldt is combated.²

Z. sets up this law: *A single Choreutes may be represented by an actor, the whole Choros never*; that is, in passages which correspond to each other, if the Choros appears in one, and an actor at the same place in the other, "Choros" means a single Choreutes. This occurs in the *γεφυρισμοί* in the Parodos of the Frogs; cf. also Acharn. 929-939 = 940-951. Further, in the Agon the Katakeleusmoi belong in form to the Epirrhematica (recited by actors), and hence must have been uttered by one Choreutes. It is thus rendered probable that the Epirrhematica in other parts of a play were recited by single Choreutai, when they belong to the Choros.

But who sang the Odai? In tragedy there are Strophe and Antistrophe, implying movement and countermovement of the same persons; and then there is Epodos. In comedy there are *ὠδή* and *ἀντὼδή*, without Epodos, and it is

¹ I do not understand the notion that in the song of the Chelidionizontes (Bergk, Poet. Lyr. III, p. 671) a certain part bears marks of improvisation, and if improvised, must have been sung by only one. Did it come to us through a stenographer?

² Unfortunately, in the midst of his triumph over Arnoldt, he exclaims, "Aber sollte es R. Arnoldt wirklich entgangen sein, dass der Gebrauch von *ἢ Δία* in negativen Sätzen absolut ungrüchisch ist?" The examples known to me, some of which are nowhere cited, are: Pax 218, Thesm. 551, 640, Lys. 360; Diphil. 32, 25; Antiph. 158, 6; Philetæer. 4; Plat. Theag. 130 B (*ἢ τοῦ θεοῦ*). Some of these may be doubtful, and some due to special causes; but it is not possible to explain all away.

obvious that *ᾄδων* and *ἀντᾄδων* have reference to different sets of singers. Moreover, it is attested that in the *διπλά* of the Parabasis the Choreutai arranged themselves *ἀντιπρόσωπον ἀλλήλοις*. Hence the Ode belongs to the first Hemichorion, the Epirrhema to its leader (Koryphaios); the Antode to the second Hemichorion, the Antepirrhema to its leader. For the relative position of the Hemichoria, cf. Av. 352 f., Equit. 243. Such is Antichoria. Here Z. gives several further illustrations, and discusses the attitude of the Choros in Lysistrate, where there is *διχορία*. He finds double Antichoria; but in the Agon, of course, ordinary Antichoria. In Ekklesiazousai there seems to have been but one Hemichorion: all the parts are single, and in the second Parodos the Epirrhimation is divided between the Choros and an actor (Praxagora). In Plutos only the Koryphaios is a singer; hence in the Parodos, the Antodai are sung by an actor (Karion).

Where there are Stasima in comedy, Antichoria is still to be assumed. Before Sophokles a Choros consisted of twelve members. In comedy two such Choroï, called Hemichoria, were employed for the sake of Antichoria. The superiority of the comic to the tragic Choros was only apparent; but it would have been real if there had been no Antichoria in the Stasima of comedy. In some exceptional cases, however, such as the Ode Av. 400-405, and Exodia generally, the whole Choros seems to have sung.

From this theory naturally flows another: in tragedy there was no Antichoria. The author maintains that HMX. in the MSS of tragedy means the Koryphaios or a single Choreutes. At this point C. Muff and O. Hense pass under review, and their doctrines are condemned. The nearest we have to Antichoria is in Aischylos, first in Suppl. 1018 ff., where it is Dichoria analogous to that in Lysistrate, which is there combined with Antichoria; then in the Exodos of Eumen. we find Dichoria, and finally in the Exodos of Theb. Numerous details I omit here, as elsewhere.

The manner of reciting (Vortragsweise) is discussed in the next chapter. Here are to be found many combinations revealing great acuteness and penetration on the part of the author; and if to me the conclusions do not in all cases seem secure, that may be due to my want of familiarity with the subject.

The author finds in the Attic comedy all the four types of our day: song, recitative, melodrama, conversation. The melodramatic type, a recent creation in modern times, was at Athens created between Archilochos and Aristophanes.

The style of recitation is closely related to the form of verse and the structure of passages. Metrically comedy contains *μέλη* and *ἐπη*; as to structure it contains Odai and Epirrhemata. But *μέλη* and *ἐπη* do not correspond respectively with Odai and Epirrhemata; for *μέλη*, in addition to pure lyric verse, include what Z. calls the Ionic Strophe, composed in iambotrochaic or (anaclastic) Ionic rhythm, and this same rhythm may be used in Epirrhemata as well as in Odai. That is, *μέλη* include Doric Strophe and Ionic Strophe; *ἐπη* include Epe proper (tetrameters and dimeters) and trimeters; while Odai include Doric Strophe and Ionic Strophe in part, and Epirrhemata include trimeters, Epe proper, and Ionic Strophe in part.

A difference in the style of recitation was accompanied by a difference in metrical treatment of the same verse. For instance, when the Choros recites iambic trimeters, these are *ἐπη* as in tragedy, not *ψιλλὴ λέξις*, and they have the

tragic structure. The neglect of Porson's law I have spoken of elsewhere. The treatment of the iambic tetrameter is analogous. So the trochaic tetrameter, which exhibits but two types, the other verses mentioned exhibiting three. The anapaestic tetrameter has but one form. Here I must pass over an interesting discussion of the three types of iambic tetrameter, and the difference between the trimeters as $\epsilon\pi\eta$ in tragedy and as $\psi\iota\lambda\eta$ $\lambda\epsilon\gamma\epsilon\iota$ in comedy. Whenever in comedy we hear of $\epsilon\pi\eta$, tetrameters are meant.

In the third chapter of the second part is discussed Errhythmism of the choric odes. Here the author points out the differences between Aeolo-Doric and Ionic composition, in Harmony, in Rhythmic, and in Structure. He enumerates all the Ionic Strophai of Aristophanes, and discusses also the Doric. In the former Errhythmism—uniformity of rhythm—is invariably found; in the latter the exceptions are limited, and the *μεταβολαί* due to special causes.

An examination of the choric parts of all the plays leads to the following conclusions: 1. Errhythmism is maintained not only through each choric passage, but throughout the choric passages of each play. 2. The revision of a play always affects the music, and so the rhythm. This may be utilized in determining what is old and what is new in the case of a play, such as the Clouds, whose revision was not completed.

The secondary Parodoi have a special law: they occur only when the main Parodos is trochaic, and they must be in Ionic rhythm.

In the last chapter of this part are discussed Eurhythmism and Symmetry. The investigation begins with the Parabasis. As the tetrameter has four bars, so four verses make a Strophe, and four Strophai a Perikope (16 verses). In the Parabasis the Epirrhemata ordinarily have this number of verses, but sometimes eight and sometimes twenty. The Epirrhema and Antepirrhema have the same number, that is, the music repeats.

In the Parodos the sailing is not so plain. In Acharnians I all is normal. In Acharnians II, vv. 303–334 are divided into two Perikopai, hence *a b b a*. In Equit. 242–283 there is some trouble. In the Clouds a strange phenomenon occurs. The tetrameters of the Parodos, though not at all symmetrically divided by the lyric passages, still number 144—nine Perikopai. To omit the intervening Parodoi, we find also in Av. 268–386 that the tetrameters are not symmetrically divided by the chorika, but still number just 96—six Perikopai. On these facts Z. remarks: "Hier einen Zufall sehen wollen hiesse für jede philologische Combination den Boden entziehen. Schon für einmal wäre es höchst seltsam, wenn die Teilbarkeit durch eine so grosse Einheit, wie die Zahl 16 es ist, auf Zufall beruhen sollte; für zwei derartige Fälle ist es einfach unmöglich." With this I must take issue. For one instance the chance is 1 in 16; for two, 1 in 256, and 256 is far from infinity. But nothing convinces like examples; so I give a few. The idea enters my head that Aristophanes wrote his entire plays by sixteens. I turn to Dindorf's text (the one I always use) and find in the first play, the Acharnians, that the number is $1232 = 77 \times 16$ —seventy-seven Perikopai. "Schon für einmal wäre es höchst seltsam," u. s. w. I try the next play, the Knights, and find $1408 = 88 \times 16$ —eighty-eight Perikopai! The law is proved, and we need not examine any further, for "für zwei derartige Fälle ist es einfach unmöglich." The hypothesis to Oidipous Tyrannos contains 16 verses; the Oracle, the Riddle, and the Solution together make another Perikope. The Prologos of the Frogs contains 208 verses =

13 × 16, the Embaterion of the Persians 64, that of Agamemnon 64. That all these coincidences are due to chance is demonstrable.

The Agon is still more stubborn. Eight Epirrhemata with their eight Antepirrhemata are indivisible by 16, and in only one instance of these eight is the number in the Epirrhema the same as that in the Antepirrhema. A panacea is found. All the figures are expanded to the next higher multiple of 16, by assuming a pause in the recitation while the music continued. In one or two cases this seems plausible, in some highly improbable. In the Knights II 68 is in this way expanded to 80, and in the Wasps pauses amounting to 11 tetrameters are necessary. I do not deny the possibility of this; but it is the least satisfactory part of the whole work. And yet, according to Z., the whole theory of epirrhematic composition depends upon the correspondence of Epirrhema and Antepirrhema. It seems to me possible that there should be a correspondence of another sort, which I shall not discuss here. In any case it appears to me that there is an obstacle to exact musical correspondence: sometimes the Epirrhema and Antepirrhema are in different rhythms, anapaestic and iambic, or *vice versa*.¹

The Pnigos of the Parodos shows neither Eurhythmy nor Symmetry, while that of the Parabasis shows Symmetry. In the Agon it shows Symmetry in some cases. In the *παράβασις* proper—the Anapaests—there is no Symmetry. The author challenges any one to produce Symmetry here as readily as he has done it in the epirrhematic parts.

Likewise in the Syzygies, where there is no dance, there is no trace of Eurhythmy or Symmetry.

The work closes with an adverse criticism of the "grosse Responion" theory. At the end are lithographs in the form of spectra, presenting clearly to the eye the complete analysis of several tragedies and comedies.

In my article on the Agon I characterized Zielin'ski's work as one of great importance. The perusal of several adverse reviews by German scholars has not changed my opinion. That the book contains numerous errors in details, I intimated in that article, and it must be conceded that the tone is rather vigorously polemic, and the self-confidence sometimes too great for security; but it would be an easy matter to point out worse errors in some of the adverse criticisms of the work than in the work itself. Yet it is proper to state that I have not called attention to all the errors I observed, but have merely noted a sufficient proportion of them. To enumerate all the errors and give one-tenth of the truths would make on readers who have not seen it a false impression in regard to the merits of a book which, in my opinion, is destined to create an epoch in the study of the Greek drama.

MILTON W. HUMPHREYS.

An Introduction to Greek Epigraphy. Part I. The Archaic Inscriptions and the Greek Alphabet; edited for the Syndics of the University Press by E. S. ROBERTS, M. A. Cambridge, 1887. xxii, 419 pp.

Not the least service rendered the science of Greek epigraphy by Sir Charles Newton, the eminent keeper of the antiquities of the British Museum, was

¹ The theory does not demand that the Epirrhema and Antepirrhema should necessarily have the same number of verses, but should each be made up of even Perikopai so that the same music could be used; but the rhythm surely could not change.

his papers on inscriptions in the *Contemporary Review* for December 1876, and in the *Nineteenth Century*, June and August 1878. These papers proved the stimulus to no less than two important works on epigraphy, the one in France, the other in England. Salomon Reinach, in his *Traité d'Épigraphie*, published in 1885, a work which created an epoch in the history of classical philology in a country renowned for its epigraphists, confesses with what admiration he perused the elegant and lucid essays which so happily collected the scattered rays of light cast by the inscriptions upon the political, social and religious life of Greece. Scarcely three years after the publication of Reinach's comprehensive treatise, Mr. Roberts pays his tribute to the same sources of inspiration, now collected by their author in the volume entitled *Essays on Art and Archaeology* (1880).

Greek epigraphy is in fact in the air. The *Corpus* is now progressing towards a second edition; England has already given us a manual of historical inscriptions; Germany, the dialect collection of Cauer, and that of Dittenberger, of wider scope; and latest of all, the last work of Gustav Hinrichs was his *Griechische Epigraphik*, rich here and there in its collection of material, but not animated by that freshness of contact with the inscriptions which is such a happy feature of Reinach's *Traité*. It is no fortuitous circumstance that within the brief compass of three years we should have become richer by no less than three treatises on a subject that had remained, not unexplored, it is true, but not worked up as a whole and in its larger aspects, since the days of Franz' *Elementa*, now nigh half a century. The last decade has been fruitful in discoveries of capital importance, and the time seems to have arrived when at least a preliminary sketch of the work accomplished is possible. We retrace our steps to gain impetus. The great question in the history of the Greek alphabet—when and in what way the Phœnician characters were transplanted to Hellenic soil—has, it is true, as Kirchhoff says in the preface to the fourth edition of his *Studien*, not been settled, but it has been brought much nearer to a definite solution by the results of the work of the last ten years, even though the labors of Taylor, Clermont-Ganneau, Wilamowitz, and Gardthausen be regarded as following a deceptive and unsatisfactory method.

Students of literature are now alive to the necessity of keeping pace with the progress of epigraphical knowledge. Epigraphy and dialectology go hand in hand even in their treatment at the hands of scholars. Franz's *Elementa* remained unsurpassed by another manual for forty-five years, Ahrens' *Dialects* for forty-two years. No one who has not made it his daily occupation to deal with the fascinating problem of the birth and growth of Greek forms, can realize to what extent the dialectologist is indebted to his brother epigraphist. Thus the delimitation by Meisterhans of the date in Attic inscriptions (550 B. C.) before which medial consonants are not geminated; the supposed existence of a sibilant expressed on the Teian *devotio* inscription by T (θαλάτης), and on the Lygdamis inscription by the same character, Ὁατάτης, the E for η (long e) and nondiphthongal ei, H = η from ā (or from e + a), are points of seeming trivial importance, and yet of no slight value to the investigator of the Hellenic dialects.

Mr. Roberts' volume aims at occupying a position midway between the selections of Cauer, Dittenberger, and Hicks on the one hand, and the treatises

of Reinach and Hinrichs on the other, which profess to deal with all the questions arising from a study of Greek inscriptions. Mr. Roberts aims at supplying the want indicated by Newton in the first of the above mentioned papers: "What is now wanted is a popular work, giving a classification of Greek inscriptions according to their age, country and subject, and a selection of texts by way of samples, under each class." The first volume deals then solely with the *form* of the letters in the inscriptions prior to the adoption of the Ionic alphabet. The second volume will embrace such documents as are of importance from the point of view of subject, dialect, and time, and drawn chiefly from the post-Euclidean period.

A brief introduction gives an historical sketch of the Greek alphabet, comprising a geographical and chronological division of the subject; remarks on the change of the Phœnician characters upon their immigration to Greek soil; a discussion on the sibilants, and the evolution of the guttural and labial aspirates; a statement of the various theories as to the interrelation of the *Eastern* alphabet ($\phi, \chi, \psi = \phi, \chi, \psi$) and the *Western* alphabet ($\chi, \phi, \psi = \xi, \phi, \chi$); and notes on the *abecedaria*. Then follow the inscriptions of the *Eastern* group (pp. 23-195), and of the *Western* group (pp. 196-309), annotated throughout, and a chapter on the Hellenizing alphabets of Phrygia, Lycia, Pamphylia, Cappadocia, Caria and Hispania (pp. 310-20), without citation of inscriptions. Appendix I deals *inter alia* with the age of the earliest inscriptions from Naucratis (p. 323); Appendix II with supplementary commentaries on such inscriptions as need more elaborate comment than was found possible in the body of the work. This second appendix is valuable for its extensive elucidation of the linguistic and other difficulties occurring in a portion of the Gortyna code, the Sigeum stelè, the *devotio* inscription of Teos, the Halicarnassian law of Lygdamis, the Locrian tables, and especially the Elean monuments. *Addenda nova* present various latest views, a series of tables sums up the contents of the entire work, and a capital index concludes the volume.

Part I supplies the material for estimating the worth of those portions of Reinach's and Hinrichs' works which deal with the outward form and make-up of the inscriptions; and at the same time places the student in possession of the facts by which the various divisions of the alphabet made by Franz, Mommsen, Lenormant, Taylor, and Kirchhoff, may be critically estimated, and by which above all the great question of the origin and history of the complementary (non-Phœnician) signs $\Upsilon, \Phi, \Chi, \Psi, \Omega$ may be studied.

Mr. Roberts' entire first volume is a tribute to the genius of Kirchhoff. He has completely absorbed into his text the masterly treatise which has placed Kirchhoff first among living Greek epigraphists. There is no passage of importance in the *Studien* which is not either directly translated or whose content is not reproduced in Mr. Roberts' book. It is solely in the case of the Naucratis question that his allegiance wavers. The argument from proximity has here doubtless caused Mr. Roberts to suspend his judgment between Kirchhoff's and Hirschfeld's plea and that of Mr. E. A. Gardner, though to our thinking the Abu-Simbel inscriptions must be referred to a period prior to those discovered at Naucratis.

With this single exception, then, the volume rests entirely upon the Kirchhoffian arrangement of the Greek alphabets. And not merely in its general features, but even in the smallest details Kirchhoff has been followed, and side-

lights caught up and reflected with a devotion unique among the race of scholars. Kirchoff's views as to the genesis of the Odyssey have already been adopted *in toto* and worked out in detail, and it is his fortune to have a second book meet a similar fate.

No one can resent such propaganda, for it carries with it the furtherance of the most cautious views, free from any bias as to the relative priority of the Eastern or the Western alphabet. But what the scholar might justly demand is that the author of this valuable work should have brought the question as to the origin of "complementary" signs somewhat nearer its solution. Personal contact with such a wealth of archaic material must beget original conclusions. Yet there is no distinct advance whatsoever. Mr. Roberts evidently holds that he is not called upon to present aught else than an "anticipatory sketch"; whereas a more positive gain to science would have been an attempt at winning new results rather than a collection of that which had already been collected. Of the five hundred inscriptions (without counting coin legends) there is not one that has not been published before.

Now, we may not take issue with Mr. Roberts because he has reached no decision as to whether Ψ comes from the Cyprian Ψ or from an opened loop of *koppa*. But if his acceptance of the Kirchoffian division into an Eastern and a Western alphabet is a working hypothesis, so far as the student is concerned (p. 3), we hold that the student should have the views antagonistic to, or modificatory of, that of Kirchoff, presented in more space than half a page of fine print. Imperfect though his description be, Reinach's method of presentation offers a far wider horizon whereby the theories of Franz, Mommsen, Lenormant, and Taylor may be estimated (*Traité*, p. 175-236).

Mr. Roberts' procedure in dealing with the views of other scholars is, in one particular at least, the opposite of that of Hinrichs. Mr. Roberts absorbs into his text whole passages, side comments and single observations of others; Hinrichs, with an overwrought devotion to a sense of justice, quotes the *verba ipsissima* of his authorities, with an utter disregard of the effect upon the mind of the reader, whose nerves are tingling from the effort to read his labyrinthian sentences, rendered the more intricate by his persistent and detailed citation. Mr. Roberts' volume is a model of clearness; every resource of the printer's and editor's art has been called into requisition to clarify an intricate subject; and yet, to our fancy, it had been better to inform the student at the outset that no inconsiderable part of the commentary upon the inscriptions had been directly or indirectly transferred from the pages of others to his own. The criticism on Clermont-Ganneau's theory as to the supplementary signs, the note on the date of the Cretan inscriptions, the commentary on the Lygdamis inscription (No. 145), are nothing more than reproductions of previous comments by Taylor, Comparetti and others, though in the last case we are stimulated by the happy conjecture of *ποσειν* (l. 8).

We sincerely trust that we are doing Mr. Roberts no injustice, for his aim throughout has been to refer the student to the numerous authorities, quoted with a fidelity that deserves the highest praise, and a completeness that renders his work indispensable. This method of directing the student to other sources of information may have its advantages, but his gain would have been indubitably greater had his zeal been stirred by contact with the editor's personality. The work offers then practically nothing that has not been published some-

where or other. But it is none the less on that account a desirable addition to our apparatus. It achieves a complete success in furnishing us with enlarged appliances for the study of the pre-Euclidean inscriptions found chiefly in Roehl. In felicitousness of grouping, clearness of presentation, completeness of citation of relevant literature, this work far exceeds anything heretofore published. In no other publication can be found such concise and yet such complete introductions to each inscription. The author has spared no pains to bring his book up to date, even to the very day of publication. It indicates the high-water mark of contemporaneous epigraphical science. Omissions to refer to pertinent literature are very rare. In No. 27 (page 67) we miss an allusion to Thuc. V 5 and Fick's *Odyssee* (pp. 9-11), where in explanation of the occurrence of *F* in the Chalcidian Ionic of Magna Graecia (*Φίω, ΩΦαίης, Γαρυφώνης*) it is plausibly suggested that the dialect was a mixed one, and that the *F*'s are in reality Doric. Certainly the *α* of *Γαρυφώνης*, which Kirchhoff (*Studien*⁴ 126) attributes to a peculiarity of Chalcidian Ionic, finds an easy explanation in the presence of an admixture of Doric in the western colonies of the Ionians. On page 262 (No. 261) Pischel, in Bezenberger's *Beiträge* VII 332, might have been adduced; and p. 143 (No. 117), Ugdulena, Sopra una iscrizione Selinuntiana, 1871; p. 218 (No. 208), Schneider, *de dialecto Megarica*, 41-43 (referred to on No. 442). To No. 145 (p. 174) add *Journal of Hellenic Studies* I. The appearance of the fourth edition of Kirchhoff's *Studien* while Mr. Roberts' pages were in press has enabled references to the *Studien* to be corrected to the paging of the fourth edition. A few passages have escaped Mr. Roberts' cautious eye; e. g., page 215 (No. 204), page 75 (two). In some others Mr. Roberts has failed to notice the change in Kirchhoff's views: thus page 228 = K.³ 132, 133, whereas the passage in question is no longer found in K.⁴ 140. Of far greater moment, however, is the accuracy with which the letters of the inscriptions are reproduced. It is well known that Roehl does not always represent the original with sufficient fidelity; but Mr. Roberts' work fulfills all that might reasonably be expected, both in the facsimiles and in the type copies. In No. 142, a coin of Gortyna, the *nu*'s and *sigma*'s are not exact; in No. 145 we have a curious instance of the transmission of an error from book to book through mere carelessness. In the first line we have the following letters preserved: . ΑΔΕΘΣ[Υ]ΑΔΟ Δ which the later editors almost without exception transcribe as follows: Τάδε ὁ σύλλο[γο]ς ἐβουλεύσατ[ο] as if the *τ* of *τάδε* and the characters ΣΕΒ Ο ΕΥΣΑΤ were visible and only ΓΟ and Ο had to be supplied; whereas on Mr. Roberts' facsimile there is not a trace of any letter between *σύλλο-* and *Α*, and none from *Α* to the end. Furthermore, according to Newton, the *Δ* of *ἐβουλεύσατο*, which is undoubtedly preferable to *ἐπικλήτος*, should stand over the *Α* of *Σαλμ-* in the line below; and in the same inscription, line 16, I notice that instead of *ζ* the final letter in Newton's copy is *Ξ*. It might have been well for convenience to have cited the numbers of Roehl's *Imagines*, as well as those of his *Corpus*.

These are, however, points of trifling moment in comparison with the general trustworthiness of the whole. Mr. Roberts, I see, clings to the spiritus asper in transcribing Ionic inscriptions from Asia Minor, whereas Bechtel has at last broken with the traditional usage; an innovation which finds a partial support in the authority of Herodotus. Why the Doric accentuation should not be introduced is not clear, for forms like *Δακεδαμόνιοι*, *Ἰθναῖοι* (No. 258) are

clearly not in line with Doric usage; even if we do not go to the extent of writing *ἐπολεμέων* in the heading of the famous serpent-coil of Plataea, which Mr. Roberts, following Fabricius, now reads *τοῖδε τὸν πόλεμον ἐπολέμεον*.

The utmost care has been taken to reach the highest degree of accuracy in the make-up of the work. I notice that at least two passages quoted incorrectly by Kirchhoff and G. Meyer, have been quietly corrected in passing. Only the teacher who has used Mr. Roberts' work with students can realize how faithfully the laborious duty of commenting upon so large a number of inscriptions has been performed.

The following observations were jotted down during the perusal of the work: P. xiv: for *Ahrens R.* read *Ahrens H. L.* P. xv: insert Busolt's *Griechische Alterthümer* (Müller Handbücher IV 1). *Kumanudes* looks strange under the guise of *Cumanudes*. P. 8, note 2: for *J. Müller* read *I. Müller*. The German original has slipped in here. It is correct on pp. xv, xvi. P. 33 (and 138): I do not see how there can be any doubt that *Γρόφων* is a proper name and not a participle: *μω* for *ρα* is not a Doric peculiarity, and from the base **γρεφ-* or **γερφ-* the ablaut verbal form would be *γροφέω*. The syntax too makes in favor of a proper name. The reference (top of page 33) to No. 113 should read 113b. P. 83, No. 46a: for *πλόνευς* read *πλυνεύς*. In the manumission decrees found recently on the Acropolis and published in the *Am. Journ. of Arch.* Vol. IV there is mention of the profession together with the name of the person, an occurrence rare in Attic epigraphy according to Köhler, *Mith.* X, quoted by Mr. Roberts. P. 107: the inaccuracy of Schütz's tables of the Attic alphabet, reproduced on pp. 106, 107, is evinced in the case of Σ, which, according to these tables, ought after 446 B. C. to have always four strokes; whereas the σ's of Hicks, No. 33 = C. I. A. suppl. I, p. 37, have but three strokes (438 B. C.). P. 115: the change of σ to spiritus asper occurs also in Argolic, e. g. *ἐποίσητέ*, I. G. A 42; cf. also Cyprian *φρονέως διμώδης*. P. 129 (No. 98): Mr. Roberts says that *ἦς* is apparently found in this inscription and in no other. This is scarcely correct: Arcadian CDI 1122₁, Cyprian Berl. Phil. Wochens. 1884, p. 671. P. 129 (No. 98): *νθ* for *λθ* is not confined, as Mr. Roberts asserts, to the Greek of Sicily and South Italy with the exception of *ἐνθών* (Corcyra). We have *προαπεινθείν* in Delphic, and even in the MSS of Alcaeus (84) we have *ἦνθον*. P. 129 (No. 99): on *Ἀράθθιο* cf. the suggestion of Allen, *Versification*, p. 77 (Papers of the American School of Classical Studies at Athens, Vol. IV). P. 143 (No. 117): the ω of *τάς, θεάς, Σελινώντιοι* should yield to *ου*. See Schneider *de dialecto Megarica*, p. 57. The Megarian dialect follows the Attic procedure. In No. 113b Mr. Roberts reads *τοῦ Μαλίου*, but in 113 *Δυκείω* (gen.) P. 154 (No. 130): If [*άμ*]a is correct, the H must be a slip. P. 159 (No. 132): against Mr. E. A. Gardner's suggestion that *Ἀπόλλω* is a vocative, is to be placed Prof. Merriam's happy conjecture that the *sigma* of the supposed *σος* is in reality a *nu*, *Am. Journ. Arch.* III 304. P. 169 (No. 142 B 1): The Ionic form is *νοῦσος*, as in *Mimnermus*. *νοῦσος*, Attic *νόσος*, by the way, cannot be explained from **νογκιος*, **νονοσος*, but is from **σνουφτιος*, cf. Old Norse *snauðr*, *bereft*, *bare*, Germ. *schnöde*. P. 176, line 16 of No. 145, [*Φο*]ρμίωος is an easy conjecture. P. 212 (No. 198): add *Eretrian*. P. 218 (No. 208): there can be no question that the *κλει-*forms come from *κλεφε-*. P. 226 (No. 233): for *φυρ[αι]* read *φῶρ[αι]*?. Roehl, No. 221, has *φῶρ[αι]*. P. 231: for *fragments* read *payments*. P. 255 (No. 257):

this inscription is preserved, not in the *Bapβακείον* at Athens, but in the Polytechnicum. P. 262 (No. 261): for *Ὀλύμπιε* read *Ὀλύμπιε*. P. 264: for *Hinrichs* (note on line 12) read *Collits* (*Die Verwandtschaftsverhältnisse*, etc.) P. 278 (No. 277): *ἔ[μ] Μαννύται*, which Mr. Roberts adopts, is very questionable. *ἔν* is at best very rare in Arcadian (see my paper on Arcado-Cyprian, Am. Phil. Assoc. Trans. Vol. XVIII), though it is true we have a case of *ἔν* in No. 277 (epic, despite Meister). P. 287 (No. 291): Mr. Roberts' expulsion of the *ν* in line 10, and his reading *τοῖ <ν> τὰ ῥη [γῆ] γράμ(υ)ένοι* is very doubtful. P. 298: by an omission, the age of No. 300 is not specifically stated; from the context, especially Kirchhoff's note, one might suppose No. 300 belonged to the sixth century, whereas K. expressly states that No. 300 is to be dated about 400 B. C. P. 335: *νάιε* is written in one case, *Νάιε* in the other. P. 338: *προδόμεν* is not an Ionic form. P. 339: note on l. 37 seqq. of No. 142. This entire § on *-ει* and *-η* in the subjunctive will have to be modified in the light of Schulze's paper in the twenty-second volume of *Hermes*.

HERBERT WEIR SMYTH.

The Fables of Avianus. Edited, with prolegomena, critical apparatus, commentary, excursus and index, by ROBINSON ELLIS, M. A., LL. D. Oxford, 1887. Pp. xlii, 152.

Mr. Ellis has added to the deep obligation under which all students of Late Latin must feel towards him by his present edition of Avianus. The edition is both critical and explanatory. It might have been thought that little yet remained to do in settling the text after W. Fröhner [1862] had published collations of the Paris, and Bährens [Poetae Latini Minores, Vol. V] of the Leyden MSS. Mr. Ellis, however, has had his usual good fortune as a discoverer of fresh manuscript material. From the MSS which he has examined or collated at Oxford, Cambridge and London, he selects one [Harley, 4967, not earlier than 1300] as of "unique importance," while three others [all in the Bodleian, and ranging from the eleventh to the beginning of the fourteenth cent.] present numerous readings of interest. He has also collated the best of Fröhner's Paris MSS [C, which he assigns to the tenth cent. at latest]—the enormous Trèves MS of the tenth cent., which Bährens only collated "raptim"—the St. Gallen fragment, etc. It will be seen that this is the fullest critical commentary that has yet appeared; but in spite of the number and comparatively early date of the MSS, the text often stands in need of emendation. The emendations which Mr. Ellis either makes or adopts fall into two classes: (a) emendations of obviously corrupt and unmeaning passages; (β) emendations of metre and syntax, which are based upon general views of what is possible or not in Latin of the epoch of Avianus. (a) The following brilliant examples of the first class may be cited, VII 14: *Tunc insultantem senior de plebe superbum | Adgreditur tali singula uoce monens, MSS.* Mr. Ellis suggests *Adgreditur "tali cingula uoce moues?"* He proves from Varro, as against Servius, that *cingulum* was used for a dog's collar, and compares a similar corruption in the Codex Ambrosianus of Claudian. [Although this is almost convincing, it is perhaps worth while to mention the suggestion of a learned friend: *Adgreditur curta talia uoce monens.* This is based on the view of the Censor of Wopkens that *talia uoce monens* was the

genuine ending, and that, a word after *adgreditur* having dropped out, the meaningless singula was inserted to prop up the metre. The omission of *curta* would be palaeographically very probable.]

XI 8: *Iurabat solitam longius ire uiam*, MSS. The bronze pot is speaking. Mr. Ellis points out that *solitam* is impossible "as the pots were on a quite exceptional journey," and restores certainly *solidam*, "its metallic course."

XXI 5: *Sed uox implumes turbauit credula nidos*. Most of the MSS give *credula*, but the vv. ll. *pauida*, *sedula* show that a difficulty was early felt. Mr. Ellis restores convincingly *acredula* (the poet apostrophizing the bird), which is glossed as *luscini* [the Paris C gives *De luscini* as the title of the fable] and sometimes corrupted in MSS to *credula*. Mr. Ellis follows the excellent advice of Cobet never to make a correction without giving a certain instance of a similar corruption.

(β) The second class of emendations depends on the positions advanced in the Prolegomena. In these Mr. Ellis elaborately discusses the name and personality of Avianus—his date, style, and metrical peculiarities. The MSS mostly give (in the genitive) *Aviani*, though the ninth century V omits the name altogether, and the Bodleian R (eleventh to twelfth cent.) gives *Avieni*. Citations in a grammatical treatise of the ninth century [in Hagen's *Anecdota Helvetica*] give *Avienius* or *Avienus*. (1) Fröhner believes that the true name was *Avianus*—a much commoner one, as appears from inscriptions, than either of the others. L. Avianus Symmachus was father of the orator, but the twenty-four lines which are cited from him by his son show no similarity to the writings of the fabulist. (2) The Oxford MS O adds the praenomen *Festi*, which would tend to identify the fabulist with the author of the *Aratea*. But the complete difference of style between the two writers, and the silence of all the other known MSS, negative this assumption. (3) The MSS testimony, however, is not equally decisive against the spelling *Avienus*, in which case our author might be identified with either (α) a pupil and correspondent of Ennodius, or (β) an interlocutor in the *Saturnalia*. Mr. Ellis prefers the latter; but his arguments against the friend of Ennodius are hardly conclusive, as they take for granted that the fabulist cannot be later than the fifth century—the very point which has to be proved. The Avienus of Macrobius—whose name is once at least written Avianus in the best MS of the *Saturnalia*—"is described as a modest and virtuous youth . . . who rarely speaks at much length himself, but keeps the conversation going by questions, interruptions, or whispered objections. Yet so far as his personality is introduced it is well suited to the character of a lover or writer of fables." The probability of this identification is increased if the Theodosius to whom the preface is addressed is the author of the *Saturnalia*. Some have identified him with Theodosius the Great, and two good MSS add *imperatorem* after the *ad Theodosium* of the preface. This testimony is of no more value than the addition of *Festi* to the title in another MS. A mediaeval scribe would have no compunction in making such identifications without a tittle of evidence, or in introducing his impertinent guesses into the text which he was transcribing. Mr. Ellis is amply justified in the stress which he lays on the general tone of the preface, which is that of an equal, not a subject; cp. esp. "*Habes ergo opus quo animum oblectes, ingenium exerceas, sollicitudinem leues, totumque uiuendi ordinem cautus agnoscas.*" On these grounds Mr. Ellis assigns the fables to

the last quarter of the fourth century, and traces allusions to them in several writings of this epoch—the Gratiarum Actio of Ausonius, which was delivered in 379, and more probably in a letter of Symmachus, I 101 [written in 380 or 381]: Qui fieri potest ut os unum contrariis adfectionibus induamus? with which he cp. Av. XXIX 21, 22. Mr. Ellis perhaps makes too much out of these references, as (whatever may be the date at which the fables took their present shape) their groundwork is at least as old as Babrius; and the same consideration prevents us from attaching much weight to the allusions to pagan customs, which might suit with the pagan revival of 380 onwards, but might equally well have been taken on by a Christian copyist from his pagan predecessor. Mr. Ellis subjects the metre of the fables to a searching examination, which leads him to the same result. But it is here especially that the inconclusive character of his evidence comes out most strongly. The traditional text *ἐν βορβορῷ βαρβαρικῇ κείται*. It is full of sins against metre, syntax and sense. To what extent the last class should be corrected depends on one's general estimate of the literary powers of Avianus. Mr. Ellis perhaps rates these somewhat too high.

XVI 19, 20: Haec nos dicta monent magnis *obstere frustra* paulatimque truces exsuperare minas, MSS. Mr. Ellis certainly improves the passage by reading *subsistere fluxa*—the first word being given in Bodleian O, and the second suggested by *lustra* of Bodleian B.

XXIV 4: Edita *continuo forte* sepulchra uident, MSS. Mr. Ellis restores very ingeniously the technical phrase *continuo fronte*; but is not this too abstruse for Avianus?

The metrical question is treated in the same way. He rejects or inclines to reject some fables—certainly XXIII, and less strongly XXXV and XXXVIII—which accumulate licenses of metre and grammar. In discussing the Epimythia and Promythia he shows a certain indecision, but ends by rejecting the latter, and leaving a stain on the character of the former. "In the Promythia I seem to detect a forger. Three of them are tetrastichs and all contain the word *alterius*. He would seem to have wished to leave his mark on the bastard children of his creation . . . The Epimythia, though at times and to some extent questionable, are not, like those in Babrius, so decidedly inferior to the bulk of the work as to justify us in rejecting them altogether" (p. xxxiv). What remains, however, is far from immaculate. Some faults are corrected by the help of the new MSS. XLI 18: *nobilibus ut*, MSS; *nobilibus ne*, B. XI 6: *uagus amnis*, MSS; *uagans amnis*, B. XXII 6: *precibus ut peteretur*, MSS; *cum peteretur*, Ellis, from the Bodleian X, which gives *ut peteretur confiteretur*. But may not these MSS readings represent the attempts of scribes to improve the metre on their own account? Certainly, in XXVIII 12, B suspiciously obtrudes an impossible *hic* between *domini* and *ora*. In other cases Mr. Ellis resorts to more heroic remedies. In XXVII 10 the substitution of *cornix* for *uolucris* is over-bold. In XXXVIII 6 the substitution of *sannis* for *salibus* is specious, and is partially confirmed by a gloss over *salibus*, *cum reprehensionibus*, in a late MS. In the same spirit Mr. Ellis suggests emendations of other places where the received text would seem to point to a very late origin. In XXXVI 4 he changes *expositis* to *haec positis*, and, though he doubts XXXVIII as a whole, yet he is ready to improve the Latinity by

changing *laboratis* of v. 7 into *uaporatis*, and *debile* of v. 12 into *futile*. Such wholesale improvement seems hardly worth while; even if an originally fairly correct writer has suffered from one or more mediaeval recensions—an hypothesis which the popularity of the fables renders not improbable—is it not hopeless, the tradition being what it is, to try to remove the barbarous superfoetations? Mr. Ellis has brought to the task a perhaps unique combination of literary taste, palaeographical insight and knowledge of Late Latin usage; if his attempt carries so little conviction, it is not likely that another will be more successful. The commentary is in Mr. E.'s most thorough style. A peculiarly attractive feature is the use made of fresh MSS evidence, e. g. XXV 14 on *sculperet*, XXXV 1 on *pignus*, 14 on nominatives like *luis*. The only criticism that can be applied to it is that of Scaliger on Casaubon's Persius: *la sauce vaût mieux que le poisson*. An index verborum ends the book; the commentary richly deserves one to itself.

WALTER ASHBURNER.

Crinagorae Mytilenaei Epigrammata ed. M. RUBENSOHN. Berolini, 1888.

The editor gives us in this monograph of 124 pages the 51 epigrams which bear the name of Crinagoras in the Palatine Anthology. He has had the advantage of a new collation of the Codex Palatinus made by Stadtmüller, who is himself purposing a complete edition of the whole work. This collation has been executed with great care; the first hand has been scrupulously distinguished from the second or later hands, erasures marked, and in every case an attempt made to recover the original writing. Explanations of the more difficult passages are given in Latin; and Prolegomena, amounting to 60 pages, discuss the life and times of Crinagoras, his diction and prosody, and some of the more disputed passages in the epigrams. On the whole, the work is conscientious and in some respects new; the writer, however, is obviously a very young man, and can hardly be said to settle many of the points which he has treated in the notes. Thus, in XXXI 5, *οἱ δ' ἄρα δουπήθησαν ἀολλέες*, what is the meaning of *δουπήθησαν*? It seems to be unique, and R. is therefore right in retaining it; but it is not satisfactory to find that no suggestion of the meaning, whether it is a mere variation upon *δούπησαν*, or conveys some additional notion, as is most likely, is attempted. Take again XXXVI 1-4, which the MS gives thus:

*τῆς διος γενεῆ μὲν ἀγαρρικῆ ἐντὸς Ἄρῳ
 ὕδωρ πιλοφόροις πίνεται Ἄρμενίοις·
 χαιται δ' οὐ μήλοις ἄτε που μαλακοῖς ἐπὶ μαλλοῖς
 ψεδναὶ δ' ἀγροτέρων τρηχίτεροι χιμάρων.*

Several years ago I suggested in the Cambridge Journal of Philology that *ἀγαρρικῆ ἐντὸς* is a corruption of *ἀγαρρικέντος*. Dioscorides states that the *agaricum*, a kind of tree-fungus, grew *ἐν τῇ Ἀγαρίᾳ τῆς Σαρματικῆς*, and it is therefore reasonable that the Araxes should be described as abounding in it. The construction is of the condensed kind which, though perhaps not found elsewhere in Crinagoras, is sufficiently familiar to Greek scholars *γενεῆ ὕδωρ πίνεται* = *γενεῆ ἐστὶν ὕδωρ δ πίνεται*.

In v. 3 the new editor accepts with no hesitation the conj. of Schneider, a

critic whose learning was greater than his natural feeling or dexterity, *μαλακοὶ ἐπι μαλλοί*, writing thus :

χαῖται δ'—οὐ μήλοισι ἄτε που μαλακοὶ ἐπι μαλλοῖς—
ψεδναὶ δ' ἀγροτέρων τρηχύτεραι χιμάρων.

This hardly commends itself to my judgment. I suggest as preferable,

χαῖται δ' οὐ μήλοισιν ἄτ', οὐ μαλακοῖς ἐπι μαλλοῖς,

'its hair is not as sheep's, not with soft naps,' or possibly 'not superposed on soft naps.' In any case I would not alter the metrically sound *μαλακοῖς ἐπι μαλλοῖς*.

In XL 1, 2, which the MS gives thus :

θάρσει καὶ τέτταροι διαπλασθέντα προσώποις
μῦθων καὶ τοῦτων γράψα ἐνὶ πλέοσιν,

the new editor rejects the conj. of Porson, *γράψαι*, and adopts Reiske's *γράφον*, but without his *ἐτι* for *ἐνι*,

μῦθων καὶ τοῦτων γράψον ἐνὶ πλέοσιν.

This leaves us confronted with several difficulties of no light sort : for (1) what is the construction of the accus. *μῦθων*? Hardly, as Rubensohn suggests, like the Homeric *σὺ δὲ θάρσει τόνδε γ' ἄεθλον*. (2) What can be the meaning of *ἐνὶ πλέοσιν*? The editor thinks that *ἐνὶ* is trajected and refers back to *διαπλασθέντα*, like *ἐν δ' ἀμεθίστῳ Γέγλυμμαι*, A. P. IX 752, 1. Most readers, I apprehend, will prefer to follow Dübner in reading :

μῦθων καὶ τοῦτων γράψαι ἐτι πλέοσιν,

for (1) *γράψαι* is nearer to *γράψα* than *γράφον*; (2) the double *καὶ* 'either' 'or' comes out with perfect clearness; (3) the infin. *γράφαι* depends on *θάρσει*.

In XLII 1-3 :

Νῆσον τὴν εἰ καὶ με περιγράψαντες ἔχουσιν
μετρήσαι βαιὴν ἐπὶ τὰ μόνον σταδίους
ἐμπης καὶ τίκτουσαν ἐπ' αὐλακα πῖαμ ἀρούρης
δψει.

the editor translates *τὴν* by *λαμει*, comparing the Homeric *ἡματι τῶ*, Aesch. Sept. 492 *ἀνδρὶ τῶ*. But it is obvious from the form of the sentence that it is the article, and refers to *βαιὴν* in v. 2, *νῆσον τὴν βαιὴν (οὖσαν) εἰ καὶ με ἔχουσιν περιγράψαντες μετρήσαι*.

Equally dubious is the explanation given of the construction of XLIV 3, 4 :

δειμα γὰρ οἴπω
ἄλλο τόσον γαίης οἶδ' ἐλελεζομένης,

'nondum alium terrorem quam terrae succussae (sive, terram succussam) novi tantum.' This seems to make the difficult genitive depend upon *ἄλλο*. Surely this must be wrong. It really depends on *δειμα*; and *τόσον*, if not for *δσον*, which is perhaps impossible, is at least *explained* by the genitive *γαίης ἐλελιζομένης*, 'I know as yet no alarm so overpowering, the alarm of shaking earth.'

It is abundantly clear from these short extracts how full of difficulties is the language of the Greek Anthology. Interesting as I have found these poems of Crinagoras, I cannot profess to think they have yet been explained adequately.

ROBINSON ELLIS.

REPORTS.

PHILOLOGUS XLVI.

Heft 1.

I.—TREATISES.

I. Pp. 1-26. Duo Commentarii de Comoedia, by W. Studemund. These two commentaries, which were first edited by Cramer (Anecd. Paris. I, pp. 3-10), are re-edited by Studemund, and the variant readings from the MSS QRMPV are given in foot-notes. Valla's rendering of §2-10 of the first comm. and of §19-25 and §33 of the second is also given.

P. 26. Tac. Dialog. de Or. 10. For *transit et contentus est* Th. Stangl proposes to read *transisse contentus est*.

II. Pp. 27-34. Pseudo-Plutarchus De metro heroico, by W. Studemund. The commentary is re-edited according to Codex C (Paris. 1955), the variant readings of MSS P and M of Pseudo-Hephaestion being added.

III. Pp. 35-47. On the Odyssey; a critical discussion of the Prooemium and of the introduction to ε, by A. Scotland. In the Prooemium he rejects vv. 5-10, proposes *δῆν* for *ἐνθ'* in 11, rejects 15, in 19 substitutes *ἀλλγε' ἀναπήσαντι* for *ἐν σπέσσι γλαφυροῖσι* and proposes *βα* for *δέ*, and rejects 21, 23-25. In the introduction to ε he makes wholesale rejections and would read 4, 28 (substituting *αἴψα μάλ'* for *ἦ βα καί*), 29, 30, 31, 43.

P. 47. Minucius Felix, Octavius 5, 10; 8, 3; 11, 6, emendations proposed by A. Eussner.

IV. Pp. 48-56. Notes on Soph. Oed. Rex, by A. Spengel, who argues plausibly in favor of several emendations and interpretations.

P. 56. Theophr. Char. 29. Emendations proposed by G. F. Unger.

V. Pp. 57-69. *τίς* and *δοτις* in pronominal repeated questions in Aristophanes, by W. Uckermann. With regard to the rule of the grammarians (see Kühn. Ausf. Gr. Gram. II Theil, 2 Aufl., p. 1017 ff.; Kr. Spr. 51, 17, 3), that in a question repeated by the one addressed before his answer regularly only the *indirect* interrogatives are used, Uckermann cites against the 40 examples that sustain the rule 10 that have the direct interrogative. In 8 of the 10 the direct interrogative is the reading of all the MSS (which the editors have emended, of course), in the remaining two the direct interrog. is due to conjecture. Uckermann's conclusion is therefore fully justified, that in pronominal repeated questions the direct interrogative is correct, though less frequent than the indirect.

P. 69. Callimachos, Delian Hymn, vv. 9, 10, C. Haeblerlin proposes to read :

Δήλω νῦν οἴμης ἀποδάσσομαι ὡς ἂν Ἀπολλων
Καρνεῖ' αἰνήσης με φίλης ἀλέγοντα τιθύνης.

VI. Pp. 70-86. On the Monumentum Ancyranum, by Joh. Schmidt. This third article (cf. Philol. 44, 442 ff.; 45, 393 ff.) is mainly a critical discussion of the latest contributions toward the restoration of the Mon. Ancyr. by Woelfflin and v. Wilamowitz.

VII. Pp. 87-97. *Laeviana*, by C. Haeblerlin. This article discusses, on the basis of the fragments, the question who Laevius was and when he lived. "Crederes hominem esse Graecum, cui nomen fuerit Λάιος." "Florebat igitur Laevius priore primi a Chr. n. saeculi parte."

P. 97. Ammianus Marcellinus XXVI 6, 15. Th. Stangl proposes *cavationem* for *cavillationem*, and thinks we should expect instead of *miciam* some such adj. as *infimam*.

VIII. Pp. 98-106. The Roman Aedileship in the earliest times, by Ed. Moll. A critical discussion of the views of W. Soltau, E. Herzog, W. Ohnesseit, and Mommsen.

P. 106. Carmen de figuris, v. 42 (Rhet. Lat. ed. Halm, p. 65), A. Eussner proposes *famâ* for *famam*.

II.—REPORTS.

54. Pp. 107-167. Research in the field of Greek History, 1882-86, by Hugo Landwehr. The article shows the widest acquaintance not only with the larger historical works that have made their first or renewed appearance during this period, but with the whole vast literature connected with the subject, and so is of much value, especially for orientation.

P. 162. C. Haeblerlin proposes to emend Acharnians 1095, so as to read: οὐδ' ἐγκώνει· δειπνόν τις εὖ σκευάζετω.

III.—MISCELLANEOUS.

A. Pp. 163-167. Latin Epigraphy.

1. *Cupula*. Joh. Schmidt argues that *cupula* is the technical name of a form of tomb found only in Africa, shaped like a trunk with high-arched cover.

B. Pp. 167-177. Interpretation and criticism of authors.

2. Soph. Electra. Several emendations and interpretations proposed by H. Deiter.

3. A supposed citation from Polybios. In the passage cited by Eusebios, Praep. evang. X 10, 3, from Julius Africanus, G. F. Unger proposes Πολυίστομος for Πολυβίου.

4. The Periplus of Pseudo-Scylax. A. Wiedemann argues with much force in favor of the Περίοδος Γῆς of Hecataeus as source for the Periplus.

5. Critical observations on Cicero's Philosophical Writings. H. Deiter emends (12), restores (1), or interprets (1) a number of passages.

C. Pp. 177-179. Roman Chronology.

6. Place of the 1st of March in the old Latin solar year. L. Holzappel argues in favor of Bergk's view that March originally began Feb. 24.

D. Pp. 179-192. Reports of journals, reviews, etc. Anzeiger für schweizerische Alterthümer, 1885, 1-4; 1886, 1, 2. Edinburgh Review, 1886, July. North American Review, 1883-1885. Journal of Philology, 1-21. Mémoires de

la Société Nationale des Antiquaires de France, 1882. Bulletin de la Société Nat. des Antiq. de France, 1882, 1883.

Heft 2.

I.—TREATISES.

IX. Pp. 193–201. Mythology a Science, by W. Forchhammer. On the basis of Aristotle's saying that the poets of the heroic epos had in enigmatic form "represented the real in the guise of the incredible and the impossible," the myth of the birth of Achilles is thus explained: Πηλεύς is the *clayey*, from πηλός, because the rain dissolves the soil into clay and sand, with the former of which the river unites, becoming yellow or clay-like in appearance. Θέτις (from θέω) is the sea-current, especially observable in narrows, like the Hellespont. Where the plain about the mouth of a river like the Spercheios is scarcely higher than the sea-level, it is easily overflowed through the union of sea and river, and the division between sea and river disappears; or, as the Greeks said, "the river loses its lips," (χειλή). "This mouthless or lipless condition was personified in the offspring of Peleus and Thetis, 'Α-χειλος = 'Αχιλλεύς, 'Αχιλεύς, so called *ὅτι τὰ χειλή μαστοῖς οὐ προσήνεγκεν* (μαστοὶ are also 'hills')." "

X. Pp. 201–209. 'Αθήνη γλαυκῶπις, by R. Hildebrandt. For the earlier Athenians, who were prosaic and practical, Athene was "the goddess who guarded their city and protected their commerce from mishaps. They called her, therefore, with reference to the first function, Πολιάς, Πολιοῦχος, etc.; with reference to the latter, Γλαυκῶπις, i. e. *ἡ θεὰ ἡ τῆς γλαυκῆς θαλάσσης* (Π. 34), or *ὠπις, the goddess of the clear sea."

P. 209. Th. Stangl emends Cic. Ep. ad Brutum I 17, 4, proposing *haec nimirum videntur*, etc., instead of *haec mihi videntur*. Madvig (Adv. Crit. III 201) suggested *levia*.

XI. Pp. 210–249. Critical discussion by Robert Unger of the *Fabulae* of Hyginus, continued from *Philologus* 35, p. 280 ff. The article is almost a polemic against Schmid's edition.

P. 249. A. Eussner emends a passage of Fulgentius.

XII. Pp. 250–275. De Adamantii Physiognomicis recensendis, by R. Foerster. Description of the source, character, and contents of the 11 extant MSS of the work, followed by an account of the lost MS (S) known to us through Sylburg.

P. 275. In Sen. De Clem. I 5, 5, instead of *illam quoque infra terram deducit*, Robert Petersen suggests *infractam*, and compares Sen. De Tranq. an. 11, 10; Tac. Ann. X 3, 12, etc.

XIII. Pp. 276–322. Mela and Pliny, by E. Schweder. The correspondence between Pomponius Mela and Pliny, N. H. 3–6, leads to the inevitable conclusion that both drew from a common source. Lately Mommsen expressed the opinion that Varro was the author of this work, which was not used directly, however, by Mela and Pliny, but in a secondary form, worked over by some intervening author. The necessity for this supposition arises from the circumstance that many facts derived by Mela and Pliny from their common source are posterior to the death of Varro. The necessity of resorting to this supposition

renders Mommsen's theory doubtful, and this doubt is increased by the manner and the frequency in which this unknown author cites other writers, especially Sallust, and by the peculiar attitude of Pliny toward his source. Schweder now seeks to find this source in a geographical work composed under the order and direction of Augustus to accompany his map of the world (cf. Pliny III 46, also III 17). This is the work, too, according to our author's opinion, which is cited six times by Strabo as *ἡ χωρογραφία* or *ὁ χωρογράφος*. The latter part of the article discusses numerous passages in Strabo where the statements agree with those in Pliny and Mela, which strengthens the argument for a common basis for all three writers in these especial points. In this particular the article is a valuable continuation of the writer's *Beiträge zur Kritik der Chronographie des Augustus*.

XIV. Pp. 322-354. Heinrich Matzat in a *Progr. d. Landwirtschaftsschule, Weilburg, 1882*, and in his *Römische Chronologie, 1883* and *1884*, assumed for the Roman republic a peculiarly movable year in consequence of an "extra intercalary day." According to this theory, the 1st of March and so all the other days of the calendar passed gradually through all the seasons of the year, so that while the kalends of March corresponded in 400 B. C. to March 18, the date had changed to July 11 in 300 B. C., and to Nov. 4 in 200 B. C. That this theory was entirely wrong and devised out of a false combination was shown by Unger in his review of the second vol. of Matzat's *Chronology (Deutsche Litteraturzeitung, June 28, 1884)*. At this late date Matzat returns, in another program (Weilburg, 1887), to the defense of his system. This program Unger subjects in the present article to a critical examination, based upon several dates between the years 218 and 215 B. C. for which Polybius stands as authority by the side of Livy. That he successfully refutes Matzat at every point will be the general verdict. One is not constrained to fall in love with a system of chronology that can throw Hannibal's passage of the Alps and the harvest of 215 B. C. in the winter. The spirit of Unger's attack is, however, greatly to be condemned. He passes far beyond the limits of propriety and his subject.

II.—REPORTS.

47. Pp. 354-370. Plotinos, by H. F. Müller. This report is a continuation from Vol. 39, I of the discussion of works bearing on Plotinos. "One sees," says Müller, "that at least something has been done for Plotinos. We have two new editions, a translation, analyses and arrangements of single books; only readers are still lacking."

III.—MISCELLANEOUS.

A. Pp. 371-5. Accounts of MSS.

7. Concerning the MSS of the *Lexicon of Ammonius*, by Xaver Kreuttner. He gives some examples showing the variant readings of Parisinus 2652.

B. Pp. 375-384. Interpretation and criticism of authors.

8. Emendation and explanation of several passages in Plato's *Theaitetos*, by Fr. Susemihl.

9. L. Tachau thinks that the song of the chorus in Sen. *Herc. Oet.* 104-72 is clearly not Seneca's, but the work of a second hand. This appears from

the awkward, sometimes absurd manner in which the thoughts are culled from other tragedies of Seneca and pieced together.

10. A sensible defense of Nepos as a school-text for Quarta in the Gymnasium.

11. Petschenig emends Sen. De vita beata 12, 5, proposing *adlubescens* instead of *adulescentia* (Gertz, *displacentia*; Madvig, *erubescens*).

C. Extracts from journals, etc. American Journal of Philology, No. 22.

Heft 3.

I.—TREATISES.

XV. Pp. 385-400. Latin Secundus-MSS. J. Bachmann edits three Secundus-MSS from the Royal Library at Munich. In 1872, Revillout, in a paper entitled "Vie et sentences de Secundus," endeavored to prove that the original Secundus wrote in some oriental tongue. This theory he based on the previously unknown Arabic and Ethiopian versions, and the Syrian fragment published by Sachau. Against this view appeared an article by G. Schepss (*Philologus* 37, p. 562 ff.), who called attention to several inedited Latin Secundus-MSS. in Munich. These Bachmann now gives to the world, but omits to draw from them any testimony as to the correctness of his own opinion which was laid down in a publication of last year, viz. that the original Secundus wrote in Greek and belonged to the second century of the Christian era.

XVI. Pp. 401-420. Remarks on the observance of the word-accent in the older Latin drama, by P. Langen. This article is entirely devoted to a polemic against Wilh. Meyer, who undertook in a well written article (*Abhandlungen der K. bayr. Akademie der Wissenschaften*, I Kl., 17 Bd., 1 Abth.) to combat the idea so prevalent since Bentley and Hermann, that the laws of word-accent were observed to a certain extent in connexion with the laws of versification.

P. 420. Sen. De ira. Six passages emended by M. Petschenig.

XVII. Pp. 421-433. Critical discussion of the Odyssey (continued from *Philol.* 45, p. 569), by A. Scotland. In this article the author argues that Mentor advises and Telemachos undertakes the journey to Pylos and Lakedaimon, not with the hope of learning that Odysseus is alive, but if possible to obtain certain evidence of his death, in order that Penelope might marry again.

P. 433. Tac. Hist. II 4, 19. A. Eussner proposes to strike out the second *labor* and change *inexpertum* to *inexpertum*.

XVIII. Pp. 434-444. On Aristarchos' explanation of the meaning of Homeric words. Max Hecht maintains against Aristarchos' explanation of *λενγαλέος* by *ὀλέθριος*, that the general meaning is *elend*, which, when used in a contemptuous sense = *kläglich, erbärmlich* (Φ 281, ε 312, Ν 723, Τ 109); in a good sense = *erbarmungswürdig, jammervoll* (π 273, ρ 202, 337, ω 157, θ 359, 399, υ 203). *Elend* means *schwach* in β 61; and in the sense of *unglücklich* (Ξ 387, Ν 97, Ι 119) = (by metonymy) *unheilvoll*. With regard to Aristarchos' observation that *φόβος* and *φοβείσθαι* = *φύγη* and *φεύγειν*, he concludes that *φόβος*

means generally *flight*, but sometimes *fear* (Λ 402, 544, M 144, N 170, Ξ 522, O 310, 327, Π 291, P 118, Σ 247 (?)); φοβειν, generally *put to flight*, but sometimes *terrify* (O 91, 230, N 300); φοβεισθαι and φειβεσθαι, regularly *flee*.

P. 444. Tac. Hist. III 18, 1. A. Eussner proposes to strike out *forte victi*, which is perhaps a marginal note to *ubi fortuna contra fuit*.

XIX. Pp. 445-457. On the Pseudo-anacreontea. Fr. Hanssen brings further arguments in favor of the view expressed in his Habilitationsschrift (Anacreonteorum sylloge, etc., Leipzig, 1884), that of the collection, 21-32 belong to one author. This author, H. thinks, was probably a Jew, and possibly the same with the author of the Pseudo-phocylidea.

XX. Pp. 458-490. The Editor of Thukydides, by Adolf Bauer. This excellent article is directed especially against the views of v. Wilamowitz-Moellendorff (Curae Thuc., Götting. index lect. Sommer 1885, and Hermes 20, p. 477). Bauer's conclusion is: "The *editor* of Thukydides may therefore be likened to a ghostly apparition. It will frighten nobody who boldly attacks it; it has flesh and bone, only covered by odd and miserable rags; if these are torn away, a well known personality is revealed—Thukydides, son of Oloros, of Athens."

P. 490. Sen. De tranq. animi 3, 3. M. Petschenig conjectures *insinuat* for Haase's *instillat* (Ambrosianus, *instituat*), and *cursum* for *cursu*.

II.—REPORTS.

Pp. 491-587. Thukydides, by L. Herbst (fourth article). This report will be found of great value by all students of Thukydides, as was the case with the last report (Philol. 42, pp. 625-768), of which this is a continuation. It is devoted to a discussion of the chronological questions treated in the articles of Unger, v. Wilamowitz-Moellendorff, Lipsius, and Müller-Strübing. Herbst is as vehement against the *editor*-theory and the mischief it has worked as is Adolf Bauer. His general opinion is that with reference to the ultimate truth, the gain brought by the treatises under consideration is slight. "So long," he says, "as with the present craving to surprise with something unexpectedly new there is a lack of modest devotion, there will be a lack of understanding, and then some grammarian and interpolator, or even the historian himself, must bear the blame."

P. 587. Sen. Ad Marciam 11, 3; 18, 2. M. Petschenig proposes emendations.

III.—MISCELLANEOUS.

A. Pp. 588-592. Extracts from journals, reviews, etc. Revue critique d'histoire et de littérature, 1887, 27-39. American Journal of Philology, Nos. 23, 24. Academy, 1887, July 2-Sept. 24. Anzeiger für schweizerische Alterthumskunde, No. 3, July.

At the close will be found an explanation from Seeck and a reply from Unger.

Heft 4.

I.—TREATISES.

XXI. Pp. 593-605. Color-terms among the Greeks and Romans, by O. Weise. The number of terms which the earliest Greeks and Romans had to

define colors was small. A careful compilation of all the passages in Homer gives for general terms for light and dark, as against real distinctions of color, the following proportions: bright 46 per cent, dark 40, red 8, yellow 6, while the occurrence of blue and green is doubtful. As general and comprehensive terms were gradually limited by usage to a definite color, new terms had to be found to express newly observed shades. To this end three ways were open: first, differentiation of roots; later, derivation and composition. The development in these three ways is traced in a very interesting manner.

P. 605. C. Haeblerlin proposes three emendations in Theocr. Id. 30.

XXII. Pp. 606-631. Coniectanea ad comicorum Graecorum fragmenta, by O. Crusius. Invaluable to all students of Greek comedy.

P. 631. Note by O. Crusius, "De Constantino Manasse Planudae auctore."

XXIII. Pp. 632-643. Curae Exegeticae, scripsit R. Ehwald. Under this title are discussed various questions and passages: (1) The two hexameter lines "De titulo Luxorii cum versibus" (Riese, Anthol. Lat. I, No. 37), which are as follows: Priscos, Luxori, certum est te vincere vates; Carmen namque tuum duplex Victoria gestat. Duplex Victoria has been interpreted as indicating two poetical contests or two classes of poets, Roman and African, that were surpassed by Luxorius. Ehwald revives a suggestion of Meermann and contends that there is here an allusion to two figures of Victory, as is often seen on coins, bearing between them a shield inscribed with the name and works of Luxorius. (2) Explanation in regard to the poems ascribed to Octavianus in the Anthology. (3) Remarks on the unintelligible jingle of words, No. 204, Riese. (4) An attempt to discredit the fact brought forward by Seyffert that Tibullus is referred to in the songs of Petrus Grammaticus and Paulus Diaconus not far from the year 781 A. D. (5) Plausible emendation of an inscription from Pompeii, C. I. L. IV 1069a.

P. 643. Stangl emends Hor. Carm. I 37, 24 by reading *reservavit* for *reparabit*.

XXIV. Pp. 644-9. Holzapfel emends and discusses eleven passages in Cicero's Letters.

P. 649. Petschenig emends Sen. Ad Marciam 18, 5.

XXV. Pp. 650-665. The day on which the first of Cicero's orations against Catiline was delivered is investigated anew by C. John. A considerable amount of discussion has been carried on in regard to this question within the past few years. Hachtmann in his first edition decides for Nov. 7; in his second (1886) he leaves the matter undetermined. Nohl thinks the probabilities are for Nov. 7. It is especially to the refutation of these views that John now turns himself, and succeeds in making out a strong case for Nov. 8.

P. 665. Petschenig emends Sen. De provid. 6, 7.

XXVI. Pp. 666-691. The confusion of the calendar at the time of the second Punic war, by W. Soltau. In regard to the years 218-15 B. C., Soltau agrees with Unger (cf. Hefst 2) that the calendar had not at this time suffered any material disturbance. This he renders almost certain by the discussion of four dates within those years. This continued until about 207 B. C. At the

beginning of the year 203 B. C., however, a discrepancy of 29 days appears, which has increased to 125 by 189 B. C. Such rapid increase can only be explained by the omission of whole intercalary months. The effect of this omission would be to throw the beginning of the year, i. e. the kalends of March, earlier in the season, so that it was finally thrown into the beginning of winter. The cause of this Soltau finds in the fact that as a matter of strict precedent, if not of law, the consuls entered upon their term of office at New Year, and, as it was all-important that they should take the field in early spring during times of war, the "salus reipublicae" compelled the shortening of the year and the retrogression of New Year. The beginning of this change Soltau ingeniously argues was in 207 B. C.

XXVII. Pp. 691-704. Investigation of the geographical books of Pliny, by D. Detlefsen. This article forms the second part to the writer's paper on the world-map of M. Agrippa, Programm d. Gymnasiums zu Glückstadt, 1884, and treats of Pliny's sources in the description of the Pontus Euxinus.

P. 704. Petschenig emends Sen. De ira II 9, 3 by substituting *ex uno partu* for *ex una parte*.

II.—REPORTS.

49. Pp. 705-752. Herodotus (continuation from Vol. 44, p. 717). Editions and conjectural criticism, by H. Kallenberg.

P. 752. In a note supplementary to p. 576, Herbst cites a third inscription in support of his view of the correctness of the number of hoplites (3000) furnished (acc. to Thuc. II 20, §2) by the Acharnians.

III.—MISCELLANEOUS.

A. Pp. 755-764. Interpretation and criticism of authors.

12. Concerning the date of the composition of Polybius' History, by R. Thommen. This is a reply to Hartstein's criticism (Vol. 45, p. 715) of Thommen's view that books I-XXX were written before 150.

13. The Stoic definitions of the emotions in Suidas, by X. Kreuttner, who answers a criticism on the view expressed in his dissertation, that the definitions of Diog. VII 110-117 had been copied by Suidas.

14. Juv. Sat. III 297-301 explained, yet hardly in a convincing manner, by Häckermann.

15. Linde discusses and emends several passages of Sen. Suasoriae and Controversiae.

16. G. Helmreich adds to his list of glosses found in the text of Scribonius Largus.

17. Extensive emendations of Apuleius by Petschenig.

B. Pp. 766-775. History and mythology.

18. Beginning of the reign of Cleomenes III, 227 B. C., by G. F. Unger. Plutarch says (Kleom. 38) that Cleomenes reigned 16 years and died a fugitive in Egypt, April 219. These 16 years are generally reckoned up to his death. Unger thinks his flight into Egypt is the *terminus ad quem*. But the number of years given for the reign is too great. Plutarch wrote the cipher for $\xi\xi$ και $\eta\mu\omega$, which the copyist misread as $\epsilon\kappa\kappa\alpha\iota\delta\epsilon\kappa\alpha$. Cleomenes became king, then, Jan. 227.

19. On the legend of the Sirens, by G. F. Unger.

20. Fulmina ex pelvi, by O. Crusius. The expression comes directly from the collection of proverbs of Erasmus (Chil. II, Cent. VII 90), *ἀστραπή ἐκ πύελου*, *id est, fulgur ex pelvi*. Erasmus got it from the compilation of the Ps.-Diongenianus, who seems to have taken it from some lexicon which was the source also of Suidas (see s. v. *ἀστραπή*).

C. Pp. 776-784. Reports of journals, reviews, etc. Mémoires des antiquaires de France, 1886. Revue archéologique, 1887, Nos. 9, 10. Revue de l'Afrique, 1887, No. 32. Anz. f. schweizerische Alterthumskunde, 1887, Jan. 1. Revue de Philologie, 1887. The American Journal of Philology, No. 30. Hermathena. The Academy, 1887, Oct. 1—Nov. 19.

Pp. 785-82. Indexes.

C. F. SMITH.

J. H. KIRKLAND.

NEUE JAHRBÜCHER FÜR PHILOLOGIE UND PÆDAGOGIK, 1887.

Fascicle 1.

1. Nautisches zu Homeros. A. Breusing. Interesting suggestions as to the meaning of (1) *οὐκ ἴδμεν δπη ζόφος οὐδ' ὄπη ἠώς*, (2) *ἀκαχήμενοι ἦτορ*, (3) *ξείνιον* or *ξείνηιον*, (4) the double wages in κ 84 f. Both (2) and (3) have reference to the constant need of renewing the supply of provisions, felt by the voyagers in the Homeric war-ship.

2. Zum Homerischen Hermeshymnos. A. Ludwig. In 234, for *αὐτὸς Ἀπόλλων* read *αἶνον ἀπειλῶν*.

3. Zum Homerischen Margites. E. Hiller. The verses quoted from the Margites by Atilius Fortunatianus, p. 24 (Keil, Halle, 1885), are probably an introduction to the poem, added by some later writer than the first composer. There is no ground for the belief that Pigres was the author of the introduction or the poem.

4. Zu Euripides Medeia. F. Giesing. Proposed emendations in 39 ff., 215 ff., and 824 ff. In 217 G. would read

τοὺς δ' οὐ θυραίους, οἱ γ' ἀφ' ἡσύχου ποδός,

understanding, with Meister, that *ὀμμάτων* in 216 refers to the proud look.

5. Der beschluss der phratie *Δημοτιωνίδαί*. G. Gilbert. An explanation of the inscription edited by Köhler, C. I. A. II 2, n. 841b.

6. Zu Xenophon's Hellenika. A. Otto. Textual criticism of 20 passages.

7. Zur chronologie und geschichte der Perserkriege. G. Busolt. A study of the chronology of the events of 480 and 479 B. C., starting from the solar eclipse mentioned by Herodotus IX 10. Busolt concludes that this eclipse occurred Oct. 2, 480, and the battle of Salamis, Sept. 27 or 28. Xerxes marched from Sardis toward the end of April, and the battle of Thermopylae took place in the last days of August.

8. Der faden der Ariadne. O. Keller. The myth of the labyrinth and Ariadne's thread was the outgrowth of travellers' tales of subterranean mines,

where the miners used the same device for finding their way out. The Minotaur and his human victims are a reminiscence of the Moloch worship in Crete. The growth of Athens under Theseus freed her from her annual tribute to Moloch.

9. Dionysios Periegetes. G. F. Unger. The Periegesis of Dionysios was written in the time of Domitian, and not of Hadrian. The Hadrian mentioned in the acrostic formed by vv. 513-532, θεός Ἑρμοῦς ἐπὶ Ἀδριανοῦ, is not the emperor, but some Roman magistrate, perhaps the one who was proconsul in Asia, 58-57 B. C. The acrostic is to be translated "Hermes became god (in Imbros) under Hadrian." That Imbros is the locality meant, Unger infers from the fact that in 522 ff. Dionysios omits to mention the chief cultus of Imbros, while reciting those of the other islands.

10. Zu Aristoteles Poetik. F. Susemihl. Notes on 18, 1455b, 32 ff., and 24, 1459b, 8 ff.

11. Zur Griechischen Anthologie. A. Ludwich. In Paul. Silent. ἐκφρ. τ. μ. ἐκκλ. I 245, read ἡμιμῆτι, not -τμῆτι.

12. Carmen. E. Baehrens, Groningen. The opinion is advanced that *carmen* is contracted from *carimenum*, a pres. pass. partic. of an old Italic verb *car*, to measure, divide. Possibly from the same source are derived *carina*, the ship's keel, which *cuts* the water; *carere*, to be separated from, lack; *cardo*, the dividing line, hinge.

13. Zu Caesars bellum civile. H. Gilbert Meiszen. Some critical notes, on I 58, 9, 6; 22, 6.

14. Zu Ciceros büchern *de oratore*. W. Friedrich, Mühlhausen in Th. This is a supplement to his *quaestiones in Cic. libros de oratore* (Prog. des Gymn. in Mühlh. 1885). It fills some 15 pages.

15. Zu Arnobius. F. Polle, Dresden. On adv. Nat. IV 21, pg. 157, 24 Reiff.

16. A letter written by Robert Schumann to a friend, in which he complains that with the rest of the philological world he was hard at work correcting and rummaging through Forcellini. The letter was written a few days after Schumann had passed his abiturienten-examen.

Fascicle 2.

17. Antiphon κατὰ τῆς μητρίας. B. Keil. An examination of Antiphon's argument in reference to the quality of the guilt of the stepmother, followed by a general discussion of the logical and rhetorical character of the oration, which K. admires greatly.

2. Zum Homerischen Hermeshymnos. A. Ludwich. In 152, for ἐν παλάμῃσι περὶ ἰγνύσι read ἦν πάλλῃσι παρ' ἰγνύσι. In 259, for ὀλίγοισιν read λυγροῖσιν. In 427, for κραιῶν read κραιῶντ'.

18. Kallone. K. Tümpel. T. calls the attention of readers of Usener's "Kallone" (cf. Plat. Symp. 206 D) to the gloss of Suidas: Κασσιπέεια ἢ καλλονή· καὶ ὄνομα κύριον.

19. Der Ursprung von ἀλλήλων. K. Brugmann. ἀλλήλων is not a genuine

compound from ἀλλ-αλλο-, but a union of two independently inflected words. The original n. s. was ἀλλος-αλλον, ἀλλᾶ-αλλᾶν, ἀλλοδ-αλλοδ or ἀλλο-αλλο.

20. Zu Thukydides. F. Polle. In II 20, 4, the number of hoplites ascribed to Acharnai (3000) is too large to be credible. For *ὀπίται* read *πολίται*.

21. Die archonten Nikodemos und Agathokles, und das stumme Iota. A. Schmidt. S. withdraws his previously expressed opinion (Jahrb. 1884) that the archonship of Agathokles should be placed in the second century B. C., and now agrees with Köhler that the correct date is probably 69-62 B. C. He offers several new arguments in defense of his former date for the archon Nikodemos (142-1 B. C.), laying particular emphasis upon the fact that the silent iota is regularly retained in inscriptions of his year.

22. Lukianos als quelle für die kenntniss der tragödie. P. Schultze. The works of Lukian contribute much to our knowledge of Greek tragedy, in respect to the manner of representation, the costume and distribution of the actors, the seating of the audience, and the degree in which the dramas of the different tragic poets held their place upon the stage in the second century of our era.

Fascicles 3 and 4.

23. Zu den metamorphosen des Ovidius. H. Magnus, Berlin. Some twelve pages of critical notes on I 16, I 55, V 460, VII 47, IX 415 f.

24. Zur erklärung von Martialis epigrammen. W. Gilbert, Dresden. Some suggested corrections and additions to Friedländer's edition.

25. Zu Ciceros reden gegen Verres. K. Hachtman, Dessau. A critical note on IV 5, 9.

26. Zur Odyssee. A. Scotland. (Continued from Jahrbücher, 1886, p. 531.) (6.) The twelve axes, in ϕ 120, were placed on a bank of earth (extending in front of the palace diagonally from the door) which had been thrown up by Odysseus himself before his departure for Ilium, expressly for the sake of practising this feat of archery. The suitors and Odysseus shot outward from the palace. We must therefore read *ἐπὶ μεγάροισιν* for *ἐν μεγάροισιν* in τ 573.—(7.) In γ , Scotland suggests the following arrangement: 102-179, 278-285, 180-185, 193-198, 201-207, 210, 211, 218-231, 239-242, the verses omitted being regarded as interpolations. After 242 should come 253, followed by 212, 213, 313, which however he reads:

*ὦ φίλ', ἐπεὶ πολλοὺς σῆς μητέρος εἵνεκ' ἔφησθα
ἐν μεγάροις ἄεκητι σέθεν κακὰ μηχανάσθαι
μνηστῆρας, μὴ δηθᾶ, etc.,*

and, finally, 314-328.

27. Zu Theognis. J. Sitzler. A defence of his interpretation of 1013 ff. against the attack of Pomptow (N. Phil. Rundschau, 1886, p. 68).

28. Technologisches zu Sophokles Aias. R. Paehler. In his essay, "Die lösung des stahles bei den alten," P. suggested the reading *βαίνην* for *βαφῆ* in Soph. A. 651. He now makes an extended argument (24 pp.) in support of his view, and an attack on the opposing opinion of Blümner (Jahrb. 1886, p. 676 ff.) that *ἐθελύνθην* should be read for *ἐθελύνθην*.

29. Zur kritik der Griechischen tragiker. H. Stadtmüller. Notes on Aisch.
 Cho. 273, 515; Sup. 456; Ag. 1223; Soph. Trach. 528; Phil. 257; El. 28;
 Oid. Kol. 861, 1335; Eur. Med. 649; Iph. Aul. 418, 668, 671.

2. Zum Homerischen Hermeshymnos. R. Peppmüller. P. does not accept
 the emendation suggested by Ludwig for line 234 of the Hymn (see Jahrb.
 1887, p. 12), but declares the whole line to be an interpolation.

30. Zu Epicharmos. E. Hiller. The quotation from Epicharmos,

αὐτὰ φῆσις ἀνθρώπων ἄσκολ πεφωσμένοι,

found in Clem. Alex. Strom. IV 45, is erroneously stated by Knaack to be
 "satis celebre." It was copied from Clement by Theodoretos, and from the
 latter by the other writers, three in number, in whose works it is found. Its
 "celebrity" rests entirely upon its mention by Clement.

31. Der idealstaat des Antisthenes und die dialoge Archelaos, Kyros und
 Herakles. F. Susemihl. An examination of the authenticity of certain dia-
 logues ascribed to Antisthenes. The latter is not responsible for the character
 of the ideal state described in the Archelaos, since this dialogue is probably
 spurious.

32. Ein neuentdeckter codex des Aristoteles. G. Konstantinides, Philip-
 popel. Dr. Konstantinides and Dr. Papageorg, of Philippopolis, have found
 in a private library in that city, a MS of Aristotle, containing four books *περὶ*
οὐρανοῦ, two books *περὶ γενέσεως καὶ φθορᾶς*, and three books *περὶ ψυχῆς*. The
 MS is of the thirteenth or fourteenth century, and its discoverer asserts that
 it will contribute much to the improvement of the received text.

33. Skylla in der Aristotelischen poetik, und der jüngere dithyrambos. F.
 Susemihl. A brief and courteous rejoinder to Gomperz (see Jahrb. 1886,
 771-775).

34. Zu Laertios Diogenes. F. Hultsch. Notes on several passages in the
 life of Arkesilaos.

35. *ἐπτόμην*—*ἐπτόμην*. K. P. Schultze. *ἐπτόμην* is found repeatedly in
 Plato and once in Xenophon, but *ἐπτόμην* is nevertheless the proper form in
 Attic prose.

36. Anz. v. H. Delbrück Perser- und Burgunderkriege. L. Reinhardt.
 Praise, mingled with criticism, of Delbrück's effort to throw light on the his-
 tory of the Persian war from the analogous circumstances in the war between
 Charles the Bold and the Swiss.

2. Zum Homerischen Hermeshymnos. A. Ludwig. Notes on 224, 225
 and the close of the poem.

37. Ad Plutarchi de proverbiis Alexandrinorum libellum nuper repertum.
 O. Crusius. C. offers a large number of textual notes on this work, which he
 has recently edited.

(25.) Zu Ciceros reden gegen Verres. H. Kothe, Breslau. A note on
 IV §128.

38. Emendationes Vergilianae. E. Baehrens, Groningen. Some twenty
 pages of critical notes on the third book of the Aeneid.

39. Zu Cicero de oratore. O. Harnecker, Friedeberg in der Neumark. A note on II 240.

40. Zu Juvenalis satiren. A. Weidner, Dortmund. A critical treatment of a number of passages. This fills some fifteen pages.

Fascicles 5 and 6.

41. Anz. v. G. Curtius kleinen schriften, I-II. C. Angermann. The first volume, after a biographical introduction by Ernst Curtius, contains lectures and addresses of more general interest, while the second is confined to essays of a purely philological character. The work is highly praised in every respect by the reviewer.

42. Zu Lukianos. H. Blümner. A conjectural emendation.

43. Zur Erinnerung an Ludwig Lange. O. E. Schmidt. Lange was born in Hannover in 1825. He studied at Göttingen, lectured at Göttingen 1849-1855, was professor at Prague 1855-1859, at Giessen 1859-1871, and at Leipzig from 1871 till the close of his life in 1885. A charming picture of his character and personal traits is given by Schmidt.

44. Mythographisches. G. Knaack. K. discusses (1) Charnabon, (2) Eridanos als flusz der unterwelt.

45. Zu Synkellos. K. Frick. Two proposed emendations.

46. Angebliche widersprüche im Homerischen Hermes hymnos. A. Ludwig. L. had argued (Jahrb. 1886, 433 ff.) that the Hymn to Hermes affords no ground for the hypothesis that it is a compilation from fragments of separate hymns. He now further defends this view against the attack of O. Seeck (Die quellen der Odyssee, 380 ff.) He shows in particular that the numerous "contradictions" discovered by Seeck do not really exist.

(20). Zu Thukydidēs. F. Polle. In II 42, 4, read *καὶ ἐν αὐτῷ τῷ ἀμύνεσθαι κακοπαθεῖν μᾶλλον ἡγησάμενοι ἢ ἐνδόντες σφίσεσθαι*. In II 44, 1, omit the comma after *τραφέντες*, and, for *τὸ δ' εὐτυχές* read *τόδ' εὐτυχές*.

47. Die quellen des Diodoros in sechzehnten buche. H. Adams. Following the suggestion of Haake (De Duride Samio Diodori auctore), Adams, as the result of an extended analysis (34 pp.), decides that Duris was the principal authority followed by Diodoros in his sixteenth book, though Ephoros and Timaios were also largely employed. The article is followed by an appendix on the chronology of Diodoros.

48. Zu den griechischen Orakeln. A. Ludwig. A few conjectures, referring to the editions of G. Wolff and Henders.

49. Zum Platoniker Tauros. C. Bäumker. A brief note.

50. Zur geschichte der überlieferung griechischer metriker. P. Egenolf. A review of Studemund's *Anecdota varia Graeca*, of which E. gives a very favorable criticism.

51. *Catena = Calumniator*. W. Roscher, Wurzen. In the *Jahrbücher* for 1885, page 379, Roscher proposed to emend Cic. pro Mur. 20, 42 by reading *calumniatorum* for *catenarum*; this emendation he now supports by passages from Ammianus Marc. XV 3, 4, and XIV 5, 8.

52. Romulusdata. G. F. Unger, Würzburg. A refutation of Soltau's theory, particularly his most recent advancement of it in *Philologus* XLV, pp. 439 ff.

53. Die römischen schaltjahre. W. Soltau, Zabern im Elsass. An attempt to show that in the tetraeteris of the Roman calendar, with the years consisting of 355, 377, 355, 378 days, the even years before Christ were the intercalated years, whilst the odd ones were ordinary years.

54. Zu Terentius. H. Gilbert, Meiszen. On Andr. 315, Ad. 125.

55. Zu Horatius. C. Nauck, Königsberg (Neumark). A defense of the accepted reading of Od. I 13, 2, and Sat. II 5, 59.

56. Zu den textesquellen des Silius Italicus. G. Wartenberg. This treats of a MS of Silius long known to be in the library of the Propaganda and examined by W. It contains *Pun.* III 331 to XVII 2.

E. B. CLAPP.

W. E. WATERS.

BRIEF MENTION.

MEISTERHANS, *Grammatik der attischen Inschriften* (Berlin, Weidmann, 1888), appears in a second edition, more than twice as bulky as the modest volume which had so remarkable a success three years ago. The book was timely; hence its great vogue. Soon after its appearance, however, corrections and additions shot up on all sides, and murmurs were heard as to the incorrectness of the references, so that a new edition became necessary if the book was to hold its own. Into this new edition the results of the memorable reviews by Riemann and von Bamberg have been incorporated, as well as the valuable list of verbs by Lautensach. It is to be hoped that this laudable effort at completeness has been accompanied by a careful verification of the references. One, at least, of these remains unchanged; p. 214, l. 5 from bottom, should be *Hermes XVI*, and not *Hermes VI*. In the syntactical part a number of new categories have been added, but the author has not done all that might have been done in the interpretation of the phenomena with special reference to the conditions of inscriptional style. Such points as the absence of *opt.* and *äv* from prose inscriptions, as the natural preponderance of *éäv* in legal documents, might have been multiplied, to the profit of the student of Attic Greek.

We welcome the appearance of the third edition of BLASS, *Ueber die Aussprache des Griechischen* (Berlin, Weidmann, 1888), which comes to us enriched with the results of recent investigation. Especially interesting are the contributions of Professor Psichari on the subject of the modern Greek pronunciation, which show the difference between the artificial pronunciation of the cultivated Hellenes of to-day, who have not learned that death is necessary to quickening, and the faithful tradition of the people, which must in the end prevail.

In the *Principles of Sound and Inflection as illustrated in the Greek and Latin Languages* (Oxford, At the Clarendon Press), Messrs. KING and COOKSON have produced a useful summary of the results of recent investigation in these subjects, and, knowing their public as they do, have taken all possible pains to make neogrammatical methods plain to what we must call the palaeogrammatical mind.

The first of GOMPERZ's *Platonische Aufsätze* is entitled *Zur Zeitfolge Platonischer Schriften* (Wien, Carl Gerold's Sohn, 1887). In this interesting study the author undertakes to show that the *Meno* is not only younger than the *Protagoras*, with which it has in common the themes of the teachableness of virtue and the failure of great statesmen to teach it, but younger also than the *Gorgias*, in which the latter chapter is handled with a bitterness and

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Thanks are due to Messrs. B. Westermann & Co., New York, for material furnished.

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I.—THE INTERPRETATION OF THE TIMAEUS.

I.

So entzückt uns denn auch in diesem Fall, wie in den Uebrigen, am Plato die heilige Scheu, womit er sich der Natur nähert, die Vorsicht womit er sie gleichsam nur umtastet und bei näherer Bekanntschaft vor ihr sogleich wieder zurücktritt, jenes Erstaunen, das, wie er selbst sagt, den Philosophen so gut kleidet.—GOETHE.

Dans les développements qu'il y donne, il me permettra de regretter que là, comme il lui arrive d'ordinaire en pareille matière, il se soit trop asservi aux formes philosophiques du jour, et que . . . il ne perce pas d'outré en outre, une fois pour toutes, ces expressions vagues et vaines, ces métaphores abstraites qui donnent un air de réalité à ce qui n'est que le nuage subtilisé du raisonnement.—SAINTE-BEUVE. Review of Rémusat's Saint Anselme.

If Mr. Herbert Spencer should turn from a perusal of Archer-Hind's deduction of the pantheistic idealism latent in the *Timaeus* to Jowett's brilliant but somewhat elusive essay on the philosopher of the fourth century B. C., or to Grote's faithful but barren summary, he would probably be confirmed in a scepticism similar to that which he has publicly expressed regarding the multiple meanings of Sanscrit roots. A work that, after exercising the ingenuity of commentators for two thousand years, still presents such Protean aspects to three disciplined modern minds, can hardly, he would argue, have contained any very definite or profitable meaning from the start. And his readers would doubtless readily acquiesce in this easy view. But those who, like Coleridge,¹ "have no insight into the possibility of a man so eminently wise, using words with such half-meanings to himself as must perforce pass into no mean-

¹ Biog. Lit. chap. XII.

ing to his readers," will be inclined to examine the conditions of the problem more closely and see whether they have ever really been complied with. The *Timaeus* is an admittedly obscure work, covering a vast range of topics, and composed in a style that combines many of the special peculiarities of poetry and philosophy. Much of its matter is obviously allegorical. Much of its expression is certainly colored by allusion to other utterances of Plato and his contemporaries. The full significance of such a composition can never be expressed in a series of metaphysical formulas, however happy. It can never be adequately rendered by mere literal translation into the misleading connotations of an alien vocabulary. It cannot be brought out by epigrammatic contrasts between the guesses of the primitive philosopher and the verified knowledge of the modern man of science. The work must be replaced in the medium where it grew. Its thought and feeling must be viewed through the moral, literary and religious atmosphere of its time. And all in its expression that strikes oddly on unfamiliar ears must be interpreted by definite and detailed comparison with other writings of the same author and age. It is not claimed that the following paper realizes this high ideal of an adequate historical, literary and psychological interpretation of Plato's great philosophic poem. My object is merely to avail myself of the occasion of the publication of Mr. Archer-Hind's convenient edition, in order to offer the English student of the three interpretations now open to him, some further aids to a full enjoyment and appreciation of a much neglected masterpiece. Of the three commentators referred to, Grote alone has assigned due weight to the influence of Plato's preconceived moral and religious ideas on his scientific statements. Jowett alone has brought out the fluid and purely literary character of many utterances which Grote accepts in bald literalness, and Mr. Archer-Hind allegorizes for the purpose of metaphorical construction. Mr. Archer-Hind alone has attempted to exhibit the philosophic framework which Plato has clothed with Pythagorean poetry and fourth-century science. For this he deserves all credit. But his exposition is based on the fatal misconception of the Hegelian school, that great works of the human spirit, whether in literature, art or action, can be adequately accounted for by abstract formulas. Instead of allowing the *Timaeus* to grow out of the dominant feelings, beliefs and literary methods of Plato's maturest time, he pieces it together out of a series of metaphysical propositions.

Each of the three chief pre-Socratics is made the symbol of an idea that is to be ingeniously dovetailed into the final formula of a Platonic creed. "And now," he says (Introd. p. 12), "we have lying before us the materials out of which, with the aid of a hint or two gained from Sokrates, Plato was to construct an idealistic philosophy."¹ But as a matter of fact the extant fragments of these philosophers do not supply us with such materials. Neither Mr. Archer-Hind, nor Zeller, nor Lassalle, nor anybody else, really knows whether Heraclitus' fire was a symbol or an element. We do not know the relative importance in Parmenides' doctrine of Being, of merely imaginative Pantheism on the one hand, and of the logical ambiguity of the copula on the other.² We are quite unable to reconstruct the true order of the cycles in Empedocles' Sphaerus, and we do not really know what Anaxagoras meant by his *νοῦς*. Plato makes these writers, as he does Protagoras, Gorgias, and Sokrates, the dramatic mouthpieces of ideas he wishes to bring on the stage. It is impossible to say how far these ideas were really involved in their writings, how far they were due to the interpretative ingenuity of the Sophists and popular teachers, how far to the still subtler ingenuity of Plato himself. We can only do as Plato does, "let them go since they are absent," and take up the problems of the dialogues ourselves.

The abstract method, however, treats the chief dialogues as it does the pre-Socratic thinkers. Each is made the representative of one generalized barren thought, and these thoughts are then ingeniously combined in the framework of the *Timaeus*. The *Sophist*, we are told, frees us from ideas of relation, the *Philebus* from ideas of evil; the *Theaetetus* teaches us that material objects are the perceptions of finite souls. Even if we concede these more than dubious propositions to be true, this is to make literary criticism very easy. The *Sophist* and the *Theaetetus*, to any one who takes them in their entirety, are an effort to free Athenian dialectic from the logical cavils based, or assumed to be based, on the alternative philosophies of Being and Becoming. The *Philebus*

¹ This is the old method of Diogenes Laertius: *Μίξιν τε ἐποίησατο τῶν τε Ἡρακλειτείων λόγων καὶ Πυθαγορικῶν καὶ Σωκρατικῶν.*

² Mr. Archer-Hind apparently does not think that the ambiguity of the copula, the relation of *εἶναι* to *ὄντα*, expressions like *ὄντως* and *τῷ ὄντι*, and similar verbal trifles, have anything to do with that philosophy of Being among the Greeks, wherewith Hobbes, Bentham, Buckle, Mill, and Matthew Arnold have made merry.

is an attempt to refute a merely hedonistic ethic by means of a close psychological analysis of pleasure and pain, and by bringing the idea of good in human life into correlation with our conceptions of the order, design, and harmony of the cosmos. All these dialogues and many others are marked by a bitter polemic against materialism and ethical and religious scepticism. In order to express the heart and mind of Plato, then, as revealed in these writings, we must say, not that he undertook to reconcile Being and Becoming, which means just nothing, but that he endeavored to cut a clear path for logic through the maze of quibbles that the Sophists and clever young Athenians had created by playing with the catchwords of current philosophies. We must say, not that he undertook to construct a system of Pantheistic idealism, but that he employed all the resources of his consummate literary skill alternately in persiflage of dogmatic materialism and in lofty reprobation of outworn and immoral orthodoxies; not that he made the idea of Good the *summum genus* of a scheme of ideas, but that he intentionally confounded his highest ethical aspirations with his most beautiful cosmological imaginings, by symbolizing in the one word *τάγαθόν* his ideal of a reorganized society disciplined and guided for good, and his vision of the ungrudging goodness that created the heavens and the earth: *L'amor che muove il sole e l'altre stelle*. In short, before attempting to expound a systematic Platonism, we must recognize, and throughout our exposition we must bear in mind, that in Plato the instinct of metaphysical construction was controlled by two instincts at least equally strong, the fiery zeal of the moral reformer and the consummate skill of the literary artist. The form of expression and its ethical suggestions to other minds are quite as important to Plato as the thought. When Aristotle wrote the characteristic words *δεῖ μὲν οὖν σκοπεῖν καὶ τὸ πῶς δεῖ λέγειν περὶ ἕκαστον, οὐ μὴν μᾶλλον γὰρ ἢ τὸ πῶς ἔχει* (Met. 1030a, 27), he doubtless had his teacher in mind, whose principle and practice are expressed in the no less characteristic saying *τὸ μὴ καλῶς λέγειν οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελές, ἀλλὰ καὶ κακὸν τι ἐμποοεῖ ταῖς ψυχαῖς* (Phaedo 115 E).

This constant concern for the ethical suggestions of his language is too often overlooked by the interpreters of Plato. It is because, as Protagoras says,¹ it is safer for our whole lives to assert that some pleasures are good and others bad; it is because the law-giver by custom, praise and argument must persuade the youth

¹Protag. 351 D.

that the seeming delightfulness of wrongdoing is a delusion (Leges 662 C); it is for these reasons, and not through logical confusion, as Grote thinks, that Plato in the Philebus insists on fastening the epithets false and true to pleasures, and refuses to employ the utilitarian formula that pleasure *qua* pleasure is the good. In these matters he thinks first of what it is best and safest to say, and secondly of what we actually believe or can demonstrate.¹ In fact, in default of proof, he would venture ἐπ' ἀγαθῶ ψεύδεσθαι πρὸς τοὺς νέους (Laws 663 D), regardless of Aristotle's warning that the simple truth is best not only for knowledge but for practice.²

Again, the would-be systematic expositor of Plato must beware lest his system lead him to exaggerate the dogmatism of his author. Cicero was nearly right in claiming Plato for an Academic Sceptic. It was only in essential matters of morals and religion that, like his great Roman admirer, he bade that froward academy be silent.³ The contents of dogmatic Platonism may almost be summed up in the single sentence ὡς χρὴ φιλοσοφεῖν καὶ ἀρετῆς ἐπιμελεῖσθαι.⁴ He will not insist on the doctrine of ἀνάμνησις and innate mathematical ideas.⁵ The supra-cosmic vision of the Phaedrus is perhaps a jest.⁶ God only knows the truth of the conceptions shadowed forth by the image of the quadripartite line and the strange prisoners of the cave.⁷ No sensible man will insist on the details of the eschatology of the Phaedo (114 D). The assurance of a God were needful to define with confidence the mortal and immortal part of the soul.⁸ The constitution of the Republic and Laws may be the true one, but we can say only that it is at least consistently worked out in conformity with a rational ideal.⁹ But amid all these doubts he never wavers in his conviction, that from thinking we ought to combat ignorance by strenuous effort, we shall be better and braver and less slothful than if we believe that it is not possible to find out nor needful to seek what we do not know.¹⁰ And he is as certain that morality is of the

¹ Philebus 28 E, οὐκ ἄλλως ἐγωγ' ἂν ποτε περὶ αὐτῶν . . . εἰπομι οὐδ' ἂν δοξάσαιμι; cf. Sophist 265 DE, Laws 662-63.

² Eth. Nicom. X 1, 4.

³ De Leg. 1, 39: Perturbatricem autem harum omnium rerum Academiam, hanc ab Arcesila et Carneade recentem, exoremus ut sileat.

⁴ Euthyd. 275 A; cf. 278 D.

⁵ Meno 86 B.

⁶ Phaedr. 265 C, τὰ μὲν ἄλλα τῷ ὄντι παιδιᾷ πεποισθαι.

⁷ Repub. 517 B.

⁸ Tim. 72 D.

⁹ Leges 812 A; cf. 641 D, 799 D.

¹⁰ Meno 86 BC.

nature of things, and that the just life is the happy life, as he is of the existence of the island of Crete.¹

But the maintenance of these two simple articles of faith brought him into conflict with two of the leading tendencies of his time: (1) Misology or logical scepticism engendered by the misdirected dialectical ingenuity caricatured in the Euthydemus and analyzed in the Parmenides, Theaetetus, and Sophist.² (2) Practical ethical scepticism as exhibited by Thucydides' aristocrats and defended by crude interpretations of materialistic philosophies of nature.³ Now, there is an element of truth in these philosophies of relativism and nature which Plato, for ethical and artistic reasons, attacked so bitterly—an element on which it is unnecessary to dwell after Grote's wearisome insistence—and Plato's own systematic thinking often brought him dangerously near his antipodes. His method in such cases is either to restate what seems true in the offensive doctrinè, in an exactly reversed terminology, wresting the language of his opponents to higher uses,⁴ or to take refuge in the dream-land of myths. This is not the place to examine his dialectic from this point of view and show in detail how his paradoxical doctrine of ideas, so great a stumbling-block to those who do not recognize that it is the only alternative to a solution that Plato was resolved to reject at all costs, is logically simply a consistent reversal of the extremest form of associationist nominalism. Nor is there space to show how his ethic escapes the hedonistic calculus of the Protagoras only by Schopenhauer's pessimistic device of denying all positive value as pleasure to the satisfactions of our animal nature, of the appetite for life.⁵

But in order to understand the Timaeus, it is necessary to show how his preconceived ethical and religious notions, and his aversion to the form even more than to the substance of the materialism of Democritus, would color any picture he might attempt to draw of the universe as it appeared to the imperfect science of the fourth century B. C. For the Timaeus is to be studied as a great scientific poem, a hymn of the universe, rather than as a masterpiece of metaphysical exposition. It is not "the focus to which the

¹ Leges 662 B.

² Repub. 538, 539 BC; Phaedo, 89 C, 90 C.

³ Nubes 1427, σκέψαι δὲ τοὺς ἀλεκτρούνας καὶ τὰλλα τὰ βροτῶ ταντί. Philebus, 67 B, οὐδ' ἂν οἱ πάντες βόες . . . φῶσι, etc.

⁴ Cf. infra pp. 405 and 414.

⁵ Cf. Protag. 356-7 with Leges 663 AB, 733-4, and Philebus 40 sqq. Especially 42 B, 44 C, 44 E, 45 E, 51 BCD.

rays of Plato's thought converge"; it is not the "inmost shrine of the edifice," but rather, as Jowett well says, a "detached building in a different style." We must not look to it for revelations of the inner meanings of the Platonic philosophy. Plato is the wisest of philosophic writers precisely because he had no philosophy, but only a method of philosophizing. And that method is to be learned mainly from the Theaetetus, Sophist, Philebus, and Phaedrus, which embody, as far as the lifeless written word can, the living play of dialectic between active unprejudiced intelligences. Studied by "fitting souls,"¹ these dialogues still generate the only philosophy outside of practical ethics and religion for which Plato greatly cared, the living power in an active disciplined mind to sift contrary opinions, and to deal with customary language as its master, not as its slave.² The Timaeus is merely the grandest of those literary digressions which Plato allowed himself when he laid aside for a time the discussion of eternal realities (methods of abstract reasoning) and enjoyed a relaxation that brought in its train no repentance, in hunting the trail of plausible conjectures about the things of generation. As in the Menexenus, Plato rewrites the typical Athenian funeral oration and charges it with moral meanings of his own,³ so, to compare great things with small, the Timaeus is his *περὶ φύσεως* or *περὶ τοῦ παρῶς*. But, as he himself says, all the greater arts require the stimulus of what the multitude would regard as idle and airy prating about nature,⁴ and his genius is more at ease amid the mighty movements of cosmic agencies than in devising consolations for the average Athenian. It was not to write the discourse of Agathon, the dramatic introduction of the Protagoras, or the splendid digression of the Theaetetus, that he trained himself in all the tricks of Isocrates, learned the art of words of Prodicus, and made himself master of every note in the compass of the Greek language. These easier and more obvious beauties are still *οὐκ ἀηδέστερα ἀκούειν*, not merely to the many, but to critics like Jowett and Matthew Arnold. But Plato himself would have said of such literary cleverness, *οὐ γὰρ δὴ . . . ὁμοδούλοις δεῖ χαρίζεσθαι μελετᾶν τὸν νοῦν ἔχοντα, ὃ τι μὴ πάρεργον*. His aim was rather *θεοῖς κεχαρισμένα λέγειν*,⁵ and the Platonic gods were well pleased with the inimitable dialectic subtlety of what Arnold calls "the barren

¹ Phaedr. 276 E.² Rep. 534 BC.³ Cf. 236 E, 237 A, 240 D, 246 DE, 248 A, and *passim*.⁴ Phaedrus 270 A.⁵ Phaedrus 273 E.

logomachies of the Theaetetus," and with the stately magniloquence worthily lavished on worthy themes which Jowett finds abrupt and clumsy in the Timaeus. Besides the grandeur of his theme, Plato had, to quicken and stimulate his literary talent here, a distinct sense of opposition to his models. There is, after all, no very deep ethical or philosophic contrast between the Menexenus and the Periclean or pseudo-Lysian funeral orations. But in setting forth his general conception of the universe and man's place therein, Plato was conscious of a distinct and typical antithesis between himself and the predecessors he sought to imitate or surpass. When men have passed out from the mythologic stage in which they ask not what is the cause of rain but who rains, there remain for thinkers but two typical cosmogonies: (1) That which treats the universe as a vast machine sufficiently explained when we have ascertained the mechanical laws of its action. (2) That which looks upon the cosmos as a living organism guided or informed by a purpose that bears some intelligible relation to man's ideas of order, beauty, and right. The Timaeus is the earliest and grandest statement of the teleological view outside of the Bible. But, as Lange and Benn, after Bacon, have recently shown, the opposite or mechanical interpretation of the universe had been constantly gaining in Greek thought from the time of Thales. In Empedocles it is but faintly disguised by the mythical garb. Empedocles is essentially an "esprit positif." As such he is commended by Renan and disparaged by Hegel. The *νοῦς* of Anaxagoras is hardly more of a spiritual force in physics than the God of the discreet and mechanical Descartes. In Democritus, whose influence is felt the more strongly throughout Plato that he is never named,¹ all disguises are thrown off. All other things exist *νόμφ*, in reality (*ἐτεῆ*) there exist only *ἄτομα καὶ κενόν*—"vanishing atom and void atom and void into the unseen forever." The issue of such a philosophy was to substitute *Δίνος*² for the avenging Zeus with whom Aeschylus and Plato sought to replace the lover of Leda and Alcmena; a redistribution of the atoms for that mystic journey to Cronos' tower or Lethe's plain which Pin-

¹ Cf. e. g. Democ. apud Diog. Laert. IX 7, 37, *Δόγος ἔργον σκῆ*, with Plato, Republic 473 A, *ἡ φύσιν ἔχει πράξιν λέξεως ἦττον ἀληθείας ἐφάπτεσθαι καὶ ν εἰ μὴ τ φ δοκεῖ*; cf. Tim. 55 D with Diog. Laert. IX 7, 44.

² Aristoph. Nubes 829, *Δίνος βασιλεύει τὸν Δι' ἐξεληλακῶς*. Cf. Cratyl. 439 C, *οὔτοι αὐτοὶ τε ὥσπερ εἰς τινα δίνην ἐμπροσόντες κτέ.* Diog. Laert. IX 7, 45, *πάντα τε κατ' ἀνάγκην γίνεσθαι τῆς δίνης αἰτίας οὐσης*.

dar sang and the dying Socrates half ventured to affirm; and *τύχη*, *τὸ αἰτόματον*, *συγκρίματα*, *ἔγκοι*, and *ῥύμαι*, and other ugly names for those Doric and Pythagorean ideas of order, harmony, system, right reason, and purposeful adaptation to ends which were as dear to Plato then as they have been to Carlyle, Ruskin, and Matthew Arnold in our own day. Nor was this the worst. In our time, the cant of the latest scientific philosophy, such terms as natural selection and survival of the fittest, is rarely wrested to intentionally immoral or sophistic ends, unless it be by German socialists or "les petits struggleforlifeurs" of Paris. In literature, at least, the radicals of the new doctrine profess their allegiance to all that is best in the old sanctities, while their opponents urge that they are logically bound to renounce it. This was not the case with the generation for whom Plato wrote. The Sophistic education had freed their spirits without giving them the command over themselves.¹ For the safe *ἀπειρία* of an earlier generation had been substituted, not the slow and graduated discipline of the Platonic state, but a *πολυπειρία καὶ πολυμαθία μετὰ κακῆς ἀγωγῆς*.² The young Athenians of the Peloponnesian war had learned enough rhetoric to try to make the worse appear the better reason, enough logic to refute anything that might be said, true or false,³ and enough physics to laugh at the invocation of *Ζεὺς ὄρκιος*.⁴ They had lost the moral sanctions of religion without throwing off its superstitions. They would no longer accept the word of moral truth from Delphi's rock or Dodona's tree,⁵ nor give credence to the myths which they had imbibed with their mothers' milk,⁶ but they still sought to purchase from heaven condonation of crime, and retained enough faith in the immoral parts of Hesiod's Theogony to cite scripture for their purpose.⁷ Their ideal of life was power and intellectual keenness subservient to boundless appetite.⁸ Their ethical theory

¹ "All which merely frees our spirit, without giving us the command over ourselves, is deleterious."—Goethe *apud* Matthew Arnold.

² Cf. *Leges* 819 A, and the startling *οὐδὲν γε ἐβλάβης* of ignorance of the arts 769 B, the similar treatment of literature 886 B, and the irony directed against *πολυπειρία* *Tim.* 19 E, 55 C, *Repub.* 557–58.

³ *Euthyd.* 272 A, *ἐξελέγχειν τὸ αἰεὶ λεγόμενον ὁμοίως εἴαν τε ψεῦδος εἴαν τε ἀληθές ἤ.*

⁴ *Nubes* 1211: *καὶ Ζεὺς γελοῖος ὁμνύμενος τοῖς εἰδόσιν.*

⁵ *Phaedr.* 275 C.

⁶ *Laws* 887 D; cf. 881 A, *καταφρονῶν τῶν παλαιῶν.*

⁷ *Laws* 886 C, with *Aristoph. Nubes* 1080, *εἴτ' ἐς τὸν Δι' ἐπανευχεῖν.*

⁸ *Gorgias* 492 A and *passim*; *Repub.* Bk. I; *Theaetet.* 176 C, with *Rep.* 519 A, and Schopenhauer's doctrine of the subservience of the intellect to the will.

was that of La Rochefoucauld in its crudest and most cynical form. Such at least was the opinion that Plato held in common with Aristophanes, Thucydides, and Isocrates.¹ And it was the belief, whether historically justifiable or not, that kindled in him the fiery moral and religious zeal of the Republic and Laws, and imparted to all his more elaborate works their characteristic and inimitable unction of style.

These harmful tendencies in the teaching and thought of his time Plato personified in the rhetorician, the Sophist, or the over-clever physicist, to whom he opposed the dialectician, the philosopher, or the true statesman. In his later writings the tendency grows upon him to seek the root of the evil in the decay of true religion, and its cure in religious reform. No man who really believes in the gods, he tells us,² can be guilty of impious crime, unless he thinks them either careless of mankind or corruptible by incense and burnt-offerings. Between the immoral ideas that have been handed down to us from the time *ὅτε περὶ θεῶν ἦν ἀνθρώποις διανοήματα πρῶτα*,³ and the materialistic scepticism of *τῶν νέων ἡμῶν καὶ σοφῶν* who came after, (*οἱ δεῦτεροι*) his ideal legislator establishes the religion of Pindar, *ἔμολ' ἔσπορα γαστρίμαργον μακάρων τιῶ' εἰπεῖν* (Olymp. I 52; cf. Leges 672 B), and of Aeschylus, *οὐκ ἔφα τις θεοῦς βροτῶν ἀξιοῦσθαι μέλειν . . . ὁ δ' οὐκ εὐσεβῆς* (Ag. 360, Leges 905 BC). But while he reprobates unworthy forms of religion equally with the rejection of all religion, it is the latter that chiefly engages his attention. The dogmatism and assurance that has always been held characteristic of materialists offended him.⁴ The picture of a mechanical universe was displeasing to his imagina-

¹ Cf., to take one parallel from many, the famous Corcyra passage, Thucyd. III 82, *τὴν εἰωθίαν ἀξίωσιν τῶν ὀνομάτων εἰς τὰ ἔργα ἀντήλλαξαν τῇ δικαιοσύνῃ*, with Plato Repub. 560 D, 348 D, and Isoc. De Pace 31.

² Leges 885 B.

³ Epin. 988 BC; cf. Leges 886 BC.

⁴ Leges 881 A, *ὡς εἰδὼς ἃ ὑψημῶς οἶδε*; 905 C, *περὶ θεῶν ὡς οὐκ οἶσθα ὁ τε λέγεις*. Cic. de Nat. Deor. 8: *fidenter sane ut isti solent*. Sainte-Beuve on Tocqueville and Littré, *Causeries*, 8, p. 508. Plato uses *δεινός* ironically to characterize "the ability and pugnacity of the partisans of physical science," as he reserves *πάσσοφος* for his mock admiration of the *ἀντιλογικοί*. Cf. Phileb. 29 A, Phaedr. 245 C, *δεινοῖς μὲν ἄπιστος σοφοῖς δὲ πιστή*. *Δεινότης* is also used of the cynical Thucydidean ethics which Plato associates with the materialists. But as the wicked like to be called *esprits forts* (*ἀγάλλονται γὰρ τῷ ὀνειδεῖ*, Theaet. 176 D), Plato is careful to classify their cleverness as *ἀμαθία*—the ignorance that is aggravated by conceit of knowledge (Laws 689 and 886).

tion. And, above all, he had come to regard all forms of ethical scepticism and cynicism as ultimately traceable to the doctrine of the priority of matter over mind, taught by these clever men.¹ It was, he believed, in the school that taught "that as art and reason come from nature, nature cannot come from art and reason,"² that Callicles and Thrasymachus learned to contrast the grace of nature with the tyranny of human law,³ and thus to set in harmful opposition two terms whose suggestions ought to be blended in reason and the good.⁴ It was from hearing that matter and its movements are prior to soul and its movements,⁵ and that the gods exist *τέχνη οὐ φύσει*,⁶ that these advanced thinkers had come to regard human legislation as an art whose positions are not true,⁷ or true only as maintained by power in the interests of selfishness.⁸ To refute this scepticism, it was necessary to establish by argument, and maintain by consistent use of language, the priority everywhere of soul, art, design, and intelligence, to matter, chance, and blind nature.⁹ In a matter so essential to the welfare of society, the slightest show of plausible proof must be welcomed, and here, if anywhere, the lawgiver would be justified, as Emerson

¹ Leges 891 C, *οἷον πηγὴν τινα ἀνοήτου δόξης ἀνευρήκαμεν*. Cf. 886 AB.

² Cf. Martineau, *A Study of Religion*, Vol. I, p. 303, and Leges 889 C, *τέχνην δὲ ὑστερον ἐκ τούτων ὑστέρων γενομένην*.

³ Gorgias 482 E, 483 E; Repub. 344 C; Leges 890 A.

⁴ *νόμος* and *φύσις* are impressive terms, both of which Plato would enlist in the service of morality. Such phrases as *χρῶ τῇ φύσει* Nubes 1078, *τῇ φύσει χρῆσθαι* (Isoc. Areopag. 38), implying that the lower man is the natural man, are distasteful to him. Hence, while Callicles, after affirming the opposition of nature and human law, appeals triumphantly to the law of "nature red in tooth and claw" (Gorg. 483 E, *κατὰ νόμον γε τὸν τῆς φύσεως*), and the materialists affirm art, justice and religion to be mere conventions (cf. Leges 889 DE, and Critias apud Sext. Empir. IX 54), Plato endeavors to prove that the life approved by Callicles is *λυπηρότερος* . . . *κατὰ φύσιν* (Leges 734 A), asserts that law, art, and religion exist *φύσει ἢ φύσεως οὐχ ἤττονι* (Leges 890 D), defines law as *τὴν τοῦ νοῦ διανομήν* (Leges 714 A), and declares that the very term *φύσις* (*ἣν οὐκ ὀρθῶς ἐπονομάζουσιν αὐτὸ τοῦτο*, Leges 892 B) belongs to the soul which is *natura naturans*, rather than to the visible body of the *natura naturata*.

⁵ Leges 897 A, Epin. 988 C.

⁶ Leges 888 E, with Critias apud Sext. Empir.

⁷ Leges 889 E, *ἣς οὐκ ἀληθεῖς εἶναι τὰς θέσεις*.

⁸ Leges 715 B; Rep. 338 E, *θέμεναι δὲ ἀπέφηναν τοῦτο δίκαιον τοῖς ἀρχομένοις εἶναι τὸ σφίσι ξυμφέρων*. Theaetet. 177 D, *δ' ἂν θῆται πόλις δόξαντα αὐτῇ ταῦτα καὶ ἔστι δίκαια τῇ θεμένῃ*.

⁹ Leges 891-2, 966 E, Tim. 34 BC, 33 D, *ἐκ τέχνης γέγονεν*.

says of Plato, in "playing providence a little with the vulgar sort."¹ The teleological view of nature, then, was not merely consonant with Plato's intellectual beliefs and imaginative sympathies (Phædo 97 E)—it was a fundamental ethical postulate of the lawgiver, to be maintained at all costs. The mark of that view, as Martineau, the ablest of its recent defenders, shows, is the explanation of the universe by means of the higher rather than the lower elements in the constitution of man. The simplest statement of this analogy, borrowed from Xenophon's *Memorabilia*,² is to be found in Socrates' question in the *Philebus* (30 A): Whence came the soul in our bodies unless the body of the all has a soul? But to appreciate its full moral significance in Plato, we must read again the fine passage of the *Phædo* where Socrates, criticising the philosophy of Anaxagoras, and discriminating between causes and conditions, declares that the true cause of his presence in prison is his own conviction of right, immortalized in the *Crito*, and not the structure of his body or the physical force that holds him in his narrow cell. The detailed application to the universe of this view of causation, in antithesis to the prevailing mechanical theories, is suggested but not attempted there. The theory of ideas offers a safe and non-committal position between the two extreme doctrines.³ For the theory of ideas is logically nothing but the substitution of the ground (*causa cognoscendi*) for all other conceptions of cause, final or mechanical. And though the language of the doctrine conveys spiritual rather than materialistic suggestions, it does not, if carried out with unflinching consistency, commit us either to final or mechanical causation. There is no reason for assuming that Plato ever receded from this position. He always felt that the mechanical explanation of the world put forth by the science of his time was vulnerable. He always recognized that the teleological interpretation of things belonged rather to the world of poetry and aspiration than to that of exact thought, and for this reason his main intellectual effort was spent in working

¹ Cf. *Leges* 837 B, διαφέρει δ' οὐ μικρὸν ἀμῶς γέ πως πιθανότητά τινα τοὺς λόγους ἡμῶν ἔχειν, etc.; cf. 890 D, εἴπερ τυγχάνει γε οὐσα καὶ μικρὰ πειθῶ τις περὶ τὰ τοιαῦτα, etc.; cf. 663 B, πιθανός γ', εἰ μὴδὲν ἕτερον; 663 C, καὶ πείσει ἀμῶς γέ πως; cf. 664 A, παράδειγμα τοῦ πείσειν ὃ τι ἂν ἐπιχειρῆ τις πείθειν τὰς τῶν νέων ψυχάς, etc., with *Repub.* 414 C, γενναῖον τι ἐν ψευδομένους, etc., and 415 CD.

² I 4, 8; IV 3, 14.

³ *Phædo* 100 C, οὐ δύναμαι τὰς ἄλλας αἰτίας . . . γινώσκειν. Cf. 100 D, ἀσφαλέστατον.

out psychological and dialectic problems of method with the non-committal language of the theory of ideas.

But it was natural that he should make one attempt to fix in words the vision of creation in which his imagination sought refuge from the vortices of Democritus, and that attempt, owing perhaps quite as much to the unique conditions of the time as to the genius of the author, issued in a consummate literary masterpiece. The brilliant guesses of the Ionian physicists supplied him with all the general conceptions that we have to-day, while his imagination was not checked by the immense body of verified fact of which modern science requires the constructive philosopher to take account. It was still possible for a gifted amateur to speak with authority. He could still argue with confidence that all attempts at a history of creation were merely guesses at truth, and that his guesses were quite as consistent as those of his opponents, and infinitely more beautiful. The verified detail of science makes it impossible for the modern controversialist to compose an alternative picture to the universe of Haeckel or Spencer. And modern chemistry and biology force a Martineau back upon subtler defenses than the defiant assertion that he who attempts creative synthesis and analysis ignores the difference between man and God (Tim. 68 D), or the naïve suggestion that nails and hair were given to man in prevision of his degeneration into animals needing claws and fur (Tim. 76 DE). The modern can only murmur with trustful hope "behind the veil, behind the veil," where Plato could boldly affirm. For these reasons, and on account of the incomparable splendor and majesty of its diction, the *Timaeus* will probably remain the finest statement of the teleological idea in literature. It is certainly the most important document for the history of philosophy. The Stoic world-soul, and the Aristotelian *primum mobile*, self-centred in cogitation of itself, are derived directly from the conceptions of the *Timaeus* and the *Laws*. From this source Cicero and Seneca drew their pictures of the universal order revealed to the gaze of the newly emancipated soul after death.¹ To the Neo-Platonists it was a sacred text, every letter of which was charged with mystic meanings. Its suggestions and its very phrases haunt the memory of every one of the Greek fathers with the slightest pretensions to literature. Through the translation of Chalcidius and the commentary of Macrobius on the dream of Scipio, it was the chief source of the mystic and

¹ Cic. *Somnium Scipionis*; Seneca, *Consol. ad Marciam* in fine.

pantheistic tradition of the middle ages.¹ After the revival of learning it became the Bible of those fiery renaissance spirits whose intellects rejected the catholic interpretation of Aristotle, and whose imaginations found no satisfaction in Epicurus. Through Philo Judaeus, Origen, and the long series of Hexaemera from St. Ambrose to Abelard, its poetic and religious symbolism was imported into the interpretation of the book of Genesis, so that the two cosmogonies were fused and blended in the consciousness of medieval Christendom, as the Miltonic and Biblical cosmogonies in the imagination of Puritan England.

But the modern scholar who cares little for the history of ancient and medieval philosophy finds the *Timaeus* repulsive and obscure. It has now become almost a commonplace of criticism to contrast the flexible beauties of Plato's Socratic style with the rigid monotony of his later elaborate manner. That Grote should see in the *Timaeus* only a foil to the superior brilliancy of the *Republic*, and that John Stuart Mill should be repelled by "the fog of mystical Pythagoreanism in which the noble light of philosophy in Plato was extinguished," is natural. They had too little feeling for imaginative style, and were too much preoccupied with modern polemics to understand anything of Plato's later work. And the *Timaeus* in Grote's summary hardly makes a better showing than in the sapient résumés of Draper and Bain. But when a scholar like Campbell finds in the *Timaeus* "a labored march in the dialogue and a degree of confusion and incompleteness in the general design," one asks in amazement whether he can ever have read the work aloud and felt the swift bounding rhythm of the pregnant sentences, whether he has adequately considered the nature of the literary problem involved in the attempt to condense into ninety pages a teleological cosmogony and an enumeration of the chief results already won by nascent Greek science. It is comparatively easy to be at ease in lauding love to youthful enthusiasts, as in praising the Athenians at Athens (*Menex.* 235 D), but to put soul, life, movement, and organic unity into the enormous mass of subtle thoughts and concrete details of the *Timaeus* required a far different and not less noble "art of words." It is time for our literary criticism of Greek style to emancipate itself from the Dionysian canons that would confine all artistic speech within the intellectual limits of an average Athenian audience. The urbanity that was the ideal of Dionysius of Halicarnassus, of Pollio, and of

¹ Hauréau, *Histoire de la Philosophie Scholastique*, 1872, Vol. I, p. 92.

Sainte-Beuve, is an exquisite thing. But it is as unreasonable to censure Plato for not contenting himself with the Attic simplicity and *πλούτος κυρίων ὀνομάτων* of Lysias, as to expect Tacitus to write in Ciceronian periods, or Renan and Victor Hugo to confine themselves to the vocabulary of Racine and Madame de La Fayette. The problem of style in the *Timaeus* was not by lightness of touch and dramatic vivacity to bring down a great theme to the intelligence of readers who had no part in the ways of discipline whereby such things must be set forth (Tim. 53 C); but to lend unity, dignity, and rhythm to what in other hands would have proved a mass of jarring and discordant details. Unity, speed, moral unction, and religious awe are the keys to the art as well as to the thought of the *Timaeus*. *Εἰ δεῖ δι' ὀλίγων περὶ μεγίστων εἶ ταχίστα ῥηθῆναι* (Phileb. 31 D) is its motto. The swift resonant periods flow on through the strophe of design and the antistrophe of necessity, to the epode of the glory of the cosmic God, almost with the movement of a Pindaric ode. And if the unavoidable details of the physical constitution of the elements and of animal anatomy and pathology threaten sometimes to mar the stately harmony of the whole, they yet serve, like Pindar's enforced enumerations of the victor's trials and triumphs, to give us a sense of truth and of fidelity to realities. Unity and speed are attained by frequent rapid anticipations and parallelisms of expression,¹ back references,² and *résumés*³ which, as it were, by invisible *γόμφους* (43 A), combine the discordant elements into an organic whole; by a subtle and discriminating use of the particles;⁴ by the

¹ 27 A; 17 D-70 B; 49 C, ὡς δοκοῦμεν-51 C; 31 A-55 D; 30 C-39 E-41 C-92 B; 37 C-46 D; 41 C-69 CD; 43 A-80 E; 42 B-91; 57 A^h-69 AB.

² 90 E, 28 C, 40 B, 65 C-59 E, 72 D-69 C-61 D.

³ 48 AE, 61 D, 64 A, 69 AB.

⁴ I have not been able to find any instances of the unmeaning employment of the particles, of which Jowett complains. Very characteristic is the use of *ὅθ' οὖν* and *αὐ*, the force of which is repeatedly ignored in Jowett's version. Throughout the dialogue, purposes, preliminary conditions, and right methods are first generally stated, and conformity, result, and specific application follow in sentences introduced by *ὅθ'*. *οὖν* frequently supplies the transition from a general distinction or principle to its specific application with *ὅθ'*, and *αὐ* introduces a second or parallel condition, or a second step in the process of application; cf. the instructive page 27 D-29 B, where not a particle can be spared, though Mr. Archer-Hind has ignored some, as *οὖν* 28 B, *αὐ* 28 C, and Jowett nearly all. Cf. also 53 D-54 B, especially 53 D, where translators have gone astray through missing the full force of *δεῖ ὅθ'* and *ροῦτ' οὖν*; cf. my note ad loc. For *ὅθ'* cf. further 29 A, D, E; 30 B, 33 A, 34 A, 39 DE, 40 B, 45 A, 47 A

frequent employment of concrete linked participial constructions;¹ and by an occasional well-calculated abruptness relieving the monotony of an uninterrupted Isocratean rhythm.² Moral and religious unction are secured by a conscious discrimination of

ὄντις δὲ, 48 B, 51 E, 53 E, 64 BC. *ὄντις*, besides its familiar transitional and illative force, is employed impatiently in sense of *at any rate*, or *ut ut haec res se habet*, to mark the one point to be considered in a subject otherwise abandoned; cf. 28 B, 38 E, 50 C, 54 A. From this use it passes to the meaning "for that matter," 65 C *ὡσπερ οὖν τὰ πολλὰ*, and so to a full regretful (84 E) or concessive use: 48 A, 77 B *πάν γὰρ οὖν*; cf. Symp. 180 E. The frequency of *τε* combining two substantives has been observed by Prof. Gildersleeve on Pind. Olymp. IX 43, with the perhaps fanciful suggestion that it is due to Timaeus being an Epizephyrian Lokrian. It serves for speed in enumeration and description.

¹ Prof. Campbell, *Soph. and Statesman*, p. xxxvi, has noticed the frequency of participial constructions in Plato's later style. Such expressions as *ὑπῆρξε . . . ἡ γένεσις οὐκ ἐπηλυσ ὄσα* (Menex. 237 B), so distasteful to Dionysius of Halicarnassus, constantly recur in the *Laws*, *Sophist*, etc. The *Timaeus* is polymetochic and pyknometochic beyond any other Platonic composition, and, if I can trust a hasty count, offers more participles to the page than any other important work in Greek prose, though Isocrates often maintains as high an average for several pages. This is due partly to the use of the participle with the auxiliary verb (cf. 30 A *εἶη . . . ἀπειργασμένος*, 31 B, 77 D *εἶη διαδιδόμενον*, 77 E), partly to merely redundant or explicit use of participle (47 E, 66 C, 89 B), partly to the concrete Latinism of *λογισθεὶς λόγος* (cf. 37 E, 52 D; cf. 51 D *ὄρος ὀρισθεὶς*; cf. 24 A, 25 D), partly to complicated constructions with *παρῆχεν*, *ἀποτελεῖν* and *γίγνεσθαι* (79 E, 83 D, 88 E-89 A; 44 B, 58 C, 74 B, 77 D), but mainly to description put in the form of action and process; cf. 38-39, 62-63, 65-66, 68, 71, 74, 81, 84, 85, etc.; cf. in particular 63 E, 66 C, 68 A, 77 D, 80 E, 89 B, 33 C, 57 C.

² This is what Jowett complains of as the putting of sentences side by side; cf. 28 A; 28 B *γεγόνεν*; 29 E *ἀγαθὸς ἦν*; 31 A *ἕνα*, cf. 51 E *ὄνο*; 33 A *πρὸς δὲ τοῦτοις*, cf. 38 B, 57 E; 33 C *οὐδὲ γὰρ ἦν*; 39 E; 60 B *γῆς δὲ εἶδη*. These are but a few of the devices whereby the swift-linked harmony of the *Timaeus* is produced, and the impression is conveyed of rapid pregnant treatment of a great theme; cf. 51 C, 55 D, 69 AB, 38 D, 80 E, 89 E. Compare the use of genitive absolute noted at 87 A, the uses of the cases at 81 A, the pregnant use of *οὕτως*, *οὕτω δὲ*, *κατὰ ταῦτα* and similar expressions to sum up a series of conditions. For the rest, every device of the rhetorician is employed to give emphasis and impressiveness to the style: Antithesis, 21 A, 41 B, 55 C; juxtaposition of associated words, 18 D, 22 B, 24 D, 29 C *εἰκότως—εἰκότως*, 29 E *ζυγιστὰς ζυγιστησεν*, cf. 30 C, 33 C, 30 B *ὅλον ὅλου*, 34 B, 74 B, 77 A, 86 D; alliteration, 22 D *πυρὶ πολλῷ*, 52 D, 50 D and passim; chiasm, 38 D, 59 CD *ὄντων—εἰκότως*, 37 A, 37 D. The most noted feature of the whole, perhaps, is the Ciceronian device of interposing unemphatic and uninflected words between emphatic and inflected words, so as to avoid the monotony of like endings and give to every word the most emphatic position consistent with the harmony of the whole. A detailed commentary would be needed to illustrate this.

synonyms,¹ by a subtle use of the particles, by pregnant use and emphatic positions of qualifying adjectives and adverbs,² and by a never-failing Aeschylean grandeur of poetic diction.³ But the chief artistic instrument of the Timaeus is the Demiurgus. He is no abstract metaphysical principle. He is an embodiment at once of Plato's favorite conception of artistic purpose as opposed to lawless chance or arbitrary convention, and of the purer monotheistic aspirations which the great religious poets of the preceding generation had associated with the name of Zeus. He is the scientific workman of the Cratylus, the *αἰτία* of the Philebus,⁴ the *ἐντεχνος δημιουργός* of the Laws (903 C), the *τεχνίτης* implied by the *θεία τέχνη* of the Sophist, the supreme *χειροτέχνης* of the Republic (596 C), who made all other things and also himself. But he is all this conceived no longer as a vague abstraction, but as a true God, *mundi melioris origo*, who has checked the violence and injustice that prevailed in the world,⁵ *διὰ τὴν τῆς ἀνάγκης βασιλείαν* (Symp. 197 B), and by the power of wise persuasion (*ὑπὸ πειθοῦς ἔμφρονος*; Tim. 48 A) has partly redeemed things from the dominion of chaos and ancient night. And he is also the Lord of heaven and earth, who abideth in unchanging unity,⁶ untouched by the blasphemies of anthropomorphic poets;⁷ the moral ruler of the universe, whose eye no evildoer shall escape though he take the

¹ 28 B *δέχοιτο*, 40 A *κόσμον ἀλθθίνον*, 90 C *εὐδαίμονα*, 37 C *εὐφρανθεῖς*, 80 B *εὐφροσύνην*, 25 C *ἀφθόνως*, cf. *ἄθυμος*, Leges 868 A; 85 B *ἱερόν*, cf. 45 A, 67 D *εἰκὸς—ἐπιεικῆ*; cf. further for moral tone of Timaeus 29 E, 33 D, 34 B, 48 D, 53 B, 53 D, 54 A, 59 D, 60 E, 68 E, 69 D, 68 B, 72 A, 75 C.

² 52 C *ἀληθῶς φέσιν ὑπάρχουσαν*, cf. Leges 892 B; 37 C *οὐκ ὀρθῶς*, 34 C *νεωτέραν* and *passim*.

³ Cf. 22 B, 28 C, 37 E—38 A, 40 BC, 41 ABC, 42 E, 47 AB, 52 B, 68 E, 69 CD with Swinburne's "Before the beginning of years," 70 C, 71 A, 90 A, 92 B; cf. especially such phrases as *μάθημα χρόνῳ πολλόν* 22 B, *λόγων ἐστίασιν* 27 B, *μονογενῆς οὐρανός* 31 B, *δεσπότιν* 34 C, *θείαν ἀρχὴν ἀπαύστου—βίου* 36 E, *πηγὴν καὶ ἀεροπόρον* 40 A, *ἀθάνατον ἀρχὴν θνητοῦ ζῆλον* 42 E, 69 C, *ἕγροῖς τε δλιοσθήμασιν ὑδάτων*, etc. 43 C with the famous periphrases of Aesch. Persae 612—15 and those in 60 A, *φωσφόρα . . . δμματα* 45 B, *βραχύνειρος ὕπνος* 45 E, *γράμμασιν ἀφάνους* 23 C, *ἕβρει πορευομένην* 24 E with Soph. O. T. 883, *τιμαλφέστατον κτήμα* 59 B, *ἀμεταμέλητον ἦδονήν* 59 D, *λόγων νᾶμα* 75 E, *ὀξήκοον αἰσθησιν* 75 B, *ἡμῶν—ὁ κηροπλάστης* 74 C.

⁴ 27 A, *τὸ δουλεῖον εἰς γένεσιν αἰτία*. Cf. 27 B, where *αἰτία* is replaced by *τὸ . . . δημιουργοῦν*; cf. Tim. 29 A.

⁵ Polit. 273, *ὅσα χαλεπὰ καὶ ἄδικο ἐν οὐρανῷ γίγνεται*.

⁶ Tim. 42 E, where *ἴθει* is characteristic, and 37 D.

⁷ Leges 901 A, *θεὸν οὐ ῥητέον ἔχειν ἦθος τοιούτου*, etc.; cf. Timaeus 29 E, Phaedr. 247 B, and Repub. *passim*.

wings of the morning or dive to the uttermost depths of the earth ;¹ the well-wishing but awful judge, who hath set man's feet on the way of wisdom,² made him the arbiter of his own fate,³ and established forever the law of learning through suffering and of woe for the worker of evil.⁴ By his operation and that of his created ministers, description is, in accordance with the precept of Lessing, transformed into action ; the causal relations of things are revealed to us as the preconceived purposes of God contending with the limitations of necessity ;⁵ anatomy is transfigured into a poetical making of man before the beginning of years (69 CD, 42 E), and pathology into an ethical lesson.⁶

But what were the thoughts on which Plato lavished this stylistic ingenuity? And what is their significance for us? I cannot better conclude this general introduction to my exegetic notes, which will appear in the next number of this journal, than by a brief presentation of the leading ideas of the *Timaeus* as I conceive them, stripped of their mythologic garb and rendered into an explicit modern terminology. Such a summary, of course, must not be pressed too closely. It is designed as a clue to the perusal of the *Timaeus*, not as a substitute therefor. It may at least assist a few readers who desire some compromise between the allegorical tenuity of Archer-Hind's revelation that "blueness is the mode in which the good reveals itself to the faculty which perceives blue," and the literal list of scientific absurdities complacently recited by Grote, Draper, and Bain.

In this attempt to restate Plato's thoughts we have to guard rather against underrating than overrating the intelligence of their author. Recent criticism amply proves that the difficulty for us is, not to realize the extreme naïveté of the early thinker face to face with nature and her problems, but rather to understand how his profound insight was compatible with the obvious ignorance of facts known to every modern schoolboy. Jowett's clever paper on the aspect which nature wore to a Greek philosopher of the fourth century B. C. will probably to many readers seem to

¹ *Laws* 915 A, οὐχ οὕτω μικρὸς ὢν δίσει κατὰ τὸ τῆς γῆς βάθος, etc.

² τὸν φρονεῖν βροτοὺς δδῶσαντα, *Aeschyl.* *Ag.* 176; cf. *Tim.* 47 AB, 42 BC.

³ *Tim.* 42 D, *Repub.* 617 E, *Laws* 904 C.

⁴ *Republic* 619 D, 620 CD, *Laws* 728 CD.

⁵ 30 A, 32 B, 37 D, 38 B, 42 E, 46 C, 48 A, 53 B, 56 C, 68 E, 69 B, 71 D, 75 AB.

⁶ 86-87 B, Plato seems to believe with Diderot that precepts of medicine are precepts of morals.

touch lightly the just mean between the allegorical mysticism of the Neo-Platonists and the credulous literalness of Grote and his followers. But it will mislead the student of Timaeus. The naïve philosopher depicted by Jowett is an ideal compound of Thales, Empedocles, Heraclitus, Parmenides, and the modern physicist's *a priori* unhistoric conception of the thoughts of a man who believed that the sun moves around the earth. It is not Plato. Plato was not incapable of resisting an analogy, but repeatedly and expressly warns us against the trusting to mere analogies. He did not realize abstractions in the only logically objectionable sense of realizing some abstractions without realizing all. He was not the victim of words and their analogies. There is no verbal paralogism in all Plato that is not either (1) obviously intended as a dramatic lesson in logic, or (2) accompanied by a sufficient hint that the speaker is resolved to make a show of proof at all hazards. He was not a Pythagorean mystic who assigned magical properties to numbers. His mathematical analogies are either mere stylistic playfulness, or they are the natural adoption by a great thinker of the terminology of the foremost and most progressive science of his age. These propositions admit of demonstration. Here I must be content with assertion.

The judicious student, therefore, while he will not seek in the Timaeus for anticipations of the Copernican astronomy, of the circulation of the blood, and of the discovery of the synovial glands,¹ need not be surprised at the modern tone and the logical coherence of the following summary of its leading general conceptions:

Cosmogony, psychology, and physics admit only probable and approximate statements,² as contrasted with the accuracy of pure dialectic³ and the conscious certitude of moral truth.⁴ We should

¹ Cf. Martin on 70 B and 74 A.

² 48 D, 59 C, 56 A, 68 D, 44 D; cf. Repub. 530 AB, a notable anticipatory protest against the rigid dogmatism of Aristotle's *de Coelo*.

³ Philebus 58 BCD, Repub. 511 C, 533 B, 499 A.

⁴ Grote, 2d ed., IV 218, contrasts the modest pretensions of the Timaeus with the to him distasteful confidence manifested in the Republic, where a herald is hired to proclaim the conclusion (580 BC) and the "overbearing dogmatism of the Laws." But he fails to observe that this dogmatism is limited to the triumphant assertion of moral faith; cf. *Leges* 662 B, *Phileb.* 67 B, *Phaedo* 72 E, *Apol.* 30 D. The word *ἀδαμάντινος* expresses the difficulty of preserving this faith and the absolute assurance of its happy possessor; cf. Repub. 360 B, 618 E *ἀδαμάντινος*, *Gorgias* 509 A *σιδηροῖς καὶ ἀδαμάντινους λόγοις*.

approach these great and uncertain themes with a reverent sense of our limitations as beings of "dim faculties and bounded knowledge,"¹ and our chief prayer in beginning should be to speak things pleasing to the gods.² Here, as everywhere, we are confronted with the fundamental antithesis between mind and matter, purpose and mechanism, the good and the necessary, the permanent intelligible and the transient sensible.³ A probable cosmogony will have to admit⁴ the operation of both of these factors in the generation of the universe. But the constant contemplation of the diviner element is the chief means to a happy life.⁵ We must endeavor, therefore, always so to speak as to imply⁶ the priority of soul to matter,⁷ of design to reality,⁸ and of moral purpose to the material conditions on which it works.⁹ And on principle we shall allow to the material forces which, viewed in relation to beneficent design, seem, like the multitude compared with the philosopher, to work blindly and at random,¹⁰ only so much operation as will explain (1) the inevitable residuum of evil which design was unable to expel;¹¹ (2) the specific action of known secondary causes which may be treated as ministrant to design.¹²

¹ Cf. Tim. 29 D, 53 D, Phaedo 65 BC, Leges 897 D *ὡς οὖν ποτὲ θνητοῖς δμμασιν ὑψόμενοι*.

² Tim. 27 D; cf. Phaedrus 274 A, Leges 672 B, 821 D *μέχρι τοῦ μὴ βλασφημεῖν*.

³ Cf. 27 D, *πρῶτον διαίρετόν τάδε*; cf. Repub. 524 C, Phaedo 83, Phaedr. 245 E, Leges 897 B, Phileb. 28 D, Sophist 255 CDE, 247 B, 248; cf. infra on 75 D.

⁴ *ὄν* 48 A; cf. Polit. 269 D.

⁵ 46 E, 68 E, 87 C, Theaetet. 176 E.

⁶ 30 E *δεῖ λέγειν*, 46 D *λεπτόν ψυχήν*; cf. supra p. 400, 405.

⁷ 30 B, 34 C, 36 DE, 38 C, where stars are made before their *σώματα*, 40 A, 41 E, 43 A, 45 A, 69 C, 73 BCD the vital *μυελός* is shaped before the bony framework destined to contain it.

⁸ 30 A *λογισόμενος ὄν*, 34 A *λογισμὸς θεοῦ*, whence the Stoic *λόγος*; 34 A *ἐκ τέχνης γέγονεν*; cf. *πῦρ τεχνικόν*.

⁹ 45 A. The structure of head is designed to express the superiority of higher to lower, of front to back; cf. 69 E, where similar reasons determine the tripartite division of the body; cf. 47 AD for moral design in senses, 75 D purpose of mouth, 72 E of intestines.

¹⁰ *τὸ τυχὸν ἀτακτόν* 46 E; *τὸ τῆς πλανωμένης εἶδος αἰτίας* 48 A; *ὅταν ἀπὴ τινὸς θεός* 53 B; *πλημμελῶς καὶ ἀτάκτως* 30 A; cf. the strange use of *ἐξ ἀνάγκης* 89 B; cf. *ὅτι ἂν τύχη* of vulgar love, Symp. 181 B and Protag. 353 B.

¹¹ Theaetet. 176 A, Lysis. 221 A, Polit. 269 D, Tim. 37 D, 75 B, 42 A.

¹² *οἷς θεὸς ὑπηρετοῦσαι χρήται* 46 C; cf. 68 E, 73 E, 76 C, 79 A *αἷς χρώμενον αἰτίας*; cf. Phileb. 27 A.

The most noteworthy exemplifications of design are to be found in the movements and structure of the heavens,¹ and in human anatomy, especially in the organs that minister to the foresight of the soul (47 A, 75 E). The intelligence revealed in the heavens (τὸν . . . εἰρημένον ἐν τοῖς ἀστροῖς νοῦν, Leges 967 D) first roused the human mind from its corporeal stupor,² and its contemplation and intelligent study still affords the best intellectual discipline, the best sedative for the lower, the best stimulant to the higher element in the composite human soul.³ The reason that dwells in the stars can be fully apprehended only through pure mathematics, a science all-important as the basis of all accurate arts and sciences, and as the best propaedeutic to the higher dialectic.⁴ The generality of men and Greeks are swinishly ignorant of this science (Repub. 528 D, Leges 819 DE) and must be urged to its active pursuit. The exact relation of the human soul to this universal soul, the precise classification of its faculties and the discrimination of its mortal and immortal parts, are known only to God.⁵ In default of a divine revelation, the best human λόγος (cf. Phaedr. 85 D, Gorg. 527 A) will be the assumption of the ante-natal existence of the higher intellectual soul, and of a Pindaric judgment whose dooms are pronounced, not by the caprices of the gods of the popular theogony, but through the operation of a self-acting law whereby soul ever rises and sinks in the scale of being according to desert.⁶ A like ignorance involves our conceptions of the gods.⁷ Our chief worship should be reserved for the supreme intelligence declared by the visible heavens,⁸ but no wise man will ever disturb the ἀκίνητα of popular belief except where necessary to proscribe doctrines dangerous to morality.⁹

¹ Cf. Leges 967 B, Repub. 530 AB, Tim. 33 D with Sophist 265 E, Tim. 38 C.

² Tim. 39 B, 47 A, Phaedr. 247 A, Epin. 978 D οὐρανὸς οὐδέποτε πάυεται διδάσκων . . . πρὶν ἂν καὶ ὁ δυναθέστατος ἰκανῶς μάθῃ.

³ 47 A, 90 D, Repub. 500 C.

⁴ Repub. 529 D, 525 D, Phileb. 57.

⁵ 72 D; cf. Phaedrus 246 A.

⁶ Tim. 92 B with Leges 904 B, Repub. 617 sqq., Phaedo 81-82.

⁷ Critias 107 B, Phaedr. 246 D; Tim. 40 E, Leges 899 AB.

⁸ Leges 930 E, τοῦς μὲν γὰρ τῶν θεῶν ὁρῶντες σαφῶς τιμῶμεν: cf. Tim. 41 A.

⁹ Leges 738 B, οὐδεὶς ἐπιχειρήσει κινεῖν νοῦν ἔχων: cf. 771 C, 772 C. Hence he has nothing to say against helpful superstitions 927 A, carelessly remarks of witchcraft οὐκ ἄξιον ἐπιχειρεῖν πείθειν 933 B, and accepts with a smile the genealogy of Hesiod, Tim. 42 E; but pronounces the popular belief in atonement by incense and burnt-offerings the worst of impieties, Leges 907 B.

In view of these facts we shall best enforce the essential analogy between the microcosm and the macrocosm, best satisfy our ethical postulates and comply with our canons of artistic probability, if we attribute the intelligence of the stars to an indwelling soul, and describe the elements and functions of that soul in terms studiously confounding the ordered movements of the heavens so far as understood and the chief categories of the higher cognitive faculties in man.¹

In the explanation of material things we accept the four elements from contemporary science, though they are obviously not elementary in any proper sense.² The only real elements involved in objects of sense are space and the mathematical relations. So far we accept the results of Democritus. But the atomists cannot really claim to have proved their specific doctrines with regard to the shapes and sizes of their atoms. The atomic chemistry has nothing to go upon but the obvious analogies between a smooth body and a soft sensation, or between a rough jagged body and a harsh sensation.³ In order, then, to maintain against the theory of flux and vortex, our principle that God geometrizes and introduces proportion and harmony wherever possible, we shall arbitrarily base our atoms on an *a priori* geometrical construction (53 DE). But we shall willingly yield the palm to the surer science that shall demonstrate a better method (54 A). Furthermore, the atoms of Democritus are particles of unqualified matter in space, and suffice in themselves for the production of all qualities. We recognize no abstract matter apart from space. Our atoms are purely mathematical relations. They explain only the connections and changes of things. The essential qualities that make each thing what it is are derived from the absolute eternal

¹ Cf. Archer-Hind on 90 D: "Plato frequently fuses in his language the symbol with what it symbolizes, the *περιφορὰ* with the *διανόησις*." Cf. 47 B, *Repub.* 500 C, *Leges* 897 A, 897 E *ἢ προσέεικε κινήσει νοῦς*, *Tim.* 39 C *φρονιμωτάτης κυκλήσεως*, 40 A *εἰς τὴν . . . φρόνησιν*, *ibid.* *τὴν μὲν . . . ἀεὶ τὰ αὐτὰ ἐαυτῷ διανοομένῳ*, 89 A, 36 D *ἄσχωστον εἶπασε*, cf. *Sophist* 221 E, 40 B *πλάνην*, 47 C *πεπλανημένος*, *Phaedr.* 263 B *τὸ πλῆθος πλανᾶσθαι*, etc. 45 D; cf. also *infra* note on 35 A, and compare with the terminology *Sophist* 249 A, 250 B, 254 D, 255 D, 258 B.

² *Tim.* 48 B. Perhaps because they are not *γένεσιν τὴν περὶ τὰ πρῶτα*, *Leges* 892 C.

³ 61 E, *ὅτι—ὄξύ τι τὸ πάθος πάντες σχεδὸν αἰσθανόμεθα*; cf. 60 A *λεῖον*, 56 A, 65 C; cf. *Lucretius*, *de Rerum Nat.* II 400-405, and *Epicurus apud Diog. Laert.*

idea.¹ We were forced to assume such fixed eternal unities in logic, and we cannot dispense with them here (51 B). In neither case are we able to state clearly how their virtue is infused into transient things.² Assuming these atoms and the cosmic agency of the Demiurgus, a few general forces will enable us to give a plausible analogical explanation of the chief phenomena brought before us.

Among these are the attraction of similar bodies (63 E, 53 A), the constant revolution of the heavens (58 A), which maintains a *plenum* (58 A, 79 B, 80 C), sets up a *περίωσις* (80 C, 79 C), and makes impossible a positive *actio in distans* (80 C, *ὁληὴ μὲν οὐκ ἔστιν οὐδενί ποτε*); the far-reaching distinction between mobile and stable bodies (64 AB), and the principle of the stability of the homogeneous and the instability of the heterogeneous (57 A, 58 C). In human physiology and anatomy the prime fact is the distinction between the intellectual, emotional, and appetitive or vegetable soul, and our study should be directed to tracing the designs of our makers in providing instruments for the first, discipline for the second, and the necessary conditions for the harmonious working and due subordination of the third. Diseases are explicable on purely physical grounds; they are of the nature of living organisms, and are to be treated as far as possible by flexible regimen. Moral defect is in the main due to removable physical conditions (87 B). There is a certain continuity throughout the animal kingdom indicated by rudimentary organs (76 DE). The Democriteans evolve the higher from the lower by the operation of chance. Proof there is none, and we will therefore substitute for the guess of transmorphism the assertion of a metaschematism intentionally devised for ethical ends by the moral ruler of the world.

It will perhaps surprise the reader that, after protesting against the analysis of the Demiurgus into self-evolving thought, I have wholly ignored his personality in this abstract. But the fact is that the distinction between pantheism and theism was not a living

¹ Combine Sophist 247 D, where *δν* is defined as *δύναμις*, with Phileb. 29 C *πάση δυνάμει τῇ περὶ τὸ πῦρ ὄνση*, Tim. 32 D, 33 A, 52 A. Compare also Zeller on Die Ideen als Kräfte, op. cit. 581 sqq.

² 50 C. The atomists reduce the ultimate qualities of things to two or three. Plato, applying his theory of ideas to this new theme, uses it to express the conviction of Mill and Schopenhauer, that infinite variety cannot be conjured out of homogeneity, and that the ultimate properties of things cannot be fewer in number than the irreducible differences which we perceive.

question for Plato. His theism is ethical. He employs theistic language in the manner of Cicero and Seneca, not with the attempted precision of Leibnitz and Malebranche. Reading his works simply and noting the things on which he lays stress, we see that the problems which preoccupied him were not those which the contemporaries of Spinoza were called upon to solve. Nothing is to be gained by confounding concrete historical differences in a common metaphysical formula.

PAUL SHOREY.

II.—THE DIMENSIONS OF THE BABYLONIAN ARK.

The eleventh tablet of the Babylonian Nimrod epic containing the cuneiform account of the Deluge is the most perfect of the whole series, but, unfortunately, the beginnings of col. I, ll. 25 and 26, giving the number of cubits of the length, breadth and depth of the vessel, are hopelessly mutilated. We read in this passage :

elippu ša tabdnúši atta
... *ammat mandúda mnátúša*¹
... *ammat mitxar*² *rupussa u mûragša*

"The ship which thou shalt build"
"... cubits in length her shape"
"... cubits the measure for both her breadth and height (or rather depth)."

In the new edition of Geo. Smith's *Chaldean Account of Genesis* (London, 1880), Prof. Sayce translates (p. 280):

"600 cubits (shall be) its measure in length,"
"60 cubits the amount of its breadth and its height."

These numbers are likewise given by Jules Oppert and the late François Lenormant in their various translations of the Flood-tablet.³ But they ought at least to have been marked as doubtful. In his first paper on the Deluge (read before the London Society of Biblical Archaeology, Dec. 3, 1872), George Smith expressly stated⁴: "the dimensions of the vessel in the inscription are unfortunately lost by a fracture which has broken off both numbers," and in the notes to his edition of the cuneiform text published

¹ Cf. for this word the American Oriental Society *Proceedings*, Oct. 1887, p. xli, n. 14.—[For *mitxartu* cf. Halévy, ZA. III, 350.]

² The expression *mitxar* indicates the equality (cf. *mitxarîš*) of the measures for both the width and depth. [For *mitxaru* (and *mitxartu* II, 46, 37; 48, 47; IV, 19, 47; V, 39, 21, etc.) see also Delitzsch's *Assyr. Gramm.* pp. 178, 179, 208.]

³ See *Fragments de cosmogonie chaldéenne* traduits par M. Jules Oppert, p. 15 (appendice à l'*Histoire d'Israël*, par E. Ledrain); *Le poème chaldéen du déluge* traduit de l'assyrien par Jules Oppert (Paris, 1885, Imprimerie typographique Joseph Kugelman), p. 8; *Les origines de l'histoire* par François Lenormant (Paris, 1880), pp. 394 and 603 (appendice V).

⁴ *Transactions* of the Soc. of Bibl. Arch. (cited as TSBA) Vol. II, p. 230.

in Vol. III of the Transactions of the Society of Biblical Archaeology he remarked (p. 590) with reference to ll. 25 and 26: "number of cubits very doubtful."¹

The numbers are indeed very doubtful, and if we had not a parallel passage which has been entirely misunderstood heretofore it would be impossible to determine the dimensions.

The lines 25 and 26 are only preserved on two copies of the Flood-tablets, on the tablet K. 8517, which I call text C in my edition, and on the Babylonian Deluge fragment of the Spartoli collection (SP. II 960) first published (after a copy made by Mr. Pinches) in my inaugural lecture² delivered before the University of Göttingen. I copied all the fragments of the so-called Izdubar legends in the spring of 1882, and last summer I spent several weeks again in the British Museum re-examining the originals in order to complete my edition of the Babylonian Nimrod epic. The results of this new collation are given in the first part of the *Beiträge zur Assyriologie und vergleichenden semitischen Sprachwissenschaft*,³ which I am editing with my learned friend Professor Friedrich Delitzsch, of Leipzig.

In examining the text of the Flood I found that the number 600 is quite probable; on text C as well as on the Babylonian duplicate the traces before *ammal mandūda*, "cubits in length," lend themselves very well to the ideogram for *ner* (Greek *νήπος*),⁴ the name of the number 600 in the Babylonian sexagesimal system. The number 60, however, finds no support in the original. Besides, the proportion 60 cubits wide and 600 cubits long is *a priori*

¹ Cf. also Smith's translation in the *Records of the Past* (RP), Vol. VII, p. 136, and in his *Assyr. Discoveries*, p. 185. *Op. cit.* p. 213, Smith remarks: "I conjecturally read 600 cubits for the length of the vessel and 60 cubits for its breadth and height, but no dependence can be placed on these characters."

² *Der Keilinschriftliche Sintfluthbericht* (Leipzig, 1881), translated into English by Chas. H. H. Wright in *The Nineteenth Century*, No. 6, Feb. 1882, pp. 232-241, and by S. Burnham in *The Old Testament Student*, Vol. III, No. 3 (Nov. 1883), pp. 77-85; French translation by G. Godet in his *Notes sur la Genèse* (Lausanne, 1881), pp. 28-21 (Appendice à l'ouvrage intitulé: *Les origines de l'histoire sainte d'après la Genèse* par H. Thiersch). Cf. also A. H. Sayce, *Fresh Light from the Ancient Monuments*, p. 29 ff. (German edition: *Alle Denkmäler im Lichte neuer Forschungen*, p. 28), and M. L. Kellner, *The Deluge in the Izdubar Epic and in the Old Testament* (reprinted from *The Church Review*, Nov. 1888), pp. 22-26.

³ Article V: *Ergebnisse einer erneuten Collation der Izdubar-Legenden*; cf. esp. p. 125.

⁴ Cf. my paper on *The Assyrian E-vowel* (Baltimore, 1887), p. 9 = *Am. Journ. of Phil.* VIII 271.

most improbable.¹ In the account given by Berossus the proportions are 5 : 2 (five² stadia in length, and two in breadth), and in the Biblical narrative (Genesis VI 15) we have 300 cubits for the length of the ark, 50 cubits for the breadth, and 30 cubits for the height or depth, the proportions of the length to the breadth consequently being 6 : 1. Now we find about the same proportions in the cuneiform account: the breadth (as well as the depth) of the Babylonian Ark was not 60 cubits (as conjectured by Geo. Smith, Sayce, Oppert, Lenormant), but twice as much, viz. 120 cubits, thus making the proportion 10 : 2 or 5 : 1. This is plainly indicated in ll. 55 and 56 which have been universally misunderstood. Geo. Smith translated this passage :

*In its circuit 14 measures . . . its sides
14 measures its measure . . . over it.*

I do not pretend to know what these words may mean. Nor is Prof. Sayce's translation much clearer :

*In its circuit 14 in all (were) its girders
14 in all it contained above it.²*

Lenormant in his *Origines de l'histoire* gives :

*Dans sa couverture quatorze en tout ses fermes,
quatorze en tout il comptait . . . par dessus lui.*

Oppert translates :

*Puis sur le chantier, je disposai dix toises pour les briques
Dix toises furent mesurées (pour les poutres).*

All that is quite impossible, of course. Oppert, however, is right in one important point. He has at least perceived that the group mistaken for the number 14 by Smith, Lenormant, and I dare say nearly all Assyriologists, is to be divided into the corner-wedge, the symbol for 10, and the character *ša*⁴ or *gar*,⁵ the ideogram of

¹ See my commentary on the Deluge published in the second edition of Eberhard Schrader's *Die Keilinschriften und das Alte Testament* (Giessen, 1883), p. 68.

² Eusebius gives 15 instead of 5.

³ Cf. *Fresh Light*, p. 30: "in its circuit (?) fourteen measures its hull (measured); fourteen measures measured (the roof) above it." [Cf. ZA. III, 418.]

⁴ Cf. Lepsius, *Die Babylonisch-Assyrischen Längenmasse nach der Tafel von Senkereh* (Transactions of the Berlin Academy, 1877), pp. 116 and 126 ff.; also *Ägypt. Zeitschr.* 1877, p. 3; 1878, p. 61, n. 1; and *Monatsberichte* of the Berlin Academy, Dec. 6, 1877, p. 16; Oppert, *L'étalon des mesures assyriennes* (Paris, 1875), pp. 9 and 27.

⁵ The reading *ittu* or rather *ittā* (Akkadian *nandi* or rather *ninda*) as pro-

the double-*ganû*¹ or "double-rod" = 12 cubits. This is proved beyond all doubt by the Babylonian duplicate. There we find, just as in the Assyrian copies, the corner-wedge *u* followed by *ša* or *gar*. Now in Assyrian *u-gar* might represent the number 14, but in Babylonian it is impossible, as the Babylonian form of *ša* or *gar* has but 3 wedges and is accordingly never used for the number 4.² Consequently we must read 10 *gar* or double-*ganû*, i. e. 120 cubits, and the two lines 55 and 56 should be translated in the following way:

"120 cubits were high her sides" (*šaqqâ igarâtîša*)³

"120 cubits also was the measure of the extent of her upper part or deck, i. e. her beam" (*imtdxir kibir muxxiša*).

The verb *imtdxir*, like its derivative *mitxar* in l. 26, again refers to the equality of the measures for the depth and breadth, both dimensions of course taken *amidships*, which seems to be the meaning of the term *ina ganxiša*⁴ at the beginning of l. 55 translated by Smith, Oppert, and Lenormant as "*circuit*" or "*chantier*" or "*couverture*" respectively. So we know now that the length of the Babylonian ark was a *ner* or 600 cubits, and the breadth as well as the depth two *sosses* or 120 cubits.

According to Lepsius,⁴ the Babylonian cubit was = 0.5328 meters; 600 × 120 cubits would accordingly be = 319.68 × 63.936 meters, in round numbers 320 × 64 or (counting the meter = 40 American inches instead of 39.368) = about 1066 × 213 feet. According to Oppert, however, the sign U is not the ideogram for

posed by Delitzsch in Lepsius' *Längenmasse*, p. 116 (cf. *Ägypt. Zeitschr.* 1877, p. 2, n. 1), is untenable. Delitzsch seems to have considered the ideogram for the double-rod as identical with the ideogram for *namandu* and *ittd* (S^b 197, V R. 29, 63 g. h). Cf. Amiaud, *Tableau comparé*, p. 21, No. 53; Brünnow's *Classified List*, p. 204; also Jensen, *ZA.* I 403.

¹ Cf. Greek *ἀκῆνα* and Ezechiel XL 5: קָנָה הַמֶּדֶה שֵׁשׁ אַמּוֹת בְּאֶמְתָּהּ וְטַפְחָהּ "the measuring-rod in the man's hand was six cubits (each of one cubit and an hand breadth)"; also קִלּוֹן [א] הַקִּנְיָה Ez. XLI 8, where the following (י) אֲמַצִּילָהּ (י) שֵׁשׁ אַמּוֹת (י) evidently is an explanatory gloss. See Cornill's *Ezechiel*, p. 459.

² See the *Sign-List* in Pinches' *Texts in the Babylonian Wedge-Writing* (London, 1882), p. v below and *ibid.* No. 251.

³ Cf. for this word (= Arabic حَجْرَات) Delitzsch's *Assyr. Stud.* p. 138.— [M. reads, *ZA.* III, 418, *karxiša* instead of *ganxiša*.]

⁴ See the tables appended to Lepsius' paper *Die Längenmasse der Alten* (Proc. Berlin Acad. Nov. 22, 1883).

the full cubit (*ammāt*),¹ but for the half-cubit or span (Hebrew קֶמַח), and after mature consideration I have reached the conviction that Oppert is right.² The Telloh statue of an architect with a graded rule clearly shows that the Babylonian half-cubit was 27 centimeters.³ Accordingly, $600 \text{ U} \times 120 \text{ U}$ would be $= 162 \times 32.4$ meters or (counting the meter again $= 40$ American inches) $=$ about 540×108 feet.⁴

We can even determine the draught of Xisuthros' vessel. At least it seems to me that the words *illiku šnīpatsu* at the end of this paragraph describing the building of the Ark can hardly mean anything but that the ship when everything *uštābbalu eliš u šapliš* "was brought up and down," i. e. with full cargo: *illiku šnīpatsu* "went in two thirds of it," i. e. the *igarū* or "side"; so if the sides were 120 (half-)cubits, the Babylonian Ark drew 80 (half-)cubits of water.

I may add here that it is my firm belief that the Babylonian account of the Flood is the poetic description of an historical event which actually took place in the valley of the Euphrates and Tigris. Of course, it was no universal flood as the orthodox theologians of the old school would have us believe. Some years since the well-known Vienna geologist, Professor Edward Suess,

¹ Oppert, therefore, reads the ideogram U: *axu* (cf. II R. 48, 48c, and Delitzsch's *Assyr. Wörterbuch*, pp. 277 and 283, n. 7) instead of *ammāt*, and it must be admitted that the two passages in the East India House inscription of Nebuchadnezzar (col. VI, 25 and col. VIII, 45; cf. C. P. Tiele's *Babyl.-assyr. Geschichte*, pp. 447 and 449) are by no means sufficient evidence for the identity of U and *ammāt*. Cf. for this Oppert's remarks on *Die Maasse von Senkereh und Khorsabad* in the *Monatsberichte* of the Berlin Academy, Dec. 6, 1877, p. 5; Lepsius, *ibid.*, pp. 8 and 17; *Monatsberichte*, Feb. 4, 1878, p. 5; Schrader, in the *Jena Literaturzeitung*, 1878, article 239; Lepsius, *Nochmals über die Babylonische halbe Elle des Herrn Oppert* in the *Sitzungsberichte* of the Berlin Academy, Oct. 19, 1882 (cf. *Nachträgliches*, *ibid.*, Nov. 16); Oppert, *Les mesures assyriennes de capacité et de superficie* (Paris, 1886), p. 26 (Tirage à part de la *Revue d'assyriologie et d'archéologie orientale*, Vol. I, No. IV).

² Cf. Delitzsch's remarks on p. 179 of his *Paradies*.

³ See Oppert's remarks in the Transactions of the Berlin Oriental Congress (Berlin, 1882), Part II, Section I, p. 246; Dr. Martin Schultze, *Chaldäische Bildwerke im Museum des Louvre* (Jahresbericht des Realprogymnasiums zu Oldesloe, Ostern, 1883), pp. 6-9; Hommel, *Semiten*, p. 501, n. 264.

⁴ I have been informed that a vessel of these dimensions would have a displacement of more than 80,000 tons. It is well known that the "Great Eastern," which was built on the lower Thames by Scott Russell in 1860, was 207 meters $=$ ca. 690 feet long and 17.67 meters $=$ ca. 59 feet deep. Her displacement was 27,384 tons.

made a special study of the Flood-story, on the basis of my interpretation, from the geological point of view. He devotes the first chapter of his great work on the surface of the earth¹ to a sober and critical explanation of the cuneiform account of the Deluge, and arrives at the following conclusions:

1. The catastrophe known by the name of the Deluge happened at the lower Euphrates, entailing an extensive and devastating inundation of the Mesopotamian valley.

2. The chief cause was a considerable earthquake in the region of the Persian Gulf or farther south, preceded by several slighter shocks.

3. During the period of the most vehement shocks a cyclone very probably came up from the south out of the Persian Gulf.

4. The traditions of other peoples in no way justify the belief that the flood extended beyond the lower course of the Euphrates, let alone over the whole earth.

I hope to treat of these questions more fully in the introduction to my revised translation of the Deluge which I expect to publish in the new edition of the Records of the Past.

PAUL HAUPT.

¹ *Das Antlitz der Erde* (Prag und Leipzig, 1883) p. 92 (separate edition under the title *Die Sintfluth*. Eine geologische Studie von Eduard Suess, p. 68). Cf. *The Old Testament Student*, Vol. III, No. 3 (Chicago, 1883, p. 76, and Franz Delitzsch's *Neuen Commentar über die Genesis* (Leipzig, 1887), p. 164. A. Dillmann's objections (*Genesis* 5 135) can hardly be considered valid.

III.—THE PENNSYLVANIA GERMAN DIALECT.

IV.

INFLECTION.

I. Declension.

1. Nouns.

A. Strong (or vocalic) declension.

(a) *a*-declension.

§42.—*a*-stems :

	Masculine.		Neuter.
Sg. N.	dɤg	wɛrt	hols
G.	(dɤgs) ¹	(wɛrts) ¹	(hols) ¹
D.	dɤg	wɛrt	hols
A.	dɤg	wɛrt	hols
Pl. N.	dɤg(ə)	wɛrtə	helsər
G.	(dɤg(ə)) ¹	(wɛrtə) ¹	(helsər) ¹
D.	dɤg(ə)	wɛrtə	helsər
A.	dɤg(ə)	wɛrtə	helsər

Note 1.—For the corresponding P. G. equivalent of the gen. cf. Syntax, §80, and Dative, §89, 1; for infin. as possible case of gen. cf. §92.

Note 2.—In P. G. *wɛrt* (like O. H. G. masculines, not neuters) has only the ending -ə in the plural, while in N. H. G. it has gone over to the class of the *a*-declension, which forms the plural with -er (< O. H. G. -ir, cf. Br. Gr. §197). Here belongs also the plural *hɛrɛr* (sg. *hɛrz*) which belonged originally to the consonant declension, as is still the case in the pl. in N. H. G. (cf. Br. Gr. §221). For plurals in -s cf. English Mixture.

§43.—*Diminutive neuter plurals.* Diminutives in -chə (= N. H. G. chen < O. H. G. -ich + in, cf. Brandt, §510) occur but rarely in York and Lancaster counties, while in Berks and Lehigh they are quite frequent and form the plural in -ər, as for

¹ The gen. forms are found only in following :

- (1) In poetry: *meines Lebens Sunn.*
- (2) In compounds: *hunnshols, frēdenzeite.*
- (3) In adverbs: *willens, moryəts, ɤvəts.*
- (4) In possessive construction both with and without (generally without) the noun: *ɛns Brəuns, ɛns dɤdis Həus.*

example *schwänzchər*, *endchər*, *bärtchər* (Keller, Kal. 25). The regular P. G. diminutive suffix is *-li* (= N. H. G. *lein*, cf. Br. Gr. §195, an. 3), forming plural in *-len*. Ex.: *ketzli* (sg.), *ketzlen* (pl.) (Horne); *schetzli*, *schetzlen*. This is remarkable as the only occurrence of flexional *n* in P. G. nouns.

§44.—*ja*-stems :

	Masculine.		Neuter.
Sg. N.	wēzə	rick	end
D.	wēzə	rick	end
A.	wēzə	rick	end
Pl. N.		rick(ə)	end(ə)
D.		rick(ə)	end(ə)
A.		rick(ə)	end(ə)

Note.—The *j* has disappeared after having effected umlaut as in N. H. G. This umlaut has taken place also in denominatives, as *fischər* (< *fiskari* O. H. G.).

§45.—*wa*-stems :

	Masculine.		Neuter.
Sg. N.	schnē		knī
D.	schnē		knī
A.	schnē		knī
Pl. N.	schnē		knī
D.	schnē		knī
A.	schnē		knī

Note.—Here the tendency of the language to contract asserts itself. This process of dropping the *o* (*u*), which had begun as early as the 9th century (cf. Br. Gr. §204, a. 1), has obliterated almost all traces of the *wa*-declension. It remains as hiatus, however, in the declension of the adjectives belonging originally to this class of stems; cf. *blō*, *blōr* (N. H. G. *blau*, *blauer*).

(*b*) *ð*-declension.

§46.—Pure *ð*-stems, all feminine.:

Sg. N.	ēr
D.	ēr
A.	ēr
Pl. N.	ērə
D.	ērə
A.	ērə

Note.—For the *ð* and *v* of forms like *fvrəvə* (pl. of *fvrð*) cf. §25, 2; §30, 3, and note 1. While in Gothic (Br. Got. Gr. §56) the medial voiced spirant became voiceless when final, and in M. H. G. it was dropped on becoming final, P. G. retains it as a media.

§47.—*jō*-stems:

Sg. N.	sind (or sinn) = N. H. G. sünde
D.	sind
A.	sind
Pl. N.	sində
D.	sində
A.	sində

Note.—Derivatives with the suffix *-in* (< injō-), like *sind*, have lost all trace of *-jō*, and are declined as the pure *ō*-stems.

§48.—Abstracts originally in *-ī*:

Sg. N.	meng	Pl. mengə
D.	mengə	mengə
A.	meng	mengə

Note 1.—Forms in *-ung* have in some cases replaced the older forms in *-ī*, as *difung* for *dif* (= N. H. G. tiefe).

(c) The *i*-declension.

§49.

Sg. N.	guscht	füss (cf. §50)		mëus
D.	guscht	füss		mëus
A.	guscht	fuss		mëus
Pl. N.	gescht(ə)	fiss	leit (< luiti, O. H. G.)	meis
D.	gescht(ə)	fiss	leit	meis
A.	gescht(ə)	fiss	leit	meis

Note 1.—Forms like *mëus*, *svu*, *gvns* belonged formerly to the consonant declension, but since O. H. G. times have been declined as *i*-stems (cf. Br. Gr. §219, an. 1).

Note 2.—In P. G. as in N. H. G. some nouns take the umlaut and drop the original pl. ending *-e* (*-i*, O. H. G.), as *eppel* (*ebbəl*, Horne), N. H. G. *äpfel* (< O. H. G. *ephili*, cf. Br. Gr. §216-217). This dropping of the final *-e* (< O. H. G. *i*) of declension extends to the greater number of the nouns belonging to the *i*-declension. Ex.: sg. *nvscht*, pl. *nescht*; sg. *nvcht*, pl. *necht*; sg. *bym*, pl. *bëm*; sg. *schdock*, pl. *schdeck*. Plurals in *-ə* are few.

(d) The *u*-declension.

§50.—In O. H. G. only traces of the *u*-declension remained (cf. Br. Gr. §228 ff.) In P. G. as in O. H. G. and N. H. G. the masculine *fuoz* (cf. Br. Gr. §229, a. 2) and feminine *hünt* (cf. Br. Gr. §231) are declined according to *i*-declension. The N. H. G. *vorhanden*, survival of the original *u*-declension dative, does not occur regularly in P. G. Used "sparingly" (Horne).

§51.—(1) Words expressing relationship, or *r*-stems, are declined in P. G. as in N. H. G.: *Fytər* (n. d. a. sg.), *fytər* (n. d. a. pl.).

(2) Participial stems.

Words which were originally participles, as *freind*, *feind*, have no special declension, but form their pl. in *-e* like nouns of the *a*-declension.

(3) Isolated stems are declined as in N. H. G. *mōnn* (n. d. a. sg.), *mennər* (n. d. a. pl.).

B. Weak (*n* or consonant) declension.

§52.—This declension shows no change in the singular, and adds *-ə* in the plural for all cases.

	Masculine.		Feminine.	Neuter.	
Sg. N.	hɔ̃nə	mensch	zung	ʔg	ōr
D.	hɔ̃nə	mensch	zung	ʔg	ōr
A.	hɔ̃nə	mensch	zung	ʔg	ōr
Pl. N. (G.) D. A.	hɔ̃nə	menschə	zungə	ʔgə	ōrə

Note 1.—*Hverz* in the plural has gone over to the strong declension, and forms its plural in *-ər*, in analogy with *-ər* plurals from old *os*-stems (cf. Brandt, §431). This is not to be understood as indicating an increase of *-ər* plurals in P. G. In the case of *wort*, P. G. unlike N. H. G., has but one plural ending in *-ə*, thus showing conservative tendency. *Herzə*, the weak plural, is also in use.

Note 2.—The genitive form of the weak nouns occurs only in compounds, as for example *ʔgəheidəl* (= N. H. G. *staar*), *menschəfreind* (= N. H. G. *menschenfreund*).

2. Article.

§53.—1. Indefinite. 2. Definite.

	Singular.			Singular.			Plural.
	Mas.	Fem.	Neut.	Mas.	Fem.	Neut.	M. F. N.
N.	ən, (ə)	ən, (ə)	ən, (ə)	dər	dī	əs	dī
D.	əmə	ərə	əmə	əm	der, (dər)	əm	de, (d)
A.	ən, (ə)	ən, (ə)	ən, (ə)	dər, (den)	dī	əs	dī

Note 1.—For the genitive the article with the possessive pronoun is employed; ex.: *əm mōnn sei hūt* = N. H. G. *der hut des mannes*; *dər muddər ir buch* = N. H. G. *das buch der mutter*.

Note 2.—In the gen. and dat. pl. of the definite article the forms *de* and *d'* are written. Where in the printed literature *den* is found it may be ascribed to N. H. German influence. *Den* occurs frequently as acc. sing. mas., though *dər* is the regular form. In the phrase *den mōryə*, *den* is to be regarded as the demonstrative (= N. H. G. *diesen morgen*), cf. §61.

Note 3.—The form *ə* is heard in the unaccented positions and used very frequently for both mas. and neut. nom. and acc. This

unaccented form is sometimes employed also for the feminine and dative, thus breaking down utterly the flexional forms of the dialect.

3. *Adjective.*

A. Strong declension.

§54-

Mas.	Singular. Fem.	Neut.	Plural. M. F. N.
N. gütər	güti(ə)	güt	güti(ə)
D. gütəm	gütər	gütəm	gütə
A. gütər	güti(ə)	güt	guti(ə)

Note 1.—This near approach to the *i*-sound in the n. and a. sg. fem. and pl. would seem to be an intermediate form between O. H. G. *iu* and N. H. G. *e* (cf. M. H. G. *iu* = *ü*).

B. Weak declension.

§55-

Mas.	Singular. Fem.	Neut.	Plural. M. F. N.
N. dər güt (männ)	dī güt (fr̥)	(d)əs güt (kind)	di gutə
G. { dem gütə (männ)	der gütə (fr̥)	dem gütə (kind)	de gutə (leit)
sei~	Ir	sei	Ir
D. dem gütə (männ)	der gutə (fr̥)	dem gutə (kind)	de (də) gutə
A. dər (de) gut(ə) (männ)	dī gut(ə) fr̥	(d)əs gut(ə) (kind)	di gutə

Note 2.—Participles when used attributively follow the declension of adjectives in same position. Only the past participle is in common use in P. G.

Note 1.—In the mixed declension the strong form of the adjective occurs where the preceding form is uninflected; ex.: *ən gütər männ*, but *enər vllə fr̥* (dat.)

C. Comparison of adjectives.

(1). Regular comparison.

§56.—(a) In P. G. the comparative and superlative are formed regularly by suffixing *-ər* (O. H. G. *-dr*) and *-(e)scht* (O. H. G. *-bst*) respectively to the stem; ex.: pos. *reich*, com. *reichər*, sup. *reichscht*.

Words like *schē~* whose stem ends in a nasal immediately preceded by a vowel drop the nasal in the uninflected form of the positive, but add it in the comparative and superlative; ex.: *schē~*, comp. *schenər* (*e* short), sup. *schentscht*. (Note that the stem vowel becomes short in the comp. and sup. forms of this word.)

(b) Certain adjectives in P. G., as in N. H. G., take the *i*-umlaut in comp. and sup. (O. H. G. endings *-ir*, *-ist*); ex.: *gross*, comp. *gressər*, *gresscht*; *vllt*, comp. *eltər*, sup. *eltscht*.

(2). Irregular comparison.

§57.

güt,	comp. besser,	sup. bescht.
vil,	mē (mēnər)	mēnscht.
hōch,	hēchər, ¹	hēchscht.
nꝛ(h),	nēchər, ¹	nēchscht.

There is some irregularity in the quantity of the vowel in *mēnər* and *mensch̄t*. Horne, for example, writes *mēnər*, but *mensch̄t* (*e* short), which seems to show a tendency to shorten long-stem syllables, as in the case of *schēnər*, etc. (cf. §56).

4. Numerals.

A. Cardinals.

§58.—*Ēns*, *zwē*, *drei*, *fir*, *finf* (*finif*), *sex* (cf. Br. Gr. §271), *siwə*, *vcht*, *nein*, *zēn*, R. (*zē*, H.), *elf* (*eləf*), *zwelf* (*zweləf*), *dreizen* (or *dreize~*), *fverzēn*, *foofzēn*, *sexzēn*, *siwəzēn*, *vchtzēn*, *neinzēn*, *zwunsich*, *ēnunnzwonzich*, etc., *dreisich*, *fverzich*, etc., *hunnərt*, *dvusend*, *million*.

Note 1.—The form *fir* occurs only when used as a separate word; in compounds it follows the regular phonetic law of vowel changes before *r* (cf. §17, 3) and > *ae*.

Note 2.—*Zēn* is put first in order because it is the full form, though *zē~* with but slight nasality is perhaps of more frequent occurrence.

Note 3.—*Ēn* (*ē~*) in P. G., as in N. H. G., is declined strong, *ēnər*, *ēni*, *ēns*, when standing in the pronominal relation; ex.: *zwē kep sin bessər vs ēnər, wvnn v~ ēnər ən grvutkopp is* (H. 36, 101). (For the use of *ēns*, *dər ēnd*, etc., cf. Pronouns.) In P. G. the cardinals up to *zwelf* are declinable when used in the pronominal relation. The plural ending is *-e*.

B. Ordinals.

§59.—*dritt* (< *drittio* O. H. G.), *erscht*, *zwet(t)*, *drit(t)*, *fæert*, *fnft*, *sext*, *sivet*, *acht*, *neint*, *zēnt*, *elft*, *zwelft*, *dreizēnt*, *færzēnt*, *fufzēnt*, *sexzēnt*, etc., *zwēnsichscht*, *dreisichscht*, etc.

Note 1.—The ordinals in P. G., as in N. H. G., are declined like adjectives.

5. Pronouns.

A. Personal.

¹ Cf. §38, 2 (1) for treatment of the spirant.

§60.

	First Person.	Second Person.	Third Person.
Singular.	N. ich	dū	aer (ər), sī, es (əs)
	G. mei [~]	dei [~]	sei [~] , irə, sei [~]
	D. mīr (mər)	dīr (dər) ¹	īm(m), ir (īrə), īm(m)
	A. mich	dīch	īn(n), sī, es (əs)
Plural.	N. mīr (mər)	īr (ər, dīr, dər)	sī
	G. unsər	eir (eīər)	irə
	D. uns	eich (ich)	īnə (ənə)
	A. uns	eich	sī

Note 1.—The genitive forms are inflected like the indefinite article, when limiting a noun.

Note 2.—The form *mīr* (mər) is regularly used for the nom. pl.; *dīr* (dər), on the other hand, is not so frequent as *īr* (ər), cf. §83.

B. Demonstrative *dver* = this, *sel* = that.

§61.

	Mas.	Singular. Fem.	Neut.	Plural. M. F. N.
N.	dver	dī	des	dī
G.	(dem sei [~])	(dverə īr)	(dem sei [~])	(denə īrə)
D.	dem	dverə	dem	denə
A.	den	dī	des	dī
N.	selər	seli	sel	seli
G.	(seləm sei [~])	(selər īrə)	(seləm sei [~])	(selə īrə)
D.	seləm	selər	seləm	selə
A.	selər	seli	sel	seli

Note 1.—Mark that the peculiar form *ve* in nom. mas. and gen. and dat. sing. is due to the influence of the *r* (cf. §17, 3). It may be regarded as a survival of older forms (cf. O. H. G. dēr, dēra, etc., Br. Gr. §287).

Note 2.—The form *des* has been explained as a genitive used for the nominative. This is quite contrary to the spirit of the P. G., which regularly avoids genitive forms. If any more than a natural palatalization of *a* before *s*, it would be best explained as analogical with the forms *dver* (O. H. G. dēr), *dem*, *den*. For confusing *das* and *es* in P. G., which has *əs* for both, cf. Hald. pp. 35-36.

Note 3.—*Sel* is a word of much disputed origin. At least three explanations have been suggested: (1) that it is the Provençal *cel*, Fr. *celui*, etc.; (2) that it is from the German *dasselbe* or *selbiger* or *selber* (this last is preserved in P. G. in the form of *selvər*(t)); (3) that it is the N. H. German *solch*. Haldeman

¹ Cf. Sch. M. B. §717.

explained it to be = *selbig*, and regarded its Alsatian form *tset* as = *dasselbe* (cf. Hald. p. 35). But No. 3, the explanation accepted by Fischer and others, seems to be the correct one. P. G. sel < O. H. G. *solih* through the intermediate stages **selich*, **selch*. Cf. §26, 3 (1)(b); cf. also *wel* (< O. H. G. *wëlich*).

C. (1) Interrogative pronoun.

§62.

	Mas. and Fem.	Neut.
Sing. and Plural. N.	wuer	wus (indeclinable).
G.	(wem sei ~)	
D.	wem	
A.	wen	

(2) Interrogative pronominal adjective.

	Mas.	Fem.	Neut.
Sing. N.	welər	weli	wel
G.	(weləm sei ~)	(welerə ir)	(weləm sei ~)
D.	weləm	welər	weləm
A.	welər	weli	wel
Plur. M. F. N.	weli (welə ir) welə weli		

Note 1.—For the origin of this form *wel*, etc., cf. §26, 3 (1) (b), and 61, note 3.

D. Indefinites.

§63.

Sing.	mər (= man, einer)
	sich
	ēm, əm (= einem)

Note 1.—This indefinite *mər* (= N. H. G. man) can be distinguished from the *mər* (= N. H. G. wir) by the fact that the former requires the 3d sg., the latter the plural of the verb.

The form *əm* seems to be a dative used for the accusative. Cf. F. A. Z. 107:

Dər wei~, der hot'm schlezfrich gəwucht,

Dər seidar [= N. H. G. apfelwein] hot'm uf gəwucht.

Jedər, jedə, jedəs, each, every, is declined like an adjective. In the mixed declension the nom. mas. often drops the flexional *r*: *ʒn schmidt-schop hot ən jedə mōnn* (F. K. 7).

Enich, any, is declined according to the strong declension. It is often used with *ebbər* in the sense of 'anything whatever.'

Ebbər, ebbəs, anything, something (N. H. G. etwas), is used in the mas. and neut. only.

All, viel, monich, wenig, are inflected and used as in N. H. G. They may be used attributively and remain uninflected, as *fil jör(ə)* (= N. H. G. viele jahre). *Jemand* and *nimand* are regularly uninflected.

IIa. Conjugation.

§64.—The P. G. verb has the following forms:

1. Two voices: active and passive.
2. Four moods: indicative, subjunctive, conditional (cf. §66 (b), note 1), imperative. In reality the conditional belongs to the subjunctive, thus reducing the number to three.
3. Six tenses: present (imperfect), perfect, pluperfect, future, future perfect.
4. Three persons: first, second, third.
5. Two numbers: singular and plural.
6. The infinitive: present and perfect active, present and perfect passive.
7. The past participle. P. G. has no present participle.

§65.—Deviations from N. H. G. to be noted here are:

(1) P. G. employs regularly the perfect for the imperfect, except (*a*) in poetry (not frequent); (*b*) in the indicative of the auxiliary *sei*, to be, and (*c*) in the subjunctive of all auxiliaries including *dū(n)*.

(2) As a corollary of (1) the P. G. pluperfect is formed with the perfect participle and perfect (not the imperfect) as auxiliary.

(3) The passive forms with *sei* as auxiliary are used with the present passive force much as in English (or by the use of other forms of expression, as *man* + verb); while the form with *waerrə* (werden) are felt to have a future force, and are denominated future by Horne (cf. H. p. 94).

(4) The imperfect subjunctive passive has the auxiliary between the two perfect participles in the transposed position. Ex.: *wann ich geschlōgə wəer wərrə* (H. p. 94) (= wenn ich geschlagen worden wäre).

Other differences occurring in the paradigm will be easily explained by the general laws of P. G. phonology.

P. G. has the three historical classes of verbs: *ablauting, reduplicating, weak*. The *i*-umlaut of the pres. sing. indicative is found only in a few verbs, the tendency being to employ unumlauted forms, perhaps in analogy with the plural.

§66.—1. Strong (ablauting). 2. Weak (not ablauting).

A. Active voice.

(a) Indicative.

			<i>Present.</i>	
Sing.	1.	ich nēm	(schlög)	such
	2.	dū nēmscht	(schlechtst)	suchscht
	3.	wer nēmt	(schlecht)	sucht
Plur.	1.	mər nēmə	(schlögə)	suchfə
	2.	Ir nēmə (nēmt)	(schlögə, schlagt)	suchə (sucht)
	3.	sī nēmə	(schlögə)	suchə

			<i>Perfect.</i>		
Sing.	1.	ich hēb gənumə	Plur.	1.	mər hen gənumə
	2.	dū hōscht (hōscht) gənumə		2.	Ir hen (dər hent) gənumə
	3.	wer hət (hot) gənumə		3.	sī hen gənumə

Same auxiliaries with p. p. gəsucht.

			<i>Pluperfect.</i>		
Sing.	1.	ich hēb gənumə ghət	Plur.	1.	mər hen gənumə ghət
	2.	du hōscht gənumə ghət		2.	Ir hen (dər hent) gənumə ghət
	3.	aer hət gənumə ghət		3.	sī hen gənumə ghət

Same auxiliaries with p. p. gəsucht.

			<i>Future.</i>		
Sing.	1.	ich wēr nēmə	Plur.	1.	mər wērre nēmə
	2.	dū wērscht nēmə		2.	Ir wērre nēmə
	3.	wer wērt nēmə		3.	sī wērre nēmə

Same with suchə instead of nēmə.

			<i>Future Perfect.</i>		
Sing.	1.	ich wēr gənumə hēvə	Plur.	1.	mər wērre gənumə hēvə
	2.	dū wērscht gənumə hēvə		2.	Ir wērre gənumə hēvə
	3.	wer wērt gənumə hēvə		3.	sī wērre gənumə hēvə

Same with gəsucht instead of gənumə.

(b) Subjunctive.

			<i>Present.</i>		
Sing.	1.	ich nēm (schlög) ¹	Plur.	1.	mər nēmə (schlögə)
	2.	dū nēmscht (schlōgscht)		2.	ir nēmə (schlögə)
	3.	wer nēmt (nēmə) (schlōgt)		3.	sī nēmə (schlögə)

			<i>Pluperfect.</i>		
Sing.	1.	ich het gənumə	Plur.	1.	mər hen gənumə
	2.	du hetscht gənumə		2.	ir hen gənumə
	3.	wer het gənumə		3.	si hen gənumə

Same auxiliary with gəsucht.

¹This is the subjunctive form as given by Horne. The simple subjunctive is supplanted in most cases by the modal auxiliaries and the verb *dū* (*dūnə*) used with the infinitive of the verb in question. Ex.: *Ich dēt sel net nēmə* (= *Ich nähme das nicht*) (cf. §87). Also *nēmə* 3 sg. subj. (Horne).

Conditional mood (more correctly subjunctive of the auxiliary *dū*).

Present.

Sing. 1. ich dēt nēmə	Plur. 1. mər dētə nēmə
2. dū dētscht nēmə	2. ir dētə nēmə
3. ʋer dēt nēmə	3. sɪ dētə nēmə

Same auxiliary with *gəsucht*.

Note 1.—The imperfect conditional is the same as the pluperf. subj.

Imperative.

Present.

Sing. 2. nēm, nēm dū	such, such dū
Plur. 2. nēmt, nēmt ir, nemən ir	sucht, sucht ir, suchən ir

(c) Infinitive mood.

Present.

zu nēmə	zu sūchə
---------	----------

Perfect.

gənumə zu həʋə	gəsücht zu həʋə
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Participle.

Perfect.

gənumə	gəsucht
--------	---------

B. Passive voice.

(a) Indicative mood.

§67.

Present.

Sing. 1. ich bin gənumə	Plur. 1. mər sin gənumə
2. dū bischt gənumə	2. ir sin, seid (dər, sint) gənumə
3. ʋer is (isch, ischt) gənumə	3. sɪ sin gənumə

Same auxiliary with *gəsucht*.

Imperfect.

Sing. 1. ich wʋr gənumə	Plur. 1. mər wʋrə gənumə
2. dū wʋrscht gənumə	2. ir wʋrə gənumə
3. ʋer wʋr gənumə	3. sɪ wʋrə gənumə

Same with exchange of perf. participle.

Perfect.

Sing. 1. ich bin gənumə wərrə	Plur. 1. mər sin gənumə wərrə
2. dū bischt gənumə wərrə	2. ir sin gənumə wərrə
3. ʋer is (isch, ischt) gənumə wərrə	3. sɪ sin gənumə wərrə

Same auxiliary with *gəsucht*.

Plusperfect.

Sing.	1. ich w̄pr ḡonum̄ ḡowest	Plur.	1. m̄r w̄pr̄ ḡonum̄ ḡowest
	2. dū w̄pscht ḡonum̄ ḡowest		2. ir w̄pr̄ ḡonum̄ ḡowest
	3. ʋer w̄pr ḡonum̄ ḡowest		3. sī w̄pr̄ ḡonum̄ ḡowest

Same with exchange of perf. participle.

Future.

Sing.	1. ich w̄er ḡonum̄	Plur.	1. m̄r w̄err̄ ḡonum̄
	2. dū w̄erscht ḡonum̄		2. ir w̄err̄ ḡonum̄
	3. ʋer w̄ert ḡonum̄		3. sī w̄err̄ ḡonum̄

Same auxiliary with ḡesucht.

Future Perfect.

Sing.	1. ich w̄er ḡonum̄ w̄err̄	Plur.	1. m̄r w̄err̄ ḡonum̄ w̄err̄
	2. dū w̄erscht ḡonum̄ w̄err̄		2. ir w̄err̄ ḡonum̄ w̄err̄
	3. ʋer w̄ert ḡonum̄ w̄err̄		3. sī w̄err̄ ḡonum̄ w̄err̄

Same auxiliary with ḡesucht.

*(b) Subjunctive and conditional.**Present.*

Sing.	1. ich w̄er ḡonum̄	Plur.	1. m̄r w̄err̄ ḡonum̄
	2. dū w̄erscht ḡonum̄		2. ir w̄err̄ ḡonum̄
	3. ʋer w̄er ḡonum̄		3. sī w̄err̄ ḡonum̄

Same auxiliary with ḡesucht.

Imperfect.

Sing.	1. ich w̄er ḡonum̄ w̄err̄	Plur.	1. m̄r w̄err̄ ḡonum̄ w̄err̄
	2. dū w̄erscht ḡonum̄ w̄err̄		2. ir w̄err̄ ḡonum̄ w̄err̄
	3. ʋer w̄er ḡonum̄ w̄err̄		3. sī w̄err̄ ḡonum̄ w̄err̄

Same auxiliary with ḡesucht.

Imperative.

Sing.	2. w̄er ḡonum̄	w̄er ḡesucht
Plur.	2. w̄err̄n ir ḡonum̄	w̄err̄n ir ḡesucht

*Infinitive.**Present.*

ḡonum̄ zu sei~	ḡesucht zu sei~
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Perfect.

ḡonum̄ ḡowest zu sei~	ḡesucht ḡowest zu sei~
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*IIb. Tense-formation.**A. Ablaut series.*

§68.—P. G. has preserved intact the six series of ablauting verbs only in general outlines. As the imperfect is regularly replaced by the perfect, only the principal parts in actual use, the present and past participle, will be given here.

I (a).

	<i>ai</i>	<i>i</i>
	beisso	gəbisso
	gleichə	gəgliche
	reisso	gərisso
(b)	bleivə	gəblivə
	dreivə	gədrivə
	schreivə	gəschrivə

II (a).

	<i>i</i>	<i>o</i>
	fligə	gəflögə
	zlgə, zljə	gəzogə
	schisso	gəschosso
(b)	<i>i</i>	<i>ö</i>
	bedrigə	bedrögə
	ligə	gəlögə

III (a). Verbal stems ending in nasal combinations, *mm*, *nn* or *m*, *n* + a consonant:

<i>i</i>	<i>u</i>
schwimmə	gəschwummə
binne	gəbunne
finne	gəfunne

(b) Verbal stems ending in a liquid combination, *l* or *r* + consonant:

<i>ɛ</i>	<i>o</i>
həlfə	gəholfə
(wərfə)	(gəworfə)
schtərvo	gəschtorvo (gəschtrvo)

IV (a). Verbs whose stems end in a single nasal or liquid:

<i>ɛ, ɛ, u</i>	<i>u, o</i>
nəmə	gənummə
schdələ	gəschdolə
kumə	(gə)kumə
(fərhələ)	(fərhələ)
(schərə)	gəschorə

(b) Verbal stems ending in *ch* (*hh* = Germanic *k*):

<i>ɛ</i>	<i>o</i>
brəchə	gəbrochə
schprəchə	gəschprochə

V (a). Verbal stems ending in other consonants than those included in III and IV:

	<i>ē, ē</i>	<i>ē, ē</i>
	essə	gessə
	gēvə	(gə)gēvə
	lēsa	gəlēsə
(b)	wēvə	gəwēvə (F.)
	<i>i</i>	<i>e</i>
VI.	sitzə	gəsessə
	<i>ɥ, ɥ</i>	<i>ɥ, ɥ</i>
	fɥrə	gəfɥrə
	wuchsa	gəwuchsa

B. Reduplicating verbs.

§69.—Ia.

	<i>a</i>	<i>a</i>
	fəllə	gəfəllə
	fəngə	gəfəngə
(b)	həldə	gəhəldə
	<i>ɔ (< a, cf. Br. Gr. §351)</i>	<i>ɔ</i>
	schlōfə (= schlafen)	gəschlōfə
	rōtə (= raten)	gərōtə
	brōdə (= braten)	gəbrōdə
	lossə (læssə) (= lassen)	gəlossst (gəlæssst)
(c)	<i>ē (O. H. G. ei)</i>	<i>ē (O. H. G. ei)</i>
	hēsə (hæssə) (= heissen)	gəhēsə (gəhæssə)

IIa. Verbs with "dark" stem-vowel originally (Br. Gr. §353).

	<i>ɥ (O. H. G. au, ou)</i>	<i>o (O. H. G. ou)</i>
	lɥfə	gəlɔfə
(b)	<i>ū (O. H. G. uo)</i>	<i>ū (O. H. G. uo)</i>
	rūfə	gərūfə
(c)	<i>au</i>	<i>o</i>
	səufə (cf. §9, 2, note 2)	gəsɔfə
	(O. H. G. <i>sūfan</i> , cf. Br. Gr. §334, a. 3.)	

C. Weak verbs.

§70.—Of the weak verbs little need be said. All differentiation into classes with the infinitive ending in *-jvn*, *-on*, *-ēn* as in O. H. G. has practically disappeared in P. G. Traces of the *-jvn* class may still be seen in those verbs which have the *i*-umlaut or gemination or both according to length of stem-vowel (cf. Br. Gr. §91 ff.).

Ex.: *deckə* (O. H. G. *decken* < Goth. **pakjan*); *setzə* (O. H. G. *sezzen*, cf. Goth. *satjan*, cf. O. S. *satian*); *hērə* (O. H. G. *hōren* < *hōrjan*, cf. Goth. *hausjan*); *kissə* (O. H. G. *kussen*, cf. O. H. G. *kus*, O. S. *cus*, *cos*). The *-bn* and *-ēn* classes have, like *-jvn*, become *-ə* by the levelling of endings of flexion. For this levelling in N. H. G. cf. Brandt, §454-5. Of the three verbs in N. H. G. belonging to the class having no connecting vowel in O. H. G. (Brandt, §454, 3) only *denkə* and *bringə* are in use in P. G. *Denkə*, like *brennə* (cf. Brandt, §455), forms its past participle with the present (i. e. umlauted) stem. Ex.: P. G. *gədenkt* (N. H. G. *gedacht*, O. H. G. *gidāht*); *gəbrennt* (N. H. G. *gebrannt*, O. H. G. *gibrennit*). *Bringə*, however, retains the older participial form *gəbrocht*. As there is practically no imperfect (cf. §65 (1)) in use in P. G., the conjugation of the weak verb will be found to agree with that of the strong, after eliminating the flexional umlaut and substituting the weak participle for the strong. Of course, that class of verbs which are conjugated with the auxiliary *sei* are exceptions and not included here.

The P. G. forms new verbs regularly with the infinitive ending *-ə*. Ex.: *exspectə* (< English *expect*); *separətə* (< English *separate*); *editə* (< English *edit*); *difendə* (< Eng. *defend*). P. G. has also a class of verbs from Romance roots forming their infinitive in *-irə* (N. H. G. *iren*). Ex.: *karəsirə* (< N. H. G. *karessieren*); *bolvirə* (N. H. G. *barbieren*).

D. Irregular verbs.

(a) Preterite-presents.

First ablaut-series.

§71.—1. Indic. 1 and 3 sg. *wēs*, 2 sg. *wēscht*, 1, 2, 3 pl. *wissə*; infin. *wissə*; past part. *gəwisst*.

In this verb the perf. part., as in the case of *denkə* (cf. §70), seems to be formed by analogy with the present infinitive.

Second ablaut-series.

1. Indic. 1 and 3 sg. *kənn*, 2 sg. *kənnscht*, 1, 2, 3 pl. *kənnə*; subjunc. 1 and 3 sg. *kənn*, 2 sg. *kənnscht*; infin. *kənnə*; past part. **gəkonnt*, not used.

2. 1 and 3 sg. *dərf*, 2 sg. *dərfscht*, 1, 2, 3 pl. *dərfə*; infin. *dərfə*; past part. not used.

Third ablaut-series.

Indic. pres. 1 and 3 sg. *soll*, 2 sg. *sollscht*, 1 and 3 pl. *solle*, 2 pl. *sollt*; infin. *sollə*; subjunc. preterite 1 and 3 sg. *set*, 2 sg. *setscht*, pl. *setə*; perf. part. not in use.

Fourth ablaut-series.

Indic. pres. 1 and 3 sg. *mæg*, 2 sg. *mægscht*, 1 and 3 pl. *mægə*; subjunc. pret. 1 and 3 sg. *mecht*, *mechscht*; 1 and 3 pl. *mechtə* (2 pl. *mecht* or *mechtə*).

Fifth ablaut-series.

Indic. pres. 1 and 3 sg. *muss*, 2 sg. *muscht*, 1 and 3 pl. *missə*, 2 pl. *missi*; infin. *missə*.

Note 1.—The verb *ēgə* (Horne), *ēgnə* (Rauch and Harbaugh), defective in O. H. G. (cf. Br. Gr. §377) and supplemented by *habēn*, is weak in P. G. and used in the sense of 'to own.' From it has been formed also the substantive *ēgnər* (as in N. H. G. *eigner*). There seems to be a confusion of the two forms *ēgə* and *ēgnə* (*eigen* and *eignen*) in P. G.

(b) *Mi-verbs.*

§72.—1. The verb *sei* in P. G., as in N. H. G., is used instead of O. H. G. *wësan*, which is still represented in the N. H. G. by the strong perf. part. *gewesen*. P. G., however, uses regularly the weak form *gəwest*. True, *gəwesə* occurs in Wollenweber; but, like much of his P. G., it is too highly tinged with N. H. G.

PARADIGM.

Indicative Present.

Sing. 1.	ich bin	Plur. 1.	mər sin
2.	dū bischt	2.	ir sin, or seid (H. 41), (dər sint)
3.	wer is, isch (ischt)	3.	sī sin.

Note 1.—The form *is* may be considered the more general form, as it can be heard in almost every locality. It is the regular form, for example, in the writings of Rachel Bahn, of York County; of Zimmerman, of Reading, Berks County; of the Allentown "Kalenner" (poems by Keller); of Horne, of Allentown; of Rauch, of Mauch Chunk.

The form *isch* has been referred to the Mennonites and Dunkers, who were mainly of Swiss origin (cf. Hald. p. 41). This seems correct, as *isch* is most common in Lancaster and York counties, where the Ahmish, Mennonites and Dunkers constitute the larger portion of the German population. The form *ischt* I have found less common (cf. Wollenweber's *Gemälde*, S. 63, etc.; H. H. 66). It would seem to be the N. H. G. *ist* in the P. G. *garb*, *st* being regularly pronounced *scht*. It might be regarded as Suabian.

§73.—2. The verb *dün* (R.), *dū* (H.).

Indicative Present.

Sing. 1.	ich dū	Plur. 1.	mər dūnə
2.	dū dūscht	2.	ir dūnə
3.	wer dūt mər "	3.	sī dūnə (dūn sī, H. H. 21, 18).

Subjunctive Imperfect.

Sing. 1. ich dēt	Plur. 1. mər dēta
2. du dētscht	2. ir dēta
3. mər det	3. si dēta
ver "	

Past Participle.
gədüThe verbs *gē* and *schtē*.§74.—3. *gē*.*Indicative Present.*

Sing. 1. ich gē	Plur. 1. mər genə (geə, H.)
2. dü gēsht	2. ir genə
3. ver (mər) gēt	3. si genə

Past Participle.
gangə

Note 1.—The P. G. verb *schtwendə* (< Eng. stand = N. H. G. ertragen, aushalten) must not be confounded with this.

§75.—4. *schtē*.*Indicative Present.*

Sing. 1. ich schtē	Plur. 1. mər schtēnə
2. dü schtēscht	2. ir schtēnə
3. ver (mər) schtēt	3. si schtēnə

Past Participle.
gəschtnənə§76.—5. The verb *sēnə* (*sēə* or *sē*~).*Indicative Present.*

Sing. 1. ich sēn	Plur. 1. mər sēnə
2. dü sēnscht	2. ir sēnə
3. ver (mər) sēnt sicht (F), sīt	3. si sēnə

Past Participle.
gəsēnə§77.—6. The verb *wollə* (*wellə*).*Indicative Present.*

Sing. 1. ich will	Plur. 1. mər wollə (wellə, R. H. 183)
2. dü wit(t)	2. ir wollt (wellt)
3. ver (mər) will	3. si wollə (wellə)

Imperfect.

Sing. 1. ich wot	Plur. 1. mər wottə
2. dü wotscht	2. ir wottə
3. ver (mər) wot	3. si wottə

SYNTAX.

§78.—Pennsylvania German possesses a freedom of syntactical structure unknown to N. H. German, since it is permissible to use

either the accusative or nominative of nouns in the direct regimen of verbs and prepositions, while in N. H. G. only the accusative would be allowable. So too in points of idiomatic expression and vocabulary the P. German feels quite at liberty to employ the term or expression, whether English or German, which will be most intelligible to himself and his hearers or readers. As stated in the introduction (pp. 17-18), the extremes of this freedom are toward the predominance of N. H. G. speech and traditions on the one hand, and English language and life on the other. Thus in localities like Bethlehem, for example, where German schools have kept alive German culture, life and institutions, the speech of the Moravians, especially, is rigidly conservative and much freer from Anglicisms. In fact, till within the last forty or fifty years the Herrnhut community at Bethlehem and Nazareth was an exclusive German society. No more fitting example of the levelling power of language could be chosen than the town of Bethlehem itself, where the P. German, the vernacular of the neighboring country and towns, is fast making its way into the commercial and social centres of Moravian life, thus rapidly crowding out the literary German, forcing the educated classes to adopt English, and drawing the illiterate into the stream of the vulgar P. G. idiom. For further treatment, cf. English Mixture. The most characteristic features of P. G. syntax will be treated in this chapter.

NOUN.

Nominative.

§79.—1. The syntax of the nom. case, as subject of a verb, in P. G. agrees essentially with that of N. H. G. Ex.: *Dver pram menn hat kē hēmet* (R. H. 160).

The nominative case is used in exclamation. Ex.: *O du liwər kindhēts-krischdvg!* (H. H. 39). For nom. = acc. cf. §82.

Genitive.

§80.—This case is rare in P. G. except (1) in compounds: *zeitsfrög, nēchbārsweib, mēnnsleit, weibslait*; (2) adverbs: *dvg, nēchts, heitichdvg* (or *heitichsdvg*), *Lpft ver sei wēgās widdər fort* (F. A. M. 53). *Heitichdvg hat's* [= N. H. G. giebt's] *schir gvr ke mēd mē* (R. H. 168); (3) special idioms: *Juscht nēkscht ʋns dēdis hōus* (H. H. 1). *Ich muss nūf ʋns Brēuns gē* (R. H. 182). *Dī schqueirs offis wvr bold (ball) voll menschə* (W. 55).

Wi schē, im einsömə gəmit, wirbelt di drossəls owetlid! (F. K. 136).

Ƴwar weil wer so wil sochə vn der kinnər krischtbəm dūt (H. H. 41).

Odər's altə Beckərs *alti kī, kə, kū* (H. 53).

Bis meinəs lebəns' sunn fərsinkt.

In schtillər dodəsnacht (H. H. 8).

The place of the genitive in regular P. G. syntax is supplied by the prepositional construction. Ex.: *Fər di sēlə fon unsər gegnər zu fərgelschterə* (um die seelen unserer gegner zu verwirren), R. H. 219. For the gen. of possession cf. §81, 1.

Dative.

§81.—The dative plays a very prominent rôle in P. G. syntax, and is used:

1. To denote possession. Ex.: *Ich bin deim dādi sei~schpūk* (R. H. 220). *Ei, der Mrs. Jenkins irə dress is fon dem veri sēm shtick* (R. H. 198). *Un mər sīt [= N. H. G. sieht] grəd for sich dem eltə Docket or Leisering sei~wəssərheilonschtolt* (W. 77). *Do klopts əm pərrə seinər tīr [dər] [da klopts an der thüre des pferrers]* (W. 44).

2. As the object of certain verbs, *gəfollə, gəlingə*, etc., as in N. H. G. Ex.: *Hir hōwich wə meim hēertz gəfellt [gəfollt]* (H. H. 30). In the case of idioms borrowed from N. E. we find a nom. (= acc.) where the strict German idiom would require a dative: *Sō ənər of kōrs [= N. H. G. natürlich] dū ich net sūtə [= N. H. G. gefallen]* (R. H. 218). So the P. G. *gleichə* (used in the sense of the English *like*, not that of *resemble* as in N. H. G.) governs the acc. (or nom. for acc.).

3. Of indirect object, as in N. H. G. *Der rigəl [riggəl] hot uns schpūss gəməcht* (H. H. 31). It occurs as dat. of interest in examples like the following: *Un schlogt əm in di bē~ [und fährt einem in die beine]*, F. A. Z. 107.

4. Where we should expect the accusative after verbs like *məchə*. Ex.:

Dər wei~, der hot əm schlēfrig gəməcht,

Dər seidər hot əm əfgəwacht (F. A. Z. 107).

This seems to be the P. German word for *einem*, used by analogy for *en* (= *einen*), and not the P. G. form of English *him*.

5. After prepositions (cf. §89).

¹ This is, strictly speaking, not P. G., but N. H. German. P. G. would regularly require *Bis di sunn fon meim lēvə*, etc.

Accusative.

§82.—Professor Horne says ('M Horn sei~ Buch, p. 84): "All the cases are like the nominative." It must be remembered that this statement applies only to the *form* of the *noun*. In the direct verbal regimen (as the article or other gender-bearing word shows), either the nominative or accusative may be used. Ex.: *Wir dər hēersch* (nom. = acc.) *g'schossə hot g'hət* (H. p. 43). *Ja, ich sēn dər krischtbēm* (nom. = acc.) *funklə* (H. H. p. 39). *D'nort is 'r imə sumpichə blōts nunnər gsunkə bis vn dər hēls* (nom. = acc.) (H. p. 42).

While in the unconscious idiom the nominative is the regular form, the accusative is nevertheless frequent. Ex.: *Doch sēn ich den krischtbēm* (accusative) *funklə* (H. H. 41); *Mər hot kē rū de genəsə dæg* (= N. H. G. den ganzen tag).

Mər schouə uf den schēnə wōld (F. K. Z. 145),
'S is fōr den schqueier kum(m)ə (H. H. 71).

The prepositional regimen (cf. §89) seems to have conserved the accusative (or dative) form more generally than the verbal regimen. In the case of the pronouns, however, the oblique forms are employed with great regularity.

PRONOUN.

§83.—The pronoun in P. G., as in English and French, has retained most of the older inflected forms. In use, however, there is some deviation from N. H. G.

1. *Personal pronouns, nom. case.* In addition to the regular forms corresponding to N. H. G., P. G. has *mər* (= N. H. G. *man*, when accompanied by a verb in the singular number; N. H. G. *wir*, when used with the plural form of the verb), *dər* (= N. H. G. *Ihr*, older form of address, for the present *Sie*).

Dər hend's net gwisst; bis juscht wēt wonst [N. H. G. auf einmal]
*Hend ir's gāgessl's wēr (wēr) mich.*¹

You did not know who it could be,

But all at once you guessed 'twas me (R. H. 216-217, Witmer's poem).

Ich glōb dər hōltə fon sellə.

(Ich glaube sie haben solche vorräthig), R. H. 194.

The 2d pers. sg. of the pronoun is usually amalgamated with the ending of the verb, or perhaps omitted altogether, when

¹ This acc. for nom. is an Anglicism (cf. English, *it was me*).

the verb occupies the inverted position. *Dann kennscht* [=kennscht du] *mir* [mər] *fərleicht sygə, wo ich wōn?* (R. H.)

Wēscht doch, es gebt in deitsch kē lʷ [N. H. G. recht gesetzt].

Loss mir di schpuchtə wek (H. H. 74).

2. *Genitive*.—The genitive of the personal pronoun is found in isolated constructions. *Unn unser ēns is dort* (H. H. 62). *Do gebt ver um ən tvler net mēr vls unserēns um ēn zent* (W. 33). *Unser* is here gen. plural.

In one important case the P. G., like R. P., has the gen. of the personal pronoun where the dative would be expected.

Höschdt du dei~ dēl? hōwīch mei~ dēl?

Dī ghērə mei~, dī dei~ (F. K. Z. 89).

Compare R. P. *Hascht du deiñ dheel, haww ich meiñ dheel,*

Die ghöre meiñ, die deiñ (N. 83).

Schmeller (M. B. §720) regards this construction as in analogy with the M. H. G. genitive-construction after *hoeren*, and cites Niblung. 9053: *So; hört min, her Dietrich*. Cf. also Mart. 168: *Er hiez hören der martyr*.

3. *Dative*.—The syntax of the dative of the personal pronoun in P. G. agrees in the main with that of the same case in N. H. G. As indirect object:

Ver singt mər v~ ən lidli sche~ (F. K. Z. 25).

Wi mər sich denkə mæg (H. H. 71).

As object of verbs:

Unn ich im helfə kann

Ich helf 'm unn fərleug 'm 's net (F. K. Z. 33).

v̄bər weil ver dir so gut bekum(m)t [N. H. G. steht] *məgscht 'n b'holts fər vcht un ə hōtvər* (R. H. 192).

For the dative with prepositions cf. §89, 1.

For dat. used as nom. cf. §83, 1.

4. *Accusative*.—The syntax of the accusative of the personal pronoun in P. G., as compared with N. H. G., differs from that of the latter in some interesting features. Both verbs and prepositions require an oblique case¹ of the pronoun and do not regularly allow the nominative as in case of nouns (cf. §82). Examples of the regular use of the acc. of pers. pron. are: *Meind, juscht, du schwelzt vom schqueiər un juscht schick ən, ich waer gəwiss vrich frō* (W. 66). *Wie eich hot betrogə*

Das suchə um geld bei dem goldene boge (H. H. 57).

¹ Cf. *So enər of kors du ich net sutə* (R. H. 218).

Si koschtə mich ken geld (F. K. Z. 27).

Wos bot mich [N. H. G. hilft, nutzt mir] *vunər dings* (F. K. Z. 27).

Muss ich mich widər ufgevə (R. H. 220). Peculiar to P. G. is:

Wversch̄t sənə wī ver's ['s = es acc.] *gleich̄t* (F. K. Z. 25).

Demonstrative Pronouns.

§84.—For *this*, the nearer demonstrative, N. H. G. *der, die, das* (*dieser, diese, dieses*), P. G. employs *dver, dī, des* (the mas. and neut. distinguishable from the definite article by the omission of the initial *d* in the neuter form of the latter and by a lighter accent on the mas. form, cf. §55). *Des is ən bild fom Henri Hörbvch* (H. 76). (For case of the article, cf. *ʒs buch hēs̄t "Dī Hörfə."*) *So gē's in derə rouhə Welt, wo vlləs muss fərgē* (H. H. 84). *Ich kum(m) dī woch* (R. H. 175).

For *that*, the remote demonstrative, N. H. G. *jener, jene, jenes*, P. G. employs regularly *selər, seli, sel*.

ʒs vlt mvr̄ik-həus gēt boll "down below" [N. English].

An selər hunnərtjər̄ich "show" [N. English] (F. A. M. 37).

Dort in seləm schēnə fətərhouv (H. 77).

Cf. *der sēm*, determinative pronoun.

P. G. has adopted here the English word *same* in the form *sēm* and employs it with the definite article as a strong determinative pronoun = N. H. G. *derselbige*, etc.

Interrogative Pronouns (cf. §62).

Wver (wer), wvs (indecl.), *who, what*, and *welər, weli, wel*, *which*, are used much the same as in N. H. G., except that P. G. employs a dative for the N. H. G. genitive. *Wem sei frv̄ is gestvrwə?* (Wessen frau ist gestorben?) For the feminine *welərə ir* is used (cf. Horne's paradigm, §62). For N. H. G. *warum?* the P. G. employs *fər wvs?* Cf. also cases like *For wvs es wērt isch* (For what it is worth), F. K. Z. 4. English influence is possibly to be looked for here.

Welər preis?—*Dō is fər finf un zwvnsich*, etc. (R. H. 202).

Relative Pronouns.

§85.—For the N. H. G. relative *welcher* and *der* in all cases the popular P. G. idiom employs the forms *vs* and *wo (wu)*.

Un wver het's gedenk̄t vs [= *dass*] *dī pennsylvvnisch deitsch schpr̄och schir fir dvusend wvrt̄s het, biseids ə dvusend menər vs* [= *welche*] *juscht vus əm Englisch gənumə sinn* (R. H. 186). Horn, Fischer and others, however, write regularly *dvs* instead of

vs, even in referring to a masculine antecedent. This is quite analogous to the English use of the relative *that*, referring to both persons and things. *Ɔr wƆr selli zeit dƆr bescht gƆlvernŭ govƆrnŭr dƆs noch Ɔf Ɔm stƆl wƆr* (H. 73). *Mei~ erbƆr, hochgƆlƆbt unn fƆr-wƆndtƆr HerrbƆch wƆr dƆr erscht dƆs sich's unnƆrnumƆ hot Ɔn pennsylvƆnisch-deitschƆ literƆtur zu ergrindƆ* (F. K. Z. 3).

Some authors, particularly Harbaugh and Wollenweber, employ the relative in its full N. H. G. form, but this is evidently a reminiscence of N. H. G. influence.

Mei~ herts trƆcht wŭ Ɔn heilich ding,
Dŭ gƆfilƆ dŭ ich mit mir bring
HƆm fon dƆr lƆngƆ reis (H. H. 31).

P. G. supplies the place of the genitive of the relative by the use of the dative. This dative takes the place of the genitive of both relative forms *dƆer*, *wo*, as in R. P. (cf. Nadler, p. 216, §11). *Sie erzƆlƆ es waer Ɔ Munn in Revding gƆwesƆ, dem sei~ nmƆ wƆr L.* (W. 61).

For the N. H. G. *welchen*, *welche*, the P. G., like R. P., employs also the relative *wo* (*wu*):

O! horcht ir leit; wŭ nƆch mir lƆbt,
Ich schreib noch des schtƆck (H. H. 19).
Der wŭ [welcher] Ɔm vnnƆrƆ sei~ vi fƆrbrecht krikt's vi (H. 45).
O! loss mich gƆ! JƆ loss mich gƆ!
NƆch meinerƆ hƆmƆt zŭ,
Wu leid (t) *dort drowƆ, vch wŭ sche~!* (R. B. 195.)

Note 1.—Nadler has pointed out (Ged. in PƆlzer Mundart, S. 216, §11), the identity of this relative *wo* (*wu*) with English *who*. In R. P. and P. G., however, it is indeclinable. The same is found in other dialects; cf. Hunz. Aarg. Wbch.: *die wo wƆnd chƆ, selle's sƆge*.

The use of *vs* for *das* (or *dass*, cf. §85) in P. G. seems to indicate Swiss influence (cf. Hald. p. 37). Aarg.: *I weis niemer as chƆnt chƆ, es git fil das (as) furt gƆnd* (Hunz. Aarg. Wbch. 47).

Indefinite Pronouns.

§86.—1. *ƆnƆr* (*ƆnƆ*), *Ɔns*. Only the masculine and neuter forms are in general use as *indefinites*. The masculine is used much as in N. H. G., except that for the genitive the dative is used. *Is ƆnƆr dƆ vs net Ɔn RomvƆn is?* *WvƆnn so ƆnƆr dƆ is, loss Ɔn rƆus schwetzƆ* (R. 218). For nom. = acc. cf. §81, 2. *DƆr Ɔnt* (= N. H. G. *der eine*), *dƆr vnnƆr* (= N. H. G. *der andere*), *kenƆr* (=

N. H. G. keiner), and the various flexional forms are also used in P. G.

2. *Ebbər, ebbəs*, N. H. G. *jemand*, etwas (cf. §30, 2, note 2). *S wər ebbər in selləm schtül—ebbər wər dort, so gəwiss ws ich lēbə* (R. Rip van Winkel, p. 14). A curious case of agreement is seen in the following example:

*Alləs is schtill—sī wissə net,
Dəss eppər (ebbər) fremməs kumt* (H. H. 79).

This is explainable either as the survival of the older genitive, or as analogous to P. G. *ebbəs fremməs* (= N. H. G. etwas fremdes, cf. *ʒs muss ebbəs 'bettich's sei* [es muss etwas besonders sein]), H. H. 66. *Uf əmol kochts un plump's! plump's! kumt ebbəs wərməs uf de schümwəchər gəföllə* (W. 54). *Ennig ebbəs sunscht?* [sonst etwas?] (R. 192). The P. G. usage here is the same in the main as that of R. P. (cf. *ebbər, ebbəs*). The neuter form is of more frequent occurrence than the masculine. *ʒch, Ləurə! dəs ich hier so ebbes höre muss!* (N. S. 94). *Nou' geht er frech uf ebbes vnnerscht* [etwas anders] *aus*, Sch. 18. *Jemənd, nīmənd, jədər (jədə), jədərmənn* are all in use in P. G. and agree in the main with N. H. G. With Fischer and Harbaugh the form *jədə* is quite common. *Deinə gitə, deinə wunnər singt jo jədə kinnərzung* (H. H. 41). *ʒn schmidtschop hot ən jədə mənn* (F. K. Z. 7). *Jədər muss sei ɛgnə hvut zum gaervər drəgə* (Horne, 35). *Los jedərmənn wəs vər is, so bleibschd dū v ˘ wəv dū bischt* (Horne, 36).

3. *Enig, etlich, mənig*. P. G. *enig* = N. H. G. *irgend welch* or *irgend ein(ig)*, N. E. *any*, and hence is clearly distinguished from *etlich*. *Gər kē ˘ diphtheriə, unn in fœct gər nix gəferlichs fon enigər vrt* (R. H. 196).

*Dərch enig rissli gət vər nei ˘
Unn gət v ˘ uf dī schtək* (R. B. 185).

Cf. *Unn wənn dū mer ən schtick bobbir (pəpīr) gəbscht, will ich etlich pilferlin prəpverə fər sī* (R. H. 197) for an ex. of *etlich*.

In the peculiar force of *enig* English influence is doubtless to be traced (cf. the N. E. *any*, which is much more convenient than any corresponding N. H. G. expression).

*ʒn mənchər ruyət unnər in,
Wənn məl dī hits is gross unn schlim* (R. B. 188).

Of P. G. *vll, vil* nothing need be said in particular.

VERBS.

§87.—The most interesting features of the syntax of the P. G. verb consist in forms borrowed from English. These will be treated in the chapter on English Mixture. Here it will be necessary to note only a few points in the use of *moods* in P. German. As was seen in the paradigm of the verb, the indicative is decidedly the *regular form* of the P. G. verb. The subjunctive is in use, but is expressed by the aid of auxiliaries, which alone have preserved the subjunctive forms in their conjugation. For the use of tenses cf. §65. The *Subjunctive* is used in P. G. as in N. H. G. in the *unreal or ideal condition*, either with or without the hypothetical conjunction (*wönn, vs wönn*, in the condition, *dönn* in the conclusion); while the *real condition* is expressed by the indicative as in N. H. G. *Present condition* :

Het ich niks vs mei[~] Lisli mei[~] Peif unn mei[~] wei[~].

Es w^{er} m^{er} doch vlls so hübsch unn so gü^t.

Unn **w^{enn}** ich di h^{eb}, bin ich luschtich unn frei.

Si **scht^{er}k^e** m^{er} imm^{er} mei[~] h^{erz} unn mei[~] m^ü.

(F. K. 62.)

The last two lines of the stanza illustrate the use of the indicative in the *real (general) condition*. The same rule for the use of moods extends to elliptical conditions: *Ich kennt d^{er} ^{en} scht^öri* [*< English story = N. H. G. geschichte*] *f^{erz}z^{el}e* [N. H. G. erzählen], *So vs's g^{er}ingscht^e wort Dir dei[~] s^{el} ufreis^e d^{et}*; *dei[~] jung's bl^{ut} k^{oll} frir^e* (R. H. 221).

In the last example the form *d^{et}* (N. H. G. th^äte) is the auxiliary regularly used in P. G. to fill the place of the subjunctive forms of the verb.

Past unreal condition : *Du hetscht ^{en} p^{er} j^{or} frir^e a[~] f^{ong}e soll^e, dönn w^{er} v^{ill}eicht* [*f^{er}leicht*, Horne] *ebb^{as} dr^{ou}s w^{orr}e* (Ziegler in Hald. p. 28). The following will illustrate the elliptical past condition : *Unn ich h^{ub} g^{fü}lt* [N. H. G. gef^ühlt] *juscht g^{ru}a d^{us} w^{önn} ich mich foll h^{es}er t^e g^{sof}(f)^e het* (Rauch in Hald. p. 38).

Subjunctive in indirect discourse :

Es w^{yr} v^{us}g^{ev}e, vs ich g^{schl}öf^e het in meim b^{um}g^{ar}d^e [N. H. G. baumgarten].

Unn vs ^{en} sch^löng vn mich g^{ek}r^ödd^{elt} [= N. H. G. gekrochen]

w^{er},

Unn het mich d^{ot} g^{eb}iss^e (R. H. 221).

Subjunctive of desire: *Dō will ich eich emōl ən pvr suchə frögə, di ich gvērñ wissə det* (Hald. p. 53).

Infinitive. P. G. often omits *zu* before the infinitive in constructions beginning with *fər* after certain verbs: *Ʒbout em jör 1870, hob ich mei~ meind üfgemvcht fər'n buch schreivə unn publischə* (R. H. VI). *Ich hob v~ fänge schreffə* (Hald. p. 39). *Önə di brill uf dū~* (Hald. p. 40), cf. §91. For infinitive-substantive, cf. §92.

ADVERBS.

§88.—1. *Adverbs of time*. P. G. like N. H. G. employs the adverbial genitive *mörvəts* (or *morgends*) (N. H. G. *morgens*), *vvəts*, *vvets* or *vvends* (N. H. G. *abends*), *jēmōls* (N. H. G. *jemals*), *ebmōls* (N. H. G. *manchmal*), *v~ fangs* (N. H. G. *anfangs*), *heidigsdögs* (N. H. G. *heutigen tages*). Ex.: *Fon mörvəts fri bis vvets schpöt* (R. B. 181).

Dī fveschəns [N. E. *fashions*, N. H. G. *moden*], *dī förennerə sich Gør oft so heidigsdögs* (F. A. M. 58).

In the case of the following example the adverb *ēns* (N. H. G. *einmal*, N. E. *once*) might be either gen. or acc. as far as the form is concerned. *Dō guck nur ēns de görtə v~* (W. 6).

The P. G. like N. H. G. makes use of the acc. or nom. in expressing definite time. *Ich svg ich will kenər vlləweil* (N. H. G. *jetzt*), R. H. 191. So *mörvə* (N. H. G. *morgen*), *dver nēgscht dög* (N. H. G. *den nächsten tag*), *den mörvə* (N. H. G. *diesen* or *heute morgen*), *minweil* (N. E. *meanwhile*, N. H. G. *indessen*), *Minweil hot des üfkoltə* [N. E. *cutting up*, N. H. G. *possentreiben a~ gəfəngə*] (W. 74). *Sidder and sinter* (= N. H. G. *seither*, *seitdem*). *Un sidder hen mər glöteis dō* (R. B. 190). *Dī Mörgrət muss sinter selə kuppə* [Eng. *hoops* = N. H. G. *krinolinen*, *reifrock*] *selbert gəkrigt hvə* (W. 100). *Getrvut vør siddər mävchəs pvr* (W. 40). *Unnerweils* = Eng. *meantime* (N. H. G. *inzwischen*), *nummə* = *nur einmal*, *selmöl* = *damals*, *nimmə* = *nimmer*. *Un unnerweils hät enər gsəd* (F. K. 77).

2. *Adverbs of place*: *dō* (N. H. G. *da*, *hier*), *wō* (N. H. G. *wo*), *dört* (N. H. G. *dort*), *hunnə* (N. H. G. *unten*), *druvnə* (N. H. G. *darunter*, *unten*), *övə* (N. H. G. *oben*), *drövə* (N. H. G. *droben*, *darauf*), *nous* (N. H. G. *hinaus*), *drövəs* (N. H. G. *daraus*, *draussen*), *hövəs* (N. H. G. *aussen*), *nei~* (N. H. G. *hinein*), *middədrin* (R. B. 189) (N. H. G. *mittendrin*), *fornə* (N. H. G. *forn*), *hinne* (N. H. G. *hinten*), *hēr* (N. H. G. *her*), *hi~*, *hin* (N. H. G. *hin*), *hinnədvr~*, *hinnədrin*, *hinnədruf*, *hinnənei~*, *hinnənō~* (N. H. G.

hintendran, hintendrin, hintendrauf, hintennein, hintennach), *vnnərschwə* (H. H. 67) (N. H. G. anderswo), *dōhivə* (N. H. G. hūben).

3. *Adverbs of manner.* Besides the regular use of adjectives as adverbs of manner, the following deserve special mention: *letz*, used also as an adjective, (N. H. G. verkehrt). *Fərleicht gēscht du selvər letz* (R. H. 181); *juscht* (N. H. G. gerade), *grvd*, *inschtvendig* (N. H. G. inständig, sogleich), *ivərzwerch* (N. H. G. überzwerch). Most interesting among P. G. adverbs of manner are those borrowed from N. English: *ennihou* (N. E. *anyhow*, N. H. G. auf irgend eine weise, often concessive, N. H. G. es sei wie es wolle), *somhvu*, w. (N. E. *somehow*, N. H. G. irgendetwie), *hæerli* (N. E. *hardly*, N. H. G. kaum). *Ƴer kennt si hæerli mē* (F. A. M. 55). *Porpəs* (N. E. (*on*) *purpose*, N. H. G. absichtlich).

P. G. has a curious class of adverbs belonging here: *Ƴnnərsch(t)* (N. H. G. anders), *drunnərscht drivərsch*, *hinnərscht-fedərscht* (N. H. G. hinterst, forderst, cf. P. G. *fedrəfiss*, N. H. G. vorderfüsse), *koppfedərscht* (N. H. G. mit dem kopf voran, köpflings). *Dər svddəl hinnərscht-fedərscht druf* (F. A. M. 93). *Koppfedərscht nei~ v̄m schpundəloch* (F. A. M. 91). *Si wōnə Ƴnnersch-wō!* (H. H. 67).

Dī vltə svchə hen si dō

Ƴll's drunnərscht drivərsch nei~ (H. H. 66).

These forms are formed from the base *drunter*, *drüber*; cf. N. H. G. analogies *Das unterste zu oberst*, *Das oberste zu unterst* (kehren).

4. *Adverbs of degree* of special importance in P. G. are *vrich* (N. H. G. arg, lex. sehr), *mər hen vrich koltəs wettər vlləweil* (R. H. 178); *fulləns* (N. H. G. vollends, völlig, cf. N. E. fully), *Unn ich denk es is v̄ fulləns so fil mē waert* (R. H. 199); *veri* (N. E. *very*, N. H. G. aller + superlative form of adjective), *Ich inschur's, vs si dī veri beschtə* [N. H. G. die allerbesten] *sinn* (R. H. 202). P. G. employs also the form *aller + superlative* as N. H. G. *Ich hōb, unn fon der vllərbescht quoliti* (R. H. 202); *əbvut* (N. E. about, N. H. G. ungefähr), used very frequently as a preposition; *schir* (N. H. G. fast), *So wpr's schir gvr dī letscht woch* (R. B. 189).

5. *Relative adverbs.* P. G. usually forms its relative adverbs on the base forms *der-*, as *derfo* (= N. H. G. davon), *derfor* (N. H. G. davor), *derzu* (N. H. G. dazu), *derwägə* (N. H. G. deswegen), *dernēvə* (N. H. G. daneben).

6. *Adverbs of direction*: *annə*, *wu vnnə*, *dortonnə* (= N. H. G.

hin, wohin, dorthin). *Loss mich dortennə gē* (R. B. 195). *Hēm̄tsus* (= N. H. G. nach haus).

Donn sinn die schilə̄r hēm̄tsus gəschprungə (F. K. 7).

PREPOSITIONS.

§89.—Inasmuch as P. G. evades the use of the genitive case, it naturally extends the same principle to the genitive construction with prepositions. The relations expressed in N. H. G. by this construction are distributed, for the most part, among the prepositions governing the dative.

1. *Dative only.* *ʏus* (N. H. G. aus). *ʏwər nou hōb ich's selwər gē, unn mit meinə ēgnə ərə hōb ich dī wərtə selwər hērə ʏus der mēschin rous kumə* (R. H. 228).

Bei. *So bei der h̄viet unn der ʏern* [N. H. G. ernte] (H. H. 69). *Unn geht nou in dī koscht bei seinər Fr̄v* (H. H. 22). *Dwer schun bei der gēt* [N. H. G. gartenthür] *wərbei wər* (W. 15). *Bei* is also used in sense of the English *by* (= N. H. G. durch, von).

Nou is dər wintər fon unsər unrū

Gloreich gmōcht bei der sonn fon ʏorik (R. H. 219).

Fon. This preposition, besides performing its usual prepositional functions, as in N. H. G., has to supply to a great extent the place of the genitive construction in P. G. *Dər Pēlər Milənberg wər ən sōn fom pētrierch Milənberg, ən grindər fun der Ludrischə Kēerch in ʏmerkə* (H. 81).

For *fon wēgə* cf. *wēgə*.

Mit. *Loss sī mit fridə* [N. H. G. frieden] (R. H. 222).

Nōch. *Das nōch seim dōt ən frommer krischt zərīck losst ən echō* (Weiser in H. H. 10).

Samt.

Sie wissə niks fon pōnnhys dort,

Juscht blōnəwərscht fon allə sort,

Fon hund sēmt hōr unn hēut (F. A. M. 45).

Mit *samt* is also used: *Mit sēmt deim bēl̄ʏens-schtee* [= balance-stone] (F. A. M. 67).

Sidder.

Dō brechtə n n̄scht [N. H. G. ein ast], *n w̄nnerə dort,*

So m̄cht's schun sidderm [N. H. G. seit dem] *freid̄vg fort.*

(R. B. 191.)

Wēgə. *Dī vltə leit w̄rə v̄semōl* [N. H. G. allzumal, lex. zuweilen] *v̄rch gəbottərt* [\leq N. E. bothered] *wēgə irəm b̄ū*

(W. 11). *Sel wpr's end fom verscht̄ profeschanal* [N. E. professional] *gschpr̄ch wegə əm Mr. Mock seim schwigəfōdər seinər escht̄t* [N. E. estate] (R. H. 207).

Von wegə. Bikēs [= N. H. G. denn, weil, English vulgar for because] *sī werden* [more correctly *wverrə*] *just* [better *juscht̄*] *gejust* [Eng. used] *von "city ladies" von wēgə seləm* (W. 99).

Zu. Besides the usual construction with *zu* which P. G. has in common with N. H. G., the former employs this preposition in many constructions borrowed from English. Ex.: *Wonn enər in der fərsəmmlung is, vs ən gūtər freind zum Cēsər wpr, zu im sōg ich, vs ver ken bessərər freind zu'm wpr, vs ich selwər* (R. H. 218). *ȳbout* in the expression: *ȳbout əm jör* 1870 (R. H. VI) is perhaps best explained as an adverb (= N. H. G. ungefähr), the full construction being *ȳbout im jör* 1870 (cf. §89, 2).

2. *Accusative only.* As in the case of the direct verbal regimen, so here the nom. form instead of the acc. frequently follows the preposition. The prepositions belonging regularly to this category are *bis*: *Unn erlich bis uf's hör* (H. H. 69); *dərch, dərlich*: *'Sis net mē so; mər gebt juscht̄ notis dərlich dī editors* (H. H. 22). *Fər*: *Ens fər mich selwər* (R. H. 186); *fər ən lȳwər schtudirə* [= N. E. to study for (to be or become) a lawyer], F. K. 129. *Wonn net schick ich fər dər Dr. Schmidt* [N. H. G. wenn nicht, so schicke ich nach Dr. S. oder lass Dr. S. rufen], R. H. 196. *Gēgə*: *Nou wī's so in der welt gēt, hət dwer ȳb so ə wrt libschəft gēgə dī Sus (Susən) gəfill* (W. 11). *Um*: *Dənn kumt dir əns um's ennər nō* (Weiser in H. H. 10). *Un hot 'n um dər hēls gērikt* (R. H. 223). In addition to the above prepositions the following must be mentioned as belonging to this class: *vuschtott*, *Finf hōb ich schun dod gəwōcht vuschtott in* (R. H. 220). *ȳbout*: this preposition is taken directly from English and is frequent for *um*: *ȳbout drei ȳr* (W. 55).

3. *Dative or accusative.*—The distinction between dative when *position* is implied and accusative when *direction* is involved, found in N. H. G., is retained in the main in P. G., excepting, of course, frequent cases of nominative for accusative. The prepositions belonging to this class are: *vn, hinnər (hinnich), in, iwər, nēwə (nēvich), ovich, unnər, fōr, zwischə*.

ȳn has in P. G., as in N. H. G., the usual significations.

Dei' hōrf hengt ȳn der wōnd im eck (Weiser in H. H. 9).

Unn ȳn dī wēnd ins eck nei' gē (Weiser, H. H. 10).

Besides these there are other significations peculiar to P. G.

Unn dī gschwischtər—vll zərschtreit.

Førsommelə en [N. H. G. zu] *der ɛvətzeit* | (H. H. 30).

Ich muss nüf ans [N. H. G. zu] *Brəuns* [supply həus] *gē* (R. H. 182).

Ich nēm ə p̄r fon dennə en *finf unn dreisich* (R. H. 192).
Cf. Engl. Mixture.

Is mei~əgnər brudər, dei~onkəl en *mich nufgəschnikt* [Engl. sneaked] *kumə* (R. H. 222).

A curious collocation is found with prepositions, ex.: *Do klopts ɛm p̄rrə seinər tīr* (W. 44) = N. H. G. Da klopf'ts an der thür des pfarrers (cf. §81, 1). *F̄vər. ɤn vlt hufeisə ivər der dīr, Unn kommər unn zung d̄bei* (F. K. 8). *Dver schē~rēgəbogə im wolkəgdimməl, Weist ivər dī erd(ə) zum goldənə himməl* (H. H. 57). *Hinnər and hinnich. Dver kennt ke hund- hinnər dem ɔfə rvuslocke* (W. 14). *Do kommt (kummt) ən vltər munn hinnich mir hēr* (W. 60). *Es is a~ən həus hinnich əm grossə həus* (H. 49).

Es sēt mich nimvnd, wonn ich heil (N. H. G. weine)

Hinnər der druvərɔnk (H. H. 80).

In has been sufficiently illustrated in examples under *en*.

nēvə, nēvich. Unn stelltə sich grad nēvə mich (W. Vorred. 1).

Nevich mir ən lērər schtül (F. K. 30).

* * *Hv̄b ich mich nebig (nēvich) in hī~gəsetzt* (W. 60).

Ovich. Unn henk's hufeisə ovich dī dīr (F. A. M. 66).

Unnər. Unnər dā settlers [N. H. G. ansiedlern] *in Berks-kvuntī* [N. H. G. grafschaft] (W. 137).

F̄vər. Bīn vus schēp [Engl. shape] *gəmvcht, unn f̄vər meinər zeit in dī welt kumə* (R. H. 219).

Uf. Proveided [N. H. G. wenn, unter der Bedingung dass] *mər kann sī k̄pse uf b̄rriks* [N. H. G. auf credit] *unn f̄rk̄p̄fə ferk̄vesch* [N. H. G. gegen bar] (R. H. 234). *Uf ən erschte April* (W. 47). *Versə uf sī gəmvcht* (W. 126). *Zwischə. Plv̄ns* [N. H. G. pläne] *hab ich gəlēchd f̄vər ən usf̄r̄r rēsə* [N. E. raise] *zwischə meim brudər Clərənce unn əm kēnich* (R. H. 219).

Standing in a certain sense between the prepositional and adverbial relation are expressions like *zum sīngə gēn dī bōrd-k̄v̄erch* [N. E. board-church] *nuf* [N. H. G. zur brettekerche hinauf] *p̄r b̄v̄ə unn p̄r mēd*, (H. H. 62).

CONJUNCTIONS.

§90.—P. G. *vs* for *dass* is very frequent. Haldeman (p. 36) attributed this to Swiss influence. It thus assumes the same form

as *vs* (= N. H. G. als). The P. G. *vls* like Swiss als = N. H. G. früher, immer, is not leveled to *vs* (cf. Haldeman, p. 37). The P. G. *vs* (for *dvss*) is the regular (but not exclusive) form with Rauch, while Horne, Wollenweber, Rachel Bahn, Fischer, Harbaugh employ *vs*, *dvs* (*dvss*) regularly. Examples of the special uses of *vs* in P. G. are: (1) *vs* = N. H. G. dass. *Es w̄r v̄sḡv̄v̄, es ich ḡschlof̄a het in meim b̄mgv̄rd̄a* (R. H. 221). (2) *vs* = N. H. G. rel. *der, die, das, welcher*, etc. *Is en̄r d̄o, es net en Roman is ?* (R. H. 218). (3) *vs* = N. H. G. als. *v̄v̄r s̄o b̄ol es d̄ver d̄o s̄on v̄ kum̄a is*, etc. (R. H. 224). (4) in comparison:

O w̄s is schen̄r uf der welt

Vs *blim̄lin rot unn weiss* (Witmer in R. H. 216).

Special constructions with *dvs* were noted briefly by Haldeman (p. 37-8). *Dvs* = N. H. G. als frequently. *Unn ich h̄v̄ k'f̄ill juscht gr̄vd̄ d̄vs w̄nn ich mich foll h̄s̄er huld̄er t̄e ḡs̄of̄a het* (Rauch as quoted by Hald. p. 38). Haldeman, in his treatment of this word (p. 38), has suggested three possible explanations, (1) *dvs* = *vls*, *dvsz* or *dv(r)vls*; (2) *dvs* = *dv* with adverbial suffix (cf. Hald. Affixes, p. 213); (3) Ziegler's explanation that it arises from the juxtaposition of the two words *gr̄vd̄ vs* (= *vls*), the *d* being transferred to the following word as in the French liaison. But examples like *Net weinich̄er d̄es siv̄a hunn̄ort f̄er dich unn mich* (Rauch, quoted by Hald. p. 38) are against this explanation. It seems to me unnecessary to seek for such far-fetched explanations, and more reasonable to regard this as a construction in which *dvs* has included in its meanings the force of *vls* in comparison (cf. the history of N. H. G. *denn* and *als* in comparison). It is much more plausible to suppose that the confusion of *dvs* and *vs* (as Haldeman, p. 38, suggests) is analogous to the "cutting down" of the pronouns *des* and *es* to *as*, and that *vs* (< *vls*) was then confused with *vs* (< *des* or *dess*).

Interesting collocations with *vs* are *f̄rv̄vs vs* (= N. H. G. weshalb, warum), *vn̄scht̄v̄t vs* (= N. H. G. statt—zu with infin.).

P. G. employs regularly *d̄v̄nn*, *w̄nn* (= N. H. G. wann and wenn), *wie*, *weil*, *s̄o d̄vs* ud *s̄o vs*, *vs w̄nn* (= N. H. G. als wenn).

§91.—Of especial importance are P. G. idioms borrowed from N. E. as *f̄er—(zu)* (= N. H. G. zu um—zu) with the infinitive. *Ich h̄v̄ v̄ n̄ pl̄v̄n f̄er 'n̄ neid̄ sort p̄vetent h̄inkl̄s̄up̄ koch̄a* (R. H. 229). **Provided: Provided** [= N. H. G. wenn, unter der bedingung, dass] *m̄r k̄v̄n s̄i k̄v̄f̄a uf̄ b̄v̄rriks* (R. H. 234). *Īler—oder* (= N. H. G. entweder—oder; *Īter* < N. E. *either*); Rauch

employs *entweddər*, however, although he is the most English of all P. G. writers. Of the remaining conjunctions (copulative) and conjunctive adverbs little need be said. P. G. does not employ the N. H. G. correlative *weder—noch*, but *net—unn net*. *Yer iss net neich unn net prm* (Hald. p. 40).

Infinitive-Substantive.

§92.—P. German, like many other Rhenish dialects, makes frequent use of the infinitive-substantive.

Zs fyrə in dər trēn [N. E. train] (H. 61).

Nein treppə-əs brvucht kē zēləs dō. (H. H. 31).

For cases of this construction in other dialects, cf.

Was e' *Drānges*, was e' *Treiwes*,

Wo nor all das nauser soll? (Sch. 7).

Des letschtmol auwer is keeñ Blut

Ufs *Schlage* mehr geloffe (N. 65).

Ich kann mich fors *Mahle*

So selber bezahle (Lennig, 90).

Wär so en Winterdag recht lang,

Wärs' mauchem vorr em *Schaffe* bang (Zeller, 34).

Wann aber ich im *Zähle* so

Bis über verzich kumm (Kobell, 24).

Des werd e *Suches* koschte (Woll. 47).

M. D. LEARNED.

IV.—MISCELLANEA GRAECA.

SCRIPSIT

FRIDERICUS HANSEN.

1. *De carmine Locrico populari.*

Perpauca quoniam antiquorum Graecorum carmina popularia servata sunt, operae pretium me facturum esse confido, si iucundissimo illi Locrensis Musae exemplo ab Athenaeo XV 697 B tradito, quod nunc adeo in tenebris iacet, ut ne metri quidem ulla probabilis ratio agnoscat, aliquid lucis attulero. Cui rei operam navaturo disquisitionis initium longius mihi repetendum videtur.

Udalricus de Wilamowitz-Moellendorff in libro, qui inscribitur *Philologische Untersuchungen IX*, in suum locum restituit pedem metricum $\cup\text{---}$, quem gemellum esse pedis ionici a minori $\cup\cup\text{---}$ ostendit. Itaque ionici metri aliquam speciem deprehendere mihi videor in cantico Aristophaneo, quod Thesmophoriazuserum versibus 101-129 comprehenditur. Manifesta quidem est ionici metri nota in versibus 117-119:

**Επομαι κλήζουσα σεμνόν*

γόνον ὀλβίζουσα λατοῦς

**Ἀρτεμιν ἀπειρολεχῆ.*

$\cup\cup\text{---}, \cup\text{---}$

$\cup\cup\text{---}, \cup\text{---}$

$\text{---}\overline{\cup}\cup\text{---}, \cup\cup\text{---}\grave{\alpha}$

quibus respondent versus 123-125:

Σίβομαι λατώ τ' ἄνασσαν

κίθαρίν τε ματέρ' ὕμνων

ἄρσενι βοᾷ δόκιμον.

$\cup\cup\text{---}, \cup\text{---}$

$\cup\cup\cup\text{---}, \cup\text{---}$

$\text{---}\overline{\cup}\text{---}, \cup\cup\text{---}\grave{\alpha}$

Primum enim et secundum colon dimetra ionica (anaclomena) esse quis infitias ibit? In tertio autem colo dipodia iambica cum ionico pede conexas est, sicut exempli gratia in Alcmanis fragmento 83:

Περισσόν· αἱ γὰρ Ἀπόλλων ὁ Λύκην.

$\cup\cup\text{---}, \cup\cup\text{---}, \cup\cup\text{---}$

Eandem metri formam prae se ferunt versus 104-106, nisi quod id intercedit discrimen, ut in locum ionici pedis successerit cognatus ille, quem statuit Wilamowitz, pes -υ-- :

Τίμι δὲ δαιμόνων ὁ κῶμος ;
λέγε νυν' εὐπίστως δὲ τοῦμόν
μάκαρας ἔχει σεβίσαι.

ῡ ῡ ῡ ῡ, -ῡ ῡ ῡ

ῡ ῡ ῡ ῡ, -ῡ ῡ ῡ

ῡ ῡ ῡ ῡ, ῡ ῡ ῡ ῡ

His respondent versus 111-113 :

Χαίρε καλλίσταις ἀοιδαῖς,
Φοῖβ', ἐν εὐμούσοισι τιμαῖς
γέρας ἱερὸν προφέρων.

-ῡ ῡ ῡ, -ῡ ῡ ῡ

-ῡ ῡ ῡ, -ῡ ῡ ῡ

ῡ ῡ ῡ ῡ, ῡ ῡ ῡ ῡ

Simili condita sunt metro versus 107-110 :

"Ἄγε νυν ὄλβιζε Μοῦσα
χρυσέων ῥύτορα τόξων
Φοῖβον, ὃς ἰδρύσατο χώρας
γάλα Σιμουνηίδι γᾶ.

ῡ ῡ ῡ, -ῡ ῡ ῡ

-ῡ ῡ ῡ, ῡ ῡ ῡ

-, ῡ ῡ ῡ, ῡ ῡ ῡ

ῡ ῡ ῡ ῡ, ῡ ῡ ῡ ῡ

Quibus praemissis eo revertor, unde profectus sum. Etenim mira quaedam metrorum similitudo intercedit inter hos versus Aristophaneos atque carmen illud Locricum, cuius verba, sicut mihi constituenda esse videntur, proponam :

"ὦ τί πάσχεις ;"

"Μὴ προδῶς ἄμμ' ἱκετεύω·

πρὶν κα μολέν κείνον ἀνίστω,

μὴ κακὸν μέγα πῶσης

σὲ κῆμέ τὰν δειλάκραν. 5

ἀμάρ κ' ἤδη· τὸ φῶς

ζὰ τὰς θυρίδος οὐκ ὀρῆς ;"

In versu tertio legebatur πρὶν καὶ μολέν, ego particulam Locricam κα restitui. Eandem in versum sextum intuli, libri manuscripti

praebent ἀμέρα καὶ ἤδη. Pronomen σέ, quod desideratur in codicibus, in capite versus quinti ponere malui, cum Bergkiius μὴ κακὸν σὲ scripsisset in versu superiore. In reliquis verbis scribendis Bergkium secutus sum. Itaque hoc effeci schema :

-υ--
 -υ-- , υυ--
 -, υυ-- , υυ--
 -υ-- , υυ--
 υυ-- , -υ--^λ 5
 -υ-- , -υ--^λ
 υυ-- υυ-- , -υ--^λ

Cuius carminis metra artissimo cognationis vinculo cum eis, quae descripsi, Aristophaneis cohaerere hoc me probaturum esse conspectu spero :

Carmen Locricum v. 2 :

Μὴ προδῶς ἄμ' ἱκετεύω -υ-- , υυ--

Aristophanes Thesm. v. 108 :

Χρυσέων ῥύτορα τόξων -υ-- , υυ--

Carmen Locricum v. 3 :

Πρὶν κα μολὲν κείνον ἀνίστω -, υυ-- , υυ--

Aristophanes Thesm. v. 109 :

Φοῖβον, δε ἰδρύσατο χώρας -, υυ-- , υυ--

Carmen Locricum v. 4 :

Μὴ κακὸν μέγα πόσης -υ-- , υυ--

Aristophanes Thesm. v. 107 :

Ἄγε νυν δλβιζε Μοῦσα υυ-- , -υ--^λ

Carmen Locricum v. 5, 7 :

Σὲ κῆμὲ τὰν δειλάκραν υυ-- , -υ--^λ
 Ζὰ τᾶς θυρίδος οὐκ ὀρῆς ; υυ-- υυ-- , -υ--^λ

Aristophanes Thesm. 106, 110, 113, 119, 125 :

Μάκαρας ἔχει σεβίσαι υυ-- , υυ--^λ
 Γύαλα Σιμουντίδι γῆ υυ-- , υυ--^λ
 Γέρας ἱερὸν προφέρων υυ-- , υυ--^λ
 Ἄρτεμιν ἀπειρολεχῆ -υυ-- , υυ--^λ
 Ἄρσενι βοᾷ δόκιμον -υυ-- , υυ--^λ

Carmen Locricum v. 6:

Ἄμαρα κ' ἤδη· τὸ φῶς -υ-- , -υ--π

Aristophanes Thesm. v. 111, 112:

Χαῖρε καλλίσταις ἀοδαῖς -υ-- , -υ--

Φοῖβ' ἐν εὐμούσοισι τιμαῖς -υ-- , -υ--

2. De Anacreontis fragmento 75.

In Anacreontis carmine, quod in Theodori Bergk Poëtis Lyricis Graecis (III⁴) sub numero 75 inter Teii poetae fragmenta receptum est, ita tres strophae distingui solent binorum versuum, ut prior sit tetrameter trochaicus acatalectus, alter tetrameter trochaicus catalecticus. Sed tetrametri trochaici acatalecti a Graecorum arte metrica omnino alieni sunt. Sane probabilior metri conditio esset, si constituerentur hypermetri trochaici quaternorum dimetrorum, sed obstat hiatus, qui fit in fine verbi ἐμβάλοιμι. At proximum quoque colon ita traditum est, ut hiatus ab eo, quod vicinum est, divideretur. Quem ut tollerent, viri docti pro στρέφοιμι scripserunt στρέφοιμ' ἄν vel στρέφοιμί σ' vel στρέφοιμ' ἄν σ'. Mihi in utroque colo eadem medela adhibita hiatus ita tollendus esse videtur, ut terminatio activa -μι in mediam -μην mutetur. Itaque hanc secundi hypermetri constitutionem propono:

Ἴσθι τοι, καλῶς μὲν ἄν τοι
τὸν χαλινὸν ἐμβαλοῖμην,
ἦνίας δ' ἔχων στρεφοῖμην
ἀμφὶ τέρματα δρόμου.

3. De Theophanis Grammatici carmine anacreontico.

Magnus numerus carminum Anacreonticorum Byzantina aetate conditorum servatus est codice Barberino 246 saeculi XI (confer quae adnotavi in Philologi supplemento V pag. 202). Quem librum manu scriptum olim multo copiosiore fuisse quam nunc intellegitur ex pinace ipsi codici praefixo (ed. Matranga in Spicilegii Romani tomo IV pag. xxxvi-xxxix). Huius pinacis auctor testis est Constantini Siculi duo carmina, quae nunc ex aliis codicibus edita in Theodori Bergk Poetas Lyricos Graecos III⁴ pag. 348 sqq. recepta sunt, olim comprehensa esse codice Barberino. Quorum carminum alterum (ᾠδᾶριον ἐρωτικόν) nunc legitur cum in codice Parisino suppl. gr. 352 bomb. saeculi XIII tum in codice Laurentiano plut. 32 nr. 52 chart. saec. XIV¹). Excipitur autem

¹ In errorem incidit Theodorus Bergk, cum (in Poët. Lyr. Gr. III⁴ pag. 351) illud carmen in Laurentiano codice non legi contenderet.

in Laurentiano codice carmine anacreontico satis puerili (pag. 354 in editione Bergkiana), quod quidem in codice Constantino adscribitur, a Bergkio autem, qui recte intellexit poetam a Constantino Siculo diversum esse, in adespotorum numerum redactum est. Equidem confido me verum poetae nomen restituere posse. Etenim in illo, de quo supra egi, codicis Barberini pinace post Constantini carmen alterum enumeratur: Θεοφάνους γραμματικῶ ἀνακρέοντιον· ὡς φίλος φιλείται (φίλον φιλείτε codex) καὶ οὐ ποθεῖται ἐκ τῆς ἄγαν φιλίας. Qui titulus ad hoc nostrum carmen, quod alteri Constantini vicinum esse monui, non male quadrare mihi videtur.

Ipsius autem carminis verba hoc modo scribenda esse mihi videntur:

Ἄνακρέοντιοι χωρὶς ἀνακλωμένων πρὸς τινὰ ἐρώντα παρθένου κατὰ ἀλφάβητον.

“ Ἀγαμαι μόνην ἄρῶν σε
ἄγλαδὸν φέρουσαν εἶδος·

βέλεσιν Ἔρωτος, οἴμοι,
κατὰ καρδίας ἐδήχθη. 4

γέγονας λίθος μαγνήτις
ἀνέρας ἄγουσα πάντας·

δέομαι, κόρη, καλῶ σε
σὺν δλοψύχῳ θελήσει. 8

ἐπὶ σοὶ γέγηθα χαίρων,
πανηπερτάτῃ γυναικῶν.”

“ Ζίζάνια ταῦτα, φίλε,
ἄφιος πονηροτάτου, 12

ἤλοι μοι τάδε καρδίας
πεπυρωμένοι δοκοῦσιν.”

“ Θανατηφόρα ποθοῦντι
τὰ λελεγμένα τυγχάνει 16

ἵνα τί λόγους προσάγεις
ἀπᾶδοντας οἷς προσάγω;

κεκρατηκῦῖα χερὸς με
μεγάλα παρηγορήσεις, 20

λιγυρῶς δ' ἄμα λαλοῦσαν
ὀπίση χάρις ἐπέλθη.

μία μοι παραμυθία
φάος θμμάτων ἐμῶν τε · 24

νεικηκυία περ ἄκρωσ
ἔπεσι, χάρισι, τάξει

ξένον οἶον ἀγαζούσας
κόρας ἀπάσας ἐνείδον. 28.

ὁ μὲν οὖν Ἔρως ἀνῆψε,
σὺ δ' ὕδαρ μέσον φλογός που.”

“ Περικράτησε φεῦ μου,
φρένας ἐξέκοψε, γυῖα · 32

ῥις ἄμα γνάθοις γελᾷ σου
ἐπίχαρι τοῖς ὀρώσι.

συνεμεδίασε τοῖτοισ
ὀφρύες, μέτωπα, πάγων, 36

τὰ ῥοδόχροά τε χεῖλη,
στόμα, λευκότης ἐκανθεῖ.

ὑπεμεδίασε πάντα
ἀνέρι φίλα λαλοῦντι, 42

φρονιμωτάτῳ, λογίῳ,
ἀγλαῖ, σοφῷ, μεγίστῳ.”

“ Χάρισιν ἄμα χορεύων
χρύσειον πλέκω τὸν ὄρμον, 44

ψυχαγωγίαν ὀλίγην
ἐπισυνάγων ἐρώση.

ῶ λόγος δίδωσιν ἄτα,
ὁ πόθος ἄλυτος ἔστω.”

De verbis χωρὶς ἀνακλωμένων vide quae adnotavi in Philologi supplemento V pag. 208. Versus 1-10, 15-30, 43-48 adolescentis sunt, versibus 11-14, 31-42 respondet puella. V. 21 scripsi λαλοῦσαν, λαχοῦσα codex. V. 22 coniunctivus ἐπέλθη, sicut apud scriptores Byzantinae aetatis non raro fit, loco futuri positus est. V. 25 scripsi νεικηκυία, νεικηκυία codex. V. 28 scripsi ἐνείδον, ἐν εἶδει codex. V. 48 scripsi ἄλυτος, δ' ἄλυτος codex.

4. *Emendationes Philoneae.*

In Philonis libro de opificio mundi §26 (pag. 18 editionis Parisinae) I. G. Muellerus (Des Iuden Philo Buch von der Welt-schöpfung, Berlin 1841) repudiata interpolatione illa, quae ex libris manu scriptis deterioris notae in editiones recentiores irrepserat: "Ἐστι δ' ἡδικηκότων εἰς κόλασιν τὰ τῶν ἀναγκαίων δυσπόριστα, editionis principis lectionem "Ἐστι δ' ἡδικηκότων ἀναγκαίων δυσπόριστον restituit. Quae lectio bonis codicibus defenditur et ferri potest, quamquam dura est. Neque tamen ego dubito, quin vera Philonis verba servata sint codice Vindobonensi theol. gr. 29. Cuius auctoritate confisus ego propono: "Ἐστι δ' ἡ δίκη τὸ τῶν ἀναγκαίων δυσπόριστον. Quae verba optime ad ea, quae vicina sunt, quadrare nemo non videbit, qui Philonis librum evolverit.

In eiusdem libri §56, qua de homine voluptatum cupido et edace agitur, Muellerus scripsit: τέλος οὐχ ὄρον ἄλλον (ἄλλον legitur in pag. 407, cum in pag. 105 per errorem ἄλλο typis excusum sit) ἢ τὸ μηδὲν ὑπολείπεσθαι τῶν εὐτρεπισθέντων ποιούμενος. In editione principe et in eis codicibus, in quibus similis est verborum Philoneorum conditio, scriptum est: οὐχ ὄρον ἄλλο; in codicibus quibusdam deterioris notae neque non in editionibus recentioribus praeter Muellerianam legitur: οὐκ ἄλλο. Sed vera lectio adhuc ignota, quam servavit codex Laurentianus 10, 20, haec est: τέλος οὐ κόρον, ἀλλὰ τὸ μηδὲν ὑπολείπεσθαι τῶν εὐτρεπισθέντων ποιούμενος.

In eiusdem libri §60 extrema scribendum esse mihi videtur: Τοιοῦτος μὲν ὁ βίος τῶν ἐν ἀρχῇ μὲν ἀκακία καὶ ἀπλότητι χρωμένων αὐθις δὲ κακία ἀντ' ἀρετῆς, προτιμώντων ἰὼν ἄξιον ἀπέχεσθαι. Ego scripsi κακία, κακίαν codices et editiones exhibent.

V.—GERUNDS AND GERUNDIVES IN THE ANNALS OF TACITUS.

Following the method of the paper on Gerunds and Gerundives in Pliny's Letters, in *Am. Jour. of Philology*, Vol. IX, No. 2, there is here given a classified list of the corresponding constructions found in the Annals of Tacitus. The difference in the frequency of use of certain constructions by the two authors is very noticeable and interesting. In general Tacitus is much more free in his usage than Pliny, as will be observed in detail below. The same numbering and classification is used in this paper as in the previous one.

1. Genitive of the gerund depending upon a substantive and used absolutely, without any modifying or dependent words.

Dependent upon *causa*: deprecandi 1. 13, hortandi 3. 46, accusandi 12. 65, epulandi 14. 57, festinandi 16. 15; with *cupido*: dominandi 1. 10, 15. 53, vivendi 2. 63, novandi 4. 18, ulciscendi 12. 28, visendi 12. 56; with *species*: adulandi 1. 8, venandi 2. 68, detestandi 6. 24, manu mittendi 13. 27; with *copia*: mutandi 6. 17, vendendi 6. 17, dicendi 12. 62, diluendi 16. 24; with *spes*: dominandi 4. 7, capiendi 4. 48, fallendi 11. 12; with *vis*: statuendi 3. 70, dicendi 13. 3, noscendi 15. 34; with *necessitas*: silendi 3. 67, adsentiendi 3. 22, certandi 14. 20; with *ius*: perorandi 2. 30, sedendi 6. 3; with *ars*: nandi 2. 8, medendi 12. 61; with *cura*: sepeliendi 6. 28, visendi 14. 6; with *consilium*: coercendi 1. 11, moriendi 6. 26; with *licentia*: absolvendi 14. 49, habendi 14. 50; —condicionem imperandi 1. 6; signum prorumpendi 1. 63, stipendium parendi aut imperitandi 1. 64, auctorem corrigendi 2. 33, locus querendi 2. 71, damnandi officio 3. 22, peccandi necessitudo 3. 40, comprimendi-praesidium 3. 43, aemulandi amor 3. 55, con-farreandi adsuetudine 4. 16, sorte noscendi 4. 20, socius populandi 4. 23, auspicandi gratia 4. 36, materies criminandi 5. 4, iuvandi nocendive potentia 6. 8, insolentia parendi 6. 10, modo credendi possidendique 6. 16, moriendi rationibus 6. 26, pretium festinandi 6. 29, materiam praedandi 11. 5, potestas deligendi 11. 22, initium condendi 12. 24, spatium vivendi 13. 30, pangendi facultas 14. 16, iudicandi munus 14. 20, imaginem retinendi largiendive 15. 14, exemplum praecavendi 16. 32.

(a) In the few following cases—*cupido eundi in hostem* 1. 49, *initium agitandi adversus M. Lepidum* 3. 32, *consilium proficiscendi in provincias* 4. 4, *potestate statuendi de Caeciliano* 6. 7, *veniam dicendi ante alios* 12. 5, *ius statuendi de procuratoribus* 12. 54, *ius ducendi in hostem* 13. 54, *copia mittendi ad Neronem* 13. 54—modifying words occur, dependent upon the gerund.

This construction occurs 77 times and makes up 42 per cent of all the gerund uses in the Annals. The same construction makes 59 per cent of the gerund uses in Pliny. Another very noticeable point of difference between the two writers is that in Pliny we find in nearly half (48 per cent) of the cases of this construction, the gerund dependent upon one of these six words—*causa, tempus, ratio, ius, necessitas, studium*—while in the Annals, *tempus* and *studium* do not occur at all in this connection, and the other four words occur only 14 times, 17 per cent of all. Tacitus' dislike of anything resembling stereotyped and formulated expression is here plainly shown.

(b) There are a few cases of the genitive of the gerund depending upon an adjective: *ambiguus imperandi* 1. 7, *nescia tolerandi* 3. 1, *orandi nescius* 3. 67, *prudens moderandi* 3. 69, *orandi validus* 4. 21, *furandi melior* 3. 74, *nescius exercendi* 6. 11, *dominandi avida* 6. 25, *vetus regnandi* 6. 44, *arguendi peritior* 15. 56, *audiendi-insolens* 15. 67.

This construction is not found at all in Pliny, and occurs oftener in Tacitus than in any other author, and only once outside of the Annals (cf. Draeger, *Hist. Syntax*, 597e).

2. Genitive of the gerund depending upon a substantive and used transitively with a dependent accusative.

(a) With a substantive object: *expugnandi hostes spe* 1. 67, *cupidine-locos-noscendi* 2. 54, *cupido augendi pecuniam* 2. 62, *locus invocandi leges* 2. 71, *aemulatione muliebri Agrippinam insectandi* 2. 43, *auctor sacerdotia tribuendi* 3. 19, *licentia-populum agitandi* 3. 27, *leges-apiscendi-honores aut pellendi claros viros* 3. 27, *licentia-invidiam-excitandi* 3. 36, *licentia-asyla statuendi* 3. 60, *cultus-Dianam aut Apollinem venerandi* 3. 63, *spem-arma sine noxa ponendi* 3. 73, *ambitu-clientes-honoribus-ornandi* 4. 3, *specie dedicandi templa* 4. 57, *tempus subeundi iudicium* 6. 23, *mittenduntuntios validissimus auctor* 6. 31, *spatium exuendi pacta* 6. 43, *casus occupandi Armeniam* 11. 9, *edendi gladiatores necessitas* 13. 5, *efflagitandi Graeca certamina-causam* 14. 21, *cupidine-scaenas frequentandi* 15. 33, *impetum-Neronem adgrediendi* 15. 50, *verum noscendi cura* 15. 73.

(*b*) With an adjective: regendi cuncta onus 1. 11, cupidosolvendi suprema 1. 61, summa apiscendi libido 4. 1, studio probandi cuncta 4. 42, materiam-multa disserendi 6. 28, libidinem cuncta-agendi 13. 57.

(*c*) Here too may be classed those three cases of what Draeger calls the "elliptical gerund" (Draeger, Ueber Syntax und Stil des Tacitus, ¶204)—nec grave manumissis per idem obsequium retinendi libertatem 13. 26, Vologaesii vetus et penitus infixum erat arma Romana vitandi 15. 5, maneat provincialibus potentiam suam tali modo ostentandi 15. 21—where an infinitive might be expected (Hist. Syntax, ¶597. 3).

This use of what is called the "final genitive" is peculiarly Tacitean, occurring 29 times (*a* and *b*) and making nearly 15 per cent of all the gerund uses.

3. Gerund used with prepositions.

(*a*) With *ad*:—after a verb or past participle—ad coerendum erexit 2. 25, ad satisfaciendum-miserat 4. 26, ad precandum veniret 2. 42, ad consultandum datos 2. 85, ad accusandum delectis 3. 67, ad perpetrandum quaeri 4. 54, ad enitendum dato 5. 1, ad visendum venisset 14. 8, ad praecavendum exterritus erat 16. 8; after a noun: nullo ad resurgendum nisu 3. 46, libertas ad paenitendum erat 3. 51, nullo ad paenitendum regressu 4. 11; after an adjective: accommodatiorem ad fallendum 2. 66. In all but one of these 13 cases the gerund is used without any modifying adjunct.

(*b*) With *in*: gnarus lentum in meditando 4. 71. The only case found.

This usage forms only 7 per cent of the gerund uses, against 17 per cent in Pliny.

4. Dative of the gerund denoting a purpose or object to be attained: testificando quam honesta praeciperet 13. 11, quos testificando rex mississet 15. 16, nemo e familia restaurando sufficeret 3. 72. (This last case is doubtful on account of the possibility of supplying *theatro* from the *theatrum* in the preceding clause.) An exceedingly rare construction, found nowhere else in Tacitus, and not at all in Pliny.

5. Ablative of the gerund without a preposition, denoting manner or means.

(*a*) With an object accusative: cuncta-vocando 1. 6, infimos-iuvando 2. 55, offerendo filias 2. 86, culpam-gravi nomine-appellando 3. 24, nihil abnuendo 2. 22, consulatum offerendo 2. 26, interrupta et impervia clamitando 3. 31, postulata-mittendo 3. 60,

cohortes-conducendo 4. 2, artes spectando 4. 6, mutando-merces 4. 13, alterum-extinguendo 4. 15, eadem actitando 4. 21, coetus arcendo—aut receptando facultatem 4. 41, reos tutando 4. 52, tribuendo pecunias 4. 64, adiciendo me 5. 6, mentem-objectando 6. 38, adsidendo castellum 6. 43, imitando amorem 6. 45, exercendo agros 11. 7, plus potentiae ostentando 11. 29, dissolutionem-docendo 13. 50, deterrendo Veterem 13. 53, minitendo vim 13. 54, praesumendo remedia 14. 3, naufragium-obiciendo 14. 7, orando causas 14. 19, amores exercendo 14. 20, servos appellando 14. 31, inferiora populando 15. 38, ignotos protegendo 15. 57, visendo eius tormenta 15. 63, prohibendo C. Cassium 16. 7, alendo seditiones 16. 30.

(*b*) With a dependent infinitive clause: censendo 11. 38, dicendo 15. 67.

(*c*) With a relative clause, the antecedent of which is the implied direct object of the gerund: exsolvendo quantum quis damni professus erat 2. 26, percursando quae obtineri nequibant 15. 8.

(*d*) Used absolutely without modifiers: monendo suadendo 2. 67, adeundo appellando 4. 2, experiendo 1. 11, 15. 59, ignoscendo 12. 19, remanendo 12. 52, dicendo 13. 42, interpretando 13. 47, nando 14. 5, praevaricando 14. 41.

(*e*) Used with some modifying word or phrase: ruendo in tela 4. 25, apud senatum ordiendo 6. 8, transferendo huc 11. 24, monendo secum 11. 25, ad eum ventitando 12. 3, modice querendo 15. 1.

This construction occurring 57 times makes a large (29) per cent of all the gerund uses, a much larger proportion than is found in Pliny.

6. Genitive of gerundive agreeing with substantive expressed or understood and dependent upon another substantive (*a*), adjective (*b*), or verb (*c*).

(*a*) abolendae magis infamiae-quam cupidine proferendi imperii 1. 3, specie defendendae provinciae 1. 44, tempus oblitterandae seditionis 1. 51, remedium coercendi fluminis 1. 76, petendae pacis consilia 2. 26, materiam apiscendi favoris 3. 31, tradendi arguendique rumoris causa 4. 11, repetundarum criminibus 4. 19, visendi sui copiam 4. 74, cuius apiscendae otium 6. 20, administrandae Suriae imagine 6. 27, pecuniam-omittendae delationis 6. 30, auctorem interficiendi C. Caesaris 11. 1, ius apiscendorum honorum 11. 23, 14. 50, ius exuendi ordinis 11. 28, causa suscipiendorum liber-

orum 11. 27, diluendi criminis facultatem 11. 34, lege repetundarum 12. 22, 13. 33, sulcus designandi oppidi 12. 24, recipiendae libertatis initium 12. 34, casum invadendae Armeniae 12. 50, repetundarum crimini 12. 59, exempla capessendi imperii 13. 4, suscipiendae accusationis operam 13. 21, revocandae libertatis ius 13. 26, constantiam sumendae mortis 13. 30, gerendae rei casum 13. 36, eius opprimendi gratia 13. 42, crimina repetundarum 13. 43, materiam arguendae sententiae 13. 49, ius dicendae sententiae 13. 43, tempus evocandorum testium 13. 52, ardore retinendae potentiae 14. 2, interficiendi domini animum 14. 44, causa suscipiendi iudicii 14. 50, constantiam opperiendae mortis 14. 59, spem sociandae classis 14. 63, metu repetundarum 15. 21, condendae urbis et appellandae gloriam 15. 40, occidendae matris ministros 15. 51, initium detegendae saevitiae 16. 10, acquirendae pecuniae iter 16. 17, ambitio conciliandae provinciae 17. 23, capessendae rei publicae iter 16. 26.

(b) ceterorum immunis nisi propulsandi hostis 1. 36, erogandae-pecuniae cupiens (equivalent to an adj.) 1. 75, interficiendi Agrippae conscius 3. 30, relinquendae vitae certus 4. 34, navandae operae avidior 3. 42, apiscendae potentiae properis 4. 59, praecipuus circumveniendi Titii Sabini 6. 4, luendae poenae primus 6. 4, interficiendae matris avidus 13. 20.

(c) repetundarum aliqui arguerentur 3. 33, repetundarum a sociis postulatam 3. 66, Cordus repetundarum damnatur 3. 70, turbandae rei publicae accerserentur 4. 29, occupandae rei publicae argui non poterant 6. 10, repetundarum tenerentur 11. 7, absolutus repetundarum 13. 30, repetundarum damnatur 14. 28, damnatus repetundarum 14. 46, repetundarum interrogant 16. 21.

The infrequency of any gerundive except that of *repeto* in this construction is very noticeable.

(d) There are also in the Annals a very few cases of the genitive of the gerundive with its noun denoting a purpose, where it is hardly possible to construe the genitive as dependent upon any noun or verb, but rather as dependent upon the idea contained in the whole clause. This "final genitive" is plainly present in several of the cases given under (a) and (b), but in none of them does the construction seem so harsh and disconnected as in the following: Aegyptum proficiscitur cognoscendae antiquitatis 2. 59, erectis omnium animis petendae-ultionis 3. 7, ab Narnia vitandae suspicionis devectus 3. 9, spectatus et Sacrovir ciens ostentandae virtutis 3. 41 (compare Nipperdey, Tacitus' Annals II 59).

72 cases in all, about 22 per cent of the whole number of gerundives.

7. Dative of gerundive and substantive, used as final clause after verb (*a*) or adjective (*b*).

(*a*) temporibusque-dicendis non defuere 1. 1, venisset si neque augendis-stipendiis neque adlevandis laboribus 1. 26, retinendis-sacris sodales instituerat 1. 54, edendis gladiatoribus praesedit 1. 76, firmandae amicitiae miserat 2. 1, componendae Armeniae deligitur 2. 4, fabricandae classi praeponuntur 2. 6, subducit legionem faciendis castris 2. 21, precante annum efficiendis coeptis 2. 26, ministrandis cibus fierent 2. 33, spatia exercendae industriae quaerendisque aut potiundis honoribus statuerint 2. 36, ista-conciliandae misericordiae refero 2. 37, augendae dominationi certaretur 2. 46, dies insumpsit reficiendae classi 2. 53, sanciendo foederi convivium adicit 2. 65, veherentur coercendis-latrociniis 2. 85, patrandae necimitteretur 2. 88, adiutorem datum rebus administrandis 3. 12, criminibus obiciendis statuitur 3. 13, solita curando corpori exequitur 3. 15, egressus repetendis auspiciis 3. 19, exemit Drusum dicendae sententiae 3. 22, quam-incitandis poenis et augendo aerario sanxerat 3. 25, corrigendis moribus delectus 3. 28, firmandae valetudini concessit 3. 31, Cordum-postulaverat repetundis 3. 38, adsumendis auxiliis vagabantur 3. 39, parando regno finguntur 4. 1, aestuaria-traducendo graviori agmini firmat 4. 73, componendis-actis delectus 5. 4, sufficere-statuendis remediis 6. 4, regendis cohortibus-obeuntem 6. 8, castigandae plebi compositum-consultum 6. 13, pecuniam mercandis agris condiderant 6. 17, recipendae Armeniae-deligit 6. 32, equum placando omni adornasset 6. 37, delectum capiendo diademati 6. 43, reddendae dominationi venisse 6. 43, aestimando-detrimento-delecti 6. 45, recreandae defectioni cibum adferrent 6. 50, Suillum accusandis utrisque immittit 11. 1, opprimendo bello-misit 11. 1, quibus abluendis-egrediens 11. 2, conciliandae misericordiae videbantur 11. 3, capiendis pecuniis modum statuit 11. 7, recluserat specus quaerendis venis 11. 20, creati supplendo senatui 11. 22, dissimulando metu-digrediuntur 11. 32, 15. 69, dextram petendae veniae delegerit 12. 19, exstruendis-praesidiis relictas 12. 38, acquirendis-studiis edebatur 12. 41, turbandis animis praebuerint 12. 48, contrahendae multitudini editur 12. 57, refovendisque viribus-pergit 12. 66, forent firmando-imperio 12. 68, quaesitam supplendis legionibus 13. 7, Corbulonem retinendae Armeniae praeposuerat 13. 8, religionem-incohando anno retinuit 13. 10, sinum offerre contegendis quae etc. 13. 13,

apiscendo imperio praepararentur 13. 21, adhibendo remedio delectus 13. 48, edendis gladiatoribus finitum 13. 49, incohatum-coercendo Rheno 13. 53, additurum-cetera ostentandae pietati 14. 3, occultando facinori nox adhiberetur 14. 4, neque coniugiis suscipiendis neque alendis liberis sueti 14. 27, composuit-legioni praeficiendo 14. 28, capessendis honoribus destinatus 14. 40, tuendae Suriae parantur 15. 4, rapit exercitum reciperandis-Tigranocertis vastandisque regionibus 15. 8, ponti iniciendo impedimentum adferrent 15. 9, quos visendis copiis praemiserat 15. 10, optinendae donandaeve Armeniae egerant 15. 14, augendae infamiae composita 15. 16, dissimulandis-curis-frumentum iecit 15. 18, usurpandis hereditatibus prodesset 15. 19, accipiendo diademati venire 15. 24, gerendae rei praeficitur 15. 25, ruderi accipiendo-destinabat 15. 43, subsidia reprimendis ignibus-haberet 15. 43, abolendo rumori subdidit reos 15. 44, conferendis pecuniis pervastata Italia 15. 45, efficiendo operi adsumptus 16. 3, habiti supplendis-legionibus 16. 13, portui-aperiendo curam insumpserat 16. 23, accipiendo-regno adventabat 16. 23.

(*b*) perferendis mandatis-idoneus 1. 23, agendo-censui intentum 1. 31, celerandae victoriae intentior 2. 5, accipiendis-que copiis-opportuna 2. 6, aptae ferendis equis 2. 6, accendendis offensionibus callidi 2. 57, spernendis rumoribus validum 3. 10, apta temperandis animis 3. 31, egregium resumendae libertati tempus 3. 40, inferendis ictibus inhabiles, accipiendis impenetrabiles 3. 43, validum-coercendis seditionibus 3. 60, validus spernendis honoribus 4. 37, aptus alliciendis-feminis 5. 2, facilis capessendis inimicitiiis 5. 11, callidum-et tegendis sceleribus obscurum 6. 24, regendis exercitibus idoneum 6. 27, subdolum fingendis virtutibus 6. 51, potiorque-retinendo regno 11. 9, adoptando Britannico paratum 11. 26, accipiendis-suspitionibus-promptior 12. 4, capessendae rei publicae habilis 12. 41, vehendo commeatu opportuna 12. 62, veram dignamque-suscipiendo-imperio 13. 14, nudus exercitando corpori 14. 59, proprium-tuendae Armeniae 15. 6, umidum gignendis aquis 15. 42, faciendis sceleribus promptus 15. 67, occulta augendis-bonis 16. 1.

Tacitus exceeds all other Latin writers in his constant use of this construction, particularly after verbs (*a*). In the *Annals* there are 93 cases of *a* and 29 of *b*, making 28 and 9 per cent, and together 37 per cent of all the gerundive uses, against 3 per cent in *Pliny*.

8. Gerundive used in a passive sense in the predicate after certain verbs to denote the object of their action.

With *praebere*: agnoscendum se 3. 41, exsolvendae venas 4. 22; with *ferre*: multa-imitanda 3. 55; with *permittere*: contretandum vulgi oculis 3. 12; with *habere*: (compare A. J. P. IX, p. 217, 8): tolerandum 4. 40, statuendum 14. 44; with *sumere*: suis artibus id perpetrandum 12. 5.

This usage is quite rare in Tacitus, and makes in the Annals but 2 per cent of all gerundive uses, against 12 per cent in Pliny.

9. Gerundive used as a simple attributive adjective without so close a relation to verb as in 8.

metuendi 1. 74, miseranda 2. 30, 6. 49, pudendam 2. 38, -i 3. 53, spernendam 2. 52, -a 4. 72, 15. 4, -um 12. 39, -us 14. 40, scrutanda 3. 12, vindicandum 3. 12, detestanda 3. 23, 4. 69, 16. 28, intolerandam 12. 10, memorando 12. 44, 15. 70, iactandi 13. 11, flammandi 15. 44, vivendo 16. 10.

The lines between this usage and another not being always clearly drawn, some difference in the classification might result, but as counted here there are 21 cases or 6 per cent of all.

10. Gerundive and substantive used with prepositions.

(a) With *ad*: tuendam plebem 1. 2, visendum Agrippam 1. 5, introspiciendas voluntates 1. 7, concilianda studia 1. 41, vulnera facienda 1. 64, ducendum agmen 1. 64, accipiendum Segimerum 1. 71, supplenda damna 1. 71, ostentandam saevitiam movendasque offensiones 1. 76, transmittendum bellum 2. 6, spes coercendas 2. 43, dicendam causam 2. 79, 3. 38, 11. 37, 15. 58, proferenda quae etc. 3. 22, capessendos honores 3. 30, exsolvendum obsidium 3. 39, dicendum testimonium 3. 49, capessendum munus 3. 56, sacrandam memoriam 3. 63, capessendas caerimonias 4. 16, vitam degendam 4. 41, augendam formidinem 4. 48, sua tutanda 4. 73, opprimendos ministros 5. 11, corrumpendum morem 6. 3, internoscenda utilia 6. 46, opprimendum Seianum 6. 48, capienda primordia 6. 50, excindenda ardua 11. 9, augendam invidiam 12. 8, expetendum Meherdatem 12. 10, exuendam fidem 12. 14, vim exsequendam 12. 20, sancendum foedus 12. 46, causam orandam 13. 5, accipiendas copias 13. 8, offerendos obsides 13. 9, retinendam fidem 13. 31, convincendum scelus 14. 5, gratandum sese 14. 8, capessendum imperium 14. 26, intorquenda pila 14. 36, reliqua perpetranda 14. 38, spectandum statum 14. 39, visendum eum 14. 51, exsequendas obsidiones 15. 4, eliciendam favorem 15. 53, eum opprimendum 15. 56, prodendum Rufum 15. 66, convincendum eum 15. 66, eliciendam cupidinem 16. 14, coercendos Silanum et Veterem 16. 22, excipiendum principem spectandumque regem 16. 24, opprimendum amicum 16. 32, exprimendam imaginem 16. 32.

(b) With *ob*: rem iudicandam 4. 31, causam orandam 11. 5.

(c) With *in*: destruendo eo 2. 63, tradenda morte 4. 10, conlocanda filia 4. 39, re publica capessenda 11. 24, perpetiendis suppliciiis 15. 68.

(d) With *de*: pecuniis repetundis 1. 74, mathematicis pellendis 2. 32, 12. 52, praetore subrogando 2. 51, sacris pellendis 2. 85, moderanda Papia Poppaea 3. 25, reddenda re publica 4. 9, flamine legendo, roganda lege 4. 16, praemiis abolendis 4. 30, tradenda re publica 6. 46, supplendo senatu 11. 23, immunitate tribuenda 12. 61, obtenenda Armenia 13. 34.

(e) With *super*: petenda Armenia et firmanda pace 15. 5, optinenda Armenia 15. 24.

(f) With *a*: visendo eo prohiberetur 15. 61.

There are then 84 cases of the gerundive used with some preposition, or about 26 per cent of all its occurrences.

11. Ablative of gerundive and noun used after (a) verbs or verbal phrases, or (b) with an adjective.

(a) largiendis pecuniis 1. 52, efficiendis pontibus 2. 8, semet adflictando 2. 81, componendo animo 3. 1, ulciscenda morte 3. 19, capessendis accusationibus 4. 52, mandendo tomento 6. 23, regendis provinciis 6. 32, minuendo metu, accendenda-spe 12. 34, carminibus pangendis 13. 3, coercendo filio 13. 13, laudandis fundamentis 13. 31, corripiendis pecuniis 13. 31, tuendis civibus 13. 42, explenda simulatione 14. 4, tradendis rebus 14. 19, rebus gerundis 14. 39, administrandis negotiis 16. 17.

(b) fessas-ministrandis equis 2. 5, postulandis reis tam continuus 4. 36, insignis-orandis causis 6. 29, exercendis sectionibus famosus 13. 23, gignendo sale secundum 13. 57, serendis frugibus incurosos 14. 38.

Classified thus there are 25 cases of this construction (7 per cent). In Pliny we find only 3.

In all the Annals we find 191 cases of the use of the gerund and 331 of the gerundive, with a marked preference for the constructions classified under §§1, 5, 7 and 10.

S. B. PLATNER.

NOTES.

JOHN HEYWOOD AND CHAUCER.

In Heywood's *Pardoner and Frere*, the long speech of the pardoner, beginning

"God and saynte Leonarde sende ye alle his grace,"

and ending,

"Or els can ye no maner profyte take,"¹

is borrowed almost word for word from Chaucer (*Pardoner's Prologue*, C. T. 12,269 ff. T., C. 335 ff.) This was pointed out by Fairholt² more than forty years ago. Two other places, however, in which Heywood seems to have had his eye on Chaucer, have not, so far as I know, been noticed at all. One of these is in this same interlude. "But some of you," says the friar to his hearers,

"But some of you so harde be of harte
Ye can nat wepe though ye full sore smarte ;
Wherfore some man must ye hyre nedes
Whiche must intrete god for your misdedes.
Ye can hyre no better in myne oppinion
Than vs goddes seruauntes men of religion ;
And specially god hereth vs pore freres."³

Compare the well known passage in the *Prologue to the Canterbury Tales* :

"For many a man so hard is of his herte,
He may not wepe although him sore smerte.
Therefore in stede of wepyng and preyeres,
Men moot yive silver to the poure freres." (Vv. 229-232.)⁴

The second case is not so certain, but is sufficiently striking. In Heywood's "Dialogue conteyning the number of the effectuall

¹ Child, *Four Old Plays*, 1848, pp. 94-7; Hazlitt's *Dodsley*, I 201 ff.

² *Some Account of John Heywood* (prefixed to *A Dialogue on Wit and Folly*, Percy Society, 1846), p. lxi. Recent criticism is inclined to give the clever plagiarist at least as high a rank as he deserves; see some remarks on Heywood and Chaucer in J. A. Symonds, *Shakspeare's Predecessors*, 1884, pp. 184-6, 188.

³ Child, *Four Old Plays*, pp. 118-19; Hazlitt's *Dodsley*, I 227-228. In the original this speech, here given continuously, is constantly interrupted by the harangue of the pardoner.

⁴ The passage in *The Pardoner and the Frere* beginning "And all thy sermon goth on covetyce" (Child, p. 114; Hazlitt's *Dodsley*, I 222-3), reminds one of the *Pardoner's Prologue* (C. T. 12,357-67 T., C. 423-33.)

Prouerbes in the Engliche Toung," we have the following line, containing two capital saws :

"Vnknowne vnkyst. it is loste that is vnsought." (Pt. II, chap. 11, Woorkes, ed. 1562, sig. Diiij; Spenser Society reprint, p. 31.)

Curiously enough, Chaucer has the same pair of proverbs in a single line of his *Troilus and Criseyde* :

"Vnknowe vnkyst and lost that is vn-sought." (i 809.)

GEORGE LYMAN KITTREDGE.

ELEGIA IN MAECENATEM, v. 61, 2.¹

Sum memor, et certe memini sic dicere thyrso,
Bacche puer, pura candidiora niue.

That *candidiora* may be applied to other than sensuous objects, to words, not merely to things, follows from Mart. VII 25, 1, 2 :

Dulcia cum tantum scribas epigrammata semper
Et cerussata candidiora cute.

Martial is here speaking of epigrams which are innocent and do no harm by their gall, *Nullaque mica salis nec amari fellis in illis Gutta sit*. He compares their guileless candor to a skin painted with white lead. Very similar is the same poet's 'snow-white simplicity,' Ep. VIII 73, 1, 2 :

Instanti, quo nec sincerior alter habetur
Pectore, nec niuea simplicitate prior.

ROBINSON ELLIS.

¹ See A. J. P. IX 270.

REVIEWS AND BOOK NOTICES.

Deutsche Altertumskunde, von KARL MÜLLENHOFF. Zweiter Band mit vier Karten, von Heinrich Kiepert. Berlin, Weidmannsche Buchhandlung, 1887.

Seventeen years have elapsed since the publication of the first volume of Müllenhoff's *Deutsche Altertumskunde*, years devoted to farther study and unwearied research, undertaken in the hope that a careful comparison of ancient and modern authorities, or perhaps some fortunate discovery, might throw a new light upon doubtful points or conclusively settle vexed questions. And yet the second volume has lain in the desk ready for the press ever since the publication of the first, and could have immediately followed it in nearly the same shape as at present. It was somewhat enlarged in 1878-79, and the first appendix added in 1883, just before the master passed to his final rest. It represents the life-long labor of one of Germany's indefatigable investigators, and the long delay lends an added value to the volume now before us. It is to be hoped that the remaining volumes of this learned and scholarly work will soon follow and complete the magnificent monument of this master-mind. It will not be what he would have given us had he lived to put the finishing touches upon it himself, and yet the plan and the materials, though left in a fragmentary state, are his.

Müllenhoff even hesitated to give the first volume to the public, and began his preface with a justification, because it barely touched upon the Germans themselves, though it thoroughly discussed the nations dwelling in the basin of the Mediterranean, and their earliest information about their northern neighbors. It was necessary, he argued, to understand the earliest relations of the Germans to the cultivated world of the south. Nations, like individuals, are awakened to a consciousness of an important mission by an impulse from without. The splendor of Olbia and her sister cities on the Pontus, of Massalia in France, and contact with the Phoenicians, lured the Skiri and the Bastarni of the east, and the Kimbri and the Teutoni of the west, from their homes, till the greater splendor of Rome concentrated all their efforts to itself and held their attention for seven centuries. After the Germans had once entered the world's history, it was easy to follow their onward march, from the various notices in the ancient historians. But these needed to be supplemented by heroic ballads of Germany and the national spirit as seen in the writings of their own mother-tongue. The heroic ballads and epics of the middle ages are of inestimable value in solving the problem of the early history of the Germans, and the works of Jacob and Wilhelm Grimm and Karl Lachmann have done much to prepare the way for German Antiquities. Here, in the natural, simple poetry of the nation we find its actual life, the living book of its true history before us, out of which we can read its early faith and construct its mythology.

The folk-poetry is the key to the nation's inner life, while the art-poetry shows its progress in civilization and the germ of its philosophical life. The historical parts of the epics describe the times of the migrations, the German heroic age, while the mythical parts bear witness to ancient traditions and beliefs. This first great period also forms the turning point in the life of the nation. The simplicity and unity of nature-life are left behind, and education, culture, moral and intellectual progress—in fine, civilization, call forth the noblest forces and the greatest minds of the nation. The early destiny had led to the combat with the Roman Empire and to absolute power; now the ideal held before them was the conquest of intellectual Greece and Rome, best seen in Schiller's letters on aesthetic culture, and in the works of Wilhelm von Humboldt.

The adverse criticism with which the first volume was received may explain in part the long delay in the appearance of the present volume. And yet the complete work will justify the plan. The foundation had to be broad and generous to support such a superstructure as the six volumes planned by Müllenhoff. The aim of the author has been to show the early beginnings and later development of the Germans down through the heroic age.

In the first volume he dwelt especially upon the earlier civilized nations which came in contact with them, and discussed their mutual relations and their knowledge of the Germans. Book I is devoted to the Phoenicians, the discussion of the fabled swan-song, clear nights, heroic traditions, the tradition of Troy, the myth of Odysseus, the Grecian heroic age, Avienus' *Ora Maritima*, the old Periplus, in their bearings upon the early history of the Germans, and in as far as they serve to explain German traditions, beliefs and myths. Book II considers Pytheas of Massalia and his voyage, tin and amber trade, the age of Pytheas, geography before Pytheas, the pretended Eudoxan division of the spheres, the geometry of Eratosthenes, the scientific importance of Pytheas, geography after Pytheas, the voyage of Pytheas, Timaeus in Diodorus, Pytheas on the German North Sea coast. Such are in brief the contents of the first volume; the subjects are indeed far enough removed from the real theme of the book, though gradually converging upon ancient Germany and preparing the way for its entrance into the world's history.

Volume II follows closely "The Germans and the Neighboring Tribes" of Zeuss (Munich, 1837), and in its results and rich material offers an excellent opportunity for further research. The indices, both of subjects and names, and the beautiful and clear maps render it an extremely handy book for use. History, geography and philology are all laid under contribution to define the boundaries of ancient Germany and show the relations of the early German tribes to their neighbors. Book III treats of "The Northern and Eastern Neighbors of the Germans." The statement of Tacitus that the Rhine divides ancient Germany from Gaul, the Danube from Rhaetia, Noricum, and Pannonia, and the old tradition that the Vistula formed the eastern boundary between Germany and Sarmatia, leads Müllenhoff to choose the mouth of the latter river as the basis of his discussion. It was, however, first necessary to determine the early home of the German tribes,

and Tacitus furnishes him a clue in placing the Goths to the north of the Lygians or Lugians, thus within the great bend of the lower Vistula, which Jordanes corroborates by his statement that the Goths settled in this very place when they left Scandinavia. According to the same author, again corroborated by Pliny and Jordanes, the powerful naval state of the Suiones (Swedes) follow, though Tacitus leaves us in the dark about their home in Scandinavia. Tradition and the later migrations from this region lead to the conclusion that Scandinavia, even at that day, was a very powerful and populous country (Pliny 4, §96, calls it the *officina et vagina gentium*). Northward from the Suiones and their neighbors the Sveans were the Sitones (Goth. sitans, settler), who are recognized to be those Finns of Karelian descent extending northward from Sweden about the Gulf of Bothnia. The name is employed more in contradistinction to the mountain Lapps than to the eastern, non-Karelian tribes of Suomalaiset and Haemaelaisset, or, in their own language, Kainelaisset, i. e. Lowlanders or Plainlanders; the Germans and the Norsemen, misinterpreting the name, called them Kvénir or Kvænir, A. S. Cvénas, and then built the fable of a northern Cvémland, Cvénríce, *feminarum terra, regio vel regnum*. Traces of this tradition are found in the 45th chapter of Tacitus' Germania. He, as well as the other writers on these early Germans of the north, got his information from south and east Germans.

Passing back to the mouth of the Vistula, Müllenhoff considers the boundaries of the northern and eastern neighbors, the Finns, Aestii, and Slavs. Here again the information came from the east Germans who were encountered by the ancients on their way to the amber isles. Aestii is the general name for the Prussians, Lithuanians, and Letts, but disappeared later in the west, being superseded by the Slavonic name of Pruzzi. The Gothic form would be Aisteis, "the Just." The treatment of this difficult problem is scholarly and bears the evidence of deep and patient research. The Aestii were in possession of the coast land from the mouth of the Vistula to the Gulf of Finland. Ptolemy's mistake of putting the Venedae in their place is corrected, and Müllenhoff explains it as arising from a desire to make a symmetrical map. Lack of space for the many names of his eastern Sarmatian kingdom caused the transfer of the name Venedae from its proper place in the swampy region of the Pripjet to the coast land, but this conjecture is weakened by the later assumption that Marinus-Ptolemy arbitrarily transferred German tribes from the west to the east bank of the Vistula. Ptolemy undoubtedly made a mistake, whatever may be the cause. The Slavs of the oldest time are assigned to the region of the Pripjet swamp as central point. They thus extended from the Carpathian mountains and the upper Vistula to the heights of Waldai and the upper Volga, surrounded on the north, east and west by Germans, Aestii and Finns, while on the south they were spread along the Dnieper. After the evacuation of the east Germans towards the south and west, the Slavonic tribes moved into the coast region of the lower Vistula, and either drove out or absorbed the few remaining Germans.

The next link in the chain is to settle the relations of the Finns and the Germans, and also of the Finns and the Slavs. It would lead us too far

from the purpose of this review to enter into a description of the life and manners of the early Finns. The Germans encountered them as they penetrated to the north; for the Finns could not have occupied central and southern Europe, as some think, else they would have been driven westward and not northward. The Germans gave them their name from their snow-shoes and the swiftness with which they sped on them (Finn is the Latin *penna*, the English *fin*, hence the "winged"). Müllenhoff seeks support for his assumption that the Germans first met the Lapps (a kindred tribe) on Scandinavian soil, in the derivation of the name Scandinavia from the Lappish *Skadesi Svolo* (cf. Anhang II, p. 357). The Germans occupied the southern part of Sweden and the southern and most of the western coast of Norway, while the Finns held the eastern plains of middle and northern Sweden, and the Lapps the central districts. The Germans settled there about 500 A. D., or during the first centuries of our era. Müllenhoff leaves the question of which first reached Scandinavia, Finns or Germans, unsettled.

The Finnic Esthonians, Livonians and Courlanders were nearly related to the Finns of Scandinavia, and occupied all the coast land eastward from the Aestii. Inland again were the Slavs, with their capital at Smolensk on the south side of the heights near the sources of the Volga, Duna and the upper Dnieper, and connecting with the tribes of the Pripjet swamp and lower Dnieper. Eastward from these tribes, and extending in the same general direction, were the Finns again, thus surrounding the Slavs on the north and east and occupying the whole region of the Volga, while the Slavs had the Dnieper.

In Book IV Müllenhoff grapples with the difficult question of the boundary and relations of the Gauls and Germans. The Bastarni receive the first attention, and the first notice of them is taken from Polybius. This tribe was known among the Greeks and Romans as Kelts, Galatae, but must have been Germans. This is shown by their expedition outside of the Carpathian mountains and the possibility of explaining their proper names from the German. They were the first Germans who left their home and appeared in the world of culture, and must have gone forth in the beginning of the second century B. C. from the east Germans (Ostrogoths) on the lower Vistula. They were joined by the Skiri, as we learn from an inscription of the city of Olbia on the Bug river, which they besieged with their combined forces.

Two generations later the invasion of the *Kimбри et Teutoni* from the west occurred, which, like a devastating cyclone, swept almost all western Europe, from the entrance into the Graeco-Thracian peninsula on the Drave and Save to the Ebro and lower Seine, then passed over the Alps into the plain of the Po. "The Kimbrian wars in the beginning of our history resemble the gigantomachia of Greek mythology: they are the beginning of our combat with Gaul and Rome, which has continued uninterrupted ever since, the duration of which can be reckoned at two thousand years, from the first shock of the Kimбри with a Roman army in the Julian and Norican Alps in 113 B. C. to the present time" (1887, see p. 112). After a lengthy investigation Müllenhoff concludes that both names (*Kimбри et*

Teutoni) are of Keltic origin (cf. pp. 115, 116, 117), given by the Gauls to these invading German neighbors, but their own proper names are German. Kimbri may mean robbers, and the Irish glosses bear out this conjecture (117). Their expedition and battles with Marius and others we can omit, as the historical facts are well known. These facts, according to Müllenhoff, are taken from Livy, who, as well as Plutarch in his *Marius*, drew his facts from Posidonius of Rhodes, though often leaving his authority for the Roman annalists.

The first appearance of the name "Germans" was in the servile war (from 73-71 B. C.), therefore it cannot date back earlier than 80 or 75 B. C. The proof adduced is that Posidonius does not mention it in his historical works from 146-96 B. C., and he was the one main source for all the wars of the Kimbri and Teutons and gathered his information from traditions then current in Rome. Much has been said and written about the origin and causes which led to the migrations of these two nations. Roman tradition says they were driven from their home on the ocean by a great flood-tide. Posidonius objects to this theory as contrary to his explanation of the tides, and conjectures that the Kimbri had ever been a restless robber-folk, the principal tribe of the Kimmerians. Doubtful seems Müllenhoff's explanation of a passage in Strabo. The text has been corrupted by an interpolated negative, but cannot refer to ordinary tides, as Müllenhoff makes it, since the context is discussing the physical rise and fall of the sea; Strabo may possibly refer to a tidal wave. The statement of Posidonius that the Kimbri and Kimmerians are one and the same people Müllenhoff again takes up in discussing Plutarch's eleventh chapter of *Marius*. The text is here full of mistakes and gaps which Müllenhoff corrects and fills out from the sure fragments of Posidonius, mostly found in Strabo and Diodorus, the latter of whom drew mainly from Posidonius. Here Müllenhoff shows at his best in analyzing the works of these different authors and assigning to each his own part and tracing to its true source each statement and fact. But in the great obscurity which shrouds that early period it is difficult to arrive at positive results. On pages 186, 187, 188 he gives a summary of the origin and development of the different traditions which arose about these two tribes, from which one can see the impossibility of arriving at the truth.

We have seen that the name "Germans" did not appear till after 90 B. C., nor later than 73 B. C., perhaps about 80 B. C. This leads to a consideration of its origin. Our author rejects the Latin *germanus*. It is of Keltic origin, and is the name of a small tribe dwelling in Iberia, and in Caesar's time it was the name of a small band of Belgians. In Müllenhoff's opinion the name "Germans" had a wide application westward from the Rhine before Caesar, and was originally the cognomen for Gauls dwelling apart in the more northern regions. It is uncertain whether it means *βοθρὸν ἀγροῦ*, according to Leo and Grimm, or "neighbors," according to Zeuss. Both meanings will do. One can imagine how the name through greater intercourse might be farther extended to the transrhenean neighbors, while gradually disappearing at the same time on its western bank.

The late appearance of the name explains why the Kimbri and Teutons,

though German tribes, are never mentioned as such. They came from Germany and belonged to the west Germans (Visigoths). Their irruption was the result of the advance and spread of the Germans toward the west and south, similar yet more evident than that of the Bastarni in the east. But it will be necessary to settle the oldest home of the Germans before entering into the causes of this general migration. Müllenhoff attempts to do this by a comparison of the names of rivers and places. Of the rivers of Germany the Vistula is Slavonic; the Oder, the Elbe (Albis, white, clear), the Havel and the Spree are German. The Saale (Saal) is probably Celtic; the Rhine, the Main, the Taunus, i. e. the Rhine and its branches, are Celtic. The region of the Lippe is not originally German; the Vlie is German. Single exceptions do not impair the result. "If the Main, Lahn, Sieg, Ruhr, Emscher, Lippe, are not German, but originally Celtic names, the Gauls must have dwelt on the right bank of the Rhine before the Germans occupied it, and we can extend their region to the watershed of the Rhine and Weser, so that the upper Ems and its surroundings are included." As a last test our author collects the Celtic compounds and derivatives in *apa* and *affa*, which he considers Celtic. *Apa*, O. H. G. *afa* or *affa*, must mean the same as *aha*; still it cannot be the Skr. *apa*, water. "Netherland *apa*, O. H. G. *afa*, *affa*, as well as O. S. *apul*, A. S. *apulder*, O. N. *apaldr*, O. H. G. *affoltera*, Irish *aball*, are all related to the Irish *ab*, river, Skr. *ambu*, *ambhas* (Gr. *δμβρος*, Lat. *imber*), whence the Humber is in Ptolemy 'Αβος, the Avon in Tacitus Abona, etc. But *apple*, like the Lat. *pomum*, *potus*, *potare*, *poculum*, is related to *ab*, *aball*, meaning juicy fruit. But if the Celtic media in *ab* and *aball*, as the Skr. *ambhas*, water, *abhra*, cloud, mist, Gr. *ἀφρός*, foam, clearly prove, first arose from the aspirate, then *apa*, *affa*, and *apul*, *apfol*, are necessarily borrowed words in German, because with an original ancient communality of the words we should have here only a media and no tenuis. We must only accept a change of gender in German, as Irish *ab* is masculine. This offers no difficulty, since *ahva*, *aha*, leads to it. If these words are derivatives, the result remains exactly the same. For there is no derivative in German in *apa*, etc., but in Celtic in *-ab*, *-ib*, *-ob*, *-ub*, and also in *-ap*, *-ip*, *-up*, and the Germans comprehended both under *-ap* or *-ip*." Philology is thus called upon to aid in solving the vexed question of the boundary between the ancient Gauls and Germans, with what success we leave to philologists. The spread of these formations, confined to a certain region of northwest Germany, will afford a means of deciding the former extent of the Celtic kingdom in those regions.

From the foregoing Müllenhoff decides that a Celtic population occupied the region about the Harz, the Thuringian forest, and the mountainous regions eastward as well as westward of the Rhine.

Having settled as definitely as possible the boundary between the Kelts and the Germans, the various movements within the land of the Kelts demand attention. However, these cannot be understood without a most careful investigation of the three great Celtic expeditions to the three southern peninsulas of Europe. Müllenhoff undertakes this and carries it out with masterly skill. They are known as the Iberian or Celtic (about 600 B. C. or in the fifth century B. C.), the Italian or Gallic (396 B. C.), and the

Grecian or Galatian (281-279-8 B. C.). The old Periplus which forms the basis of the *Ora Maritima* of Avienus does not mention the Kelts, but does mention the founding of Massalia in 600 B. C.; farther, the Greeks had heard of the Kelts in the fifth century B. C., which settles the date of the Iberian expedition as somewhere in the fifth century B. C. The Iberian expedition set out from the Loire and Garonne, passed over the west Pyrenees into Spain. There seems to be no inner relation between the Keltico-Iberian and Gallic names of tribes and places which would give a definite solution of the real place where the expedition originated. The British Isles and northern Gaul, at least above the Loire, were inhabited by Kelts in the time of the Periplus. For Ireland was then inhabited by the Hierni, and Great Britain (Albion) by the Albioni, so that Kelts must have been settled on the opposite continent and included under the Ligures. The common speech which connected the inhabitants of Albion, the real Britons, with the Gauls, and distinguished both from the Irish, can scarcely have been so regularly formed on both sides of the Channel; it must have been carried over to the island from the mainland on one of the migrations. It is conceivable that the same stream which flooded Iberia separated in western Gaul and one body went northward and spread over the island. This is, however, only conjecture, as there is no positive proof (cf. p. 238).

The Greeks had no information about the Alps until comparatively late, and this probably came with the Italian expedition of the Kelts. Herodotus had no idea of this part of the world, and Aristotle shared his errors about this little-known region. The mountains of northern Italy and northern and southern Germany were known at this early date as the Hercynian mountains. After the name of the Alps had been applied to the present range of that name, the Hercynian range was confined to the heights of middle and southern Germany. The name Hercynia is undoubtedly Keltic (kym. *cun* = *cun*, height, *cynu* = *cunu*, surger; *argwn* = *ar-cun*, apex). *Alpes* is also said to be Keltic, but this is very doubtful. As Herodotus knew nothing of the Kelts either in upper Italy or in the eastern Alps, and as he furthermore knew nothing of the Rhone changes, this expedition cannot be placed further back than 400 B. C., and probably 396 B. C. is the proper date. The direction of the expedition is determined by a careful consideration of the different tribes in and about the Alps. It seems evident that the shock of the Gauls against the Ligurians, before which the latter had to retire, started from the north and northwest. The traditions concerning the causes of the expedition are various; the one deserving the most credit is that during the reign of the good king Ambigatus over Gaul, the land became so fertile and populous that he decided to send his two brave nephews, Bellovesus and Sigovesus, each with a strong army, to find other homes for themselves. It is true that there were two divisions in the general movement. "The common point of departure of the Bellovesus and Sigovesus expeditions lies on the middle Rhine. The Boii stood in, or immediately at, this point, because they took part in both. . . . When we consider the position of the nations pressing forward into Italy, and, on the other hand, into Bohemia (Boii-home), it is apparent that a great southward movement on both sides of the Rhine took place, spreading out to left and

right, east and west. At last, and only as the actual possession or nearness of the Alpine passes became too enticing, did it turn into an invasion of Italy. Parallel to this movement, the Belgians could have reached the lower Seine and the Marne about the Arduenna; then those cognate tribes coming after them could have abandoned the right bank of the Rhine, just as on the other hand the Kelts from the region of the Weser followed southward those (Kelts) who marched into the Alps and to Bohemia, thus making it possible for the Germans to spread towards the Rhine" (p. 268).

The Japudes and other Kelts had penetrated into Illyricum and the Scordisci had settled near the Morawa in the beginning of the third century B. C. Strengthened by accessions from home, these Kelts, or Galatae as they were called by the Greeks, advanced over the Balkan peninsula and penetrated into Asia Minor. Müllenhoff seeks his proof for this statement in the name of the Volcae Tectosages. "The double name shows that Caesar's Volcae Tectosages in the Hercynian forest were only a remnant of a larger family of Volcae Tectosages comprising several tribes who had remained in or near the old home. The name does not disappear in Greece and Asia Minor (assigns several tribes to this family) . . . But of all the tribes of the Volcae, the so widely scattered Tectosages must have been the most powerful and important. About 300 B. C. their seat can only be placed westward from the Boii, where Caesar found the Suebi, in Hesse and the region of the Main. Their tribal brothers who migrated with them to Asia Minor must have dwelt southward from them on the Danube, perhaps even across it. The migrations drew them thence over the Alps to the Grecian peninsula and farther, while another portion of the Tectosages pressed forward through the valley of the Rhine and along Mt. Jura to the lower Rhone and toward the Pyrenees" (pp. 277-8).

Müllenhoff connects Volcae with *walk*, i. e. *welsch*, stranger (O. N. Valand = France; Vallir = Frenchmen), a word which the Germans employed just as the Greeks their *βάββαρος*. Others go farther and connect *Gallus*, *Galatae*, *walk*, with the Irish *gal* = vir pugnax. There seems to be no philological objections to these different derivations and the different meanings given to the word, hence there is no way of deciding positively. "If, therefore, the Germans called all Gauls and Kelts *Walche* (i. e. Welsh), the Volcae must once have dwelt next to them, and set out from their neighborhood toward the south" (p. 282).

"The last great movement of the Kelts, therefore, reaches to the immediate boundary of the Germans. But the Kimbri and Teutons take almost the same road as the Tectosages and their associates, and follow the routes of the earlier Kelts: they had heard of their invasion of Italy, and therefore at last try the same. Thus their expedition, though undertaken two hundred years later than that of the Tectosages or Galatae, only represents the continuation of the expedition of the Kelts, or at least there is a certain relation between the irruption of the Germans and these earlier movements of the Kelts which cannot be disregarded. Just as was said of the Gauls in Italy and of the Galatae in Greece, so they say of the Kimbri and Teutons on their first appearance, viz. that they came from the extreme end of the world, from the ocean; only, in connection with them the Gallic

flood is added. Pytheas testifies that the Teutoni dwelt on the North Sea in the fourth century B. C., or at least that the non-Keltic population of the coasts beyond the Rhine, known as Scythians, bore that name among the Gauls. The Kimbri lack this testimony. The flood tradition remains as the first and oldest witness of the coming of the Kimbri from the ocean, and would be decisive if it did not come from the Gauls and was then transferred from the Teutons to the Kimbri" (p. 283).

Thus Müllenhoff seeks to clear up the early German migrations and connect them with the earlier Keltic movements as following in the natural course of events. He found it necessary to change their supposed seats and separate the two grand divisions. But let him sum up in his own words: The Kimbri and Teutoni "must also be of different descent, and if the Teutons came from the ocean, the Kimbri, who formed the advance-guard and long remained at the head of the expedition, can only have come from the region of the Elbe, since the first shock fell upon the Boii in Bohemia; they came also from the north, as we shall see farther on. The Volcae Tectosages, who must have been settled on the Main and in Hesse westward from the Boii when the latter still possessed Bohemia, were driven out in Caesar's time by the Suebi; Chatti and Marcomani occupied their places, both O. H. G. peoples.

"The Vagiones in Wormfeld (Plainlanders), the Nemetes in the plain of the Rhine about Speyer and further southwards, the Triboci (Hill-dwellers) along the Vosges Mountains, both with Gallic names, were evidently settled (along the Rhine) by Ariovistus. The ancient girdle of the Hercynian Forest, which once enclosed Old Germany, was broken by the outpouring Chatti and Marcomani, and thus the face of the nation, which had hitherto been turned to the north and partly to the west, was suddenly directed south and southwestward. The resistance to the culture which there met them did not avail. The nation has entered universal history and started upon a career that admits of no change. Forward is the cry. The expedition of the Kimbri and Teutons proves that this great change, the most eventful and richest in the whole life of the nation, had become an historical fact. This knocking at the gates of Italy and bursting through them gave the astonished old world its first knowledge of the unknown Germans and forced them to recognize a new power in the world's history. The outbreak of the Chatti and Marcomani from the Hercynian Mountain Forest is the beginning and the result of the Kimbrian movement. The road to Southern Germany was opened, and fate alone in the breast of man pressed on to win, once for all, by plunder and force all that a poor and bleak home refused. But if the Chatti and Marcomani were O. H. G. peoples, and if the Teutons came from the North Sea, belonging, therefore, to the Ingvaeans; but if, on the other hand, the Kimbri are of different descent and belong to another branch, then the latter must—indeed there is really no other choice—have gone forth, like the former, from the nations on the middle Elbe, and included Hermunduri, Cherusci, Longobardi" (pp. 300-303).

Such is the result of Müllenhoff's investigations, in which he seeks to connect the movements of Kelts and Germans (Kimbri, Teutons, Chatti,

Marcomani, and other German tribes) in one uninterrupted chain of events caused by a barren and uninhabitable home, which induced these people to wander forth in search of a milder climate and more fertile lands. Some links in his chain of evidence are doubtful, and his proofs may meet with opposition among specialists. But we leave all corrections and opposition to his opinion to such, and will briefly sum up the results of the book.

According to Müllenhoff, the ancient boundary of Germany was, then, the Vistula on the east, and a line passing through the Carpathian Mountains to the sharp bend of the Danube at Cripi (modern Waitzen). The southern boundary was the Danube, and the western the Rhine.

When we examine carefully the conclusions here reached in regard to the direction of the three Keltic expeditions, the invasion of the Kimbri and Teutons, the movements of the Chatti and Marcomani and other German tribes, we can see much confirmatory evidence for the school of Wilser and others (*Die Herkunft der Deutschen*) who advocate a Scandinavian home for the race. We find no confirmation in history that the different nations wandered from the east to the western and northwestern coasts of Europe, and then, repelled by the ocean and the barren soil, recoiled to the south and east again. But the veil which shrouds the earliest movements of these nations will never be lifted, and we can only give the Scotch verdict of "not proven" for either an Asiatic or Scandinavian home of the race.

The present volume only brings us down to the beginning of that long struggle between the Germans and the Roman Empire which finally resulted in the overthrow of the latter. It is regrettable that Professor Müllenhoff could not have lived long enough to have completed his work. But we hope that Dr. Roediger will soon give us the fragments still left on this very interesting stage in the development of the Germans. As far as it is possible to determine the master's plan, the third volume will treat of the wars with Rome; the fifth, of German mythology; the sixth and last, of the development and history of the German epics, leaving the national development for the fourth. Magazine articles and different essays left by the author will furnish material for carrying out the general plan of the work, which will certainly be a monument of erudition and untiring research.

SYLVESTER PRIMER.

Sophocles. *The Plays and Fragments. Part III, the Antigone.* With critical notes, commentary, and translation into English prose by R. C. JEBB. Cambridge: At the University Press, 1888.

In the brief space of five years, Professor Jebb has edited three parts of his complete edition of Sophocles, which embraces, besides a commentary, notes on textual criticism, introductions and appendices, also an English prose version of the Greek dramatist. It is the purpose of this notice briefly to review the part latest issued, the *Antigone*. The editor's object throughout the entire work, as stated in the preface of the first edition of the *Oedipus Tyrannus*, is to present the work of Sophocles "both in its larger aspects and at every particular point" as it appears to his mind, free from ambiguity and in a form appreciable not only to classical students, but

also, in part at least, to educated readers. The translation, which faces the Greek text page for page, is made with the greatest possible fidelity to the original—which is very different from bald literalism as well as from poetic paraphrase—and is to be the means, it is hoped, of inducing students of literature to read a play of Sophocles as they would read a great poem of a modern poet. The twofold aim, then, of this great edition is first to furnish the classical student with all the apparatus essential to a thorough and critical appreciation of the Greek dramatist, and secondly, to give the non-classical student the interpretation of the work of a master-poet at the hands of a competent critic, and by such an interpretation to stimulate him to seek a *first-hand* knowledge of the poet.

How much stimulus to direct study of the text a thoroughly faithful version will produce, is a question that admits of different answers. Independently of this, however, the aim to present a Greek poem before an English reader simply as a masterpiece of literature, with as much of the original form and aroma upon it as can be saved in the process of translating, is itself a worthy one, and one quite distinct from an ordinary version. That Professor Jebb has succeeded in doing this to a remarkable degree, both by his illustrative material and by his discussions of interpretations, as well as by his felicitous and exact renderings, no one will be disposed to question. As instances of especially happy rendering, we single out the following: V. 68, "For 'tis witless to be over-busy"; v. 263, *ἔφεινε μὴ εἰδέναι*, "pleaded in defense that he knew nothing of it." So in the notes. Here the pregnant and legal sense of *ἔφεινε* is better reproduced than in the translation given in the body of the text.—V. 318, "And why wouldst thou define the seat of my pain?"—Vv. 590 f. "And there is a sullen roar from wind-vexed headlands that front the blows of the storm."—V. 816, "Whom the lord of the Dark Lake shall wed." Not so good is "denounce" for *καταβῶ* (86), which here means "declare"; nor "with a crash" for *ἀντιβῆρας* (134), which is rather "with a rebound."

An examination of the critical apparatus shows how carefully the editor has brought everything that promised the least aid under contribution. In the *Antigone* he has consulted the modern Greek editions of Pallis (Athens, 1885), and of Semitelos (Athens, 1887), and at first blush with apparently meagre results. But results in textual emendation are not to be measured by the gross nor weighed in hay-scales. In their order we shall notice the improved readings, some of which prove the wisdom of the rule, *non multa sed multum*. The temper in which Prof. Jebb treats the text of Sophocles is best stated in his own words in the introduction to the O. T., pp. lviii: "All students of Sophocles would probably agree at least in this, that his text is one in which conjectural emendation should be admitted only with the utmost caution. His style is not seldom analogous to that of Vergil in this respect, that when his instinct felt a phrase to be truly and finely expressive, he left the logical analysis of it to the discretion of grammarians then unborn. Such a style may easily provoke the hand of prosaic correction; and if it requires sympathy to interpret and defend it, it also requires, when it has once been marred, a very tender and very temperate touch in any attempt to restore it." . . . "Instances have not been wanting in

which, as I venture to think, editors of Sophocles have inclined too much to the side of unnecessary or even disastrous alteration. On the other hand, it is also a serious fault to place our manuscripts above the genius of the ancient language and of the author, and to defend the indefensible by 'construing,' as the phrase is, 'through thick and thin.'" Comparing the three plays already edited, we observe more conservatism in the treatment of the text in the later than in the earlier part of the work. In the O. T. the editor places nine emendations of his own in the text and suggests five others in the notes. In the O. C. the number of emendations made by the editor in the text is six, transpositions three, emendations suggested in the notes ten. In the Ant. the editor admits only five emendations of his own, and prefers in his notes two or three readings which he does not adopt in the text. But perhaps a truer criterion of an editor's attitude towards a traditional text is the favor with which he looks upon emendations of others. Here again Prof. Jebb has been more ready to admit conjectures in the text of the earlier than in that of the later of the plays he has edited. Of course, our reckoning is a proportional one. In the O. T. we count 59 or 60 emendations adopted from others; in the O. C. 52, in the Ant. 41. This increasing deference towards the MS reading may perhaps be in part attributed to the use Prof. Jebb has made of the autotype facsimile of L, which was not available for the editing of the O. T. We are inclined to think that in a few instances he has been unduly influenced by the mere resemblance of words and letters in constituting his text, and that the *ductus litterarum* has been too strong a motive. As such an instance we regard his reading in vv. 23-24, *σὺν δίκῃς χρήσει δικαίρ*. The difficulties of the traditional text are, we think, equalled by such usage as *σὺν χρήσει* and *δικαία χρήσις δίκῃς*. We cannot help regretting that the editor has defended the senseless *οὐτ' ἄτης ἄτερ*, verse 2. Starting from the assumption—not well supported—that the hypothesis of a marginal gloss is unwarranted, he defends the traditional text on one of two grounds: either as a case of confusion of negatives, or as concealing a corruption. While preferring on the whole the former alternative, he proceeds to show how, on the supposition that *οὐτ' ἄτης ἄτερ* arose after the text had been brought to Alexandria by Ptolemy Euergetes, the Ptolemaic writing would explain the origin of *ἄτης ἄτερ* from *ἄτης πέρ(α)* or *ἄτην περῶν*, or *ἀλάστορον*, either of which would make sense.—V. 10. The interpretation of Jebb commends itself: "Evils belonging to (proper for) our enemies are coming upon our friends; *i. e.* that our brother Polynices is to share the doom of the Argive dead by being left unburied."—V. 56. *αὐτοκτονοῦντε* is needlessly interpreted in the notes by "slaying with their own hands"; the translation gives the true sense: "each slaying the other."—V. 106. The reading *Ἀργόθεν ἐκβάντα φῶτα* is a simple and sensible remedy of the traditional text.—Vv. 125-126. The interpretation turns upon the question whether *δράκων* is to be understood of the Thebans or the Argives. Jebb argues for the former and changes *δράκωντι* to *δράκοντος*. We agree that in the use of *δυσχείρωμα* the poet does not wish to say that the Thebans won with difficulty, but that the Theban *πάταγος Ἄρεος* was a thing which the Argives could not overcome, and we incline to hold fast to the reading *δράκωντι* in appos. with *ἀντιπάλω*, and referring to the *Argives*.—

V. 208. The change of *τιμήν* to *τιμῆ*, adopted from Pallis, is morally and palaeographically certain.—V. 320. The superiority of *λάλημα* over *ἀλημα* is justly pointed out.—V. 350. Jebb reads *ὀχμάζεται ἀμφὶ λόφον ζυγῶν* after Schöne and Donaldson. Thus he gets rid of the troublesome future in *ἔξεται*, or *ἄζεται*, or *ὑπάζεται*. But why not admit here a kind of modal future similar to *ἐπάζεται* in v. 361?—V. 370. Few will follow our editor, we fancy, in his interpretation of *ὑψίπολις* = *ὑψηλὴν πόλιν ἔχων*, by which an awkward change of subject in the next sentence is required, and the antithesis between *ὑψίπολις* and *ἀπολις* is marred.—V. 436. The change of *ἀλλ'* of the MSS to *ἄμ'* is "certain."—V. 452. Jebb falls into line with many recent editors in adopting Dindorf's emendation, *τοιούσδ' ὤρισεν*.—V. 467. The emendation of Semitelos, *ἠσχυῖαν κίνεσ* is adopted. But *αἰσχύνω τῶνά* is not on a parallel with the passage quoted (Il. 22, 74): *πολλῶν κάρη πολλῶν τε γένειον . . . αἰσχύνωσι κίνεσ*. As a matter of palaeography, this emendation seems more defensible than as a form of expression.—V. 487. In the note on *Ζεὺς ἔρκειος* we have a good instance of the ample learning that enriches this edition.—Vv. 506–507. The genuineness of these verses is defended without noticing the objection that in 508 ff. not the slightest allusion is made to this general sentiment, but Creon's reply directly refers to 504–505.—V. 519. Jebb defends *τούτους* against most editors who read *ἴσους*, which the Schol. gives as a variant. *τούτους* can have no deictic force here. The readings *ἴσους* and *ἴσος* in the next verse look back to *ἐξ ἴσου* in 516 and give a Sophoclean edge to the colloquy.—V. 551. *εἰ γελῶ γ'* for the traditional *εἰ γέλωρ'* is a clear gain.—V. 606 f. Hermann's emendation, *οὔτε θεῶν ἀκμαῖοι* (changed to *ἀκματοί*) is adopted. The argument for *θεῶν μῆνεσ* is more ingenious than convincing, and the true reading is, we think, still to be found.—V. 613. *πάμπολύ γ'*, Heath's emendation for *πάμπολις*, Jebb regards as certain. But this is the only known instance of the substantive use of this compound. Besides, this word does not harmonize with the main idea of the ode, which is the *ἀτη* that follows upon transgression (*ὑπερβαμία*), not that which comes from the *φθόνος θεῶν* with respect to anything that is "vast."—V. 637. *ἀξιώσεται* for *ἀξίων ἔσται* is self-evident, especially when, as the editor points out, the change was probably due to the fact that *ἀξιοθήσεται* was the fut. form in ordinary use.—V. 685. To take *μή* after *ὅπως* as *generic* is better than to explain it as a substitute for *οὐ* through the influence of the optatives.—V. 782. The interpretation of *ἐν κτήμασι πίπτεισ* by "who fallst upon (men's) possessions" seems to us prosaic. The entire ode is full of personality. Love couches upon the cheek of the maiden, he travels afar, neither mortal nor immortal can flee his power. To say it falls upon possessions is not the same thing as to say it falls upon men so as to make them reckless of possessions.—V. 797. *ὥστε πέρα δρᾶν* is a noteworthy emendation by Semitelos for *πάρεδρος ἐν ἀρχαίς*, suggested but not adopted by Jebb. Not only does this change seem plausible as a matter of *literal* substitution, but it helps greatly both sense and metre.—V. 838. This awkward verse is defended. To the objection that in life, *ζῶσαν*, no resemblance between Antigone and Niobe can be drawn, Jebb replies: "in life and not only in death, because Niobe, like Antigone, was in the fulness of her vitality when she met her doom." That is, they were alike

in *life* because they both *died* young. But is not that being alike in their *dying*?—Vv. 904–920. We are glad that our editor brackets this famous passage. The discussion in the Appendix contains nothing new; but that was hardly to be expected. Jebb is perfectly right in saying that the only line of defence of which the passage is capable is that made by Bellermann.—Vv. 935 f. The editor remarks: “Said by Creon, clearly—not by the Chorus.” Most editors, however, hold the opposite view.—V. 1073. A good point is made on *βιάζονται* as better suited to express a positive than a negative wrong, and as therefore requiring for its subject *οἱ ἄνω θεοί*.—Vv. 1080–1083. The treatment of this difficult passage is not so full as could be desired. If the reading must stand, Jebb’s interpretation is perhaps the most acceptable that has been proposed.—V. 1090. *ἦ* of the MSS is retained. We are not sure that we quite understand the note upon it. In the translation *τῶν φρενῶν* is taken in its physical sense as indicating the *seat* of the *νοῦς* (“to bear within his breast a better mind”), but in the notes the phrase *τὸν νοῦν τῶν φρενῶν* seems to be taken in the sense of “the mind of the heart,” as though *φρήν* expressed the spiritual or moral nature.—V. 1102. *δοκεῖ* for *δοκεῖς* is undoubtedly right.—V. 1119. The traditional *Ἰταλίαν* is retained. The chief reason urged against *Ἰκαρίαν* is that this name is celebrated, *κλυτάν*, only as a *myth*; what we want is a famous *region*, “one worthy to be linked with Eleusis.” This note was written before the valuable discoveries at Sto Dionyso in Attica, made by the American School at Athens last year, settled the location of Icaria beyond dispute, and proved it to be at one time a region no less celebrated than Eleusis.—V. 1128. The Parnassian (Corycian) cave is not “high up on the mountain,” but is situated near the top of a hill which rises from the plain or table-land that lies at the base of Mt. Parnassus.—V. 1232. In spite of Jebb’s assertion “that nothing could do more violence to the dramatic effect than the Scholiast’s theory that *πίσις προσώπῳ* has a merely figurative sense,” we cannot bring ourselves to believe that in this scene of extreme anguish of mind the poet would have us understand that Haemon actually spat in his father’s face. We have no reason to suppose that such an act had with the Greeks any more dignity or less repulsiveness than with us. When there is no doubt of the figurative sense of both these words separately (cf. 653 of our play and O. T. 448), why should there be any difficulty in taking them in such a sense when combined?—V. 1329. *ἔχων* for *ἐμῶν*, taken from Pallis, is one of the neatest emendations we have seen for many a day.

The only typographical error we have found is on page 117, where “Blackwall” should be “Blackwell,” *nisi fallimur*.

The discussion of the psychology of Sophocles exhibited in the portrayal of character, and of the change of attitude of the Chorus, shows the clear analysis and fine literary instinct that we always expect to find in any piece of work from Professor Jebb.

Whatever differences of view may exist concerning certain readings and interpretations, all students of Sophocles will acknowledge their large indebtedness for this richly furnished edition of the prince of Athenian dramatists, and will eagerly welcome the remaining parts.

M. L. D’OOGH.

De Mixtis Graecae Linguae Dialectis scripsit OTTO HOFFMANN, Dr. Phil. Gotting. Vandenhoeck et Ruprecht, 1888, pp. 72.

With the death of Georg Curtius, under whose fostering care the study of the Greek dialects had achieved such prosperity at Leipzig, Göttingen became the chief seat in Germany of the investigation into the many-colored dialect life of Hellas. Curtius' *Studien* contained not less than ten treatises dealing specifically with dialectology, to say nothing of the innumerable references to dialectal forms scattered throughout the ten volumes of that important journal; for which its successor, the *Leipziger Studien*, offers but an indifferent equivalent in this regard. It is in Göttingen, where the first history of the Greek dialects was published now almost half a century ago, that the pioneer work of Ahrens is reappearing under the accurate supervision of Meister. That scholar still modestly retains the name of Ahrens upon the title-page of a work that he has practically recreated.¹ It is in Göttingen, too, that the great collection of dialect inscriptions is publishing under the joint editorship of Bechtel and Collitz, now that America has secured the services of the latter scholar. Prof. Bechtel himself has in preparation a volume whose aim is to present, from the point of view of scientific Greek grammar, the history of the Greek dialects; and lastly, Göttingen is the abode of the author of "*Isyllos von Epidauros*." The dissertation of Hoffmann is dedicated to his teacher, Fick, to whose inspiration has been due much of the dialect work that has rendered the Georgia Augusta justly famous. It bears decided traces of the instruction of Fick before his departure to another field of activity, and is a work not unworthy of him whose views appear so prominently throughout its pages. Judge his "Aeolic theory" about Homer as we may, all unite in their praise of Fick's dialect work.

Dr. Hoffmann, whose name is known as the author of a valuable contribution upon the subject of the Cyprian inscriptions in Bezenberger's *Beiträge*, has given us a lucid exposition of the subject of dialect mixture from the point of view of a Hellenist. Especially to be praised is the series of parallel columns in which are arranged the peculiarities of Thessalian and Boeotian. The author could have chosen no more admirable means of making clear the positions he holds in reference to the Doric or Aeolic portions of these dialects. The same lucidity pervades the greater portion of the entire treatise, even when the result is a *non liquet*. Especial stress is laid upon the impure character of the Doric of the colonies and of the islands—a point deserving much attention, but one to which sufficient importance has as yet not been attached.

Dialect mixture, says Hoffmann, results from three causes: (1) From the political supremacy of one people over another, (2) from the mixture of peoples in colonies, (3) from the migration of single forms. This implies that the author is no friend to the "Wellentheorie." To assume dialect mixture, a scholar must set clearly before himself what was the original character of the speech of the people, whose language was afterwards colored by the adoption either of the phonetics or of the scheme of inflection prevalent in a neighboring canton. Hoffmann's positions on this point

¹ The second volume of Meister's book may be immediately expected.

will, on the whole, I think, be regarded as well taken. It is solely in the working out of his views that doubt arises, e. g. when the dialect of Laconia is compared with that in use by the tribes occupying Epirus before the irruptions of the Thessalians into Thessaly. But I must protest against Hoffmann's dialectal terminology in his use of *dialectus Transpindana* for "Doric." Aside from the unwieldiness of the name, it is surely overdoing the matter to call the Doric of North Greece, of the Peloponnesus, and of the outlying colonies by this distinctly local appellation. So, too, as regards Achaean, a dialect, in H.'s view, equivalent to what scholars formerly called Aeolic. The use of such a term, which after all is somewhat hazy, must be deprecated. There is here an absence of precision and of definiteness which is on a plane with H.'s tendency to find too easy an explanation for every phenomenon that crosses his path (e. g. the Thracians are said to be of Aeolic stock). I fail to observe the force of H.'s objection (p. 3) to the view that the Arcadians once lived in closer geographical relation to the Thessalians. H. himself assumes it throughout his entire paper (cf. p. 28). We need surely not be driven from such a position because the Arcadians were pleased to call themselves *αὐτόχθονες*. If language proves anything, it proves that the worshippers of Pelasgian Zeus in the mountains of Arcadia were descended from ancestors who were allied by blood to the Aeolians of Thessaly, and whose habitations were, in prehistoric times, in the north.

As regards the question as to the character of Thessalian, Boeotian and Elean, the author has made no advance upon the views held in the *Am. Journ. Phil.* Vol. VII, 421 ff. The argument used by Hoffmann to attack a position there maintained on the score of the absence from Aeolic, Thessalian and Boeotian of the paragogic *νι*, might be turned against H. himself as regards all cases of the retention of an original form in any dialect.

I regard as very doubtful the assertion (p. 8) that *πεδά* in Laconian is a survival of the speech of the conquered Achaeans; that (p. 33) *γίννυμαι* in Thessalian, a dialect in which there are not many inscriptions before 300 (H. p. 17 makes an error on this point), is an original form in Greek, parallel to *ἀννυμι* : *ἄνω*. By a strange inadvertence H. takes no note of *γινώσκω*, to which *γίννυμαι* is a certain parallel; hence his explanation is a total failure. Doubt might be expressed as to many other explanations of forms, and of actual errors there are not a few, aside from the constantly recurring inaccurate citation of the numbers in the *Dialect-Sammlung* and the incorrect Greek forms, e. g. on p. 11, *ἄσσων* 345₁₁ should be *ἄσσωνν* 345₁₁. Omission of pertinent forms occasionally occurs, e. g. p. 15, the Thessalian forms in *θαρο-* *πρᾶτος* (p. 23) must have been Aeolic (cf. Theocr. XXIX 18), though Alcaeus and the inscriptions have the *κοινή* form *πρῶτος*.

New points of view are frequently brought to our notice, e. g. that *δννμα*, not *δνομα*, was the original form (but whence came the *ο* of *δνομα*?) The pertinent literature is too sparingly cited. Johansson's views on the infinitive deserved at least a passing notice (p. 62), where, in despair at explaining *φέρεν*, Hoffmann reaches the unsatisfactory conclusion that *φέρεν* and *φέρην* are derived from *φέρεν* by a *productio non legitima*. Throughout the

entire treatise the uninitiated scholar is left only too frequently in the dark as to the views of those who have been over the same field as Hoffmann himself.

An allusion to a point overlooked by Hoffmann may conclude this notice of a piece of work which well deserves the attention of dialectologists. The word *πίλος* upon a Thessalian inscription (C. D. I. No. 1332₁₂) has been regarded as the sole occurrence of this noun in Greek. It should be noticed that Aristarchus, Iliad V 397, read, not *ἐν Πίλω* but *ἐν πύλω* (*ἀντὶ τοῦ πύλου*), and Mr. Leaf's note on the passage, "it is much more likely that Aristarchos explained the name *Πίλος* to mean 'the gate of hell,' and was misunderstood by his followers, than that he assumed a synonym of *πίλος*, which is not found elsewhere in Greek," deserves at least partial modification in the light of this, another proof of the close connection between the Achilleis and the home of Achilles.

H. W. S.

Transactions of the American Philological Association, 1887, Vol. XVIII.
Boston, 1888.

The Transactions of the American Philological Association for 1887 have just appeared at the present writing (Nov. 1888). This tardiness, which some might object to, is a consolation to the often belated editor of similar performances. The volume is one of unusual weight and importance. Two of the articles—one on the Arcado-Cyprian Dialect, by Dr. HERBERT WEIR SMYTH, who is the recognized American leader in the department, and one by Dr. B. W. WELLS, on the *Sounds U and O in English*—are of noteworthy importance for specialists, the former article being accompanied by an index, for which all dialectologists will be grateful. Prof. PEASE's study of the *Relative Value of the MSS of Terence* is an interesting example of the application of statistical method to the valuation of MSS. Wider circles will be reached by the papers of Prof. WILLIAM F. ALLEN on the *Monetary Crisis in Rome*, A. D. 38, and of Dr. E. G. SIHLER on the *Tradition of Caesar's Gallic War*.

Professor E. B. CLAPP's article in the same volume on the *Conditional Sentence in Aeschylus* follows closely the lines of my paper on the conditional sentence in Pindar (A. J. P. III 434), even to the peculiar nomenclature—although he is disposed to dissent from some of my positions. So in regard to the use of *εἰ* with fut. ind., he seems to think that I have gone too far in ascribing to it a minatory and monitory character, and declares that we "cannot advance much beyond the rule of Professor Goodwin, who considers the fut. indic. with *εἰ* as only a way of expressing 'more vividly' precisely the same idea conveyed by *ἐάν* with the subjunctive, except in cases where the former may be translated by *is to* or *must*." The trouble about 'more vividly' is its vagueness, as I have elsewhere set forth, and, moreover, I have never contended for more than the prevalence of *εἰ* w. fut. ind. in minatory and monitory clauses. *Qui trop embrasse, mal étreint*. If you make your rule wide enough to cover every phenomenon, you make it so wide as to be worthless. If we take words in their vague, popular acceptance, we may as well throw our collections of synonyms behind the

fire. Synonyms are often dormant; are they then to be always dormant? We may use 'authentic' and 'genuine' as loose equivalents, 'expectation' and 'anticipation' as identical, and then again we may distinguish sharply between them. Grammar cannot be reduced to mathematical rules; we are often reminded of that. But is it true that masses of phenomena are of no account, that sphere of usage is of no account? I have called *ἔάν* the legal condition; I should not hesitate to call *ὅπως ἄν* the legal expression of finality; and I contend that one learns much more of a language by such observations as to sphere and mass of use than by any number of vague formulae. That Homer does not bear out such a difference in tone between *εἰ* w. f. ind. and *ἦν* with subj. in alternatives I know full well. I myself pointed out the passage which Prof. Clapp adduces, and I know, moreover, that the usage of Herodotos is not exactly in line with Attic usage, as is shown by a special study which one of my students made of the conditional sentence in Herodotos, although the malign and the pitiless may be found in Herodotos also. The tone is no fancy, and so I find Prof. Campbell saying in the second ed. of his Theaetetus (161 D): 'The fut. ind. is often used in dwelling on a supposition which is unendurable,' and citing So. Phil. 988: *εἰ μ' οὗτος ἐκ τῶν σῶν ἀπάξεται βίᾳ*. But the indisputable fact which I have established that *εἰ* w. fut. ind. is used in the Tragic Poets out of proportion to the usage elsewhere, is enough to stamp this conditional form with the hard character claimed for it. Still, nothing was further from my mind than to make the minatory and monitory use the exclusive one, and the rules which I gave in the Proceedings of the Am. Phil. Assoc. for 1876 (p. 17) will cover the Attic usage:

"*εἰ* with the fut. indic. is used chiefly:

1. In minatory and monitory conditions.
2. Where the fut. is used in a modal sense, with translation 'is to,' 'must,' etc.
3. In connection with verbs and phrases of emotion (semi-causal), such as *αἰσχύνομαι, ἐλεῶ, δεινόν, αἰσχρόν κ. τ. λ.*—(which class, I may add, might readily be made to swell the impugned No. 1).

B. L. G.

Verner's Law in Italy. By R. S. CONWAY. Trübner, 1887.

That too many exceptions to the law of rhotacism in Latin exist has been felt by many scholars, but no one has ventured a theory that would explain them *en masse*. They have been dealt with singly and explained as borrowed words, or as originating after rhotacism was complete, or else as deriving their *s* from an original *rs*. With all this, however, it is troublesome to find an explanation for such words as *miser, rosa, asinus, vasum*, etc. Looking at these facts, and bearing in mind the brilliant discovery of Verner, which explained the variation of *s* and *r* in Teutonic as due to accent, and noting further the change of final *s* to *r* in Sanskrit under certain conditions, Mr. Conway was led to try the application of Verner's law to Latin and the other Italic dialects. This idea was, no doubt, perfectly original with Mr. Conway, but, as was pointed out by a reviewer in "The Nation," May 17, 1888, the identical suggestion was made by Bugge in the *Rheinisches*

Museum, XL, p. 475. So striking is the coincidence that we will be pardoned for quoting the passage. "Ich vermuthe, dass die Verschiedenheit hier wie in deutsch. *hiesien* neben *erkoren* . . . zu erklären ist. Einst hatte das Italische variirende Betonung wie das Griechische und das Indische. Zu jener Zeit galt nach meiner Vermuthung die folgende Lautregel: Intervokalisches *s* erhielt sich nach betontem Vokale als tonloses *s*; wurde aber tönend (*s*, später *r*), wo der nächstvorhergehende Vokal nicht den Hauptton trug." The conclusions to which Mr. Conway was brought are as follows: Medial *s* between vowels following an unaccented syllable became *r* in Latin, Umbrian, and other rhotacising dialects, while it appears as *s* in Oscan and other non-rhotacising dialects; following an accented syllable, it was kept in all dialects except in Latin and Faliscan, where it became even then *r*, if it was followed by *i* or *u* and preceded by *i*, *u*, or a long vowel or diphthong. The most striking testimony to the correctness of this theory comes from the Umbrian. Here Mr. Conway finds 28 examples of *s* retained between two vowels after the accent, as *dsa*, *sds*, *ds*, etc. Against these there are only seven cases where *r* is found under similar conditions, and most of these admit of explanation, being words that may have been used without accent, as enclitics, for they are either pronouns or parts of the verb *to be*. Further, there are seven examples of *r* representing *s* between vowels and not preceded by an accent, to which list there is only one exception, the ending *-asius*. This he thinks was borrowed from a non-rhotacising dialect. Oscan is not so rich in examples as the Umbrian, but shows eight instances of *s* retained between vowels at the end of the first syllable, and four instances of *s* after an unaccented syllable. The other dialects do not afford material enough for positive decision.

When we come to the Latin the question is more difficult. According to Conway's theory, all the old *cruces* disappear, and *casa*, *vasum*, *nasus*, etc. (28 examples in all), become regular and law-abiding. The numerous changes of *s* to *r* in unaccented syllables, too, offer no difficulty. In most of the cases where *r* is found after an accented syllable, the change is due to the presence of a following *i* or *u*, according to the rule stated above. The elimination of this category is possibly the most brilliant part of Mr. Conway's work. That *i* and *u* may have had such an effect he clearly demonstrates by a careful examination of their phonetic character. No vowels are so positive in their nature and effects as these two, as is attested by the wide-spread influence of epenthesis and umlaut, and by the phenomena of palatalization and labialization in general. It is interesting to compare what Mr. Conway says on this point, especially his note (p. 13) on the Slavonic change of *s* to *ch*, with an article by Rudolph Lenz, *Zur Physiologie und Geschichte der Palatalen*, Kuhn's *Zeitschrift* XXIV, p. 50 ff. Some of the words which show *r* due to the presence of *i* or *u*, are *equivria*, *serit* (**sisit*), *gerit* (**gisit*), *nurus*, *telluris*, *Furius*, *urit*, *nefarius*, *feriae*, etc. There still remains, however, a number of words which have admitted rhotacism after an accented syllable, and for which our author has only presumable explanations to offer. Such are *ara*, *aurum*, *cura*, *lira*, *virus*, *eram*, *os* : *oris*, *mos* : *moris*, *dare*, and a few others. Of these, *oris* and *moris* seem to have followed the analogy of *laboris*; *dare* may owe its *r* to

the compounds *prodere, dedere*, etc., while *eram, fore*, etc., just as Umbrian *erom*, show the unaccented, enclitic form. In *ara, aurum, cura, lira*, and *virus* Mr. Conway sees the working of analogy, *ara* following *arere* (cf. Varro, L. L. 5, 38); *aurum, aurora*; *cura, curare*; *lira, delirus*, and *delirare*; *virus, vis: vires*. In this last word, where the analogy is harshest, it is strange our author failed to see how easily the rhotacism could be explained through the presence of *i* and *u* on each side of *s*. *Virus* clearly belongs in the list of such words as *luridus, caeruleus*, etc. With regard to the date of rhotacism, the heretofore assumed limits, viz. 450-350 B. C., are ingeniously supported by a passage from Livy not before noticed, which gives 462 B. C. as the *terminus a quo*.

We come now to the crucial test of Conway's theory, the conclusions it leads to in regard to Latin accent. Bugge conjectured that the old Indo-European accent was in force at the time of this change, a supposition on its face very unlikely, considering what we know of the date of rhotacism in Latin, and the early prevalence of an Italic regressive accent system. The examples of rhotacism, too, seem to refute such a theory. With regard to the system of Latin accent prevailing at the time there are three possibilities; it may have been either the Italic first syllable accent, the classical system, or some compromise between the two. When the shifting from the earlier to the classical system took place has never been settled. Mr. Conway thinks the new system was not fully established until about 200 B. C., for "such contractions as *optumus, reccidi, imperi*, clearly point to the retention of the first syllable accent in words of this shape till a fairly late era." The rhotacism, too, in *Valerius, Veturius, gloria* < **gleuoria*, and its absence in *caesaries, Masurius*, points to accented first syllable retained till the time in which this law was alive had passed. On the other hand there are seventeen words with *r* which cannot be explained by the oldest system of accent, but which demand the classical law, e. g. *harēna, arēre, curdre, sordris, gerēbam, Laurēntum*, etc.; there are likewise four words with *s*, whose retention is due to the same classical accent, viz. *agdso, equiso, immūsulus, Aenēsi*. These apparently contradictory conditions Mr. Conway attempts to reconcile by assuming an intermediate stage of accent in which "it had become bound by quantity, i. e. could not go further back than a long penult or antepenult, but had not become bound by the number of syllables, that is, restricted to the last three, even when the penult and antepenult were both short." This theory is possible, yet one cannot but hold that the proof here adduced is insufficient. If *reccidi, imperi, optumus* point to the retention of the first syllable accent on words "of this shape till a fairly late era," will not *conscendo, accentus, festras* < *fenestras* point to the same thing in spite of long penults? The argument from rhotacism seems to point to the classical system of the accent, with special retention, however, of the first syllable accent in a few cases, which are, with but two exceptions, satisfactorily explained by Mr. Conway himself: genitive plurals, as *mēnsarum*, kept the accent on the first syllable by force of the other cases, *mensa, mensam*, etc.; and the words *Valerius, Veturius, Mdsurius*, being proper names (cf. Quintil. I 5, 22), naturally retain their old accent longer. There are left only the two words *caesaries* and

gloria < **gleuoria*. Surely these two examples are not a sufficient basis for a theory of accent.

The conclusion to which we are led after a careful reading of this work is that the true explanation of rhotacism has been reached, and is to be found in the absence of accent from the preceding syllable, or in the presence of an *i* or *u* vowel near the *s*. It also appears, to this reviewer at least, that the classical laws of accent prevailed in the main even then, exceptions being only a few proper names, forms held by system bonds and such like.

Mr. Conway's book is worthy of all praise. In formulating his law and in tracing the influence of *i* and *u*, he has shown a mind keenly sensitive to linguistic phenomena. In working up his material he shows thorough acquaintance with the most advanced German authorities and the conscientious painstaking of a true scholar. Aside from the main line of his investigations, many questions are touched suggestively and helpfully. He seems to have finally refuted the theory of Italic pro-ethnic *ss* from Indo-European *-t-t-*. His derivation of *causa* (p. 72) is alluring and seems just. In an appendix he treats "final *s* in Aryan and the change of *s* to *r* in Sanskrit," linking his discussion to the views expressed by Bloomfield in an article in A. J. P. III, p. 25, to Osthoff's reply thereto in his *Geschichte des Perfects*, and to Brugmann's statements in his *Grundriss*. As the result of his discussion he suggests a scheme founded in the main on Bloomfield's theory, but slightly modifying it. We predict many more papers of value from Mr. Conway's pen.

J. H. KIRKLAND.

REPORTS.

ANGLIA. Zeitschrift für Englische Philologie. Herausgegeben von RICHARD PAUL WÜLKER. Band X. Halle, 1888.

This volume is opened by W. Ellmer on the Sources of Robert of Gloucester's Chronicle (pp. 1-37; the article is completed later on, pp. 291-322). While all will agree with Wright in saying that "as literature [this chronicle] is as worthless as twelve thousand lines of verse without one spark of poetry can be," and that it is of secondary importance for history, no one will deny its very high value to the philologist. On the other hand, the question of its authorship is still open, as also that of the relation of the two recensions; and it will always be a matter of interest to consider the compiler's sources and his method of using them. Ellmer, with admirable thoroughness, investigates this problem of the chronicler's sources, and succeeds in correcting hasty conclusions previously accepted, and in establishing many new points of detail. But while he is writing and publishing at Leipzig, Karl Brossmann is winning his academic honors at Breslau on the merits of a dissertation on the same topic, and Mr. Wright, in England, completes the composition of a preface to that new and long-promised edition of the Chronicle which these German students are both despairingly hoping for. The peculiar advantage has therefore been gained of having this subject simultaneously investigated by three scholars, each working quite independently of the other two. It would exceed the necessary limits of this report to give a summary of the three sets of results thus reached. Wright is the least exact, and is wanting in discrimination at some points where Ellmer and Brossmann would have been of service could he have known of their work in time. It may be added that in Mr. Wright's edition of the Chronicle, just issued in the Rolls Series, the complete text of the MS Cotton Caligula A XI is now for the first time made available for study, so that it may be expected that the language and metre of this document will receive a share of renewed attention.

E. Döhler contributes an interesting article on "Der Angriff George Villiers' auf die Heroischen Dramen und Dichter Englands im 17 Jahrhundert" (pp. 38-75), in which the Duke of Buckingham's Rehearsal is carefully studied with a view to supplement and correct the "Keys" of Briscoe and Percy, and the views of other commentators, in the identification of the persons against whom the satiric burlesque was specially directed. Döhler refuses to believe that Davenant served as the model for the Bilboa of the first draft, and argues that the original hero was Colonel Henry Howard, the author of "The United Kingdoms," a play that disappeared in the fiasco of its first presentation. But Davenant has by no means escaped; for though Bayes is chiefly Dryden, there are strong touches that are unmistakable in their reference to Davenant. This opinion is well defended by argument and illustration. Villiers' purpose was to ridicule the heroic drama, and as a true artist he singles out for the most

direct attack its chief representative, Dryden; side-thrusts at Davenant, almost equal in prominence, and at others in the second and third ranks, contribute to the interpretation of Dryden as the head of a particular class.

B. Assmann, in continuation of his work on the writings of Aelfric (cf. *Am. J. of Phil.* VIII, p. 238), presents us now (pp. 76-104) with a study of a homily on the book of Judith. The authorship of this piece has hitherto been held in doubt; for, though Aelfric, in the introduction to his treatise on the Old Testament, mentions an English version of the Judith, he does so in a manner that led Dietrich to believe that the good Abbot could not have had reference to a product of his own hands, but rather that he was thinking of the well-known Anglo-Saxon poem of an earlier date. Assmann, however, finds in the homily all the characteristics of Aelfric's workmanship, and concludes with confidence that this is the Judith referred to, and that Aelfric wrote it just before he composed his preface to the Old Testament tract, which is also the period to which the Esther must be assigned. Following the discussion of the authorship, the text of the homily, critically based on the manuscripts, is given, arranged in accordance with the theory that it was constructed "*on ure wisan*" in rhythmic lines of four stresses each. At the foot of the page are supplied the variant readings of the textual sources, and the corresponding passages from the Vulgate. For a more recent characterization of this homily see Cook's edition of the Anglo-Saxon poem, Judith, p. lxxv f.

It is with enviable composure that Menthel, in the din of "rand-glossen" and "ant-glossen" battles, stands by his adopted creed and invites us to a "fortsetzung" of his "Zur Geschichte des Otfridischen Verses im Englischen" (pp. 105-126). These additional chapters are entitled "Die siebentreffige Langzeile nach Orm bis in das 15 Jahrhundert," and "Die Langzeile in den Übersetzungen von Fleming, Phaer, Golding und Chapman." If the student of metre will pass by the theory according to which Menthel believes the English septenary to have been derived, he may, by the help of the writer's details, with profit follow the subsequent progress of this verse down to Chapman's Homer. This sketch is particularly to be commended to any one that may be interested in that odd admixture of the Alexandrine and the septenary of which Robert of Gloucester's Chronicle is usually taken as the chief representative, and which afterwards Gascoigne quaintly called the "poulter's measure" because the poulterer 'giveth XII for one dozen and XIII for another.'

L. Proescholdt contributes (pp. 127-130) the second installment of his "Randverbesserungen zur Cambridge- und Globe-Ausgabe der Shakespeare'schen Werke." The corrections now given relate to Henry VIII, Troilus and Cressida, Coriolanus, and Titus Andronicus.

There is at present a notable interest in the study of the Anglo-Saxon homilies. All the inedited homilies, we are told, are distributed among a few scholars who promise soon to publish them. Wülker is to give us those of the Vercelli codex; Assmann will supply the numbers lacking to Aelfric's collection, and Napier, the editor of Wulfstan, will take care of the remaining ones; Harsley, moreover, as Napier tells us, is preparing a new edition of the homilies of Aelfric (those edited by Thorpe) in which use will be made of all the MSS. As a preliminary contribution to Napier's portion of this outlined work, we

have here a study, accompanied with text and notes, of a hitherto unpublished Life of St. Chad (pp. 131-156). This homily is preserved in MS Jun. 24 of the Bodl. Lib., which contains chiefly homilies that belong to Aelfric, and which is referred to the first half of the twelfth century. But although the entire manuscript is written by the same hand, the St. Chad, which heads the collection, is special in exhibiting a dialect strongly marked by Anglian peculiarities. This homily was not composed later than the second half of the tenth century. Napier establishes these points with details of grammatical evidence. The author of the St. Chad displays a conspicuous lack of skill and learning. The central body of his discourse proves to be a translation of Bede's account of Chad, but he was an indifferent Latinist—a deficiency which an acquaintance with the Anglo-Saxon version of Bede's History would have enabled him to make less obtrusive. Napier is, moreover, of the opinion that the beginning and the close of the homily have also been translated from Latin, and therefore advances the theory that a Latin homilist had supplied the extract from Bede with the opening and closing parts, so that the Anglo-Saxon translator had for his copy a complete discourse made ready to hand.

The title of the next article, "The Cædmon Poems in MS Junius XI" (pp. 157-167), by F. H. Stoddard, would lead few to guess the nature of the subject-matter. Not that the title is unfitting, but Stoddard takes us unexpectedly into the library, to direct our attention to what may be learned or suggested from a close observation of the material make-up and condition of this precious old book. The binding, the "gatherings," the signature marks, the chapter or canto divisions, and the penmanship, these are the five points of external study and criticism which, with the omission of the last, are here treated with a minuteness of detail and a freshness of suggestion that assure the reader that Stoddard has looked at the object of his description with open eyes. In illustration of the results of this new scrutiny of the MS, it may be noted that Stoddard concludes that with the leaf which has been removed after Exodus line 141, a considerable portion of the text has been lost, the editors therefore being wrong in assuming that there is no break in the sense at this point. It is also observed that the next folio begins a new chapter, as is shown by the blank space left for an illuminated þ (of þa, line 142). Future editors of these poems will find it necessary to consult the statements of Stoddard with reference to questions of this sort. The article closes with the results of a collation with the MS of the Genesis B of Sievers' text.

In "Englische Kollektaneen" (pp. 168-184), W. Sattler discusses, in an admirable manner, the distinction in the use of *ride* and *drive*. The practice of standard authors is exhibited in a liberal list of citations, and proves the imputed Americanism *to ride* (instead of *to drive*) *in a carriage* to be "Queen's English," although there remains a nice distinction—not a national one—established by good usage, between *riding in a carriage* and *driving in a carriage*. A second paragraph consists of a short note on the expressions *the off-horse* and *the off-side*. These notes are continued at pp. 499-511, in a discussion of the gender in modern English of *sun* and *moon*. Sattler reviews the conflicting teachings of the grammars on this point, and gives lists of citations to show that in prose usage the *sun* is both masculine and neuter, and the *moon* both feminine and neuter. The giving up of the original Germanic gender

for that which is called the classical gender, Sattler does not believe to be due to the influence of Latin mythology, but rather to that of the translation of the Bible.

A bit of Anglo-Saxon folklore, contributed by B. Assmann (p. 185), is represented in the text of "*Emb þunne*," a rule from the popular calendar, interpreting the significance of thunder for every month in the year.

About one generation ago the genial and gifted English antiquary, the Rev. Richard Garnett of the British Museum, expressed the fear that the unique manuscript of The York Mysteries, in passing from one unknown "*limbus librorum*" to another, might soon encounter the unhappy fate so common to private collections and be forever lost (Essays, London, 1859, p. 115). In Garnett's day the precious MS passed into the hands of the late Lord Ashburnham, and a few years ago the liberality of the present Earl of Ashburnham responded to the zeal with which English scholars are now industriously turning their attention to a once neglected past, and the result, an *editio princeps* of The York Plays, well edited and accurately printed, which would have cheered the heart of good Garnett, to-day delights the eyes and cheers the hearts of a greater number of scholars of like sympathies than ever peopled his fondest dreams. The inestimable value of this collection for the early history of the drama has of late been abundantly acknowledged. The editor's preliminary study of the history, sources, language, style, metrical construction, as well as the treatment of the text, has also been stimulating others to the further exploration of such problems with minute accuracy of detail. Within the first twelvemonth from the date of Miss Smith's publication we already have a dissertation by a student at Breslau (Oswald Hertrich, Studien zu den York Plays, Breslau, 1886), in which the relation of the Plays to the Towneley group is considered anew, and text emendations are offered in profusion. A second dissertation is presented in the following year at Leipzig, by P. Kamann, on "The Sources and Language of the Plays," a portion of which constitutes the article which is here printed, "Die Quellen der York-Spiele" (pp. 189-226). This article serves to show the method of workmanship employed in the construction from biblical and pseudo-biblical material of these curious stage-homilies of our ancestors. It may be added that Francis H. Stoddard has recently published a complete bibliography of the subject of the early religious drama in Europe, under the title, "References for Students of Miracle Plays and Mysteries" (University of California, Library Bulletin, No. 8, Berkeley, 1887).

"Die Walderefragmente und die ursprüngliche Gestalt der Walthersage" (pp. 227-234) is the title of a note by F. Dieter. The passage l. 14 f. of the Anglo-Saxon Fragment B is interpreted to mean, not that Hagen engaged in a contest with Walter before Gunter himself fought, but that Hagen is induced to take up arms against his friend only upon the entreaty of the wounded king. The fragment thus agrees with what must have been in the original form of the saga. Dieter then notices how this incident is varied in the Latin version, and seeks for the motives that may have led to these variations from the genuine saga.

R. Carl contributes (pp. 235-288) a good summary of what may be learned

from the standard authorities of the Life and Works of Thomas Lodge. Gosse's "Seventeenth Century Studies," unfortunately omitted from the bibliography, would have modified some of the opinions here set forth (*vide* "The Nation," January 5, 1888, p. 14).

E. Soffé prints (pp. 289-291) from the public archives of Brünn a letter, dated March 18, 1617, which Carl, Archduke of Austria, Bishop of Breslau, etc., directed to Cardinal von Dietrichstein, Bishop of Olmutz, etc., commending to the reception and patronage of the latter a company of English comedians.

K. Horstemann (pp. 323-389) supplies the text of the Middle English treatise, "Orologium Sapientiae, or The Seven Poyntes of Trewe Wisdom," as preserved in MS Douce 114. It is the last of five pieces contained in this MS; the preceding four having been published by Horstemann in the eighth volume of *Anglia*. It is also the text once printed off by Caxton (c. 1490), but of this unique edition only five copies, and these mostly in imperfect state, are now known to exist. Horstemann knows of another and earlier MS copy of the *Orologium* at Cajus College, Cambridge, which he has, however, not yet examined. For the authorship and dialect of the treatise *vide Anglia VIII* 102-106.

R. Nuck comments on Trautmann's interpretation of the first and the last of the Anglo-Saxon riddles (pp. 390-394). He finds Trautmann's translations far-fetched, unnatural, and altogether improbable.

"Quellen zu Dean Jonathan Swift's 'Gulliver's Travels'" (pp. 397-427) is followed by "The Voyage of Domingo Gonzales to the World of the Moon, by Francis Godwin" (pp. 428-456); both are contributed by E. Hönncher. Swift's indebtedness to Cyrano de Bergerac is a matter of dispute in literary history, which few candid minds will be content to dismiss from further investigation just because so good a critic as Saintsbury ("A Short History of French Literature") has totally denied it. Hönncher agrees with Körting (*Geschichte des Französischen Romans im XVII Jahrhundert*) in regarding Godwin's *Voyage of Domingo Gonzales* as one of the works which in a direct manner influenced Cyrano, and Cyrano as in turn influencing the author of *Gulliver's Travels*. By an analytic comparison of the authors and their works Hönncher endeavors to determine the nature and the degree of the influence of the *Histoire Comique* upon *Gulliver's Travels*; his conclusions are admitted to be chiefly inferential rather than positive in character, yet this much is held to be certain: "Wo es nun aber gestattet ist, mit sicherheit Cyrano de Bergerac's einfluss zu erkennen, das sind gewisse allgemeine ideen, welche, obschon verborgen und immanent wirkend, die leitenden grundideen der *Gulliver's Travels* geworden sind." The text of Godwin's *Voyage* is reprinted from the *Harleian Miscellany*, and several pages of notes are appended in which Hönncher establishes his view of the relation of both Cyrano and Swift to Godwin.

The authorship of the Anglo-Saxon treatise on Astronomy and Cosmogony, printed in Cockayne's "Leechdoms" (III, pp. 231-281), has hitherto been referred to Aelfric, but this has been done in the absence of any proof stronger than a general probability, although the few arguments urged by Dietrich were sufficiently conclusive to his own mind. A. Reum ("*De Temporibus* ein echtes

werk des abtes Aelfric," pp. 457-498) takes up the question where Dietrich left it, and, after a detailed investigation, also concludes that the work belongs to Aelfric. It is found that the tract reveals Aelfric's method in the handling of Latin sources. By this test alone, Reum believes the workmanship of Aelfric to be almost certainly proved. Evidence drawn from the language and style, and from certain definite qualities of the subject-matter, completes the argument that no one but Aelfric can be supposed to have compiled the treatise. With equal certainty it is shown that the fragment on the epacts (Leechdoms, III, p. 282) was compiled by some pedantic monk who imitated the style and manner of Aelfric. In his closing paragraph, Reum arrives at the inference that the *De Temporibus* was compiled in the year 991, immediately after the completion of the first set of the homilies.

W. Wilke (pp. 512-521) applies Mr. Fleay's rime-test to the plays of Ben Jonson. Mr. Fleay had already declared that this kind of test only holds for the "greater minds," like those of Shakespeare and Jonson, but that for writers standing on lower levels, "who had no marked periods of development in metrical style," such tests could serve only "for distinguishing authorship." Wilke narrows this application of the metrical test still farther. In the plays of Jonson he finds that a diminution of riming lines does not go hand in hand with an increase of feminine endings; that a preponderance of feminine endings cannot be taken as an indication of later workmanship, nor a preponderance of rimes as a mark of less maturity. This conclusion, which is based on carefully tabulated data, is followed by a sweeping denial of any value whatever to the theory of rimes and feminine endings as a criterion in the determination of the chronology of Shakespeare's dramas.

Under the title "Sidneiana" (pp. 522-532), E. Koepfel gives, as a contribution to the text-criticism of the poems of Sir Philip Sidney, a handful of gleanings from "The Arcadian Rhetorike" of Abraham Fraunce. The "Rhetorike" abounds in illustrations drawn from Sidney, and since it was published before the poet's works had appeared in print, these quotations were certainly obtained from manuscript copies. The relation, moreover, maintained by Fraunce to Sidney and to Sidney's sister, the Countess of Pembroke, gives a singular trustworthiness to these quotations. In the few examples chosen, Koepfel has at least shown that the future editor of Sidney may find in the "Rhetorike" many suggestive variants. Koepfel also finds in Fraunce's work evidence for the belief that Sidney's pastoral appellation was "Willy," but warns against the identification of this "Willy" with that of Spenser's "Tears of the Muses."

W. S. Logeman, in collating Ludorff's edition of Forrest's "Theophilus" (*Anglia*, VII) with the MS, gathered an alarming list of corrections which he submits to the readers of *Anglia* (pp. 533-541), protesting that Ludorff has been unpardonably hurried and careless, if not indeed lacking in scholarly equipment for his task.

Moods and Tenses in the *Béowulf* are efficiently treated by E. Nader (pp. 542-563).

A second article on the Anglo-Saxon riddles is contributed by F. Hicketier: "Fünf Rätzel des Exeterbuchs" (pp. 564-600). The five riddles discussed

are (according to Grein's numbering) the first, the eighty-sixth, the eighty-ninth, the twentieth, and the sixty-fifth. Believing that Nuck has been successful in showing the theory of Trautmann to be untenable, Hicketier proceeds to a consideration chiefly of Trautmann's objections to Leo's solution of the first riddle, for with Nuck he holds that Leo and his adherents are in the main correct. The commentary on the first riddle covers eighteen pages. It may be added here that since the appearance of this elaborate defence of Leo's theory, two new theories for the interpretation of this riddle have been made public. Morley ("English Writers," II, p. 225, 1888) believes it "to be religious, and to represent simply the Christian Preacher . . . He is on one island, of the spiritual life; upon the other island, of the fleshly life, is the wolf, the devil. The island is surrounded by the swamps of sin, and men in it are fierce and cruel." In "The Academy," for March 24, 1888, Mr. Bradley has confidently advanced a theory equally novel, though much less improbable: "The so-called riddle is not a riddle at all, but a fragment of a dramatic soliloquy, like *Déor* and *The Banished Wife's Complaint*, to the latter of which it bears, both in motive and in treatment, a strong resemblance . . . The speaker, . . . a woman, . . . is a captive in a foreign land. Wulf is her lover and an outlaw, and Eadwacer (I suspect, though it is not certain) is her tyrant husband." Hicketier passes on to the eighty-sixth riddle, to reject what Trautmann and Holthaus have offered against Dietrich's interpretation. Morley (*l. c.*) has also in this case suggested a new solution. After an examination of the views relating to the next two riddles in this list, Hicketier concludes with reference to the eighty-ninth that Dietrich's solution is the correct one, that a correctly emended text would remove all existing difficulties in the way; and in the case of the twentieth, sums up his conclusions in a reconstructed text. Finally, Hicketier ventures upon a solution of the very difficult puzzle of the sixty-fifth riddle, and succeeds in finding a solution which is at least ingenious.

"Zu Romeo und Julia" (pp. 601-609), by Karl Lentzner, closes the list of articles contained in this volume. Mr. John W. Hales contributed to *The Athenaeum* for Feb. 26, 1887, a note on "Dante and Romeo and Juliet," in which Dante's allusion to the Montagues and the Capulets (*Purg.* VI 106-8), particularly as contained in the single word *tristi*, "those sunk in grief," receives an elaborate historical interpretation which sheds additional light upon the traditions of Shakespeare's tragedy. Lentzner merely translates Hales. To this there can be no objection, if, in the mind of the editor of *Anglia*, Hales' article will thereby gain a desirable accession of readers; but it is odd to find that Lentzner does not tell us that he is merely translating Hales, word for word throughout. This the reader is left to discover for himself. But, according to the hypothesis, the reader's access to the original is not easy and satisfactory; has the translator, therefore, not imposed an unfair task upon the unoffending reader?

An Appendix in two parts (pp. 1-42; 43-139) which are united by continuous numbering of the entries, and by a common index, supplies a bibliography of English philology for the years 1885 and 1886—a valuable addition to the volume.

JAMES W. BRIGHT.

ARCHIV FÜR LATEINISCHE LEXIKOGRAPHIE UND GRAMMATIK. Vierter Jahrgang.

Heft 2.¹

Pp. 169-88. Genuswechsel der Deminutiva. A. Weinhold. This article attempts to prove the rule of the old grammarians true, that diminutives follow the gender of their primitives. In this, Latin is like the Sanskrit and Gothic, but unlike Greek and German. After a preliminary treatment of diminutive suffixes in general, the writer shows that many words are wrongly called diminutives. Substantives in *-uleus* are of adjective formation, denoting resemblance, etc., without diminutive force. *Nuculeus*, for instance, means the "kernel of the nut," not a "little nut." Those in *-aster* denote the instrument (cf. Arch. I 407), and those in *-accus* were originally adjectives. A class of words ending in *-edula*, regarded diminutives on the ground that *-dula* represents earlier *-cula*, is rejected for want of primitives. Many substantives in *-culus* are often considered diminutives which are really instrumentalia. Some of those with changed gender are *cenaculum*, *conventiculum*, *curriculum*; *foculum* has wrongly been called a diminutive of *foculus* (cf. Brix Pl. Capt. 843). The language has in certain cases a double formation—one a true diminutive form, the other an instrumental, as *indiculus* and *indiculum*. The real diminutive of *anguis* is *anguiculus*, while *anguilla* comes from *anguina*; *ungula* and *ungulus* are connected with *uncus* rather than with *unguis*. Inasmuch as it is not certain that *ungulus* can have the meaning of *unguis*, some doubt is thrown upon Götz's reading in Pl. Epid. 623. *Pastillus* and *pastillum* are from the same root as *panis*, but their primitive is lost. To regard them as diminutives from *panis* would not account for the *i*.

Next, those diminutives are treated which really differ in gender from their primitives. In the case of some they preserve an earlier gender, thus *calculus* is from masc. *calx*. In the same way *culliola*, *cullellum*, *frenusculi*, *galericulum*, *gladioium*, *luntriculus*, *reticulum*, and *assericulum* are explained. Some are derived from words which vary in gender in the classical and post-classical periods, as *canalicula*, *delicium*, *diccula*, and others. A further reason for the variation of gender from the primitive is to be found in the change of meaning; *digitulus*, "little finger," preserves the gender of the primitive, but *digitellum* and *digitillum*, "the house-leek," is neuter. Under the same head are diminutives denoting persons, formed from names of animals and other words, as *corculus*, *ocella*, *passercula*, etc. Some diminutives receive their peculiar gender from the influence of words synonymous with their primitives, as *aditicula* from *foris* and *porta*, *agellum* from *rus*, *staticulum* and *statiunculum* from *signum*. Analogous with *orare*, *oratio*, *oratiuncula* is *mordere*, **morsio* (*morsus*), *morsiuncula*. There still remain many diminutives of late Latin (very few in comparison to the whole number of diminutives) for which no reason can be given for the change in gender. Further research may yet find primitives of the same gender for some of them. The article closes by noting that the primitives of *gerriacula* and *lucunculus* are not correctly given in the Lexica.

¹ See A. J. P., VIII 3, p. 363.

Pp. 189-96. A. Otto continues his study of proverbs, treating in this number of "Das Pflanzenreich im Sprichwort." That the vegetable kingdom failed to make the impression upon the Roman mind which the activities of man and animals did, is seen from the subordinate part it played in their proverbial sayings.

P. 196. Dr. Schwarz would substitute *hexastichum* for *hexaticum* in Isidorus Orig. XVII 3, 10, in accordance with Columella II 9, 14.

Pp. 197-222. Die verba frequentativa und intensiva. Ed. Wölfflin. Desiderative and inchoative verbs have previously been considered in the Archiv, but neither the formation nor the meaning of frequentatives has ever received adequate treatment.—1. Formation. It is better to regard frequentatives as derived from the perf. pass. part. than, with Kühner and others, from the supine. A great many verbs of the first conjugation end in *-itare* instead of *-atate*, even when the supine does not end in *itum*, e. g. *clamitare*, *imperitare*, *vocitare*, and others. This formation may be explained either as a secondary form of the perf. part. in *-itus* (cf. *explicatus*, *explicitus*), or as the effect of analogy. A number of examples are given illustrating the participial origin. *Commetare*, Pl. Men. 1021, must be a contract form of *commetare* = *commeatate*. From *veho* comes *vecto*, but *vexo* and *vexillum* are not derived from the perf. *vexi* (which would not account for the analogous formation *taxo*), but from an obsolete perf. part. *vexus*, as *taxo* from *taxus*. A few frequentatives are formed from present stems. The Plautine *noscito* and *sciscito* are the only ones in the language from inchoative stems. Inasmuch as *-tare* and *-sare* struck the ear less forcibly than *-itare*, the frequentative meaning disappeared in them first, and was afterwards revived by the double suffixes *-titare* and *-sitare*.—2. Statistics. Scarcely half of the frequentative forms belong to classical Latin. To show the abundance in archaic Latin, thirty instances were found in the lexicon (Georges) from *a* to *z*, which afterwards fell into disuse. Terence uses them sparingly, however, and those we first meet with in him recur in later authors. Sallust, who imitates Cato, is the only prose writer of the classical period fond of these forms. Cicero and Caesar are careful to discriminate between the frequentatives and their primitives. Statistics are given, showing for Livy a marked decrease in the successive decades, while in Tacitus they are more frequent in the Ann. The later Latin not only revived many of the old, but freely formed new ones. Most productive were Apuleius and Tertullian; in a less degree, Arnobius, Fulgentius, and Corippus.—3. That the modern division of verbs into frequentatives and intensives is unwarrantable is shown from numerous citations from the grammarians and from glosses. The origin of this error probably dates back to Gellius.—Sections 4 and 5 treat very fully of the meaning of the suffix, according to both the ancient and modern authorities.—6. No general rules can be given for the dying out of the frequentative meaning in the suffix. Each word must be studied by itself. The force of the suffix can first be said to be entirely gone when the primitive is lost, or at least not used by the particular author. For the sake of emphasis, the "Volkssprache" of all periods preferred the frequentatives to the simple verbs, especially in the 3d conjuga-

tion. The suffix as a rule retains its meaning in the classical period, except when the primitive form is wanting, as in *cano*, *canere*, *cecini*, *cantatum*, or when it cannot be adapted to verse; but by the beginning of the fourth century the meaning was lost.

Pp. 223-46. Die verba auf *-illare*. A. Funck.

C. In a previous number, verbs from noun-stems in *-illa* and *-illo* were treated; in this, those from verbal stems. 1. *Conscribillo*. 2. *Occillo*, ἀπαξ λεγ. in Pl. Amph. 183. 3. *Sorbillo*.

D. Verbs supposed to come from verbal stems. 1. *Focillo*. 2. *Obstri-(n)gillo*. Nonius gives the fuller form, meaning *obstare*. Is probably connected with *obstringo*. 3. *Su(g)gillo*. The derivation and meaning of this has been much discussed and is still uncertain. *Gula*, κῶλον, and *sub cilio* have been advanced; perhaps better from *suggero* (*suggerula*, *suggello*, *su(g)gillo*), which corresponds with the meaning in many passages. 4. *Vacillo*, probably from *vagor*.

E. Verbs of uncertain origin. 1. *Titillo*, *attillo*. 2. *Facillo*. 3. *Fucillo*. 4. *Strittillo*. 5. *Irquitillo*, *singillo*, *arillator*, *cillo*. The article closes with an index.

P. 246. Louis Havet emends Ter. Ad. 614 by omitting *ex* after *expediam*.

Pp. 247-58. *Uls*, *trans* and *ultra*. Ph. Thielmann. *Uls*, a comparative form from *ollus* (= **illus*, *ille*) almost disappeared from the language before the literary period, and its place was taken by *trans* and *ultra*. The disuse of *uls* was due to the harsh sound of the final consonants, and (Gell. 12, 13, 7 f.) to the lack of sufficient volume in the monosyllable. *Trans* is a pres. part. from the verb *trare*, which is still seen in *extrare*, *penetrare*, and *intrare*. At first *trans*, meaning "crossing," was used in agreement with a singular subject and in connection with such words as "sea," "river," "mountain." Then its use was extended, as illustrated in the sentence "*trans mare proficiscimur in Graeciam*," and further, as in "*scis me (nos) trans mare proficisci in Gr.*," until it finally came to mean "over," "across," yet always with special emphasis on the terminal points of motion. Thus the statement that all prepositions were originally adverbs needs correction. The adverb *trans* belongs to the *sermo familiaris*, and is first found in Vitruvius. Exceptions to the use of *trans* with the accusative are only apparent, and arise from the common habit of dropping final *m*.

Although originally used after verbs of motion in answer to the question whither, *trans* is more commonly found in composition with the verb. The instances of the prepositional use are as a rule with such verbs of motion only as are never or but rarely compounded with *trans*, with verbs of selling, with verbs otherwise compounded, and with those simple words of motion which, if compounded with *trans*, assume a transferred meaning. Instances of the repetition of the preposition are found occasionally in all periods of the language.

Opportunity for the extension of the original use was offered in the decline of *uls*. *Trans Tiberim* approached by successive steps the meaning of *uls Tiberim* (where) the more readily, because *trans* always kept before the mind the terminal points of the motion. *Trans*, however, was

still limited to the names of seas, rivers, and mountains, the other functions of *uls* falling on *ultra*. Thus was developed the usage with verbs of rest, *sum*, *incolo*, etc., and such common military phrases as *castra ponere tr. flumen*.

Such relative clauses as "*in area, quae est—tr. viam*" were early reduced to "*in area tr. viam*," and were also represented by adjectives, as "*regiones transmarinae*."

Trans also means "over to this side" (whence) when the point of departure is conceived of as on the opposite side. When the point of departure is strongly emphasized, it goes a step further and means "from the other side," especially with such verbs as have only the *terminus a quo*, as *peto*. So *transmarinus (hospes) = qui tr. mare advenit* or *petitur*.

The "Volkssprache" did not hesitate to double the prepositions, as *de trans*, cf. Old French *detres*, Spanish *detras*.

The expressions *tr. Tiberim*, *tr. Padum*, *tr. Alpes*, in the course of time grew into single words and were declined. *Transtiberim* = τὸ πέραν τοῦ Τιβέρεως. The "Volkssprache" alone ventured to use them with a preposition. Instead of *in Transtiberim*, the careful writer sometimes said *in transtiberina regione*. More commonly, however, simply *tr. Tiberim* was used in answer to the questions where and whither.

The poets give to *trans* a particular place in verse. In hexameter it stands in the arsis of the first foot, more frequently in the thesis of the fourth foot, and occasionally in the thesis of the third foot. In other places only very rarely.

Ultrā (parte), like *uls*, is a comparative form. On account of its comparative meaning, it designates a forward motion (in horizontal direction) beyond a definite boundary. By *trans* the attention is directed to the space passed over; by *ultra*, the space beyond a boundary is emphasized. The first and frequent use is with verbs of motion. The many instances in neg. sentences are due to its original meaning—the given boundary is not passed over. *Ultra* of time was long found in neg. sentences alone.

The adverb, first found in Corn. 4, 60, receives only passing notice. *Uterius* possibly governs the acc. in one place, Prop. 1, 6, 4. *Ultra* apparently takes the abl. in a number of places, but the only genuine abl., *u. viribus*, is in Aethicus. The gen., *u. portus*, in Act. Timoth., is but a slavish translation of πέραν τοῦ λιμένος. *Ultra*, as the joint-heir with *trans*, also means "on the other side," in answer to the question where. *Trans*, in consequence of its limitations to seas, rivers, and mountains, means on the other side of a cross-line; *ultra*, on the other side of a point. Cf. Wölflin on Liv. 22, 43, 7.

In answer to the question whence, *u.* is common, and the "Volkssprache" concisely says *de ultra*. *Ultra* differs from *trans* in frequently suffering anastrophe.

In the early use of *ultra* (prep.) in hex. the last syllable received the accent. *Ūltra* is first found in Hor. and at the close of the verse.

P. 258. In Pl. Truc. 730, Friedrich Schöll would read *lausam* for *lausum*.

Pp. 259-76. Über die Latinität der Peregrinatio ad loca sancta. Ed. Wölflin. This description of a three years' journey is the best specimen of conversational Latin we have of the fourth century, and is especially interesting to Romance students. The name of the writer—a woman whose home was in Gaul—is not certainly known. Perhaps she is to be identified with the pilgrim Silvia of Aquitania. This article treats of many interesting peculiarities. Only a few can be mentioned here. Initial *h* is both wrongly added and omitted; *baptizare* is the form used in the first half and *baptidiare* in the last.

The acc. sing. drops *m* and is confused with the abl. As the Romance nom. is derived from the Latin acc., so here in geographical names the acc. is the regular form. The second and third conjugations are not always distinguished; *fuisse, fuerim, fueram* are used regularly in the passive for *esse, sum, sim*, etc.; the fut. is beginning to give way to the pres.; the development of *trans* from pres. part. in early Latin is paralleled in this by the use of sing. part. in agreement with plur. subject.

Urbs = *oppidum* is expressed by *civitas*; *grandis* and *ingens* almost crowd out *magnus*; *pauci* and *paulum* do not occur, and *parvus* rarely; *modicus* is common, also *modice* with comparatives. *Saepe* is wanting and *semper* rare. Local *ex* is expressed by *de*, but the temporal use remains—French *des* (= *de ex*); *ob* is lacking; *iuxta* occurs frequently in both local and transferred sense; *cata* (*κατά*) is freely introduced, as in *de evangelio cata Iohannem*.

As the Romans had no word for desert (Sall. *loca exusta solis ardoribus*), the writer used a common eastern one, (*h*)*eremus*. *Vel, aut* and *sive* are used in the sense of *et*. Prepositions begin to encroach upon case-ending; relative clauses frequently repeat the antecedent; instead of acc. and inf. after *verba dicendi et sentiendi* clauses with *quia* more often follow, and sometimes clauses with *quoniam*; *postquam* is superseded by *posteaquam*, which is used with both pluperf. and fut. perf. There are instances of the gemination of nouns and of adverbs—a characteristic of the Romance languages.

Pp. 277-87. Lexical article on *abhorreo, abhorresco* and *abhorridē*, with elucidations. By Henr. Ploen.

Pp. 288-315. *Abiectio—ablingo*; Lexical article followed by elucidations on *abigo*. E. W.

P. 315. The spelling of *interemo* and *peremo*. K. E. Georges.

Pp. 316-25. Miscellen. *Magis*. O. Keller.—Zur Bildung der latein. Komposita auf *-fer* und *-ger*. Fr. Stolz—Verba auf *-issare, -isare*. A. Funck.—*In privativum (haud impigre)*. Fr. Vogel.—*Perviam, Pervium*. H. Blase.—*Gladiatoricius, incoepisse, luxuriator, praedicatrix*. E. Hauler.—*Accipiter, Jagdfalke*. H. Dressel.—*Abastare, Dumtaxat, Opus est*. E. W.

Pp. 326-43. Review of the literature of 1886-7.

E. M. PEASE.

HERMES, 1887.

I.

The Inscription of the Obelisk of Philae, by U. Wilcken. This obelisk (now adorning the country-seat of an Englishman) bears both Greek and hieroglyphic inscriptions. The Greek inscription dates from 141-132 B. C., or 126-117 B. C. The priests of Isis on the island of Philae had made complaint that they suffered annoyance from passing soldiers and others. The favorable reply of the king (Ptolemy Energetes) is subjoined. Titles, addresses, etc., however, are lost, and Wilcken, in his reconstruction of the same (pp. 10 and 15), dissents from Letronne, proving that it was not Numenius, the king's *ἐπιστολογράφος*, who issued the document (and enjoyed a position akin to a minister of public worship, as Letronne had inferred), but the king himself. A matter of more general interest, and characteristic of the general drift of paganism, is the well defined evidence afforded by this inscription that the members of the Ptolemaic dynasty were regularly associated with the gods of Egypt in the current forms of worship (p. 8).

O. Richter. On the temple of Jupiter Capitolinus and the Italian foot-measure, a subject discussed before by R. in *Hermes*, Vol. XVIII. There R. had expressed the opinion that Dionysius's (IV 61) measurements of that temple were given in the Italian foot-measure (≈ 0.278 m.), which was smaller than the common Graeco-Roman foot. This view was subsequently attacked by Mommsen (*Hermes* XXI, p. 411), and Richter was thereby induced to examine the whole matter afresh, and he now concludes that in that temple the unit of foot-measurement is to be taken as ≈ 0.296 m.; further, that the width was not 51 m., as Jordan has it, but 52.50 m. As to the smaller foot (0.278 m.), R. believes that he has found traces of its use in his measurements of several walls in Anagni, Sora, Ferentino, Rome, Ardea, and Civitá Lavigna.

G. Wissowa (Breslau). The tradition concerning the Roman Penates. W. gives copious parallel quotations from Arnobius, Macrobius and the so-called interpolator Servii, the common source of all having been Cornelius Labeo, a writer on religious subjects, of the third century A. D. L.'s insight into this particular problem does not seem to have been very profound. The annalist Cassius Hemina identified the official Penates *Populi Romani* (represented similarly to the Dioscuri) with the divinities worshipped at Samothrake. Varro traced them to the same source, by way of Troy and Phrygia, but identified their visible symbols with certain *lignea sigilla vel lapidea, terrena quoque*, said to be (p. 43) in the temple of Vesta, inaccessible to all excepting to the Pontifex Maximus and the vestal virgins (with these "statuettes" was conserved the "Trojan palladium"). Varro called them *Dii Magni, Potentes, and Valentes*, really Heaven and Earth, Jupiter, Juno, Minerva (cf. Augustinus de Civ. D. IV 10). Nigidius Figulus identified the Trojan (i. e. Roman) Penates with Apollo and Poseidon, builders of the walls of Troy. Wissowa insists that close reproduction of such ancient theorists as Varro cannot yield much reliable knowledge. Varro and his guild speculated and etymologized to the top of their bent, but with slender material.

L. Cohen. Critical notes on the orator Lycurgus.

Dörpfeld. Open letter to Mommsen about the Roman and Italian foot-measure (see Richter's paper above), in which he reasserts his thesis, that the "Italian" foot of the Greek metric writers was 0.277 m. in length, that a metric system based on this foot was used in a part of Italy, and that this system was currently used in Rome before the introduction of the Greek measures.

P. Stengel, in Notes on Greek religious antiquities, (1) combats the traditional statement that at the Thargelia festival at Athens two men were sacrificed as an atonement for the city. Cf. Tzetzes, Chil. V 726,—where he also quotes from Hipponax, and says that these human scapegoats were called *φαρμακοί*, and that they were burned after various ceremonies, such as being pelted with dry figs,—Aristoph. Eq. 1140 sqq. (1135 Kock) with the Scholium and Lys. contra Andocid. (VI, §53), with Harpocration s. v. *φαρμακός*: δύο ἄνδρας Ἀθηναίων ἐξήγον καθάρσων ἑσομένους τῆς πόλεως ἐν τοῖς Θαργηλίοις, ἓνα μὲν ὑπὲρ τῶν ἀνδρῶν, ἓνα δὲ ὑπὲρ τῶν γυναικῶν. Hesychius s. v. *φαρμακοί* mentions man and woman. Stengel suggests that in Harpocration's statement there is a blending of two distinct and disconnected data.

(2) Game and fish were not sacrificed to the gods, simply because game could not very well be slaughtered at the altar nor its warm blood shed there, as it had to be killed in the hunt or run to death. The same principle applied to fish.

Th. Mommsen. Division of the Roman *tribus* after the Marsian (Social) war. After this war (89–88 B. C.) the insurgent communities were enrolled in *eight* of the country districts only, and thus, of course, their suffrage was of less weight than would have been the case had they been evenly assigned, i. e. to *all* the *tribus*, but one should not, with Beloch, conclude that these eight districts determine the extent of the secession movement.

v. Wilamowitz, in 'Demotika der Attischen Metoeken,' gives a copious list of Attic metics from inscriptions dating 420–330 B. C., and mentioning in many cases avocation and trade, such as sculptor, mason, bricklayer, stonemason, gold-dealer, joiner, gilder, huckster, farmer, baker, tanner, cobbler, vintner, etc. A large list of demes is introduced, as well as Prof. W.'s estimate of Kleisthenes' fundamental reforms in the government and representation of Attica. In passing W. states that not less than 10 demes were carved out of the *δῶρυ* of Athens by Kleisthenes, the *δῶρυ* in this political sense being more comprehensive, including, e. g. Phaleron, which belonged to the tribe Aiantis. These are the chief papers of this number.

Under the heading of "Miscellen" are given: Inscription of an artist of Kleisthenes' time, Antenor, the same who made the figures of Harmodius and Aristogiton—on p. 130 there is a facsimile of the inscription (C. Robert). The letter B in the alphabet of Thera (H. Collitz). Critical notes on Quintilian XII (Ferd. Becker). The Memphis papyri of the Royal Library at Berlin and of the Imperial Library at St. Petersburg, of which some, when put together, make a whole (U. Wilcken). "Apollo or Swineherd?" explanation of a poem in Plutarch's *Moralia* 1098 C. (Th. Kock). Notes on the inscriptions of the Greek artists (Kaibel). A pretended work and so-called fragment of Numenius (Baeumker). *Livianum* (H. Tiedke). *Civitates Mundi* (K. T. Neumann).

II.

Boissevain (Rotterdam). The Excerpta Salmasiana derived from John of Antioch. B. finds that in their last and major portion these extracts were derived from some other chronicler than John of A. They were in many cases copied e. g. from Herodian, Dio Cassius, etc., where the history of the beginnings up to fr. 29 was derived from John.

Kühlewein. On the text of the work on Ancient Medicine (*περὶ ἀρχαίας ἰητρικῆς*), falsely ascribed to Hippocrates. The oldest MS containing this work also is the Parisinus A (tenth century). Still there are passages where corruptions and corrections are palpable, as Littré, too, saw. Other MSS and their relative values are discussed, e. g. a Venetian, a Florentine, etc.

v. Wilamowitz. The first speech of Antiphon. W. analyzes both the law case and the speech in its art and composition, and suggests emendations. He notes what seems abnormal, that the speaker (28-30) brings in *after* its proper place what must be considered a part of the *βεβαιώσεις*, and closes his article with a characteristic fling at the 'überlegene Kritiker' who have condemned the speech.

Wilamowitz. Demotika der Metoeken. Second paper. What was the legal position (if any) of the Metics in the deme? Boeckh's view was that their residence was immaterial, but W. asserts that the only tolerable inference is that the metics had some legal relation to the demes. Now metics did service regularly both on land and on sea; their financial burdens were analogous to those of the citizens; they were not exempt from certain liturgies at least, e. g. the choregia; they had a place in the Panathenaic procession; they had no separate worship. It is curious that we never, in a particular case, hear of the active exercise of civil guardianship on the part of the *προστάτης*, that is, in the case of *μετ.* The men had no patron at all (p. 225). Metics' law cases were introduced by the Polemarchos, the older *προστασία* being reduced to a mere act of introduction leading to registration in the deme. From this point W. branches off to set forth his general conception how personal rights were developed from the oldest known times on, and how finally political citizenship was developed out of mere clanship (pp. 226 sqq.). Those allies also (of Athens) who became subjects had the legal position of the metics. They were indeed clients, but not clients of an individual (p. 246) Athenian, but of the people, they were quasi-citizens. He compares Aeschyl. Suppl 964:

—προστάτης δ' ἐγὼ
ἄστοί τε πάντες.

Going on, W. discusses with animation how much of the greatness of Athens up to the Peloponnesian war was due to this institution, and outlines the decadence of the same after the Thrasymbulian restoration.

G. Schultz. Diomedes "de versuum generibus," how compiled and whence derived. The paper is instructive, particularly for the student of Horatian metres, but is too detailed in its composition to lend itself easily to condensation in these reports.

H. Schrader. Homer-Scholia of Florence. He compares them with the kindred Scholia in Venetian MSS.

Th. Mommsen. Charters of Orkistos and Tymandos. After the late Dr. Mordtmann, of Constantinople, had failed in 1859 even to see this inscription, Professor Ramsay, of Aberdeen, supported by the Asia Minor Exploration Fund, investigated the matter. (Orcistus is about six miles from the Sangarius river, in eastern Phrygia, near the frontiers of Galatia.) The stone was finally found and permission bought to examine it, but an incrustation had formed through the action of water, and so Ramsay had to retire *re infecta*. This was in 1883. In August, 1886, Ramsay reappeared on the scene and this time he was successful. Orcistus revived its franchise as a self-governing municipality through a rescript of Constantine the Great, between 323-326 A. D. There is a further direct decree dated 331. The full title of the emperor is of interest (p. 318): [I]mp. Caes. Constantinus Maximus Guth[icus] victor ac trium[ph]ator Aug. A similar document is the charter of Tymandus, in Pisidia, sent to Mommsen by Dr. J. R. S. Sterrett.

G. Kaibel (on Suidas) endeavors to show that the extracts of S. from the earlier portions of Athenaeus were made from a fuller copy than the extant epitome.

E. G. SIHLER.

JOURNAL ASIATIQUE.

Tome IX, No. 3. Avril-Mai-Juin, 1887.

M. Léon Feer gives the Sûtra of Upâli translated from the Pâli, with extracts from the commentary. The introductory notes and the division of the Sûtra into its separate parts are helpful.

M. Cl. Huart gives the titles of three hundred and forty-four books and periodicals in Turkish, Persian, and Arabic published at Constantinople in 1885-86. This list is of great interest as showing the present literary activity of Turkey.

M. E. Montet discusses the first conflict between the Pharisees and the Sadducees, according to Josephus, the Babylonian Talmud, and Abû'l Fath, the Samaritan annalist of the fourteenth century, and thinks that the last named has perhaps given us the account most nearly correct. M. Montet believes that some slight event may have brought into open hostility these two sects who had long been secretly opposed to each other.

M. Philippe Berger gives the text and translation of the Neo-punic inscription discovered in 1873-74 at M'deina and now in the Louvre, and of a shorter inscription discovered at the same place, which is near the ancient oppidum Altiburitanum.

M. Clermont Ganneau gives the text and translation of the Kufic inscription on an Arabic milestone found at Khân el-Hatrûra. This inscription is valuable as one of the rare specimens of Arabic lapidary writing in the first century of the Hegira. Moreover, it throws light on the system of roads maintained by the early Caliphs, showing as it does that they kept up, as far as possible, the system of roads which existed when the Arabs overran Syria. This inscription enables us to be sure that the Dome of the Rock was built by 'Abd el Melik. M. Ganneau also gives the text and translation of an inscription of the Caliph el Mahdi relative to the construction of the mosque of Ascalon in the year 155 of the Hegira. A note on a passage of the treaty concluded between Sultan Qelaoun and the Genoese completes this valuable contribution which is illustrated by a plate of the inscriptions.

M. E. Senart describes a new facsimile of the inscription of Bhabra, of which a plate is given.

M. Rubens Duval reviews the *Thesaurus Syriacus* of R. Payne Smith. After some criticisms on the author's method and a declaration of the great value of the work, he affirms that there is still a pressing need of a good Syriac dictionary, the price and size of which shall bring it within reach of students.

M. Rodet gives interesting information as to the way in which sums of money are indicated in writing in India.

A.-C. Barbier de Meynard reviews *Le Hadbramont et les Colonies Arabes dans L'Archipel Indien*, par L. W. C. Van Den Berg. Batavia, Imprimerie du Gouvernement, 1886. Un volume, gr. in-8, 292 pages. The reviewer declares this to be a valuable book. The third part, treating of the dialect, is interesting and valuable to Semitic students.

Barbier de Meynard also reviews *L'Empereur Akbar, un chapitre de l'histoire de l'Inde au XVI siècle*, par le Comte de Noer, traduit de l'allemand par G. Bonet Maury. Vol. II. Leide, 1887. In-8, 433 pages.

Titles of other articles. M. C. De Harlez: *Les textes originaux du Yih-King, sa nature et son interprétation*. A long article on a work the interpretation of which has puzzled European scholars.

A. Bergaigne: *Deuxième note additionnelle à l'article, Recherches sur l'histoire de la Samhitâ du Rig-Veda*.

M. J. Mourier: *Chota Rousthavéli, Poète Géorgien du XII siècle. Sa vie et son oeuvre*.

Tome X, No. 1. Juillet-Août, 1887.

In an article on the points of contact between the *Mahâbhârata* and the *Shâh-Nâmah*, M. J. Darmesteter compares the Renunciation of Yudhishthara with the Renunciation of Kai Khosru. He believes that Iranian priests brought the legend into India, and that it was elaborated into the Indian form in the Penjab about the second century.

M. V. Loret gives a study of the hieroglyphic account of the composition of *Kyphi*, the sacred perfume of the Egyptians, and furnishes a recipe for preparing it.

M. Clément Huart describes three Bâbi works which have come into his hands. One of these is extremely important, being the *Qorân* of the Bâbis. The other two are valuable and interesting. Any books which, like these, promise to add to our knowledge of the Bâbi teachings are very welcome. The selections M. Huart gives are interesting.

M. de Rochemonteix believes that of the places mentioned in the article: *Le martyre de Jean de Phanizoit du district de Bušin* (*Journal Asiatique*, Février-Mars, 1887), Bušin corresponds to the modern Ansim and Phanizoit corresponds to the modern Ez-Zeidiah.

There is a long review of *Die aramäischen Fremdwoerter im Arabischen von Siegmund Fraenkel*. Eine von "het Provinciaal Utrechtsch Genootschap van Kunsten en Wetenschappen" gekronte Preisschrift. Leiden, Brill, 1886. In-8, pp. i-xvii et 1-327.

H. Clément Huart announces the preparation of an edition of *Le livre de la création et de l'histoire, manuel arabe de controverse (X siècle de l'ère chrétienne)*.

No. 2. Septembre—Octobre, 1887.

M. David, Syrian Archbishop of Damascus, contributes a valuable study of the Arabic dialect of that city.

M. H. Sauvaire, as a supplement to his studies in the history of Moslem metrology and numismatics, gives some valuable tables showing the prices of the principal necessities at different periods and places. We congratulate M. Sauvaire on the successful termination of these studies, which have required an immense amount of painstaking research.

M. A. Barthélemy contributes the transliterated text and the translation of a Story of King Naaman in the common dialect of the Upper Metu, Mt. Lebanon. This text will be of much service to those who are studying modern Arabic dialects.

M. Urbain Bouriant, in a second notice on Fragments of a Romance of Alexander in the Theban dialect, publishes three fragments secured by him, and gives the translation of the second and third.

Pavet de Courteille reviews *Proben der Volksliteratur der nördlichen türkischen Stämme gesammelt und übersetzt von Dr. W. Radloff. V Theil: der Dialekt der Kara-Kirgisen. Saint-Petersburg, 1885.*

Barbier de Meynard reviews *Traité de flexion et de syntaxe, par Ibnu Hijām, traduit par A. Goguyer, interprète judiciaire. Leyde, in-8, 1887; and Manuel algérien, grammaire, chrestomathie et lexique, par A. Moulieras. 1 Vol. in-12, chez Maisonneuve, 1888.*

No. 3. Novembre—Decembre, 1887.

M. René Basset gives some further notes on Berber lexicography. These notes and vocabularies are extremely valuable.

M. A. Barthélemy gives a sketch of the grammar to accompany his text of a Story of King Naaman.

M. Abel Bergaigne replies to Oldenberg's objections to the results obtained by his *Researches on the history of the Saṃhitā of the Ṛig Veda (Tome IX, p. 191)*.

M. Clermont Ganneau gives text and translation of an Arabic inscription found at Bāniās, and at one point is able to improve the translation made by Gildemeister in the *Journal of the German Palestine Society, Vol. X, fasc. III, p. 168 ff.* He also gives a plan of the bridge at Lydda, and gives text and translation of an inscription on this bridge. He believes that the larger part of the materials used in constructing this bridge was taken from the ruined church of Lydda.

M. Philippe Berger contributes a note on three new funeral vases with neo-Punic graffiti from the neighborhood of Sonase.

M. J. Oppert gives transliterated text, Latin and French translations of the Babylonian tablet concerning a Jewish slave mentioned in *Tome IX, p. 298.*

M. Léon Feer reviews *A Journey of Literary and Archaeological Research in Nepal and Northern India during the winter of 1884-5*, by Cecil Bendall, M. A. Cambridge (University Press), 1886, 8vo, xii, 100 pages and 16 plates.

Tome XI, No. 1. Janvier, 1888.

The greater part of this number is devoted to an article by M. Abel Bergaigne on the ancient kingdom of Campā in Indo-China according to the inscriptions. These inscriptions, collected by Aymonier, who was prevented by political events from collecting all of the inscriptions of this district, are very valuable and throw great light on the kingdom of Campā. M. Bergaigne treats: 1. The language and the style of the inscriptions. 2. The writing. 3. The numerals. 4. The succession of kings. 5. The geographical data. 6. Political history. 7. The religion. 8. A catalogue of the inscriptions, some of which are analyzed or transcribed in part.

Rubens Duval reviews *Skizzen und Vorarbeiten, von J. Wellhausen. Drittes Heft. Reste arabischen Heidenthumes*. Berlin, Reimer. 8vo, 224 pages.

Barbier de Meynard reviews *Cours de langue Kabyle par Belkassem ben Sedira, professeur à l'École des lettres et à l'École normale d'Alger*. Alger, Jourdan, 1887. Un vol. in-8, ccxlviii et 430 pp.

J. R. JEWETT.

BRIEF MENTION.

The Gáthas of Zoroaster. Vol. I, large 8vo, 394 pp., by L. H. MILLS, D. D., Hon. M. A. Oxon. This work comprises, with the text of the Gáthas in the original, those of the Pahlavi commentaries (deciphered), of Neryosangh's Sanskrit, and the Persian Munich 12 b. transliterated, together with translations of the first three. Vol. II will include alternative renderings, with a full commentary, and, it is hoped, a grammar. It is intended to present the entire subject in exhaustive treatment. The translation of the Pahlavi is, to three-quarters of its extent, the first in continuous treatment yet attempted; that of Neryosangh (which is to the last degree necessary) is entirely a first translation. Scholars will find all the materials for scientific investigation ready to their hand (see the Academy, Sept. 13, 1884; also the Athenaeum, April 14, 1884; also the Revue Critique, Nov. 25, 1883). As a matter of course, no scientific conclusions in the study of the Gáthas can be made without a thorough mastery of materials. Much preliminary work of value was formerly done by writers ignorant of Pahlavi, but final opinions without full knowledge of materials are not to be desired. This book, in its imperfect state, has been doing its work in widely extended private circulation for from five to six years. Writers who formerly professed their want of acquaintance with materials now cite them fully and with respect. The publication will be equivalent to a second edition.

The first volume was urgently requested, in written and verbal communications of a flattering nature, after extended inspection, by the recognized leading authorities in Germany, France, and other countries. The delay in the public sale has been caused by the consumption of time in translating the XXXI Vol. of the Sacred Books of the East, which, up to page 200 + introduction, was actually a part of this present work (see the Deutsche Literaturzeitung, Sept. 24, 1887, and the Nation, July 12, 1888). The present delay is caused solely by want of funds. The author dares not print his MS, as he cannot risk more money. Damaging curtailment is threatened. Will not some intelligent men of wealth in America or England second the donation of the English Secretary of State for India in Council, who, on the recommendation of Major-Gen. Sir H. C. Rawlinson, K. C. B., has subscribed fifty pounds (\$250)? The price of the completed work, 2 vols. (600 to 700 pages), will be seven dollars and a half delivered in America; thirty shillings in Europe and India. Applications may be made direct to Dr. Mills, 19 Norham Road, Oxford, or to Dr. G. Z. Gray, Cambridge, Mass.

The JOURNAL should before this have called attention to the treatise of Johansson on Greek contract verbs (*De derivatis verbis contractis linguae Graecae*, Upsala, 1886), not merely because it contains a thoroughgoing investigation

(216 pages) of a subject in which the views of scholars have shifted much during the last few years, but also because Johansson is one of the most prominent of the younger generation of morphologists. The papers in Kuhn's *Zeitschrift* and Bezenberger's *Beiträge*, the short treatise *Några ord om dialekter*, evince the fact that their author is well equipped to grapple with the toughest problems of comparative grammar.

The treatise on the contract verbs aims, in the first instance, at refuting a theory propounded by Wackernagel in K. Z. XXVII, but has been so much enlarged that it embraces a series of acute, but oftentimes over-bold, speculations as regards the genesis of many Sanskrit, German, and Greek forms. A carefully prepared collection of examples of contract verbs from the inscriptions (pp. 1-63) introduces J.'s defence of his position that the verbal types $\bar{a}\omega$ and $\bar{d}\omega$, $-\omega\omega$ and $-\omega\omega$, $-\eta\omega$ and $-\epsilon\omega$ are prothetic. Especially noticeable is his use of this theory to show that verbs in $-\epsilon\omega$ in Ionic, which run parallel to those in $-\alpha\omega$ in other dialects (e. g. $\acute{o}\rho\acute{\epsilon}\omega$, $\acute{\alpha}\nu\rho\acute{\epsilon}\omega$), are derived from original forms in $-\bar{a}\omega$ ($-\epsilon\omega < -\eta\omega < -\bar{a}\omega$); whereas those in $\bar{a} < -\alpha\omega$ are descendants of the type $\bar{d}\omega$. On this view he seeks to explain the variations of the MSS of Herodotus, that slippery ground upon which even Merzdorf found no firm footing. It is at least cheering that any one should make the attempt to bring order out of the chaos which reigns in the Herodotean MSS, and that, not in the sweeping way affected by Fritsch in his recently published *Zum Vokalismus des herodotischen Dialekts*, where everything is condemned that has not been anointed by inscriptional authority. We leave with Johansson the responsibility of proving his assertion that Herodotus had been translated into various dialects at the time when the grammarians began their recensions (p. 155). Whatever be the ultimate verdict upon J.'s contentions, there can be but one judgment as to his Latin style. It is irretrievably heavy, for which the unwieldiness of the subject is in part responsible.

A shorter paper by Mekler (*Beiträge zur Bildung des gr. Verbums*) deserves notice in this connection. Its aim is in part similar to that of Johansson. Part I deals with the contract verbs with long thematic vowel, and is more valuable than Part II, on the inflection of the pluperfect active. S.

Mr. GAVIN HAMILTON, Member of the Glasgow University Council, is about to present the world with a treatise entitled *The Moods in the English Bible the same as in Latin and Greek, contrasted with those of Priscian's German Followers* (Edinburgh, Oliver and Boyd). The book is revolutionary, as will be seen from the cardinal statement that the subjunctive mood in Latin and Greek, as in English, emphasizes what is important or novel. The successful development of this theme will bring consternation to those who have committed themselves to the theory that the subjunctive denotes 'what is doubtful,' 'what does not take place,' and Professor Goodwin's pretty distinction of more and less vivid for indicative and subjunctive will suffer scath by being reversed. But as all who profess and call themselves grammarians will fall under Mr. Hamilton's condemnation, it will not be wise for any of us to anticipate the doom of the American followers of 'the foreign Priscian (A. D. 500), or the modern German foreigners Kühner and Zumpt, or the Danish Madvig.'

Of IWAN MÖLLER's great and indispensable collection, entitled *Handbuch der klassischen Alterthumswissenschaft*, several new parts have been received since the last notice published in this Journal (VIII 512). The appearance of the tenth half-volume, which follows the eleventh, according to the peculiarly German method of publication, completes the work, with the exception of part of the fourth and part of the fifth, which are promised for 1890, and the sixth (*Kunstarchaologie*) and eighth (*Römische Litteraturgeschichte*), which will be brought out in 1889. The twenty half-volumes are put at the reasonable price of 5 marks and 50 pfennigs each; and we hope that by the time the work is completed, the tax on learning, now so mercilessly imposed, will be removed, so that the American professor, the slenderness of whose emoluments has lately moved the sympathy of Mr. Bryce, may be able the more readily to provide himself with this invaluable compendium of classical philology and antiquities.

CORRECTION.

Rhine Frankish, as used in the first paper (Am. Jour. Phil., IX, pp. 81-82), includes both Middle Frankish and Rhine Frankish (Braune's classification of *Althochdeutsche Grammatik*, §6, b). It seems better to accept this latter division of the Rhenish dialects and thus avoid confusion of nomenclature. Hence in the above references Middle Frankish is to be substituted for Rhine Frankish and Rhine Frankish for South Frankish. More on this will soon appear in the *Preface* to the reprints of this entire series of papers on Pennsylvania German.

RECENT PUBLICATIONS.

Thanks are due to Messrs. B. Westermann & Co., New York, for material furnished.

AMERICAN.

Æschylus. The Seven against Thebes; with an Introduction and Notes by A. W. Verrall and M. A. Bayfield. School ed. New York, *Macmillan & Co.*, 1888. 30 + 127 pp. 16mo, cl. 90 cts.

Colson (F. H.) *Macmillan's Greek Reader*. New York, *Macmillan & Co.*, 1888. 23 + 119 pp. 12mo, cl. 75 cts.

Cook (Albert S.) *The Phonological Investigation of Old English*. Illust. by a series of 50 Problems. Boston, *Ginn & Co.* 26 pp. Cr. 5vo, sd. \$1.25.

Harrison (Ja. A.) *Anglo-Saxon Dictionary*; based on Groschopp's *Grein*. New York, *A. S. Barnes & Co.*, 1888. 8vo, cl. \$3.

Horace. Eight Songs from Horace, ed. by G. E. Vincent. New York, *F. A. Stokes & Bro.*, 1888. (On parchment-paper, in a cylindrical box.) \$2.

Jebb (R. C.) *Selections from the Attic orators, Antiphon, Andocides, Lysias, Isocrates, Isaeus*; ed. with Notes. 2d ed. New York, *Macmillan & Co.*, 1888. 24 + 434 pp. 16mo, cl. \$1.50.

Lanman (C. Rockwell). *A Sanskrit Reader*; with Vocabulary and Notes. New ed. Boston, *Ginn & Co.*, 1888. 8vo, cl. \$1.80.

Lewis (Charlton T.) *A Latin Dictionary for Schools*. New York, *Harper*, 1889. 10 + 1191 pp. 8vo, cl., \$5.50; shp., \$6.

Müller (August). *Outlines of Hebrew Syntax*; tr. and ed. by Ja. Robertson, D. D. 3d ed. New York, *Macmillan & Co.*, 1888. 14 + 143 pp. 8vo, cl. \$1.60.

Nall (G. H.) *Stories from Aulus Gellius*. New York, *Macmillan & Co.*, 1888. 11 + 153 pp. 16mo, cl. 40 cts.

Nestle (Eberhard). *Syriac Grammar*; with Bibliography, Chrestomathy, and Glossary. 2d enl. and improved ed. of the "Brevis Linguae Syriacae grammatica," from the German by A. R. S. Kennedy. New York, *B. Westermann & Co.*, 1889. 195 pp. 12mo, pap. \$3.

Plato. *The Phaedrus, Lysis, and Protagoras*; a new and literal translation by J. Wright. New York, *Macmillan & Co.*, 1888. (Golden Treasury Ser.) 272 pp. 16mo, cl. \$1.25.

Rutherford (W. Gunion). *Macmillan's Greek Course*; the First Greek Grammar. New York, *Macmillan & Co.*, 1888. 12 + 185 pp. 12mo, cl. 50 cts.

Xenophon. *Hellenica*. Books 1, 2; with Introduction and Notes by G. E. Underhill. New York, *Macmillan & Co.*, 1888. 16mo, cl. 75 cts.

— *Hellenica [Greek]*. Books 1-4; ed. on the basis of Büchenschütz's edition by Irving J. Manatt. Boston, *Ginn & Co.*, 1888. c. '86. (College Ser. of Greek Authors.) 24 + 286 pp. 12mo, cl., \$1.75; pap. \$1.50.

BRITISH.

- Cicero. Speeches against Catilina. With Introduction and Notes by E. A. Upcott. 18mo. *Frowde*. 2s. 6d.
- Dix (C. M.) A First Latin Reader and Writer. Post 8vo, 136 pp. *Sonnenschein*. 1s.
- Floyer (A. M.) The Evolution of Ancient Hinduism. Post 8vo, 100 pp. *Chapman & Hall*. 2s. 6d.
- Gellius. Stories from Aulus Gellius. Edit., with Notes, Exercises, etc., by G. H. Nall. 18mo, 150 pp. *Macmillan*. 1s. 6d.
- Hardy (H. J.) A Latin Reader, for the Lower Forms in Schools. 12mo, 188 pp. *Macmillan*. 2s. 6d.
- Homer's Iliad. Edit., with English Notes and Introduction, by Walter Leaf. Vol. 2. Books 13-24. 8vo, 510 pp. *Macmillan*. 14s.
- Kennedy (J.) Introduction to Biblical Hebrew. 8vo, 332 pp. *Williams & Norgate*. 12s.
- Lupton (J. H.) An Introduction to Latin Lyric Verse Composition. 12mo, 166 pp. *Macmillan*. 3s.
- Maxwell (Wm. Edward). A Manual of the Malay Language. 2d ed. Post 8vo, 190 pp. *Trübner*. 7s. 6d.
- Nepos. With English Notes by Oscar Browning. 3d ed., revised by William Ralph Inge. 12mo. *Frowde*. 3s.
- Plautus. Aulularia. (Cardinal Newman's ed.) 8vo, sd., 80 pp. *Livingtons*. 1s. 6d.
- Postgate (J. P.) and Vince (C. A.) The New Latin Primer. Cr. 8vo, 204 pp. *Cassell*. 2s. 6d.
- Raven (J. H.) Latin Exercises in the Oratio Obliqua. Fcap 8vo, 96 pp. *Livingtons*. 1s. 6d.
- Sonnenschein (E. A.) A Latin Grammar for Schools. Part I. Accidence. Revised. Post 8vo, 108 pp. *Sonnenschein*. 1s. 6d.
- Virgil. The First Book of the Aeneid. An Essay in Translation. By Δ. 12mo, sd., 34 pp. Oxford, *Blackwell, Simpkin*. 1s.
- Xenophon. Anabasis. A Vocabulary, with Notes, by J. Marshall. Fcap 8vo. *Oxford Warehouse*. 1s. 6d.

FRENCH.

- Des Michels (Abel). Manuel de la langue chinoise écrite. Gr. in-8. *Leroux*. 25 fr.
- Du Puitspelu (N.) Dictionnaire étymologique du patois lyonnais, 3e livraison (Inchaplo-Ponoman). Gr. in-8. Lyon, *E. Lechevalier*. 5 fr. L'ouvrage sera complet en 5 livraisons.
- Houdas (O.) Syllabaire de la langue arabe. In-12. *Maisonneuve et Leclerc*. Cart., 1 fr.
- Loret (V.) Manuel de la langue égyptienne. Grammaire, tableau des hiéroglyphes, texte et glossaire. Première livraison. In-4. *Leroux*. L'ouvrage complet en 2 livraisons. 20 fr.
- Millet (le Dr. A.) Études lexicographiques sur l'ancienne langue française, à propos du Dictionnaire de M. Godefroy. In-8. *E. Lechevalier*. 2 fr. 50.

Petitot (Émile). Traditions indiennes du Canada nord-ouest. Textes originaux et traduction littérale. In-8. Alençon, *Maisonneuve*. 10 fr. Extrait du *Bulletin de la Société philologique*.

Plowert (Jacques). Petit glossaire pour servir à l'intelligence des auteurs décadents et symbolistes. In-12. *Vanier*. 3 fr.

Schöne (Lucien). Le Jargon et Jobelin de François Villon, suivi du Jargon au théâtre. Texte, variantes, traduction, notices, notes et glossaires. In-8. *Lemerre*. 20 fr.

GERMAN.

Abhandlungen, Breslauer philologische. 3 Bd., 4 u. 5 Hft. gr. 8. Breslau, *Koebner*. m. 5.60. (3 Bd. cplt. m. 10.20.) Inhalt: 4. De Hygini memoria schollii in Ciceronis Aratum Harleianis servata scripsit Dr. Geo. Kauffmann. 91 u. 83 S. m. 3.60.—5. Die Darstellungen der Unterwelt auf unteritalischen Vasen v. Dr. Aug. Winkler. 92 S. m. 1 Taf. m. 2.

Äschylos' Orestie m. erklärenden Anmerkungen v. N. Wecklein. gr. 8, iv, 334 S. Leipzig, *Teubner*. m. 6; daraus einzeln, 3 Tle. à m. 2. Inhalt: 1. Agamemnon. S. 27-160.—2. Die Choëphoren. S. 161-248.—3. Die Eumeniden. S. 249-334.

Aristophanis comœdiæ. Annotatione critica, commentario exegetico, et schollii graecis instruxit Fredericus H. M. Blaydes, LL. D. Pars VIII. Ranae. gr. 8, xxvi, 551 S. Halle, *Buchhandlg. d. Waisenhauses*. m. 10. (I-VIII m. 69.)

Aristotelis quæ feruntur de plantis, de mirabilibus auscultationibus, mechanica, de lineis insecabilibus, ventorum situs et nomina, de Melisso, Xenophane, Gorgia. 8, xxxiii, 224 S. Leipzig, *Teubner*. m. 3.

Avesta. Hrsg. v. Karl F. Geldner. 5 Lfg. Imp.-4. (2 Thl. Khorde Avesta, S. 81-160.) Stuttgart, *Kohlhammer*. à m. 8.

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INDEX TO VOL. IX.

- | | |
|--|--|
| <p><i>A</i> in the dialect of Lyons, 243</p> <p>Accent, Recessive, in Greek, 241</p> <p>Accentuation of the Prose Books of the Old Testament, 103</p> <p>A(DLER), C(VRUS). Notice of Wickes's Hebrew Accentuation, 103</p> <p>Aelfric, the author of Judith, 497</p> <p style="padding-left: 2em;">De Temporibus, 500-1</p> <p>Aeschylus:</p> <p style="padding-left: 2em;">Persae 145-149; 162-167; 271-280; 293-295; 453-456; 668-671; 815-817; 847-853, 317 foll.</p> <p>Agathocles, Archonship of, 374</p> <p>Agresti's Dante Studies, 125</p> <p>Algonkin tribes, Language of the Eastern, 310-316</p> <p>Ammianus Marcellinus 26, 6, 15, 365</p> <p>Amnesty, Supposed, of the Athenians, 238</p> <p>Anacreon, fr. 75, 460</p> <p>Anacreontea, Pseudo-, 365</p> <p>Anacreontic poem by Theophanes, 460-462</p> <p>Anaxagoras, 251</p> <p>Ancyranum, Monumentum, 108</p> <p><i>Andare</i>, etc., 245</p> <p>Anglia, Report of, 496-502</p> <p>Anglo-Norman versification, 119</p> <p>Antigone, Jebb's (rev.), 484-483</p> <p>Antiphon, Or. I, 373, 510</p> <p>Antisthenes, Dialogues ascribed to, 375</p> <p>Apollonius Rhodius, Corrections and omissions of L. and S. in connection with, 85, 86</p> <p><i>arcesso</i>, <i>accessio</i>, <i>accereso</i>, 237</p> <p>Archer-Hind's Timaeus, 275 foll.</p> <p>Archimedes, s. of Pheidias, 250</p> <p>Archiv für lateinische Lexikographie und Grammatik, 503-507</p> <p>Ariadne, Clue of, 372</p> <p>Aristarchus's explanation of Homeric words, 368-9</p> <p>Aristophanes as poet and politician, 234</p> <p style="padding-left: 2em;">Ach. 1095, 360</p> <p>Aristotle, New Codex of, 375</p> <p>Aristotle's Politics in the Middle Ages, 238</p> <p>Ark, Babylonian, Dimensions of the, 419-424</p> <p>Arrian's Anabasis, Speeches in, 234</p> <p>Arsis, Force of, in Homer, 250</p> | <p>Articular Infinitive in Greek, 254-5</p> <p>ASHBURNER, WALTER. Review of Ellis's Avianus, 359-362</p> <p>Athens γλαυκῶρις, 361</p> <p>Athenaeus in Suidas, 511</p> <p>Athens, Financial history of, 232-3</p> <p>Atticism, 78-101</p> <p>Avianus, Fables of, ed. Ellis, 359-362</p> <p>Babi works, 512</p> <p>Babylonian Ark, Dimensions of the, 419-424</p> <p>Barberino's Latin letters, 241</p> <p>Blass's Aussprache des Griechischen, 378</p> <p>BLOOMFIELD, MAURICE. Recessive Accent in Greek, 1-41</p> <p style="padding-left: 2em;">Note and corrections on 'The Origin of the Recessive Accent in Greek,' 220</p> <p>Boccaccio Decam. III 9, 241</p> <p>Boccaccio's personal history, 242</p> <p>Books Received, 135-136; 258-262; 392-394; 529-532</p> <p>Brief Mention:</p> <p style="padding-left: 2em;">Agresti's Dante Studies, 125</p> <p style="padding-left: 2em;">Blass's Aussprache des Griechischen, 378</p> <p style="padding-left: 2em;">Burn's Roman Literature in relation to Roman Art, 255</p> <p style="padding-left: 2em;">von Essen, Index Thucydideus, 255</p> <p style="padding-left: 2em;">Gomperz's Platonische Aufsätze, 378-9</p> <p style="padding-left: 2em;">Gow's Companion to School Classics, 256</p> <p style="padding-left: 2em;">Hamilton's Moods in the English Bible, 516-7</p> <p style="padding-left: 2em;">Haupt and Sauppe Series, 256</p> <p style="padding-left: 2em;">Johannson's Greek contract verbs, 515-6</p> <p style="padding-left: 2em;">King and Cookson's Principles of Sound and Inflection, 378</p> <p style="padding-left: 2em;">Mahaffy's Greek Life and Thought, 255</p> <p style="padding-left: 2em;">Meisterhans' Grammatik der attischen Inschriften, 378</p> <p style="padding-left: 2em;">Miller's Greek N. T. Primer, 256</p> <p style="padding-left: 2em;">Mills's Gáthas, 515</p> <p style="padding-left: 2em;">Müller's Handbuch der klassischen Altertumswissenschaft, 517</p> <p style="padding-left: 2em;">Pezzi's Lingua Graeca Antica, 256</p> <p style="padding-left: 2em;">Robinson's Descriptive Catalogue of the Casts from Greek and Roman Sculpture in the Boston Museum, 124-5</p> <p style="padding-left: 2em;">Steinthal's Ursprung der Sprache, 256</p> <p style="padding-left: 2em;">Swete's Septuagint, 126</p> |
|--|--|

- Brief Mention:
- Upcott's Introduction to Greek Sculpture, 125
- White and Seymour Series, 256
- BRIGHT, JAMES W. Origin of the English *much*, 219-20
- Report of Anglia, 496-502
- Review of Skeat's Principles of English Etymology, 221-227
- ca* and *cha* in Old Fr. texts, 246
- Caedmon, MS Junius XI, 498
- Caelius, Mons, 251
- Caelius Antipater, 107
- Calendar, Confusion of Roman, in Second Punic War, 370-71
- Callimachus, Hymn. Del. 9, 10, 365
- carmen*, Etymology of, 373
- Catullus, Iuvenius in, 115
- Cervera, Guylem de, Proverb of, 118
- Charleston Provincialisms, 198-213
- Chaucer and Maximilianus, 84, 85
- Chaucer, John Heywood and *Choisal*=*cancellum*, 473-4 245
- Chronology, Roman, 367
- Cicero, Catil. I, When delivered? II 8, 110
- Ep. ad Brut. 1, 17, 4, 366
- pro Muren. 20, 42, 376
- 131, 106
- Orator 191, 105
- CLAPP, E. B., and WATERS, W. E. Report of Neue Jahrbücher, 110-117; 247-253; 364-377 271
- Cleomenes VII, Reign of, 371
- COLLITZ, HERMANN. Herkunft des schwachen Praeteritums der germanischen Sprachen, 41-57
- Color-terms among Greeks and Romans, 369-70
- Conway's Verner's Law in Italy (rev.), 492-5
- COOKSON. See KING.
- Cratinus, Death of, 235
- Crinagoras, Rubensohn's (rev.), 362-3
- cupula*, 365
- Decasyllabic verse, Romance, 118
- Demosthenes, de Corona 104, 107
- D'Ooga, M. L. Review of Jebb's Antigone, 484-488
- dignus*, 251
- Diminutives, Latin, and their change of gender, 503
- Dinarchus, c. Aristog. 15, 341
- c. Dem. 28, 340
- Diodoros, Sources of, in Lib. XVI, Thucydides and, 376 236
- Diomedes, de versuum generibus, 510
- Dionysios Periegetes, 373
- Dositheus, New Codex of, 236
- Dracontius, 251
- drive* and *ride*, 498
- Eilhart, French source of, 244
- Elegia in Maecenatem, 265-273
- ELLIS, ROBINSON. Elegia in Maecenatem, 61, 2, 474
- Review of Rubensohn's Crinagoras, 362-63
- Enoch of Ascoli's MS of the Elegia in Maecenatem, 265-273
- Ellis's Avianus (rev.), 359-362
- EMERSON, ALFRED. Review of Mayer's Giganten und Titanen in der antiken Sage und Kunst, 96-98
- Ennius and his predecessors, 116
- Enoch of Ascoli's MS of the Elegia in Maecenatem, 265-273
- Epicharmus, ap. Clem. Alex. Strom. 4, 43, 375
- Epicurea, Usener's (rev.), 229-231
- Epigraphy, Greek, 353-359
- von Essen's Index Thucydideus, 255
- Etruscan etymologies, 240
- Etymology, Skeat's Principles of English, 221-227
- Eucleides, Optica, 105
- Euripides, Bacchae 472, 113
- Med. 217, 372
- exinsularis*, 251
- Fabius Pictor, Annals of, 248
- Ferdinand the Catholic, Poem in honor of, 241
- filius*, its etymology and sphere of use, 237
- Fire-blower, 233
- Fleay's rime-test applied to Ben Jonson, 501
- fontensa, fronteria*, 237
- Foot-measure, Italian, 508, 509
- FOSSUM, ALBERT. Report of Rheinisches Museum, 232-240
- fulcipedia*, 237
- fulmina ex pelvi*, Source of, 372
- Game and fish, why not sacrificed, 509
- GARNETT, JAMES W. Review of Toller-Bosworth's Anglo-Saxon Dictionary, 228-9
- Review of Philological Society's English Dictionary, 227-8
- Review of Skeat's Gospel according to St. Matthew, in A.-S., Northumbrian, and Old Mercian versions, 101, 102
- Notice of Sweet's Second Anglo-Saxon Reader, 102, 103
- Gáthas, Mills's, 515
- Geminos, Date of, 105
- Isagoge of, 107
- Translation of, 248
- German, Pennsylvania, 64-83; 176-197; 326-339; 425-456
- Germanic languages, Origin of the weak preterites of the, 41-75
- Gerunds and Gerundives in the Annals of Tacitus, 464-472
- Gerunds and Gerundives in Pliny's Letters, 214-218
- Giants and Titans in antique myth and art, 96-98

- GILDEBSLEVE, B. L. On the Stylistic Effect of the Greek Participle, 138-157
 Review of Transactions of American Philological Association, 491-2
 Review of Schmid's Atticismus, 98-101
 Usener's Epicurea, 229-31
- G(ORBEL), J. Socin's Schriftsprache und Dialekte, 231
- Gomperz's Platonische Aufsätze (noticed), 378-9
- Gow's Companion to School Classics, 256
- Greek:
 ἄγγελος, 257
 ἀλλήλων, Origin of, 373
 γλαυκῶπις, 366
 Ἐρμῆς, 251
 εἰ with fut. ind., 491-2
 λευγαλέος, 368
 νίκταρ, 115
 ἐπτόμην and ἐπτάμην, 375
 μοῖραι, 251
 σταφυλή, 114
 στῦλος = stilus, 115
 τήβεννος, how formed, 237
 τίς and ὅστις in repeated questions, 364
 ἰσός = *kasta*, 237
 φαρμακοί, 509
 φιλάνθρωπος in Aristotle, 250
 φόβος, 368-9
- Greek Contract verbs, Johansson's, 515, 516
- Greek Dialect-mixture, 489-492
- Greek History, 365
- Greek Kings, Lists of, 238
- Greek Participle, Stylistic effect of, 138-157
- Greek, Recessive Accent in, 1-41
- Greek words more common in Latin than in Greek, 237
- Guignani, Romance of, 117
- Gulliver's Travels, Sources of, 500
- HALE, W. G. The Sequence of Tenses in Latin, 158-177
- HANSEN, FRIDERICUS. Miscellanea Graeca, 457-463
- HARRIS, J. RENDEL. The Sortes Sanctorum in the St. Germain Codex (g 1), 58-63
kasta, 250
- Haupt and Sauppe Series, 256
- HAUPT, PAUL. The Dimensions of the Babylonian Ark, 419-424
- Hermes, Report of, 508-511
- Herodian 5, 7, 4, 236
- Herodotus 8, 124, 340
- Hesiod's μεγάλας ποίαι, 239
- Heywood and Chaucer, 473-4
- Hippocrates, Pseudo-, 510
- History, Greek, 365
- Hoffmann, De Mixtis Graecae Linguae Dialectis (rev.), 489-491
- Homer:
 Aris in, 250
 Hymn in Merc. 234, 247, 372, 375
 152, 259, 427, 373
 Contradictions in, 376
 Margites, Authorship of, 372
 Nautical Notes on, 372
 Odysey, Critical discussion of, 249, 368
 2, 374, 397, 434, 248
 3, Rearrangement of verses in, 374
 4, 117-120, 249
 5, Composition of, 364
 28x, 111
 10, 3, 111
 14, 510-517, 249
 21, 120 foll., 374
- Horace, Od. 1, 1, 112
 14, 112, 252
 16, 112
 32, 109
 2, 39, 112
 4, 8, 15, 112
- HOUSMAN, A. E. On certain corruptions in the Persae of Aeschylus, 317-325
- HUMPHREYS, M. W. Report of Philologus, 104-110
 Review of Zieliński's Gliederung der altattischen Komödie, 344-353
- Iambic dimeter and trimeter combined, 234
- Ides as *dies fasti*, 115
- illare*, Verbs in, 505
- incile* = ἔγκοilon, 251
- incinctus*, why non-existent, 237
- Infinitive, Articular, 254-5
- initium*, 237
- Intercalary years, Roman, 377
- interim*, 251
- Isidorus, Orig. 17, 3, 10, 504
- Italian foot-measure, 508, 509
- Iulius* = ἰουλος, 250
- Iuppiter Saluatorius, 250
- Jackson, Henry, on Plato's later theory of ideas, 279 foll.
- JEWETT, J. R. Report of Journal Asiatique, 511-514
 Johansson's Greek contract verbs, 515-6
 John of Antioch, 510
 Jonson, Ben, and the rime-test, 501
 Journal Asiatique, 511-514
 Judith, Aelfric the author of, 497
 Juvenius in Catullus, 115
 Kallone, 373
- King and Cookson's Principles of Sound and Inflection as illustrated in the Greek and Latin languages (noticed), 378
- Kings, List of Greek, 238
- KIRKLAND, J. H. Review of Conway's Verner's Law in Italy, 492-495
- KIRKLAND, J. H., and SMITH, C. F. Report of Philologus, 364-372
- KITTREDGE, GEORGE LYMAN. Chaucer and Maximilianus, 84, 85

- KITTREDGE, GEORGE LYMAN. John Heywood and Chaucer, 473-4
 Kufic inscription, 511
 Laberius and Syrus, 238
 Laevius = Λάϊος, 365
 Lange, Ludwig, Life of, 376
 Langen's Plautinische Studien (rev.), 87-96
 Latin drama, Word-accent in older, 368
 Latin frequentatives and intensives, 504-5
 Latin proverbs, Vegetable kingdom in, 504
 Latin, Sequence of Tenses in, 158-177
 LEARNED, M. D. The Pennsylvania German Dialect, 64-83; 176-197; 326-339; 425-56
 Le France, Martin, 245
limare, 237
 Locrian folk-song, 457-460
 Lucian as a source of knowledge of tragedy, 374
 Lupercalia, Fabiani in the, 235
 Magliano, Leaden plate of, 234
 Magna Mater, Temple of, at Rome, 108
 Mahābhārata and Shāh-Nāmāh, 512
 Mahaffy's Greek Life and Thought, 255
 Maximianus, Chaucer and, 84, 85
 Mayer's Giganten und Titanen in der antiken Sage und Kunst, 96-98
 Meisterhans' Grammatik der attischen Inschriften (noticed), 378
 Mela and Pliny, 366
 Melissus, 251
 Metics, Attic, 509, 510
 Metres, Greek, 247
 Miller's Greek N. T. Primer, 256
 Mills's Gáthas, 515
 Miscellanea Graeca, 457-463
 Monologue, Dramatic, of the Old French theatre, 120
 MORRIS, E. P. Review of Langen's Plautinische Studien, 87-96
much, Origin of the English, 219-20
 Müllenhoff's Deutsche Altertumskunde (rev.), 475-484
 Müller's Handbuch der klassischen Altertumswissenschaft, 517
munfrus = μυνφρῦρ, 238
muntricula, 250
 Nautical Notes on Homer, 372
nervus, 250
 Neue Jahrbücher für Philologie, 110-117; 247-253; 372-377
 Nicetas, 250
 Odyssey. See Homer.
 Old Attic Comedy, Distribution of, 344-353
oletum, 237
 Olympia, East gable of temple of Zeus at, 239
 Orkistos, Charter of, 511
paries, 251
 Parmenides, Doctrine of, 249
 Participle, On the stylistic effect of the Greek, 138-157
 Pausanias and the figures in the Propylaea, 110
 PRASE, E. M. Report of Archiv für lateinische Lexikographie und Grammatik, 503-507
 Peleus and Thetis, What? 366
 Penates, Roman, 508
 Pennsylvania German Dialect, 64-83; 176-197; 326-339; 425-456
 Peregrinatio ad loca sancta, Latinity of, 507
 Pergamon, Altar frieze at, 114
 Persian Wars, Chronology of, 372
 Persian and Burgundian Wars, 375
 Persius, 3, 29, 126
 Pezzi's Lingua Graeca Antica, 256
 Phaedrus, Birthplace of, 238
 Pharisees and Sadducees, Conflict of, 511
 Pheidias, father of Archimedes, 256
 Philae, obelisk of, Inscription on, 508
 Philo, de opif. mundi, §§26, 56, 60, 463
 Philological Society's English Dictionary (rev.), 227-8
 Philologus, 104-110; 364-372
 Pindar, Nemea 7, Analysis of, 109
 Ol. 13, 113, 106
phicis, 251
 PLATNER, S. B. Gerunds and Gerundives in Pliny's Letters, 214-218
 Gerunds and Gerundives in the Annals of Tacitus, 464-472
 Plato, Crito 53 C, 111
 Gorgias, Analysis of, 252
 Unity of, 249
 Phaedo, 100 D, 234
 Protag. 312 E, 238
 Timaeus, The Interpretation of the, 395-418
 Platonism in England, Recent, 274-309
 Plautus:
 Miles Gloriosus, The elopement in, 232
 Poen. 137, 115
 Truc. 730, 506
 Pliny, Mela and, 366
 Pliny the Younger, Paneg. 69, 112
 Pliny's Letters, Gerunds and Gerundives in, 214-218
 Plutarch, Lycurgus 13, 5, 341
 Polyblus, Composition of his history, 110
 Preterite of the Germanic Languages, Weak, 41-57
 PRIMER, SYLVESTER. Charleston Provincialisms, 198-213
 Review of Müllenhoff's Deutsche Altertumskunde, 475-484
 PRINCE, J. DYNLEY. Notes on the Language of the Eastern Algonkin Tribes, 310-316
 Pseudo-Anacreontea, 369
 Recent Publications, 127-134; 258-262; 380-391; 518-528

- Recessive Accent in Greek, 1-41
 Note and corrections, 220
 Rehearsal, The, 496-7
 Reports :
 Anglia, 496-502
 Archiv für lateinische Lexikographie
 und Grammatik, 503-507
 Hermes, 508-511
 Journal Asiatique, 511-514
 Neue Jahrbücher für Philologie u.
 Paedagogik, 110-117; 372-377
 Philologus, 104-110; 364-372
 Rheinisches Museum, 232-240
 Romania, 117-123
 Reviews :
 Conway's Verner's Law in Italy, 490-495
 Ellis's Fables of Avianus, 359-362
 Hoffmann, De Graecae Linguae Dia-
 lectis, 489-491
 Jebb's Antigone, 484-488
 Langen's Plautinische Studien, 87-96
 Mayer's Giganten und Titanen in der
 antiken Sage und Kunst, 96-98
 Müllenhoff's Deutsche Altertumskunde,
 475-484
 Philological Society's English Diction-
 ary, 227-8
 Roberts's Greek Epigraphy, 353-359
 Rubensohn's Crinagoras, 362-3
 Schmid's Atticismus, 98-101
 Skeat's Gospel according to St. Mat-
 thew, 101, 102
 Skeat's Principles of English Etymo-
 logy, 221-227
 Socin's Schriftsprache u. Dialekte, 231
 Sweet's Second A.-S. Reader, 102-3
 Toller-Bosworth's A.-S. Dictionary, 228-9
 Transactions of American Philological
 Association, 1887, 491-2
 Usener's Epicurea, 229-231
 Wickes's Accentuation of Prose Books
 of the Old Testament, 103
 Zielinski's Gliederung der altattischen
 Komödie, 344-353
 Rhaetia = Riess, 250
 Rheinisches Museum, 232-240
 Riddles, A.-Saxon, 501-2
ride and drive, 498
 Robert of Gloucester, The Chronicle of, 496
 Roberts's Greek Epigraphy (rev.), 353-359
 Robinson's Descriptive Catalogue, 124-5
 Roland, The Oxford, 119
 Roman chronology, 367
 Roman intercalary years, 177
 Roman tribes after Marsian war, 509
 Romance, Masc. and fem. gender-inflec-
 tion in, 121
 Romania, Report of, 117-123; 240-247
 Rome, Bridges in, 248
 Rome, Date of founding of, 113
 Round Table and Holy Grail, 246
 Rubensohn's Crinagoras (rev.), 362-3
 S before a consonant in French, 123
 Sacrificial animals, Greek, Color and sex
 of, 116
 Saint Chad, Life of, 498
 Sallust, Or. Lepidi, 112
 Schmid's Atticismus (rev.), 98-101
 Schumann, Robert, as a philologist, 373
 SEATON, R. C. Corrections and Omis-
 sions of Liddell and Scott in connec-
 tion with Apollonius Rhodius, 85, 86
 Secundus, MSS of, 368
 Seneca, De clem. 1, 5, 5, 366
 De ira, 371
 Ad Marciam 18, 5, 370
 De vita beata 12, 5, 368
 Seneca Tragicus, Herc. Oct. 104-172, 367
 Septenary, English, 497
 Sequence of Tenses in Latin, 158-177
 Shakespeare's All's Well that Ends Well, 241
 Romeo and Juliet, 58a
 SHOREY, PAUL. Recent Platonism in Eng-
 land, 274-309
 The Interpretation of the Timaeus, 395-418
 SIMLER, E. G. Critical and exegetical
 notes, 340-342
 Report of Hermes, 508-511
siliqua = *ξύλακη*, 115
 Simon, Roman des trois ennemis de
 l'homme, 240-1
 Skeat's Gospel according to St. Matthew
 (rev.), 101-2
 Skeat's Principles of English Etymo-
 logy (rev.), 221-227
 SMITH, CHARLES FORSTER. Thuc. 7,
 43, 16, 342-3
 SMITH, C. F., and KIRKLAND, J. H.
 Report of Philologus, 365-372
 SMYTH, HERBERT WEIR. Review of
 Roberts's Greek Epigraphy, 354-359
 Review of Hoffmann's De Mixtis Graecae
 Linguae Dialectis, 489-491
 Socin's Schriftsprache u. Dialekte, 231
 Sophocles, Aias 477-496, 651, 250, 374
 Antigone, Jebb's (rev.), 484-488
 Sortes Sanctorum in the St. Germain
 Codex, 58-63
 Stage, Greek, 106
 Status, The doctrine of, 117
 Stobaeus, Eclogue, 237
 Suidas and Athenaeus, 512
σημ and *moon*, Gender of, in English, 498
 Sweet's Second Anglo-Saxon Reader
 (noticed), 102-3
 Swete's Septuagint (noticed), 126
 Syntax, Greek, 249
 Syrus, Laberius and, 238
 Tacitus, Annals of, Gerunds and Ge-
 rundives in, 464-472

Tacitus, Dialogus, Unity of,	114	Transactions of American Philological Association for 1887 (rev.),	491-2
Dial. de or. 10,	364	Trasimenus, Battle of,	235
3a,	239	Tristan, Legend of,	122
Hist. 2, 4, 19,	368	<i>uis</i> ,	505
3, 18, 1,	369	<i>ultra</i> ,	506
4, 15, 1,	105	Upcott's Introduction to Greek Sculpture,	125
<i>taeda, daie,</i>	115	Usener's Epicurea (rev.),	229-231
Tenses, Sequence of, in Latin,	158-177	Valerius Maximus, Critical notes on,	111
Terence, MSS of,	236	Vergil, Aen. 3, 147-179,	116
Ad. 614,	505	5, 673,	110
<i>testes</i> = <i>μαρτύροι</i> = <i>ἄρχη</i> ,	115	9, 330,	113
Theognis, Home of,	104	Verner's Law in Italy,	492-495
Theophrastus, Anacreontic poem of,	460-462	<i>Vomitoria</i> ,	250
Thorn, Youth withdrawing,	233	Wace's Conception,	243
Thucydides:		Wackernagel's Theory,	1 foll.
Accounts of,	111, 113	Wailly, Biography of,	242
Chronology of,	369	WATERS, W. E., and CLAPP, C. B. Report of Neue Jahrbücher für Philologie,	110-117; 247-253; 372-377
and the Corcyraean troubles, and Diodorus,	249	Weak Preterite of the Germanic languages, Origin of,	41-57
Editor of,	236	White and Seymour Series,	256
2, 1,	115	Wickes's Accentuation of the Prose Books of the Old Testament,	103
2, 20, 4,	374	Word-accent in the Older Latin Drama,	368
2, 42, 1. 4,	376	W(RIGHT), J. H. Note on Robinson's Descriptive Catalogue,	124-5
7, 43, 2,	342-3	Note on Upcott's Introduction to Greek Sculpture,	125
<i>sigillum</i> and <i>sigillum</i> ,	237	Xenophon, Anab. 1, 9, 10; 1, 10, 10,	346
Timaeus, Archer-Hind's,	275 foll.	2, 2, 34,	342
Timaeus, Plato's, The Interpretation of the,	395-412	Studies in,	109
Timaeus Siculus,	106	Hellenica, Text-criticism of,	110
Timandros, Charter of,	511	York Plays,	499
Timoleon, History of,	115	Zieliński's Gliederung der altattischen Komödie,	344-353
Todd, H. A. Report of Romania,	117-123; 240-247		
Toller-Bosworth's A.-S. Dictionary (rev.) 227-8			
Tragedy, Lucian as a source of our knowledge of,	374		
<i>trans</i> ,	505		

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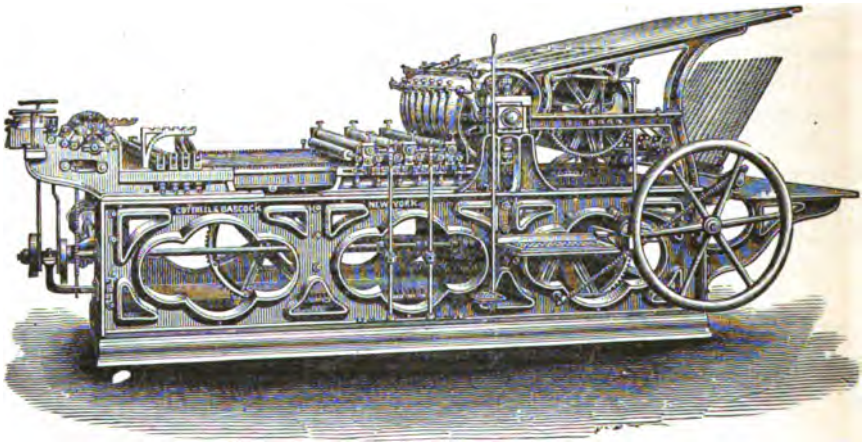
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