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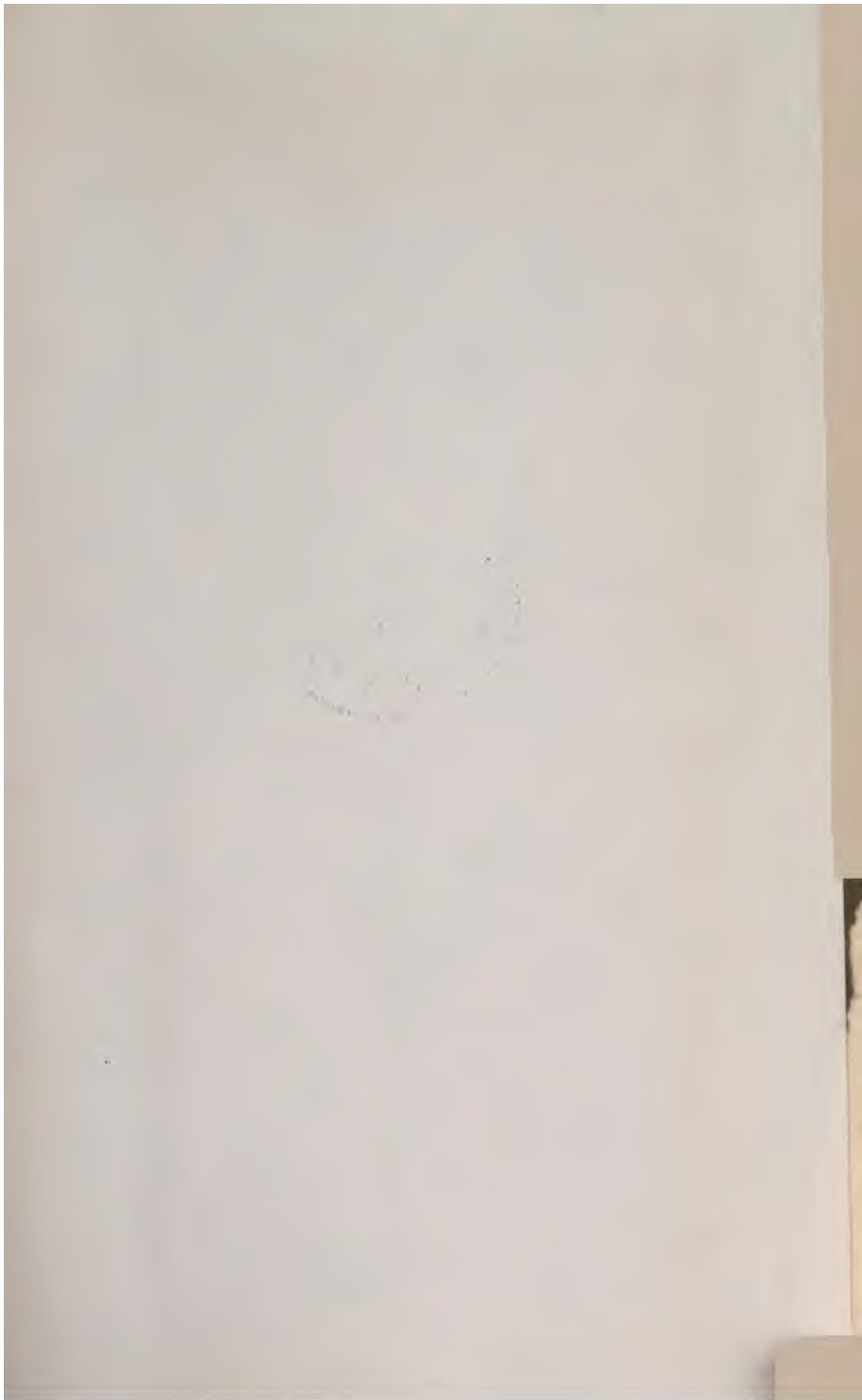
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APR 26 1884
STACKS

PROCEEDINGS

OF THE

Cambridge Philological Society.

VII—VIII.

LENT AND EASTER TERMS, 1884.



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PROCEEDINGS
OF THE
Cambridge Philological Society.
LENT TERM, 1884.

FIRST MEETING.

At the Annual Meeting held in St John's College, at 8.30 p.m., on Feb. 7, the President, Prof. SKEAT, in the Chair, the following new member was elected :

J. D. DUFF, Esq., B.A., Trinity College.

The Treasurer's annual statement of accounts, having been duly audited, was adopted.

In the absence of the Treasurer his report on the finances of the Society was read by the Secretary.

The Secretary gave his report on the condition in the past year ; and explained the reasons which had made the appointment of two Secretaries desirable.

The following officers were then elected for the ensuing year :

President : Professor SKEAT (re-elected).

New Vice-President : Mr MOULTON.

New ordinary Members of Council : Dr KENNEDY (re-elected), Mr PEILE (re-elected), Mr FENNELL.

Treasurer : Mr NIXON (re-elected).

Secretaries : Mr POSTGATE (re-elected), Mr VERRALL.

Mr GRAY read a paper on the text of the following passages of the *Hercules Furens* of Euripides :

Line 149. Here the Flor. ms. 2 reads simply *ὡς σύγγαμός σοι* Ζεὺς τέκοι νέον : Nauck marks a lacuna after Ζεὺς : Paley and Dindorf complete the line by adding *θεόν*, but there is a manifest objection to the change of mood *τέκοι—ἐκλήθης*. The true expla-

earlier to the later type. The earlier Sophists were teachers of things in general. Presently the name came to be applied to certain persons who were the teachers of particular arts. How is this specialization of the subject-matter of Sophistic to be accounted for? Curtius, *Hist. of Greece* (Eng. trans.), Vol. II. p. 434, apparently having in view such passages as *Protag.* 316 D, and Plutarch *Pericles*, ch. 4, accounts for it by saying that the older, more general and more political Sophistic had become unpopular, so that subsequent Sophists endeavoured to smuggle in their wisdom under the names of traditional branches of education.

But a converse tendency probably had still more to do with producing this result. It may have been the case that ethical and political teachers sometimes veiled their aims under the modest profession of a particular accomplishment. But it is more important to observe that a Greek could hardly conceive of teaching of any sort, however technical, except with an ethical or political object. So we find a growing tendency to use the words *σοφία* and *ἀρετή* of all kinds of mere accomplishments (*Rep.* 398 A, 406 B, cf. 429 A, *Euthyd.* 271 C, 273 D). The words even acquired a half-slang sense, something like the modern use of the word "culture".

Thus the teacher of a special accomplishment was still regarded as a teacher of *σοφία* and a *σοφιστής*: and then it was a very short step further to give that name to the teacher of an accomplishment that excited special attention, Eristic.

Mr PALEY communicated a paper "On the combination of *καὶ γάρ* in Tragedy".

This inquiry is deserving of some attention, because in a few passages the meaning is rather ambiguous, in others pretty clear, though often misunderstood, while in others the formula seems to have the same meaning as the simple *γάρ*. Thus in *Rhes.* 318,

νῦν μὲν καταυλίσθητε, καὶ γὰρ εὐφρόνη,

"Retire now to your tents, for it is dark," and in *Troad.* 1054,

*ναῦν γὰρ οὐκ εἰσβήσεται
 εἰς ἦνπερ ἡμεῖς, καὶ γὰρ οὐ κακῶς λέγεις,*

the *καί* seems to have no particular force, the sense being *εὐ γὰρ λέγεις*. So also in Eur. *El.* 77, *Heracl.* 886, *Iph. T.* 1087.

There are many passages however where *καὶ γάρ* is separated by an intervening word, and here the context shows that *καί* means "also". Thus *Troad.* 1280,

*ὠὖ θεοί· καὶ τί τοὺς θεοὺς καλῶ;
 καὶ πρὶν γὰρ οὐκ ἤκουσαν ἀνακαλούμενοι,*

"Before too (as well as now) they were deaf to prayers." And in *Androm.* 463,

εἰ δ' ἐγὼ πρᾶσσω κακῶς,
μηδὲν μέγ' αὐχέει· καὶ σὺ γὰρ πράξειαι ἄν,

"For you too may experience ill luck." *Orest.* 706,

καὶ ναῦς γὰρ ἐνταθείσα πρὸς βίαν ποδὶ
ἔβαιψεν, ἔστη δ' αὐθις, ἦν χαλᾶ πόδα,

"A ship, too, like a mob, may be skilfully handled in a commotion."

In v. 647 of the same play there is a very clear instance,

καὶ γὰρ Ἀγαμέμνων πατήρ
ἀδίκως ἀθροίσας Ἑλλάδ' ἦλθ' ὑπ' Ἴλιον,

where the *ἀδίκια* of Menelaus is contrasted with that of Agamemnon.

So too in v. 763, where Pylades says,

καμέ νυν ἐροῦ τί πάσχω, καὶ γὰρ αὐτὸς οἴχομαι,

"For I too (as well as you) am undone."

Hence it seems likely that *καὶ γάρ* would be used where *καί* is required for giving emphasis to a word following, as *Heracl.* 998,

καὶ γὰρ ἐχθρὸς ὦν
ἀκούσεται τὰ γ' ἐσθλά, χρηστὸς ὦν ἀνὴρ,

"Even as an enemy he shall be well spoken of by me", says Eurystheus of Hercules.

Ion 1277,

καὶ γάρ, εἰ τὸ σῶμά μοι
ἄπεισιν αὐτῆς, τούνημ' οὐκ ἄπειστί πω,

"Even if she is absent in body, she is present to my memory in name."

Ibid. 1535,

καὶ γὰρ ἄν φίλος φίλῳ
δοίη τὸν αὐτοῦ παῖδα δεσπότην δόμων,

"Even a friend (as well as the god Apollo) might give his son to be adopted by a friend."

In *Hec.* 1241,

καὶ γὰρ αἰσχύνην φέρει
πρᾶγμ' ἐς χέρας λαβόντ' ἀπώσασθαι τόδε,

the case is not quite so clear. The poet may mean, that he is bound to do what he is asked, and he would be *even* disgraced if he did not.

The true meaning of the verse in the *Eumenides* (84),

καὶ γὰρ κτανεῖν σ' ἔπεισα μητρῶν δέμας,

is undoubtedly this, "I will release you from your troubles, for I also persuaded you to slay your mother." The Greeks often use *καί* where, in our idiom, the notion of something done additionally attaches to another clause. Thus we should here say, "As I persuaded you, so also I will release you," instead of, "I will release you, for I also persuaded you".

A good example of *καί γάρ* occurs in *Trach.* 92,

καί γάρ ὑστέρω τό γ' εὖ
πράσσειν, ἐπεὶ πύθουτο, κέρδος ἐμπολᾶ,

"Good news brings gain, even when one is late in hearing of it."
And in v. 416,

λέγ', εἴ τι χρήσεις· καί γάρ οὐ σιγηλὸς εἶ,

where the meaning seems to be, *λέγε, πρὸς γὰρ τὸ λέγειν καὶ ἔτοιμος εἶ*. It is very plain in *Oed. Tyr.* 1445, where Oedipus asks if the oracle need be consulted about such a miserable wretch as he, to which Creon replies,

καί γάρ σὺ νῦν τὰν τῷ θεῷ πίστιν φέροις,

"Yes, for even you (with your past experiences of the truth of oracles) would be disposed to give credit to the god."

Equally certain is the meaning in *Hippol.* 1391,

ὦ θεῖον ὀδμηῆς πνεῦμα, καί γάρ ἐν κακοῖς
ᾧν ἡσθόμεν σου κἀνεκουφίσθην δέμας,

"I recognised the divine presence *even* in my affliction."

The idiom, in fact, is very common, and the only object of this paper is to call attention to the correct rendering of it, in most instances at least.

I will add one other example, where the sense is by no means evident at first sight; *Eur. Suppl.* 349, where Theseus says,

δόξαι δὲ χρήζω καὶ πόλει πάσῃ τόδε·
δόξει δ', ἐμοῦ θέλοντος· ἀλλὰ τοῦ λόγου
προσδοῦς ἔχοιμ' ἂν δῆμον εὐμενέστερον,
καὶ γὰρ κατέστησ' αὐτὸν εἰς μοναρχίαν
ἐλευθερώσας τήνδ' ἰσόψηφον πόλιν.

Clearly, Theseus here means, that he can command the vote of the people if he pleases, but he would rather have their own voluntary sanction and consent. "For," he adds, "when I brought the Attic people under one rule, I *also* made it a free state, and gave an equal vote to every citizen." This is expressed in tragic idiom, "For I *also* made it a monarchy after conferring freedom by equal votes."

SECOND MEETING.

At a meeting held in St John's College on Feb. 21, the President in the Chair, the following new members were elected:

Prof. ROBERTSON SMITH, M.A., Trinity College.
E. S. SHUCKBURGH, Esq., M.A., Emmanuel College.
H. SWEET, Esq., M.A., Oxon.

The following papers were read to the Society:—

I. By Dr H. HAGER, *On a passage of Demosthenes c. Androtion.*

Ἐρρωσαι καὶ σαντῶ πιστεύεις· ἄπαγε· ἐν χιλίαις δ' ὁ κίνδυνος.
ἀσθενέστερος εἶ· τοῖς ἄρχουσιν ἐφηγοῦ· τοῦτο ποιήσουσιν ἐκείνοι.
φοβεί καὶ τοῦτο· γράφου. καταμέμφει σεαυτὸν καὶ πένης ὃν οὐκ ἂν
ἔχοις χιλίας ἐκτίσαι· δικάζου κλοπῆς πρὸς διαιτητὴν, καὶ οὐ κινδυνεύ-
σεις.

Demosth. 22, 26. 27.

That this passage has been tampered with is clear from the fact that all MSS add after κινδυνεύσεις the following words: οὐδέτερον βούλει τούτων; γράφου· κατοκνεῖς καὶ ταύτην; ἐφηγοῦ. Meier (de bonis damnat. p. 106 n. 354) suggests that these words, which are bracketed by Bekker, Dindorf, Whiston, Wayte, were originally written over the text by way of commentary and then found their way into the text through a mistake of the copyist:

γρ. οὐδέτερον βούλει τούτων; φοβεί καὶ τοῦτο; γράφου.	γρ. κατοκνεῖς καὶ τοῦτο καταμέμφει σεαυτὸν κ. τ. λ.
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Dobree (advers. crit. ed. Wagner i. p. 127) on the other hand looks upon καταμέμφει.....ἐκτίσαι as a scholion to ἀσθενέστερος εἶ and upon φοβεί καὶ τοῦτο as a scholion to κατοκνεῖς καὶ τοῦτο, and reads accordingly ὁ κίνδυνος. ἀσθενέστερος εἶ· τοῖς ἄρχουσιν ἐφηγοῦ· τοῦτο ποιήσουσιν ἐκείνοι· οὐδέτερον βούλει τούτων; γράφου. κατοκνεῖς καὶ τοῦτο; δικάζου κλοπῆς—but, as the Rev. W. Wayte pointed out to me in a letter, it is not at all likely that so unusual an expression as καταμέμφει σεαυτὸν should be a scholion.

Yet I am inclined to think that the passage in question, as read by Bekker etc., is interpolated to a larger extent. There were four different ways of proceeding in a case of theft: (1) ἀπαγωγή, (2) ἐφήγησις, (3) γραφή, (4) δίκη, each of which is introduced by a short remark.

(1) Ἐρρωσαι καὶ σαντῶ πιστεύεις· ἄπαγε. What follows ἐν χιλίαις δ' ὁ κίνδυνος seems to me spurious (probably taken by the commentator from § 28), for apart from the apparent irrelevancy of its mention in this connexion (ἔρρωσαι—ἀσθενέστερος εἶ) the penalty of 1000 drachmae was not peculiar to ἀπαγωγή; the accuser was liable to this penalty, in case he did not obtain one fifth of the

votes, in *all* public suits with the exception of the *εἰσαγγελία κακώσεως*, the *εἰσαγγελία* for political offences up to a certain time (*J. of Phil.* iv. 109 foll.), a case like Lysias or. 7, and probably *προβολή*. An allusion to this penalty is quite in its place in (4) where Demosthenes passes on to the *δίκη*, since this is one of the points by which a *γραφή* is distinguished from a *δίκη*.

In the *ἀπαγωγή* the complainant ran the risk of resistance; supposing he was not strong, he would proceed by (2) *ἐφήγησις*: *ἀσθενέστερος εἰ τοῖς ἄρχουσιν ἐφηγοῦ τοῦτο ποιήσουσιν ἐκείνοι*. Both *τοῖς ἄρχουσιν* and *τοῦτο ποιήσουσιν ἐκείνοι* seem to me interpolations. The Athenians did not require any such explanation of *ἐφήγησις* as is contained in the words *τοῦτο ποιήσουσιν ἐκείνοι* scil. *ἀπάγειν*, nor were *the archons* conducted to the spot where the capture was to be effected. The commentator may have remembered Lys. 7, 22 *καίτοι εἰ φήσας μ' ἰδεῖν τὴν μορίαν ἀφανίζοντα τοὺς ἐννέα ἄρχοντας ἐπήγαγε*, cf. also Poll. 8, 50 *ἐφηγεῖσθαι δέ ἐστιν, ὅταν τις δι' ἀσθένειαν ἀπαγαγεῖν οὐ θαρρῶν ἐπάγη τὸν ἄρχοντα ἐπ' οἰκίαν*; *ἐφηγεῖσθαι* is everywhere else used without an object, e.g. Dem. 7, 26, 9.

(3) *φοβεῖ καὶ τοῦτο· γράφου* has escaped the interpolator's hand.

(4) *καταμέμφει σεαυτὸν καὶ πένης ὧν οὐκ ἂν ἔχοις χιλίας ἐκτίσαι. δικάζου κλοπῆς πρὸς διαιτητὴν καὶ οὐ κινδυνεύσεις. κλοπῆς* is as little needed after *δικάζου* as after *γράφου*; Dobree was inclined to bracket it 'qu. an del. uox ultima'; *πρὸς διαιτητὴν* is wrong, since a *δίκη* was not necessarily before a *diaetetes*; it might also be before a court (Dem. 24, 114).

I should accordingly propose to read:

ἔρρωσαι καὶ σαντῷ πιστεύεις· ἀπαγε. ἀσθενέστερος εἰ· ἐφηγοῦ. φοβεῖ καὶ τοῦτο· γράφου. καταμέμφει σεαυτὸν καὶ πένης ὧν οὐκ ἂν ἔχοις χιλίας ἐκτίσαι· δικάζου καὶ οὐ κινδυνεύσεις.

II. By Mr VERRALL, *On συμφορά in the Tragedians.*

The object of this paper was to shew that the meaning of *συμφορά* in poetry would not naturally be and as a fact is not constant, but varies according to various meanings of the verb *συμφέρειν*, *συμφέρεσθαι*, and to defend from this point of view the interpretation '*conferences*' in Soph. *O. T.* 44. (See the criticisms of Prof. Jebb in his notes and appendix *ad loc.*) The paper will be printed hereafter.

THIRD MEETING.

At a meeting of the Society held in St John's College at 8.30 P.M., the President, Prof. SKEAT, in the Chair,

Prof. ROBERTSON SMITH read a paper on *Odaenathus and Zenobia* of which the following is an abstract.

In spite of the interest attaching to the history of Zenobia, it is only lately that the numerous inscriptions, Greek and Aramaic, which have been collected from the ruins of Palmyra and a more accurate comparative study of the coins of Zenobia and her son Wahballa; or Athenodorus have made it possible to undertake a serious revision of the accounts of Tillemont and Gibbon. The character of the literary documents (to which only one important addition, the fragments of Dio's anonymous continuator, published by Mai in his *Noua Collectio*, has been recently made) is notoriously bad. The Augustan historians, Trebellius Pollio and Vopiscus, are rather anecdote-mongers than serious historians. Zosimus is better on the whole, but his text is in a deplorable state.

In order to sift, decipher and restore the facts as presented in these writers, we have often to turn to the monuments. They have first of all settled who *Odaenathus* and *Zenobia* were. He was Odhainat son of Odhainat son of Hairan son of Naṣōr (names distinctly Arabic). His father was a man of senatorial rank. He had an elder brother Hairan, who appears on an inscription of 257 A.D. as a senator (λαμπρότατος συγκλητικός), and headman (ἄρχος, ἕξαρχος). The vague title 'headman' cannot refer to any Roman or civic dignity. The place had its βουλή and δῆμος, and its στρατηγοί, the highest administrative officers. But the position of Palmyra naturally threw the chief power into the hands of the man whose influence with the Arabs along the trade route could ensure the safe conduct of its caravans. The rise of the house of Omayya from the merchant families of Mecca (a city far inferior to Palmyra) makes the elevation of Odhainat's far from surprising. Hairan must have died early, and his brother succeeded to his influence. He is called λαμπρότατος ὑπατικός, i.e. *consularis*, in an inscr. of 258. This high Roman dignity could only have been conferred upon him for services in connexion with Valerianus' ill-fated march against Sapor, such as a Palmyrene noble thoroughly acquainted with the routes and possessing great influence with the Arabs alone could render. At this time he must have been already married to Zenobia, for his son, though beardless on his coins, must have been born by 259. Zenobia's name, Bath Zabbai, shews her Palmyrene origin, and her character points to Arabic blood. Her boasted descent from Cleopatra and

the Ptolemies was a politic fiction, and Athanasius' strange mistake in calling her a Jewess, refuted by the heathen emblems on her coins, may be explained by the favours she conferred on the Jews in Alexandria, witnessed to by an extant inscription. Odaenathus' and Zenobia's greatness lies between 260 (Valerian's captivity) and 272 (not 271), the capture of Palmyra by Aurelian. Odaenathus rose to importance in the time of Gallienus and the "Thirty Tyrants", when the Persians threatened to absorb the whole East. His success was due to his taking the Roman side and always acting in Gallienus' name, until his vigour, capacity, and fidelity secured him formal recognition as *dux* or *imperator* of the East. At first he held no Roman command; and his forces must have been those of his family and clients, together with Bedouin auxiliaries. Odaenathus rendered two great services to Rome: he saved her empire from Sapor and put down the rivals of Gallienus in Syria. Of these the chief was Macrianus, who held Egypt and Syria till 262. After his death his son Quietus (Quintus) was attacked in his capital and slain by Odaenathus. As Emesa is the nearest city of Syria to Palmyra, this shows that up to 262 or 263 Odaenathus' power could not have extended beyond the desert. This success of Odaenathus, who acted in Gallienus' name, naturally secured him a formal recognition of his title over the regions he had reduced. This agrees also with Pollio's statement (*Gall.* c. 10) who says that he received the command of the East in 264, and then marched against Persia to avenge Valerian. Although the evidence is somewhat contradictory, it would seem that this must have been a first, not a second war against Sapor. Pollio's date is confirmed by an inscription which assigns to Septimus Worod—an active merchant who had enjoyed every municipal honour and had been recognised by Rome as *procurator ducentarius*—the Persian (i.e. non-Roman) title of 'Argabed' or "commander of the fortress". Worod became Argabed between April 263 and April 264, and this marks the period at which Odaenathus began to play, at least in Palmyra, the part of an independent Oriental monarch. There are grave objections to Pollio's next statement that in consequence of Odaenathus' successful war against Persia Gallienus bestowed on him the title of Augustus *consulatu* (so we must read for *consulta*) *Valeriani...et Lucilli*, i.e. 265. On his statue of 271 Odaenathus is not called Augustus, but 'King of Kings', a purely Eastern title importing a breach with Rome. Zenobia and her son only became *σεβαστή* and *σεβαστός* after the final breach with Aurelian. A comparison with Zonaras and other places in Pollio seems to show that this double dignity is due to a confusion of two accounts, which assigned his promotion to his services against the usurpers and against Sapor respectively. The next point is the assassination of Odaenathus. According to Pollio he could not have been

killed later than 266-7, as 'on his death Gallienus sent an army against the Persians which was destroyed by Zenobia'. This latter statement is at variance with Zenobia's policy of cultivating friendship with Rome as well as with the coins of Wahballät. As a matter of fact the inscription on the statue to Odaenathus in Aug. 271 (misinterpreted by Vogüé and Waddington to refer to his 'memory') compared with that on the corresponding statue of Zenobia shows that Odaenathus survived till that year, that is, lived to throw off the suzerainty of Rome and to be counted among the Thirty Tyrants. There yet remains an objection. Extant coins of Wahballät show that he reckoned as his first year that which began on Aug. 29, 266, which is therefore supposed to be the year of his father's death. But nothing was more natural than that Odaenathus should do what Pollio, *XXX Tyr.*, actually said he did, viz. associate his wife and children with him in the sovereignty. It is true that there are no coins of Odaenathus during this period; but there are none of Zenobia either. And Zenobia was alive and claimed precedence over her son, as we see from the inscriptions. The explanation of this is clear. The sovereigns of Palmyra could not afford to brave Rome by coining in their own authority, nor to circulate an acknowledgment of subjection to her in every bazaar in the East. These objections did not apply to their son. The first coins of Wahballät (probably memorial pieces) are those of his fourth year (which is the first of Aurelian) and bear the royal name and diadem as well as the Roman titles and insignia. Valerian's successes in Europe made it impossible to maintain these pretensions without open war. In 270-1 Wahballät assumes the title of Augustus and Zenobia in the same year coins as Augustus. The assassination of Odaenathus followed immediately, and is much more intelligible when we remember that Emesa had been his rival's capital, and was far from loyal to Zenobia in the war that succeeded.

Mr FENNEL defined and explained the utility of the two general objects of the scheme of the "*Stanford*" Dictionary—*first* to provide an ample book of reference for English readers who know no language except their own; *secondly* to exhibit the increase of the national vocabulary since the introduction of printing through the importation of alien words. He gave examples showing that existing dictionaries recognised the necessity for giving and explaining alien words and phrases, but did not treat this department of lexicography systematically. With respect to the second object there were certain classes of words adopted from French in the 15th, 16th and 17th centuries with altered form, which it would be well not to exclude altogether. Most of these might be treated under kindred catch-words: e.g. *scamper*, *scamp* under *decamp*, *spinnet*,

spinney, *spine* under *spinach*, *stanchion* under *stanza*, *ticket* under *étiquette*, *tinsel*, *stencil* under *scintilla*.

The objection that the "Stanford" Dictionary would interfere with or repeat the work of Dr Murray's great Dictionary was then discussed. The advantage of fresh independent effort was illustrated by examples of corrections of, and additions to, existing Dictionaries, which the "Stanford" materials already furnished. A list of words to help contributors will soon be printed. Incidental contributions to general English Philology were exemplified by the suggestion that "*iuwere remedium*" (*Prompt. Parv.*) gave the true explanation of "*jury-mast*". Mr Fennell gave a brief sketch of the present state of the work, and appealed to the Society to support and give help to the "Stanford" Dictionary.

EASTER TERM, 1884.

FIRST MEETING.

At a meeting of the Society held on **Thursday, May 1**, in St John's College, the Rev. S. S. LEWIS, in the absence of the President, in the Chair, the following papers were read.

I. By Professor A. PALMER :

(1) On Aesch. *Ag.* 1656,

στείχετε δ' οἱ γέροντες πρὸς δόμους πεπρωμένους.

This is the corrupt tradition of the manuscripts. I think Aeschylus wrote: *στείχετ' ἡλεοὶ γέροντες*. If the ms. reading be written in uncials it will be seen that this does not even demand the addition of a single letter; only supposes the transposition of E and H, supposing the aspirate to have taken that form, and the change of Δ into Δ.

ἡλεοί 'foolish' seems the sense required, and the fact that it is a Homeric word favours its introduction into this very Homeric play. Hesychius says: *ἡλεός. ὁ μωροποιός, μάταιος, ἄφρων, ἡλίθιος*. How well this agrees with *ματαίαν γλώσσαν* 1662, *τῆσδε μωρίας* 1670, *ματαίων ὑλαγμάτων* 1672 said by Aegisthus and Clytaemnestra of these old men. Hesychius cites from Aeschylus *ἀλαιός* which he explains as *ὁ παλαιός, ἄφρων*. But the Et. Mag. has *ἀλεός* which it explains by *μάταιος*, and *ἀλαιός* in Hesychius is generally corrected to *ἀλεός*. Liddell and Scott say the first syllable of *ἀλεός* seems to be short: but if it be, as they say, another form of *ἡλεός*, I do not see why it may not be long. If it may be long, I should prefer to read *ἀλεοί* here and to suppose that this is the very passage which Hesychius was citing. *παλαιός* in the Hesychian gloss means 'doting', 'silly': but his choice of that particular epithet to explain *ἀλεός* is certainly in favour of the supposition that *ἀλεοὶ γέροντες* was before his eyes.

Mr VERRALL observed that a similar correction, *ἡλεῶ* or *ἀλεῶ*, had been suggested for the unmetrical *ἰδίᾳ* in Aesch. *P.V.* 544.

(2) Aristoph. *Frogs* 76,

εἶτ' οὐ Σοφοκλέα πρότερον ὄντ' Εὐριπίδου
 μέλλεις ἀνάγειν, εἴπερ γ' ἐκείθεν δεῖ σ' ἀγειν ;

As Mr Blaydes in his most valuable and truly critical edition of this play does not disclose any suspicion of the soundness of the reading here, I have some diffidence in saying that I believe there is corruption in it. But it seems very strange that Aristophanes should devote a whole play to prove the superiority of Aeschylus to Euripides, and should state in an off-hand way, in a few words, as a thing acknowledged by everybody, that Sophocles was 'superior' to Euripides. For *πρότερον* is so translated here. To translate it 'prior to' will not do, for Sophocles outlived Euripides. The true reading I have little doubt is *ἀντ' Εὐριπίδου*. It was natural enough to ask why Dionysus would not bring up Sophocles *before* Euripides, as the former was only dead a very short time and the idea of his coming to life again was a comparatively easy one. After *πρότερον*, *ἀντ'* easily became *ὄντ'*. For *πρότερον* joined to *ἀντί* see *Eccles.* 925 :

οὐδεὶς γὰρ ὡς σε πρότερον εἴσειε' ἀντ' ἐμοῦ.

II. By Mr VERRALL: on Hor. *Carm.* III. 30.

This poem, the epilogue to the original collection of lyric poetry published by Horace, stands in a close relation to the prologue, *Carm.* I. 1. The metre common to the two is distinguished from those of the lyric poems proper, by having no 'stanzas', in the true metrical sense of the word. In the prologue the theme is the pleasure of the poet in his work, his enjoyment in over-coming now and then the difficulties of a foreign verse, and his happiness in the world of the fancy, when, like Virgil's *secreti pii*, he also *secernitur populo* and enters the *pios lucos* (III. 4. 5) and the *gelidum nemus* of the inspiring god. (See Wickham, *ad loc.*) This reward he already has, already possesses the *doctarum hederæ præmia frontium*. That he may attain another reward and a place among lyric poets, is a hope which he dares not express more directly than by his extravagant exultation if it should be fulfilled—

quodsi me lyricis uatibus inseres
 sublimi feriam sidera uertice¹.

It is worth while to notice the exact suggestion conveyed by the metaphor *inserere*. Meaning originally to *graft*, it is inconsistent with full resemblance. The graft may be better or worse than the stock, it must be different. So in II. 5. 21 the word is applied to a resemblance of different things which deceive the eye—

¹ Is not this meant to suggest the image of a tree, Virgil's *celso uertice aeriae quercus*?

quem si puellarum insereres choro
 mire sagaces falleret hospites
 discrimen obscurum.

'Rightly or wrongly,' says Mr Munro in his comparison of the two great Roman lyrists, 'I look on Catullus as the peer of Alcaeus and Sappho; to Horace I assign a different rank.' Catullus, like the Greeks, aims at the direct expression of intense personal feeling. The lyric of Horace, speaking generally, does not make the attempt. He would not have allowed the superiority, having an opinion of his own on Catullus' success, but he was not unaware of the difference in aim. It is to be seen whether he is consistent in this view.

In his epilogue (III. 30), Horace, laying aside the lyre as he probably thought, for ever, regards his achievement complacently, and claims as his due, not the ivy of happy inspiration, but that other crown, the laurel of the Pythian victor-poet;—

sume superbiam
 quaesitam meritis et mihi Delphica
 lauro cinge uolens, Melpomene, comam.

It is interesting to observe exactly what are the *merita* upon which he lays stress. About one thing he is certain—his work is of the quality to be *remembered*: it is *aere perennius*, more lasting than the bronze of the monumental statue and tablet, or, as he puts it in another place, than the marble inscription, *incisa notis marmora publicis*; it will arrest attention more certainly than the height of the pyramids. The praise, like the work, is 'exact'; the poetry of Horace has not stirred men very profoundly, but scarcely anything has been as much remembered. Horace 'finished' his work (*exegit*), gave it that clear-cut form which is specific against decay.

Not less noteworthy in its precision is the language of the latter part of the epilogue, which states in terms the praise which the poet expects. So long as the religion of Rome shall endure, there shall be said of him—what? Not that he had given voice to the fear, the awe, the suspense, the triumphs and regrets, resolves and repentances of his countrymen during a supreme national crisis. He had done all this, though he could not speak, as Catullus, the language of the single heart; and when afterwards he resumed by command the national lyre, he thanks his muse

quod monstror digito praetereuntium
 Romanae fidicen lyrae.

But a poet may express the feelings of millions, and yet be forgotten along with them. Very different is the language of the epilogue:—

dicar, qua uiolens obstrepit Aufidus
 et qua pauper aquae Daunus agrestium
 regnauit populorum, ex humili potens,
 princeps Aeolium carmen ad Italos
 deduxisse modos.

He claims nothing more, for certain, than successful originality in a technical process, in the hard task described in the prologue, of introducing Greek lyric verse to "Italian measures." The ambiguous position of the words *ex humili potens*, suggests, as Mr Wickham observes in his note, a parallel between the poet and Daunus, the hero of Italy and of Apulia in particular, an Illyrian exile, according to the legend, who became king. In turning Latin to the rhythm of Sappho and Alcaeus, Horace, like the chieftain, had risen above adverse circumstances. But what is the meaning of the reference to the Aufidus, and of the words *pauper aquas*? No notice appears to have been taken of these points, but in Horace they cannot be supposed accidental. It is disputed whether the limitation of place is to qualify *dicar* or *deduxisse*. The answer is that the application, like that of *ex humili potens*, is double. On the one hand the poet would not seem to claim with certainty more than a local reputation, on the other hand the *place* has an important bearing on the achievement. But what is this bearing, and why should it be worth noticing that the transference of Greek lyrics has been achieved in Apulia? The explanation lies in the metaphor *deduxisse*. "The use of *deducere*", says Mr Wickham, "seems akin to that of *deducere coloniam*, 'to have made the lyric poetry of Aeolia at home among Italian measures'." Mr Page repeats the note without remark. I submit that the metaphor is not *deducere coloniam*, but *deducere riuum, fontem, or aquam*, the agricultural operation of bringing a stream to irrigate a soil too dry. (See the Dict. s. vv. *deducere, deductio*.) The dry soil is that hard Latin of whose *egestas* Lucretius complains, the stream is the copious lyric of Greece. Thus, the point of the local description is plain enough. As Daunus, the Italian hero, is a parable of the Italian poet, so the droughty region of *siticulosa Apulia* and its headstrong, rebellious torrent are a parable of the *patrius sermo*, scanty of stream as southern Italy and, like Aufidus, unmanageable. (Note the preposition in *obstrepit*.) The comparison of Greek literary sources to fountains and streams was familiar from Lucretius and Virgil; indeed Horace himself had used it already (i. 26. 11 *fontibus integris, fidibus nouis*).

It can be no accident that the Aufidus appears again, in the later book (iv. 9), in close connexion with the poet's literary achievement;

ne forte credas interitura quae
 longe sonantem natus ad Aufidum
 non ante uolgas per artes
 uerba loquor socianda chordis.

As there is here no metaphor such as *deduxisse*, and no such accompanying touch as *pauper aquae*, the words *by the far-sounding Aufidus* might be merely a convenient description of Venusia. But in the odes of Horace small part is allowed to mere convenience; and I read this verse rather as an apology to the native stream, whose sound, softened by distance, tuned the young ear, which was to choose words from Latin musical enough to be *married to the string*. Similar thoughts abound in modern poetry, and if it be objected that they are too modern for Horace, is it possible to ignore the intention in the description (IV. 3. 9) of the poet's fit and favourite place of abode?—

quae Tibur aquae fertile praefluunt
et spissae memorum comae
fingent Aeolio carmine nobilem.

Surely this *fashioning* or *moulding* by the waterfalls and the leaves of one fitted to win renown in the song, whose name recalls the music, of Sappho doubtless, but also of the winds, is a thought not without affinity to the modern thought—

And beauty born of murmuring sound
Shall pass into her face.

This then is the extent of the claim which Horace makes in his epilogue—to have enriched Latin by new metrical forms. Doubtless as a national service it deserved remembrance. But it is not of the service, as a service, that Horace is solely thinking. He is speaking of the permanence of his work, and the words must be read in connexion with the commencement of the epilogue. Horace believed that though he had not written the poetry of a Latin Alcaeus, still less of a Latin Sappho, though he had not even equalled his models in musical sound, he had, with the help of their suggestions, hit upon certain rhythms, which, with the utmost aid of rhetoric, would hold their place in the memory:—

scilicet improbae
crescunt diuitiae; tamen
curtae nescio quid semper abest rei—

this is not passionate, nor even, in the common sense, poetic—but it sticks to the mind.

SECOND MEETING.

At a Meeting held in St John's College on **Thursday, May 9**, the President, Professor SKEAT, in the Chair,

Mr SANDYS (Public Orator) and Prof. COWELL were re-elected Auditors.

The PRESIDENT read a paper "On the Scottish words *soane* and *fade*," of which the following is an abstract:

In a book entitled "The Blame of Kirkburiall," written by W. Birnie of Lanark, and first printed at Edinburgh in 1606, occur the following passages.

"Now edification is but a borrowed word, for our buildings are spiritual. For as Salomons many thousand artificers were exercised about the building of the materiall temple: so must we be occupied in making vp the spirituall, and in squairing ourselves as the Lords lyuely stones: that being founded on all sides, we may *soane* aright in the Lords islare-work [ashlar-work], the which is our edification." (Ch. xv.) Cf. Ephes. ii. 21.

"For euen as in a sea-faring flot [fleet], the foremost by saile doth fuir [go] before with lantern and flag, as *fade* whom the rest should follow," &c.

The word *soane* is unique, and otherwise unknown. But it would result at once from an A. S. form *ságnan*, by the usual phonetic changes. This word does not occur in A. S., but it is precisely the Dan. *segne*, to subside, to settle down; for the Dan. long *e* answers to the A. S. *á* and the mod. E. long *o*. This sense is precisely the one required. From the same root we have A. S. *Séghám*, now spelt *Soham*, the name of a village in Cambridge; the sense being 'low-lying village.'

The word *fade* is still known in Ayrshire; it is there pronounced *fad*, and has the sense of 'leader.' The etymology is clear by comparing it with the Gothic *faths* (also *fads*), a leader, chief; and with the Sanskrit *pati*, a lord, a master. Hence also the A. S. verb *fadian*, to arrange, dispose (originally to act as leader); with the later frequentative form *fuddle*, to be always arranging, to be fussy. From the latter we have the Tudor-English reduplicated word *fiddle-fuddle*, to trifle, also used as a substantive with the sense of nonsense. In Johnson's time this was often shortened to *fid-fad*; and at present we have only the still shorter word *fad*, with the sense of 'whim.'

Mr POSTGATE thought that, with reference to the word *fade*, some further explanation of the sound change *páti*-, *fade* was desirable, as the accent should have kept the correspondence regular as in *bhrátri*, brother.

Prof. SKEAT replied that he believed that there were other irregularities of the same kind, but said he would re-investigate that point.

Mr POSTGATE gave an account of what had been done in the matter of the reform of Latin pronunciation. Circulars requesting support in the matter of the reform and information both as to the changes desirable and practicable and the best mode of introducing had been sent to the leading professors, teachers and scholars in Latin throughout the United Kingdom, and much

valuable information had been communicated and support promised. He had collected and arranged this information and proposed to put it in a form immediately available for the purposes of the committee appointed to consider the subject. It had been suggested to him that he should draw up a précis of the information contained in the ancient authorities on the subject, and he was only waiting for the appearance of a German work¹ which was at present in the press to carry out the suggestion. He had also communicated with Professor Nettleship with a view of getting Oxford to stir in the matter, but no step had been taken by these teachers there as yet. He expressed an opinion that it was not desirable to attempt to introduce it until a more or less definitive scheme had been discussed and approved of.

After some discussion, in which the view was generally expressed that it would be better for Cambridge to move independently in the matter, it was resolved that Mr Postgate be requested to prepare a scheme to be submitted to this Society at the earliest possible date.

Mr WHITELAW communicated a paper on $\mu\eta\ \sigma\upsilon$. He criticised the explanation that $\sigma\upsilon\ \rho\acute{\alpha}\delta\iota\omicron\nu\ \eta\mu\acute{\iota}\nu\ \zeta\eta\eta\ \mu\eta\ \sigma\upsilon\ \pi\omicron\nu\omicron\upsilon\sigma\iota$ is the negative of $\rho\acute{\alpha}\delta\iota\omicron\nu\ \eta\mu\acute{\iota}\nu\ \zeta\eta\eta\ \mu\eta\ \pi\omicron\nu\omicron\upsilon\sigma\iota$ 'if we do not work' (Professor Jebb's Sophocles, *Oedipus Rex*, p. 293). The use however is *not* hypothetical, but concessive or even simply *modal*, and the $\mu\eta$ is due to the infinitive. If the indicative or optative is used, the negative is $\sigma\upsilon$ [$\rho\acute{\alpha}\delta\iota\omicron\varsigma\ \zeta\omega\mu\epsilon\nu$ (or $\acute{\alpha}\nu\ \zeta\omega\mu\epsilon\nu$) $\sigma\upsilon\ \pi\omicron\nu\omicron\upsilon\sigma\iota\tau\epsilon\varsigma$]. Of the passages quoted for $\mu\eta\ \sigma\upsilon$ c. part. in Herod. 6. 9, 6. 106 (add Herod. 2. 110, Dem. *F. L.* 379, Isocr. *Louis Hel.* p. 217 c) the verb is in the infinitive. In Herod. 6. 106 $\epsilon\iota\nu\acute{\alpha}\tau\eta\ \delta\epsilon\ \sigma\upsilon\kappa\ \acute{\epsilon}\zeta\epsilon\lambda\epsilon\upsilon\sigma\epsilon\sigma\theta\alpha\iota\ \acute{\epsilon}\phi\alpha\sigma\alpha\nu\ \mu\eta\ \sigma\upsilon\ \pi\lambda\acute{\eta}\rho\epsilon\omicron\varsigma\ \acute{\epsilon}\omicron\tau\omicron\varsigma\ \tau\omicron\upsilon\ \kappa\acute{\upsilon}\kappa\lambda\omicron\nu$, we can hardly suppose that the Lacedaemonians said 'we will not go out *to day* if, as is the case, the moon is not full.' In four passages there is no inf. The hypothetical explanation suits *Oed. R.* 13, Plato *Lysis* 212 d. It can also be stretched so as to include *Oed. C.* 360 by supposing, as Prof. Jebb does, a suppressed protasis 'you have not come empty-handed' (and you would not have come) 'if you were not bringing.' But it cannot in any way be made to agree with *Oed. R.* 221. Mr Whitelaw then argued that the 'hypothetical' explanation of $\mu\eta\ \sigma\upsilon$ was in itself inadmissible. But if the $\mu\eta$ was not hypothetical, what was it? He believed it was consecutive. With a view to this he examined the normal idiom itself, viz. $\mu\eta\ \sigma\upsilon$ c. inf. He considered this under three heads: (A) after negatived verbs or phrases expressing or implying hindering, refraining, &c., e.g. *Oed. R.* 283, 1065, &c. He hindered me from speaking is $\acute{\epsilon}\kappa\omega\lambda\upsilon\sigma\epsilon\nu\ \acute{\epsilon}\mu\acute{\epsilon}\ \mu\eta\ \epsilon\iota\pi\epsilon\acute{\iota}\nu$, i.e. 'He hindered me so that I did not speak.' $\sigma\upsilon\kappa\ \acute{\epsilon}\kappa\omega\lambda\upsilon\sigma\epsilon\nu\ \acute{\epsilon}\mu\acute{\epsilon}\ \mu\eta\ \sigma\upsilon\kappa\ \epsilon\iota\pi\epsilon\acute{\iota}\nu$ is 'He did not hinder me so that

¹ *Die Aussprache des Latein nach physiologisch-historischen Principien.* Von Emil Seelmann (Henninger: Heilbronn).

I did not refrain from speaking,' i.e. I spoke. (B) After a negatived verb or phrase expressing denying, forbidding, &c. 'I deny I did it' is ἀρνούμαι μὴ δράσαι, i.e. I plead (against accusation) *not* having done it. 'I do not deny having done it' is οὐκ ἀρνούμαι μὴ οὐδ' δράσαι. 'I make no denial or I make confession to the not not-doing of it, i.e. to the not refraining from doing it, i.e. to the doing it.' (c) With *consecutive* infinitive, where the meaning is not as in A, that a thing happens (or may happen) because *nothing prevents its happening*; but that a thing must happen (or ought to happen) because *something prevents or forbids its not happening*, e.g. ἀδύνατόν ἐστι μὴ οὐ τοῦτο γενέσθαι. Sometimes the consecutive infinitive with double negative would have been more simply represented by prolate infinitive with μὴ, e.g. Plato *Gorg.* 509 A. So after words like αἰσχροῦν, ἀνόητον, πολλῆ ἀνοία ἐστι, δεινόν ἐστιν Herod. 1. 187. To pass on to μὴ οὐ c. part. we take first (a) those (five in number) in which the μὴ οὐ is attached to an *infinitive*. The construction is consecutive in Herod. 6. 9 καταρρώδησαν μὴ...οὐ τὴν Μίλητον οἰοί τ' ἔωσι ἐξελεῖν μὴ οὐκ ἔόντες ναυκράτορες, 'They feared that they would not be able to take M., *not without being*' (or 'not whilst they were not') 'superior at sea,' μὴ belonging to ἐξελεῖν, which is understood or repeated with the phrase μὴ οὐκ ἔόντες ναυκράτορες; Herod. 6. 106; Isocr. *Hel.* p. 217 c § 52, also after a word denoting 'impossibility,' Dem. *F. L.* 379, where the word used is 'difficult,' Herod. 2. 110 after οὐ δίκαιον. But the construction is also found (β) where *no* infinitive precedes (four cases): *Oed. Col.* 360 ἦκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ καλῶς ἔξοδα μὴ οὐχὶ δέμ' ἐμοὶ φέρουσά τι, *Oed. R.* 221 οὐ γὰρ ἂν μάκραν ἴχνηενον αὐτὸ μὴ οὐκ ἔχων τι σύμβολον, Plato *Lysis* 212 D οὐ ἄρα ἐστὶ φίλον τῷ φιλοῦντι οὐδὲν μὴ οὐκ ἀντιφιλοῦν, *Oed. R.* 13 δυσάλγητος γὰρ ἂν εἶην τοιάνδε μὴ οὐ κατοικτείρων ἔδραν. These instances Mr Whitelaw explained as due to the attraction of the consecutive infinitive μὴ οὐ φέρειν 'so as not not-to-bring' into the participle agreeing with the subject of the sentence. He compared Thuc. 6. 1 (Σικελία) τοσαύτη οὔσα ἐν εἴκοσι σταδίων μάλιστα μέτρῳ διείργεται τὸ μὴ ἦπειρος οὔσα, 4. 63. 1 διὰ τὸ ἤδη φοβεροῦς παρόντας Ἀθηναίους, 5. 72. 2, and explained *Oed. R.* 289 πάλα δὲ μὴ παρὸν θαυμάζεται as due to a similar attraction. The participle in such cases expresses the impossibility of the action not occurring as though it were an *attribute* of the subject. Thus in *Oed. R.* 13 instead of 'it would be too cruel so that I could not refrain from pitying' we have 'I should be too cruel—I who could not refrain from pitying.'

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PROCEEDINGS
OF THE
Cambridge Philological Society.

IX. MICHAELMAS TERM, 1884.

WITH AN INDEX.



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PROCEEDINGS
OF THE
Cambridge Philological Society.
MICHAELMAS TERM, 1884.

FIRST MEETING.

AT a Meeting held in St John's College at 8.30 P.M., on **Thursday, Oct. 23**, the President, Professor SKEAT, in the Chair, the following new member was elected:

The Rev. A. H. WRATISLAW, M.A., Christ's College.

Mr MAGNÚSSON read a paper on *Hávamál* 2, 3.

Gefendr heilir!
gestr er inn kominn,
hvar skal sitia síá?
miök er bráðr
sá er á bravndom skal
síns um freista frama.

Eldz er þavrf
þeims inn er kominn
ok á kne kalinn;
matar ok váða
er manni þavrf
þeim er hefir um fiáll farit.

This poem, the title of which signifies the 'Song of the High One', stands second in that collection of ancient northern lays which are contained in the famous vellum, known as Codex Regius, of the so-called 'Sæmundar Edda'. This late 13th century MS. is the only source existing of the text of *Hávamál*, when we except paper MSS. of modern times, which claim particular attention on account of the part they have played in the history of the interpretation of the above passage, perhaps one of

the most important of the many passages in the 'older Edda' which still await rational solution.

Directly I am only concerned here with the two words 'á bravndom' in the fifth line of the 2nd verse; but indirectly with the whole passage quoted, as forming the oldest commentary known on these words. All editors of 'Edda' who have retained this reading, have done it merely out of loyalty to Codex Reg., where it is a *vera lectio*; but none have yet perceived its real import. Hence the fact, that editors of great authority, such as those of the ponderous Arna Magnæan quarto edition of 1797—1828; as well as P. A. Munch, 1847; Luning, 1859, and Möbius, 1860, rather than adopt a reading which seemed to have no title to respect beyond its extreme old age of several hundred years, have boldly discarded it, and in preference adopted that of the paper MSS.—'brautum', a reading which Munch defined not as an emendation of, or a preferable reading to, 'bravndom', but simply as a 'correction' of that reading¹, which he thereby stamped as a mere corruption. Of course, the authority of the truly great Munch could not but weigh heavily in the scale with his successors.

Interpreters and translators naturally fall into the two main groups, those who grapple directly with 'á bravndom', and those who resign themselves to 'á brautum'; a small third group taking account of neither reading, does not come within the scope of my observations.

For the sake of clearness I will group my remarks under the following heads, showing:—

1. What authority is due to the reading 'brautum' of the paper MSS.
2. On what grounds the current interpretation of 'á bravndom' is based.
3. On what evidence I propose a new interpretation.
4. How that interpretation bears on the Orcadic or British-Scandinavian origin of the 'Edda' songs.

§ 1.

The reading 'brautum' belongs to that class, which is grammatically correct, prosodically faultless, yet absolutely unmeaning. According to that reading the rendering of Hávam. 2, 4—6, would be:—

In hot haste is he
Who on roads must
Try to fetch his fortune.

Here is a guest just arrived, and the situation, as explained in the third verse, is framed in circumstances of wintry travelling.

¹ 'á brautum, saaledes rettet;' i.e. thus corrected; 'á braundom, Cd.' Den ældre Edda, af P. A. Munch, p. 189a.

In ordinary circumstances a guest is a traveller along roads; and the fact is so obvious, that to state it in a verse with the rhetorical stress on 'roads' is clearly a most awkward mode of poetical expression. Yet this is all the reading 'á brautum' amounts to; because no contradistinction is intended to any one otherwise travelling; and even if such were the case, the reading 'á brautum', especially when viewed in the light of the third verse, would imply the manifest nonsense, that he who does not travel along roads but arrives a bewildered wanderer, was less in haste to be hospitably attended to than the safe traveller along roads. This reading, so far as I can see, serves but the purpose of foisting upon Hávamál a poetical platitude of transparent inanity. How then, in these circumstances, comes it to pass, that editors of acknowledged ability and critical insight have adopted such a reading? The answer is, in the first instance, because they did not understand themselves, and were not satisfied that others had rightly understood 'á bravndom'; in the second, because they believed the reading to derive a weighty authority from the proverb, 'bráð eru brautingja erindi', the errands of 'brautingjar' require hot haste,—a proverb that carried all the greater weight with Editors and interpreters because it never crossed their mind that it might be a doubtful piece of antiquity; and indeed it is introduced as a genuine old saw in the *Oxford Icelandic Prose Reader*, p. 259. But when we look a little closer into it, we shall soon find that it reveals a somewhat dubious character. It seems to me really to have nothing, beyond the alliterative ring, in common with the good old proverbs, the distinctive characteristic of which is to express pithily a *true* observation, or to state *truly* common experience. Now 'brautingi' means a tramp, a vagrant, and would seem to be the ancient typical name for the harmless beggar wandering from house to house in quest of alms, as distinct from the 'stigamaðr', the violent highway robber. We have the true definition of 'brautingi' in the *locus classicus*, verse 6, of *Hárbarðsljóð*, the lay of 'Hoarbard', where Odin mocks Thor in this address:

Bare-legged thou standest
In a beggar's garb
Without even breeches to boast of.

Thus 'brautingi' means, the thoroughly wretched, wobegone beggar. But now it seems obvious that beggars could no more in ancient times than at present strike observant people as bearers of errands exacting a proverbially hot haste. Having, in point of fact, no errand on hand at all, their wants, then as now, were attended to at leisure, when attended to at all. Thus it is clear that the proverb asserts, as though it were a truism, that which is not in harmony with common experience, asserts as fact what is really a fiction. The reason is obviously that in the proverb 'brautingi', contrary to its genuine old sense, is used as a term

for a bouâ fide traveller, a messenger enjoined to execute important and pressing errands. The word has thus been chosen to form the nucleus of a proverb at a time when its true sense was lost, or at least was but vaguely appreciated.

Now comparing the formal frame of the proverb with that of the Hávamál verse we cannot help being struck with their close resemblance. The alliterative balance of the proverb is sustained by the same consonantal combinations as form the prosodic alliteration of the verse. This is hardly accidental. There can be no question, that the proverb is of a later date than the Háv. verse, of which I venture to suggest it may be the direct offspring. Let us suppose that a collector of Eddaic proverbs set to work to glean out of his codex every proverb and every saying that appeared to him to have a proverbial ring about it. In coming to this verse of Hávamál he either read 'bravndom' which he did not understand, as 'brautum', or he found the latter reading *actually* in his codex. Such a collector, we may fairly assume, was familiar enough with his book to know the word 'brautingi' from Hárbarðsljóð. What more natural than that he should make an alliterative sweep-up of this semistrophe of Hávamál and coin a proverb, which was indeed perfect in form and, to his understanding, identical in sense with this verse? Considering how tempting, in these perfectly natural circumstances, the coinage would have been to an industrious collector, there is, so far as I can see, no objection to accepting the mode here suggested as the most plausible in which this proverb may have taken shape originally. Granting this, we see then that the reading 'brautum' has been the primary source of a proverb which in its turn was adduced by editors as evidence from hoar antiquity in support of the very reading from which it had itself originally sprung.

Although the reading 'brautum' amounts, as we shall see hereafter, only to a corruption of 'bravndom', there attaches to it a special interest viewed in connection with the proverb 'bráð eru brautingja erindi', to which, by way of digression, it is worth while to call attention. The paper MSS. that contain this reading, together with the whole number of paper MSS. of 'Edda' lays, are supposed to descend from Cod. Reg. or from Cod. A, through a number of missing links. This is Prof. Bugge's view¹. And according to Arni Magnusson's testimony, no paper copies of 'Edda' are older than the episcopate of Brynjúlf 1639—1674. Hence the inference that all extant paper copies of 'Edda' have been taken since the discovery of Cod. Reg. by the Bishop; an assumption which wars with the state of many of the paper MSS., for the great divergence of which from Cod. Reg. far too short time is thus allowed.

As I have tried to show above, the proverb 'bráð eru brautingja erindi' came into existence when 'bravndom' in Hávamál, 2,

¹ *Norræn Fornkvæði*, XLIX sqq.

had been corrupted into 'brautom'. Now this proverb occurs for the first time in the early 14th century MS. A.M. 580, quarto, in the legendary 'Magus saga'; it is also introduced into the later recension of 'Örvarodds saga', A.M. vellum 343 qu., also 14th cent., which is a recast, on the lines of grotesqueness, of that 'Örvarodds saga' which is contained in No. 7 quarto, among 'Islandica', in the Royal Library of Stockholm. There is a striking resemblance between the style of 'Magus saga' and that of the later 'Örvarodds saga'. The proverb is in both put in a frame of circumstances which reminds one of the situation in *Hávamál*, though in 'Magus saga' the resemblance is but faint. In connection with this point it is, in my opinion, of importance to notice that 'Konrads saga Keisara sonar', which seems distinctly to betray the same pen, contains an evident paraphrase in prose of *Hávamál*, 8₄₆:

Hinn er sæll
er ser um getr
lof ok líkn stafi;
ódælla er vit¹
þat er maðr eiga skal
Annars brjóstum í.

i.e.

Blessed is he
Who by himself merits
Praise and goodwill of men
Unwieldier is
The wit one owns
In another's breast

in the following passage:—Fornsögur Suðrlanda, *Konrads saga keisarasonar*, ed. G. Cederschiöld, cap. II.:—'Keisari mælti: þat ræð ek þer, at þv trvir betr sialfvm þer en honom. Enda segi ek þat, at *halque(m)ra þicki mer þer vera þat, er þv berr ibriosti þer, en þat, er hann veit ok þv att vndir honvm.*' Thus, supposing that these sagas were all by one and the same author, an unmistakable 14th century stylist, and that he was the coiner of the proverb, which he certainly so far as we know is the first to use, we should be at liberty to assume, that he either found 'brautum' in his codex or misread 'bravndom' so. In either case, 'brautum' would be a reading as old as the 14th century, quite possibly independent of Cod. Reg. and handed down by a different line of descent. Here a point of great importance arises as to the authority of the paper MSS. of 'Edda'.

§ 2.

I now propose to examine how far the current interpretation of 'a bravndom' is warranted by the laws of Icelandic grammar. The interpreters fall into two classes; those who translate 'á

¹ My conjecture, for Cod. við.

bravndom' and those who slur over the difficulty, with whom I am not concerned. The former may be said to form a cluster round the great interpreter and creator of the critical study of old Norse poetry, Sveinbjörn Egilsson, who translates the words *iuxta postes*, by, beside, at or against the doorposts. This translation Egilsson meant, of course, to be in harmony with the context, and implied by *iuxta postes* that the new-comer had taken up his stand against the doorposts inside the house. In a preceding line, namely, the new arrival says he has come within the house—'gestr er inn kominn'—and in the next verse talks about his case as that of him who is already within the house—'eldz er þavrf þeims inn er kominn'. Following Egilsson in the main this group of interpreters therefore render this half verse generally in this sense:—'In great haste is he who standing at the doorposts has to try his luck'. No doubt most interpreters have, at the same time, had in mind Vafþrúðni's charge to Gangrad—Odin as a traveller—'Tell thou me, Gangrad, since on the floor (=standing) thou wilt try thy luck, &c.'. So that standing at the posts or doorposts has been meant to imply the speaker's situation inside the door, not outside it.

A signal instance of a marked deviation from this rendering is brought to light in the last interpretation, in the Oxford *Corpus Poeticum Boreale*, where the editors translate: 'Hot haste is his that has to try his luck standing at the gate-post,' a translation which proceeds not only from a confusion of door with gate, and of singular with plural, but makes the guest, who twice in the context declares himself to be within the house, talk of himself as standing outside by the gate-post; where therefore he would be addressing his host through a *closed* door, not only in all probability inaudible, but certainly invisible from the house, since houses with side-windows were not built in the days of him or them that sang *Hávamál*. By a text-alteration, adopted from Resenius's ed. of *Hávamál*, 1665, we find Cleasby's Dictionary give these words as 'at bröndum' in the sense 'at the fireside'. But that reading, besides being against Cod. Reg., does not give satisfactory sense; for surely a guest already standing or seated at the fireside would not enumerate his needs by first mentioning his want of fire.

An isolated and independent interpretation has been hazarded by Prof. Rickert of Upsala (Up. Universitæts årsskrift, 1877). It respects the laws of the grammar, but is otherwise not to the point; and as it affects my argument in no way, it need not be introduced here.

The objection to the whole class of interpretations which are bound up with the "*iuxta postes*" rendering is, in the first instance, that it rests on a distinct breach of grammatical law; in the second, that the word 'bravndom' is entirely misunderstood.

First, then, the local preposition *á* in Icelandic means only *on*, when it governs the dative, never *at*. Not wishing to trust

solely to my own memory in this case, I have examined all existing Icelandic dictionaries on the point, and find not one single instance on record bearing out the sense *at*. That before certain names of farmsteads, and those of small circumscribed localities it must, by the exigency of English grammar, be rendered *at*, has nothing to do with this inquiry. Adhering, therefore, to the grammatical construction, the rendering ought to have been not *at*, but *on* 'the door-posts, on the gate-post'. No other translation of the preposition is admissible here. But this would have made the situation of the suppliant new-comer too transparently ludicrous, and so the nearest guess was adopted, in defiance of law.

As to 'bravndom', dative plural of 'brandr', how does that word come to figure here in the sense of 'door-posts' or 'gate-post'? In this way: In the ancient ships of the North the term 'brandr' was applied to that part of the stem and stern posts which projected free above the point where the topmost board or gunwale was joined to the stem and stern uprights. This was the technical, the narrow sense of 'brandr' as a naval term. In this sense it occurs in the saga of king Sverri (1177—1202) (*Forumannasögur* ix. 301), where it is recorded, how the king pursued his enemies, until they had to take to flight from their vessels, after having cut off the 'brandar', which was done, no doubt, with a view to preventing the king making use of sails on the captured vessels, as the fore and aft stays of the mast were made fast in some contrivance at or on the 'brandr'. This technical sense is also borne out by another passage in the same saga where it says that king Sverri went down to the bluff under which his vessel was riding, and while addressing his people, took hold of the stem of her, but his men took his hands off, because the 'brandr' had been lately tarred and the pitch was not yet dry. *Form.* s. VIII. 217.

But there is also ample evidence to shew, that the term was used in a wider sense, implying the whole of the bent prolongation of the keel up to the top of the prow. King Sverris' war-galley *Mariusúð*, dedicated to the Virgin Mary, when no longer fit to be put in commission, he caused to be hauled ashore and a boat-shed to be erected over her. But his enemies wanting to make use of the old ship made great efforts to launch her, but she was so frail and shaken that the 'brandar' broke in the launch, and she became thus utterly unseaworthy and was burnt. Here 'brandar' evidently refers to that part of the prolonged keel fore and aft which was to be under water when the ship was afloat. In Egilsson's 'lexicon poeticum' very numerous instances are adduced, s. v. 'brandr', which prove 'brandr' to mean the whole stem beyond any doubt. The literature does not supply us with any direct evidence to show on what grounds this singular name of 'brandr' was given to the keel-piece of the stem of a vessel. But analogy

and allusions would lead us to infer that the prow was looked upon as the *share*, the weapon, by which the ship cut its way through the elements. This seems clearly indicated by the word 'stál', steel, which is another synonym for prow, and of very frequent occurrence. It is even still more pointedly indicated in a verse by Egil Skallagríms' son from about A.D. 934.

þel höggr stórt fyrir stáli
 Stafnkvígs á veg jafnan
 Út með ela meitli
 Andærr jötunn vandar.

Which reduced to prosaic order reads : Andærr vandar jötunn höggr jafnan út með ela meitli stórt þel fyrir stáli á stafnkvígs veg ; and translates, The eager wand-giant (= the ship) cuts steadily out with her squall-chisel (= the stem) the coarse fleece (the coarsely fleeced brine, a beautiful metaphor from the white fleece of sheep, applied to the waves when lashed into white spray) before her prow on the stem-bull's (ship's) path¹.

It would seem that seafaring men of old took such loving fancy to the old ship which had bravely borne them over the dangers of the deep and through the perils of the sea-rover's life that, when she became unfit for sea, and had to be cut up, the owner preserved the 'brandar' by planting them on either side of the door of his house, in front of it. This custom however seems first to make its appearance, when dedicating ships to Christian saints had come into vogue. Thus Thorir the seafarer, the Landnáma relates, had a ship of burden built in Sogn, and had it dedicated by bishop Sigurd. The 'brandar' of that ship of burden stand weatherwise before the door of the homestead of Mikligarðr, Landn. 231, and the Grettis saga adds that they were so weatherwise, that one would whine before a gale from the south, the other before a gale from the north. That this custom was much more general than one might suppose from the paucity of records referring to it, is evident from the name 'brandadyr', which occurs several times as a common and well-understood term in the Sturlunga saga for the principal door of a homestead. Here we have then the reason why 'á bravndom' in this passage of Hávamál is translated 'iuxta postes', 'ad fores', 'at the door-posts', 'at the gatepost'. Of course 'brandar' signifies nothing of this kind. The word occurs nowhere in any relationship of synonymy with doorposts or gatepost at all.

I have been obliged to go at this length into the character of the current and commonly adopted renderings of this passage in order to make perfectly clearly understood the grounds on which I maintain they are all alike inadmissible.

¹ Who does not recognise here the observant eye of this singularly intense and incisive poet, who a few years before had had ample opportunity to observe the peculiarly wavy appearance of the fleece on English sheep?—I am quite aware that my interpretation differs radically from the current one.

§ 3.

In now coming to my own interpretation I may begin by saying that I accept the reading of Codex Regius as representing the true original.

Beside the significations of 'brandr' which have already been mentioned, the word also means a 'brand', a burning brand, a firebrand, a log of wood burning. This sense I maintain is the primary cause of the introduction of this word into this context. It is, in fact, this sense of the word which, by way of Eddaic synonymy, enabled the author to express, by the only term in the language which served his purpose and at the same time alliterated with 'bráðr', the idea which formed the key to the situation depicted in Hávam. 2, 3. 'Bravndum' stands here undoubtedly as a synonym for *skíðum*. Now *skíð* fetches its origin from the same root as Germ. *scheid-* in *scheiden*, Anglosax. *scād-* in *scadan*, Engl. *shed*; it is thematically identical with Anglosaxon *scid*, middle Engl. *shide*, and mod. Engl. doublet *skid*. '*Skíð*' therefore originally means a split, a splinter, a billet of wood; which sense it preserves in *skíðgarðr*, a wall of boarding; from the common use which was made of *skíð*, the word is anciently the standing term for *firewood*, and in that sense occurs over and over again in old records. I may mention one instance or two. In the story of Hrólfr Kraki, S. E. i. 396, we read that when that king came to Upsala, large fires were made for him and his bearsarks in the hall, and drink was borne to them. And as they sat, the men of king Adils, Hrólfr's enemy, came in, 'ok báru skíðin 'á eldinn', and heaped logs, 'skíð', on the fire, and made it so huge that Hrólfr and his men got their clothes burnt. After the battle of Stiklastaðir Thormod the Coalbrowskald, mortally wounded, stood beside the fire in a certain barn, where the wounded were attended to, and was asked by the attending surgeon to go and fetch in firewood—'tak mér skíðin er liggja fyrir dyrom úti'—and he bore in an armful of logs, 'skíða fangit'. Ol. helg. ch. 247; 'kljúfa skíð', to cut firewood, Fornald. ii. 258, and 117, where the cleaver is given the appropriate name of *Burner*; 'eldr á skíðum' or 'eldr brann á skíðum', is a standing saying of later sagas. Thus we see that these words are synonymous terms of a perfect type, 'brandr' meaning, *wood on fire*, 'skíð', *firewood*, and therefore wood constantly passing into and through the condition of 'brandr'. Now by the principles of Eddaic synonymy a word which agrees with another word in one of its senses may stand for it in all its other senses, provided that such vicarious use of it do not war with common sense². 'Bravndom' therefore does service here for 'skíð' in

¹ skíð inn?

² S. E. i. 338 :—'ok þykkir þat vel allt, er með líkindum ferr ok eðli'.—There is no lack of illustrative analogies. An oak is a tree; by certain processes it eventually makes a ship, hence oak = ship; cfr. Egill: 'drög

another sense, and the very one we want; 'skíð', namely, means also what is commonly understood by the term *snow-shoe*, being the technical name for that thin long billet of wood, some six feet in length or more, bent up at the fore end, on which quick travelling over deep snow has always been and still is effected in the North, more especially in Finmarken and northern Norway. The Fin-Lapps are in ancient records the great adepts in this mode of winter travel, which expressively enough is technically termed 'at skríða', to slide, which term still survives in its old sense in the Norw. verb 'skride' and the Swedish 'skridsko', a scate. Now we are able to translate this long-contested passage correctly:

Hail, good mine host,
A guest has entered,
Where then shall he sit?
In hot haste is he
Who on *snow-shoes* must
Try to fetch his fortune.

The next verse is as complete a piece of poetical commentary on the salient point of this strophe as could be imagined. To travel on snow-shoes, means winter travelling, exposure to the keen frosty atmosphere of mountains, since snow-shoes are only used for mountain travel; and in such travelling the part of the body most exposed to the cold is the knee, which a snow-shoe traveller never can keep protected on account of the activity of his legs and the strong draught created by the rapidity of his movement, which flings away from the knee any protective outer garment. Here then is a snow-shoe traveller arrived, and he is in hot haste, for what? for the chance hospitality, the furtherance, 'frami', in for the trial of which he happens to be thrown by circumstances. Wherein this furtherance chiefly consists the next strophe sets forth in a clear and distinct manner:

In need of fire
Stands a new arrival
His knees numbed with cold;
Meat and raiment
A man requires
Who has been marching o'er mountains.

Owing entirely to the sense of 'á bravndom' being 'on snow-shoes,' this verse is made up of the two ideas, snow-shoe travelling exposure, and mountain journeying, which ideas would otherwise have stood here in no inner organic connection with the preceding or subsequent portion of the poem, and the verse would have

ek *eik* á flot við ísabrot' I drew my oak=ship afloat, &c. 'Askr', the ash, by similar processes becomes a ship, hence 'askr'=ship; by other processes it becomes the handle of a spear, hence 'askr'=spear. 'Yr'=yew tree, this tree gave the best bow staves, hence 'yr'=bow.

assumed some other, and a totally different form. The very construction of it therefore being due to ideas which only could associate with 'á bravndom' in the sense of 'on snow-shoes' this very verse is a distinct and clear evidence of the correctness of my interpretation.

It might be objected, perhaps, that 'brandr' need not necessarily signify snow-shoe here *per synonymiam*, but was a real term for snow-shoe. This I am willing to admit as possible, but it could not be substantiated by any parallel instance. It would seem that objects intended for movement and bent up in front for the purpose of accelerating the same, were referred to as 'brandr'. Thus in the modern language *in the east* of Iceland a quick sailing boat is said to be 'brandur', 'mesti brandur að sigla', a brand, the greatest brand to sail'. The appellative name for the small fry of salmon and trout, as well as other kinds of fish, is 'branda', fem., the meaning of which can hardly be anything but swift swimmer, a quick thing shooting through the water. But in whatever way we choose to account for the origin of 'brandr' the only sense admissible in this passage is snow-shoe.

§ 4.

Here is a situation which tells its own story unmistakably clearly. A poem leading off with an introduction like this confines its own locality to the north of Scandinavia and to no other spot on the globe. Here is a poet who, evidently at home, describes homely experiences. This is no hearsay poetry, no poetical reminiscence. The author is unquestionably one whose life moves within the frame of circumstances which he poetically records. It would be a work of supererogation to attempt to prove, that this poem cannot derive its origin from Orkney or the Lowlands of Scotland, or from the Hebrides or from Ireland, where no such thing as snow-shoe travelling over vast mountains was ever known or heard of. The theory which makes these 'Western' lands in some vague manner the home of the poetic 'schools' of 'Edda', that is, of that whole body of Northern poetry which is contained in Codex Regius, must break down completely so far as the poem of *Hávamál* is concerned. It is only referable to Norway, and ascribable to Norwegian genius.

Mr WHITELAW communicated a paper of suggestions on places in the *Oedipus Tyrannus*.

¹ 'Bráðr' itself is an absorptive contraction of 'brandr', and means originally hot, burning, then, derivatively, hasty, quick, a sense it must inherit from brandr as 'swift mover', in a derived signification from rushing fire (cf. Ital. *tosto*, French, *tôt* = Lat. *tostus* from *torreo*, Rickert). This absorptive contraction has hitherto been too little heeded; by means of it we are able to interpret correctly such forms as, for instance, 'táhreinn' = 'táðhreinn', 'táð' = 'tandr' which means fire; 'táhreinn' therefore = refined, purified in the refiner's fire. That this is the true derivation is shown by the double form 'tandr-táhreinn' still in common use.

Line 2. Is it not better to take *θοάζειν* = *festinare* as in the ten places of Eur. where it is used? May not *τίνας ἔδρας τάσδε θοάζετε = τί σπεύδετε καθέξασθαι δεῦρο*; (*καθέξασθαι*, 'come and sit' as in Thucydides)?

34. *συναλλαγῆ* should be taken here in its prevailing active sense and is in implied contrast to *συμφορά*. It = 'visitations' of heaven (the gods *combining* events and disposing them according to their will). In l. 960 it = 'visitation in form of sickness' (gen. def.), in O. C. 410 'conjunctures of events arranged by heaven'. It is used of men Aj. 732, Trach. 845.

43. *ἀλκὴν τιν' εὐρεῖν ἡμῖν εἴτε του θεῶν
φήμην ἀκούσας εἴτ' ἀπ' ἀνδρὸς οἴσθα πον.*

ἀπ' ἀνδρὸς and *ἀλκή* might be taken together 'help inspired suggested by a man', but Mr Whitelaw saw no reason against connecting the former with *οἴσθα* (cf. 398 *μαθεῖν ἀπὸ τινος*), *εἴτε ἀκούσας...εἴτε οἴσθα* being the common change from subordinate to primary construction. See e.g. Thuc. 4. 100.

44. *ὡς τοῖσιν ἐμπείροισι καὶ τὰς ξυμφορὰς
ζώσας ὀρῶ μάλιστα τῶν βουλευμάτων.*

Mr Whitelaw agreed with Prof. Jebb in thinking that *ζώσας* = "have effect"; but thought that the version 'conferences of counsels' was more suitable to *ξυμφορὰς βουλευμάτων*. The construction of the gen. after *ξυμφορὰς* was in any case difficult, and *ζώσας* immediately following warns us not to be in a hurry, as there is no sense in saying 'I see that accidents abide'.

98. *μηδ' ἀνήκεστον τρέφειν*. Tr. 'to make the guilt incurable by harbouring it'. Though it was incurred long ago, it remained incurable as long as it was harboured.

120. Translate 'one thing might find out many things, for us to learn them', i.e. enable us to learn them.

153. It does not appear that *ἐκτείνω* is used = *παρατείνω* 'rack', 'torture' while Eur. Med. 585 supports the sense 'lay prostrate'.

155. *τί μοι ἢ νέον ἢ περιτελλομένας ὄραις πάλιν ἐξανύσει* *χρέος*; The chorus are enquiring about the plague which they are suffering now. *χρέος* 'obligation' may here either mean (α) 'business', 'duty', cf. El. 74, or (β) 'burthen', 'guilt' O. C. 235. *ἀνύειν* (or *ἐξανύειν*) seems to be used by Soph. of the god or prophet who utters a prediction authoritatively and effectually. Cf. O. C. 454 and esp. Ant. 1178. Hence here we may take (1) *what requirement* (i.e. atonement), new or old, wilt thou enact for us? or (2) *what guilt wilt thou announce?*

162. *κυκλόεντ' ἀγορὰς θρόνον* is best taken to mean that Athene's throne is the agora, and that its form is circular.

171. *ἀλέξεται* future: see 539 with Prof. Jebb's note.

172. *οὔτε τόκοισιν ἱγίων καμάτων ἀνέχουσι γυναικες*. Rather 'in births' than 'by births'; γ. not necessarily *all* the women.

178. ἀκτὰν πρὸς ἐσπέρου θεοῦ is not simply for πρὸς ἀκτὰν. The gen. plays the part of an *adj.* In 525 the reading is doubtful.

179. With compounds like ἀνάριθμος, the gen. is rather one of *relation* than dependent on the noun contained in the compound, so both after words expressing abundance, 83 (and Prof. Jebb's note), and after words denoting 'defect', where the idea 'relation' is perhaps reinforced by that of 'separation'. Otherwise, e.g., ἀπάτωρ ἐμοῦ, O. C. 1383, would mean 'without my father'.

198. τέλει (MSS.) εἴ τι νύξ ἀφῆ, τοῦτ' ἐπ' ἡμᾶρ ἔρχεται. The MSS. reading is not satisfactory, still for τέλει (ἐς τέλος) we might compare καιρῶ = ἐς καιρὸν 1516, understanding 'what night is not long enough to consume and must needs at its close let go, upon this day pounces'.

220. οὐ γὰρ ἂν μακρὰν
ἔχνεον αὐτὸ μὴ οὐκ ἔχων τι σύμβολον,
νῦν δ' ὕστερος γὰρ ἀστὸς εἰς ἀστὸς τελῶ,
ὑμῖν προφωνῶ πᾶσι Καδμείοις τάδε.

Mr Whitelaw explained the μὴ οὐ as consecutive, and referred to his paper on μὴ οὐ (read before the Society last term) and pointed out the ambiguity in οὐκ ἂν μακρὰν ἔχνεον, which might mean 'I could not have searched far' (I should have soon come to a standstill), but does mean 'I should not have had to search far' (I should not have looked far without finding), and in ἔχων σύμβολον which might mean 'having a clue to guide me in my search', but does mean 'having found a clue as the result of my search'.

227. κεί μὲν φοβεῖται τοῦπικλημ' ὑπεξελὼν
αὐτὸς καθ' αὐτοῦ· πείσεται γὰρ ἄλλο κ.τ.λ.

Mr Whitelaw preferred to retain the MS. reading as above and to suppose the construction to be αὐτὸς καθ' αὐτοῦ σημαίνετω or the like interrupted by the parenthesis but taken up again in μὴ σιωπάτω; while ὑπεξελὼν is to be taken as in Prof. Jebb's note, except that it should refer to taking the charge out of the way of the city rather than out of his own way. Cf. Thuc. 6. 60. For the aor. part. of single action *identical in time* with main verb, cf. 707, Thuc. 1. 63.

303. ἦς. Sc. πόλεως.

305. εἰ καὶ μὴ κλύεις. The meanings of εἰ καὶ are best understood by observing those of καί, which = (1) 'even' Trach. 71, (2) 'also' 'at the same time' (of correspondence) l. 283, Ant. 90, (3) 'also', 'withal', 'at the same time' (of contrariety), normal usage = *etsi*, l. 302 and elsewhere.

310. σύ νυν is better than σύ δ' οἶν.

314. ἄνδρα δ' ὠφελεῖν ἀφ' ὧν
ἔχοι τε καὶ δύναιτο κάλλιστος πόνων.

The opt. is perhaps best explained as hinting that perhaps

after all the help *cannot* be given. Cf. Trach. 93, Oed. R. 979; in Antig. 666 ὄν πόλις = any ruler (possibly an unwise one) whom the city might conceivably appoint, or should we read χρῆν?

316. λύη states the fact as a generalization, which λύει *with* μή can also do.

318. Punctuate τί δ' ἔστιν ὡς ἄθυμος εἰσελήλυθας; ὡς = ὄτι οὕτως.

328. Mr Whitelaw agreed with Prof. Jebb's interpretation, the only objection to which was that τὰμὰ κακά was almost too strong an expression for Teiresias to use. 332 however is clearly in its favour, and the exaggeration may be lessened by taking κακά proleptically.

380. τέχνη τέχνης ὑπερφέρουσα τῷ πολυζήλω βίῳ. τέχνη is the sovereign art of the τύραννος; cf. Phil. 138, where it is similarly described. τῷ π. βίῳ = ἦν ὁ π. βίος (the much envied life of the τύραννος) ἔχει. Cf. Trach. 924, Thuc. 1. 106 χωρίον φ' ἔτυχεν ὄργανα μέγα περιείργον.

397. ὁ μηδὲν εἰδὼς Οἰδίπους. This is: 'I, Oedipus, who belong to the know-nothing *class*—a man who knows nothing'. Cf. O. C. 1104, Antig. 696.

403. παθὼν ἔγνωσ' ἂν οἷάπερ φρονεῖς. Tr. 'you should have learned (got understanding, cf. Trach. 1221) by suffering even such things as you devise (for others)'. οἷάπερ can hardly = ὅποια.

409. ἐξισωτέον τὸ γοῦν ἴσ' ἀντιλέξαι. Not pleonastic but = 'I claim the right of answering back as well as you'.

420. βοῆς δὲ τῆς σῆς ποίος οὐκ ἔσται λιμὴν,
ποίος Κιθαιρῶν οὐχὶ σύμφωνος τάχα ὅταν κ.τ.λ.

Understand 'What haven, what Cithaeron will not ring responsive to thy outcries?' i.e. Oedipus fleeing from the house of Laius when he knows the truth will seek *any haven, any Cithaeron, any haven though it should be Cithaeron itself*. (See esp. 1451.) The mountain solitudes where he was once cast out to die will seem to him a safe haven if he can only escape from that harbourless harbour, his marriage with Jocasta, to which fair winds, as he once thought, carried him. ὄν is obj. of εἰσέπλευσας, ἀνορμον implying ὄρμον. For constr. of σύμφωνος cf. Plat. Phileb. 11 B.

476. Mr Whitelaw thought that the ὁ ταῦρος of the text might be defended as = 'the bull in the proverb' ἔβα καὶ ταῦρος ἂν ἔλαν. For the use of the adj. cf. Prof. Jebb's note p. 300 where βωμία λύει βλέφαρα &c. are quoted.

493. In order to get the strophic correspondence right Mr Whitelaw preferred to omit γὰρ ἐπ' αὐτῷ (Herm. 1st ed., Dind.) than to insert βασιανίζων here.

523. ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνειδος τάχ' ἂν
ὄργῃ βιασθέν κ.τ.λ.

The expression here is abbreviated. ἂν does not affect the

meaning of the verb and it is immaterial whether we connect it with the verb or (more suitably, both here and in O. C. 964, to the sense and the order of the words) with the part. 'It came, perhaps forced by anger.' Cf. Thuc. 6. 2 Σικελοὶ διέβησαν... ἐπὶ σχεδιῶν... τάχ' ἂν δὲ καὶ ἄλλως πως εἰσπλεύσαντες. So in Phil. 572 = ποῖος ὄδ' ἂν εἴη πρὸς ὃν αὐτὸς οὐδυσσεὺς ἔπλει; Sometimes the shortening of an expression with ἂν makes it appear a *future*. conditional, O. C. 64, Protag. 310 B εἴ ἂν λέγοις.

543. οἷσθ' ὡς ποιήσον; It is to be hoped that Prof. Jebb has disposed finally of the explanation which makes ποιήσον &c. principal verbs. He might have added that *tange sed scin' quomodo* (Pl. Rud. 3. 5. 18), which perhaps should be read (with Ritschl) *tanges; at scin' quomodo?* is a threat, *not* a command; cf. Anul. 820, and in full *ib.* 47.

SECOND MEETING.

At a Meeting held in the Museum of Archaeology on **Thursday, Nov. 13**, at 8.30 P.M., the President, Prof. SKEAT, in the Chair,

the following new members were elected :

Rev. J. H. GRAY, M.A., Queens' College.

Rev. W. WAYTE, M.A., King's College.

J. H. HESSELS, Esq., M.A.

Mr H. SWEET read a paper on the "Practical Study of Language."

Mr SWEET began by quoting the following sentences from Professor Seeley's *Expansion of England*.—"It is a favorite maxim of mine that History, while it should be scientific in its method, should pursue a practical object. That is, it should not merely gratify the reader's curiosity about the past, but modify his view of the present, and his forecast of the future. Now if this maxim be sound, the history of England ought to end with something that may be called a moral." Mr Sweet would extend the application of these remarks to the science of language, which had, he admitted, been studied on a scientific method, but had not, hitherto, been sufficiently practical in its object. Philological research had done little to facilitate the acquisition of foreign languages, ancient and modern. It was true that the *irregularities* of language might be explained by means of history, but this did not lessen the mental strain of learning them. Nor was etymology of much use as an aid to *memory*, since related words were often extremely unlike each other in appearance, and their affinities could only be understood by the help of complicated sound-changes and the laws on which these depended. Etymology, too, was limited to tracing points of historical relationship and resemblance, whereas for practical purposes the chief object was to get a complete knowledge of the *special characteristics* of each separate language, those, namely, in which it might totally differ from parent or sister dialects.

The science of *Living Philology* was the only remedy for our present helpless and confused methods. This science was founded on the study, not of orthography, but of *living speech*, by the aid of phonetics and psychology.

Phonetics were necessary, as affording that knowledge of the action of the organs of speech, without which it was impossible to learn foreign sounds accurately. Mere imitation by ear, though valuable, was insufficient. As an example, the failure of un-phonetic Englishmen to acquire the Welsh *ll* was quoted.

Phonetics, too, enabled the student to grapple with those minute distinctions of sound, which, though apparently trivial, were often absolutely indispensable to secure intelligibility. Few Englishmen were able to distinguish between *pécher* and *pêcher*; yet to a French ear these words were unmistakably different, as different, in fact, as the vowels of *men* and *man* are to an English ear. Moreover a thorough comprehension of the higher literary qualities of form, of the various designs of metre, rhythm and versification, of the principles of elocution and oratory, in short of all branches of the esthetic treatment of language, could be gained only by building on the foundation of Phonetics.

Psychology was needed none the less to enable us to deal with the problems of vocabulary, idiom, grammar, and style. All varieties of style, natural or artificial, prosaic, rhetorical, poetic, or liturgical, had arisen out of the simple colloquial sentence. This colloquial style was the form of one's native tongue which every one learnt first. The other forms were only selections from the colloquialisms of previous ages. Foreigners attempting to learn English often began with highly-wrought literary works, and picked up there a solemn archaic style which made them appear to us unintelligible or ridiculous. We too followed just the same plan in learning foreign languages. An English school-boy might be set to plod through Goethe's *Faust*, while still unacquainted with many of the simplest and most necessary German idioms. Even as a mental discipline the best form of language for study was the colloquial: as this alone was perfectly definite and limited in grammar and vocabulary.

Another grave fault of our present method was its abstract and analytical character. Students were taught to build up sentences according to certain fixed patterns, from a few words supplied to them, thus ignoring the fact that an immense number of idioms, especially the commonest, are not so constructed. We should deal with language in the concrete, starting not from the word, but from the natural sentence. Idioms should be classified on a psychological basis; and it would be found that a large number of ideas for which no single words existed, might be naturally expressed by a sentence or phrase. Existing phrase-books besides being unphonetic in notation, were unsystematic in arrangement, and full of obsolete, irrelevant, foreign, or uncolloquial idioms. The trouble of learning any language would be reduced to a minimum, when we possessed a scientific method of treating it, with respect both to form and meaning.

Dead languages were to be treated as nearly as possible in the same way as living. They should be taught and learnt orally, and this necessitated the adoption of a rational pronunciation, something very different from that still used in England in teaching Greek and Latin. The usual *misséenass àtterriss ééditté rééjibuss* destroyed the Latin metre, and reduced Horace's poetry to doggerel. A Frenchman might be persuaded that this was

metre. So, too, might a Senior Wrangler, after ten years' composing of nonsense-verses. Again, even from a grammatical point of view, it would be a great help to the student's memory to learn to pronounce a syllable long where it was anciently pronounced long, as many distinctions of meaning depended solely on quantity.

Again, instead of beginning with the classics of a literature, the student ought to have first of all simple descriptive texts before him, written in as near an approach to the colloquial speech of antiquity as we could now arrive at. The higher prose and poetry would be studied last.

These reforms, Mr Sweet said, were not revolutionary or unprecedented. They would amount to a partial return to the methods of the Humanists of the Renaissance. It was deplorable to be forced to admit that the knowledge of ancient languages which the Humanists possessed, though less analytical, less minutely accurate than ours, was far more practical. Such a scholar as Sir John Cheke was justly called a Humanist, not merely on account of his scholarship, but also of his zeal for the introduction of a rational pronunciation of Greek, and for the reform of English spelling. The German Humanists showed the breadth and liberality of their culture by not neglecting to study and edit the mediæval literature of their ancestors. Nowadays, our Universities abandon the study of English and of living philology to the private enterprise of the Early English Text and Philological Societies, thus cutting themselves off from the progress of linguistic research, and leaving a large portion of the history of our literature to be annexed by the Germans. Yet living philology was of greater practical importance to ourselves than to any other nation. The diffusion of our commerce, the extent of our Colonies, the complexity of our political relations, brought us incessantly into contact with an immense number of languages, many of them unwritten to this day. The necessity of providing adequate instruction in these various tongues was usually ignored, and the practical results were often deplorable. To deal satisfactorily with the problem, required a school of original research in connection with our University system. That most helpless and conservative class, the school-teachers, would acquiesce in these reforms, if secure of support and encouragement from the Universities.

Professor SKEAT having invited discussion :

Mr G. F. BROWNE asked why Mr Sweet had been unable to mark metre with the English pronunciation as well as with the new pronunciation.

Mr SWEET explained that English readers of Latin by not preserving the distinctions of quantity, and merely pronouncing a syllable loudly where it should be long, destroyed the ancient metre. When quantity was confounded with stress, the only result was doggerel.

Mr VERRALL thought it would be difficult to get colloquial

Latin, and that it would not be much use when got. He agreed with Mr Sweet that a classification of idioms would be very useful. He had attempted one when learning Latin as a boy; but had found the problem too difficult, and had besides been discouraged by his master.

Mr SWEET replied that the colloquial Latin of Plautus was now admitted to be of the greatest value in the study of the Romance languages.

Professor SKEAT mentioned that an attempt at classifying English idioms would be found in Roget's Thesaurus.

Dr WALDSTEIN thought that Mr Sweet's criticisms applied mainly to the elementary teaching which was the province of schools, and not to the higher literary, philological and archaeological studies which belonged to a University.

Mr JAMES LECKY said no doubt the standard of University work would be influenced by the amount of preparatory training to be obtained in schools. Unfortunately phonetics were neither learnt at school nor at College. Yet even the most advanced scientific study of language required the help of phonetics and psychology. Many important stages of the development of language were unrecorded in literature, and had to be supplied by inference from the sounds of modern dialects. With reference to the artistic aspect of language, what merit could be found in the performance of a Greek play by people unable to pronounce even the elementary sounds of Greek, and unable to execute the quantitative metre? To learn the literary form of a language before the colloquial was like attempting to dance before one was able to walk. It was true that clearness and elegance in writing a foreign language might be acquired, yet eloquence and power could not, without a thorough study of the spoken idiom, and this again necessitated a knowledge of phonetics.

Mr POSTGATE proposed a vote of thanks to Mr Sweet, and pointed out some of the difficulties which arise from ignoring the differences between the phrasing of spoken English and that of the written orthography. He supported the reforms advocated by Mr Sweet, but reminded the meeting that a great University moved but slowly, and a great public more slowly still.

Dr PEILE in seconding the vote of thanks said that Mr Sweet had done as much to advance the science of phonetics as anyone living. He pointed out how essential the study of phonetics was to the student of the history of languages.

Mr SWEET acknowledged the vote of thanks, and said he hoped no one would suppose him to be a mere one-sided phonetician. His other studies had forced him to take up phonetics. He took still more interest in the history of language, and most of all in the psychological idioms. These problems could not be attempted except by scientific specialists, such as might arise in a University which possessed a school of original research.

THIRD MEETING.

At a meeting of this Society held in St John's College at 8.30 P.M. on **Thursday, Nov. 27**, the President, Prof. SKEAT, in the Chair,

R. WHITELAW, M.A., Esq., Trinity College, was elected a member of the Society.

Two papers by Professor PALEY were communicated to the Society.

(1) On Aesch. *Eumen.* 800 and 830 (Dindorf). The two speeches of Athena (794—807 and 824—836) should contain an equal number of lines. Prof. Paley suggested that there might be an error in 830—1, objecting to the phrase *καρπὸν γλώσσης* and to *φέροντα* in the sense of causing. He proposed either

(i) to expel as interpolated 802 *τεύξη*?...*σταλάγματα*, and to place 831 of the ms text after 803, reading 800 to 804 thus

ἰμέϊς δὲ χώρα τῆδε μὴ βαρὺν κότον
σκήψητε, μὴ θυμοῦσθε, μὴδ' ἀφίετε
βρωτῆρας αἰχμᾶς σπερμάτων ἀνηρέους,
καρπὸν φέροντα πάντα μὴ πράσσειν καλῶς.

“Do you on your parts not bring your heavy wrath to bear on this country, do not continue your anger nor the discharging of deadly influences that cruelly consume the seeds, so as to prevent all fruit-bearing plants from thriving well.” There would then be a lacuna of two lines after 830 :

or (ii) to read 829—831 thus,

σὺ δ' εὐπιθῆς ἐμοὶ
γλώσσης ματαίας μὴ ἑκβάλης ἐπὶ χθόνα
<κόμπων, μεθεῖσα δυσμενῆ σταλάγματα,>
καρπὸν φέροντα πάντα μὴ πράσσειν καλῶς,

comparing for *ἐκβάλλειν κόμπων* Eur. *Troad.* 1180.

(2) On *δραφέας* in No. 314 of Roehl's *Inscriptiones Graecae antiqvissimae*.

τάσδε γ' Ἀθαναία δραφέας Κλεφάριστος ἔθηκε
Ἦρα τε, ὡς καὶ κῆνος ἔχει κλέφος ἄπιτον αἰφεῖ.

Prof. Paley, citing the scansion *δρῦος* in Hesiod (*Erg.* 436), the accent of the nominative *δρῦς*, the Sanskrit *drus* and *dāru*, the old Irish *daur*, the Slavonic *drevo* (a tree) *dreva* (sticks), the long syllable in *δρῦμός*, etc., argued that one form of the root was *δραF*, from which form he derived *δραφέας* (trees) in the inscription. “The altar was placed in a consecrated *τέμενος* of oak or fir (*πιείρας δρῦος*, Soph. *Trach.* 766)”: καὶ κείνος implies “that the dedicator of the *τέμενος* hoped to get glory as long as his trees lived, like other consecrators of groves and trees with

altars under their shade." In the name of the dedicator (not previously read) Prof. Paley pointed out the play on κλέος. The first two letters are "not ΦΑ but ϕΔ, the *koppa* being used in place of κ." The writing is archaic, ΕΘΕΚΕΗΕΡΑΙΤΕΗΟΜ-ΚΑΙΚΕΝΟΜ &c.

Dr FENNELL offered some observations on the 'Stanford' Dictionary. He argued that the very satisfactory progress of the collection of materials for the 'Stanford' Dictionary furnished strong reasons for increasing the number of readers, and he urged that each member of the *Philological Society* should make a point of finding one or more contributors, who can get full instructions on application to Dr Fennell. He illustrated the importance of increasing the number of readers by showing as follows how one quotation and one book might affect questions of English etymology.

First as to *battoon*. It is probable that this form had a considerable influence in causing Prof. Skeat to change his mind and decide that *galloon* and *balloon* are not borrowed directly from Spanish.

For, of the nouns ending in *-oon* which are certainly or most probably derived directly from French, *maroon* and *cocoon* are modern, *pompoon* and *tampoon* may have followed *lamphoon*, *boon* (adj.), and *pantaloon* 'breeches' may have been affected by the English subs. *boon* and the comic *pantaloon* respectively; so that *lamphoon* and *rigadoon* seem the only French words in *-oon* besides *battoon* which cannot be explained as above, or as due to Italian or Spanish. Indeed, their weightier beginning makes the *-oon* of *lamphoon*, *rigadoon*, *tampoon*, and *pampoon* more explicable as a rough representation of the French accent than is the *-oon* of *galloon*, *balloon*, *battoon*.

But a contributor has sent the spelling *bastooone* dated 1603. This one quotation suggests that the form *battoon* is a compromise between French and Italian, and by consequence seriously weakens the evidence in favour of inclining to French when in doubt whether words ending in *-oon* are derived by us from French or on the other hand from Italian or Spanish. Such words are *buffoon*, *bassoon*, *pantaloon* (1); *festoon*, *cartoon*; *musketoon*, *dragoon*, *platoon*, *pontoon*; *galloon*, *shalloon*; *doubloon*, *balloon*, *macaroon*, *saloon*, and the forms *testoon*, *poltroon*.

Again the one spelling 'personage' = parsonage, in Latimer's *7 Sermons*, suggests that *parsonage* may be not a coined word, but that *personage*, as a translation of the Eccl. Lat. *personatus*, has followed the change of the Ecclesiastical *person* in pronunciation.

To come now to one book, the etymological and lexicographical importance of Capt. John Smith's *Works* (Arber, 1883) is noteworthy. He gives for *bittacle*, *binnacle*, the form *bittakell*, date 1626 (some 100 years earlier than the published references). In

the old *Encycl. Brittan.* 1797 the *binacle* (so spelt) is described and figured as having *two* compasses; so that *bin-*, *binn-* for *bitt-* may be due to the Latin *bin-* rather than to confusion with English *bin*.

Smith also spells *capstan* 'capstern', which spelling favours a direct derivation from Spanish *cabestrante*, but of course the intrusive *r* of *testern* must be remembered.

Smith spells (1624) *palisado* more than once with a *z*, e.g. p. 654, thus proving at once that the sixteenth and seventeenth century Spanish *z* might become *s* in English (compare *cargason*, *crusado*, *lasso*, *sarsparilla*, *saraband*). It has just been assumed that Smith's *-ado* = Spanish *-ada*; for Smith confirms Prof. Skeat's suggestion under *bravado* (*Supplement*), "that the English turned *-ada* into *-ado* in certain words such as *barricado*, *ambuscado*, &c." A more general assertion might indeed be made—that the English in the 16th, 17th, and 18th centuries generally changed Spanish (sometimes Italian) *a*'s, which they did not accent, into *o*, e.g. *potato*, *tobacco*, *barrico*, *botargo*, *turnado*, *bastinado*. All these with *ambuscado*, *palisado*, and *barricado* (perhaps = Spanish *barricado*, Meadows) occur in Smith's *Works*. Again *armado*, *crusado*, *primero*, *montero*, *bigothero* (Howell-Arber), *junto* (by *junta*), *salvo* of Artillery (Spanish *salva*, 'a salute', confused by Mahn with *salvo* for *salvo jure*), *pomado* (Italian) show *o* for *a*. In view of these analogies the English *stockade* may be referred to Spanish *estacada*, 'palisade, paling, place for a duel'. Information is wanted about *passerado*: Smith, *Works*, p. 798 "Bend your passerado to the mayne-sayle". Ben Jonson's *rodomantada* (Ed. 1616, since changed to *rodomontado* as in Prof. Skeat's reference) supports Prof. Skeat's derivation of *strappado* from Italian *strappata* and of *gambado* from Italian *gambata*, and so perhaps does Ben Jonson's *passada* [*Every Man in his Humour*, p. 54 (1616)], but cf. Spanish *pasala*. The best instance of *o* = Spanish *a* unaccentuated is *comorado* (1626), three *o*'s for three *a*'s, Smith, *Works*, p. 791. This *one* quotation completes the proof of the Spanish derivation of *comrade*, and shows the naval origin of the word. Smith's *puttargo* for *botarga* supports Prof. Skeat's view of *ambuscade*. Setting aside Dr Murray's Scotch instance of "ambuscaid" dated 1582—8, his quotations show that *ambuscade* is not older than *ambuscado*, so that the claims of the French *embuscade* and Spanish *embuscado* to the paternity of the English *ambuscade* are about equal, and at any rate *ambuscado* seems quite independent of the French *ambuscade*. We have then eleven *o*'s besides those of *-ado*'s manifestly put for Spanish or Italian *a*'s, which instances give strong support to the view that the 17 *-ado*'s mentioned are for *-ada*'s (or *-atu*'s).

Dr Murray, however, under "*-ado* 2" attributes forms which ought to end in *-ada* *-ata*, if Spanish or Italian were closely followed, to:—

“ An ignorant, sonorous refashioning of sbs. in *-ade*, a. French *-ade* fem. (= Spanish *-ada*, Italian *-ata*) probably after the assumed analogy of *renegade*=*renegado*; e.g. *ambuscado*, *bastinado*, *bravado*, *barricado*, *carbonado*, *camisado*, *crusado*, *grenado*, *gambado*, *pali-sado*, *panado*, *scalado*, *stocado*, *strappado*, all of which in Spanish have (or would have) *-ada*. So *armado* obs. var. of *armada*.”

Now, according to the English fashion illustrated above of turning Spanish *a*'s into *o*'s it is much simpler to regard this *-ado* as representing the Spanish *-ada* or Italian *-ata*, with the reservation that the *e* of *grenado* may be due to the French *grenade*. There is only one word in Dr Murray's instances, given above, for which a Spanish or Italian equivalent is not forthcoming. This one word is *camisado*. If however Smith, or whoever introduced *camisado*, knew the original meaning of the term and also the Spanish *camisa* = 'shirt', the refashioning of French *camisade* into *camisado* would scarcely deserve to be called 'ignorant', as it is on the analogy of the English treatment of unaccented Spanish *a*'s (the knowledge of Spanish *camisa* may have prevented the spelling *comisado*); while it is quite possible that there *was* a Spanish *camisada*, not recorded in Dictionaries. Whether the corresponding English forms in *-ade* are severally adaptations of the forms in *-ado* or adopted French forms in *-ade*, it is not an object of this paper to discuss. It has been shown how much evidence on points of etymology may be found in one book.

In conclusion it is to be observed that Capt. Smith twice spells 'davit' *David*, and the capital initial and italics show that he regarded the term as identical with the proper name 'David'.

ERRATA.

- p. 1, for 'on the condition' read 'on the condition of the Society'.
 p. 8, at end of line 1, insert on 'Thursday, March 6'.

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Cambridge Philological Society.

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AND
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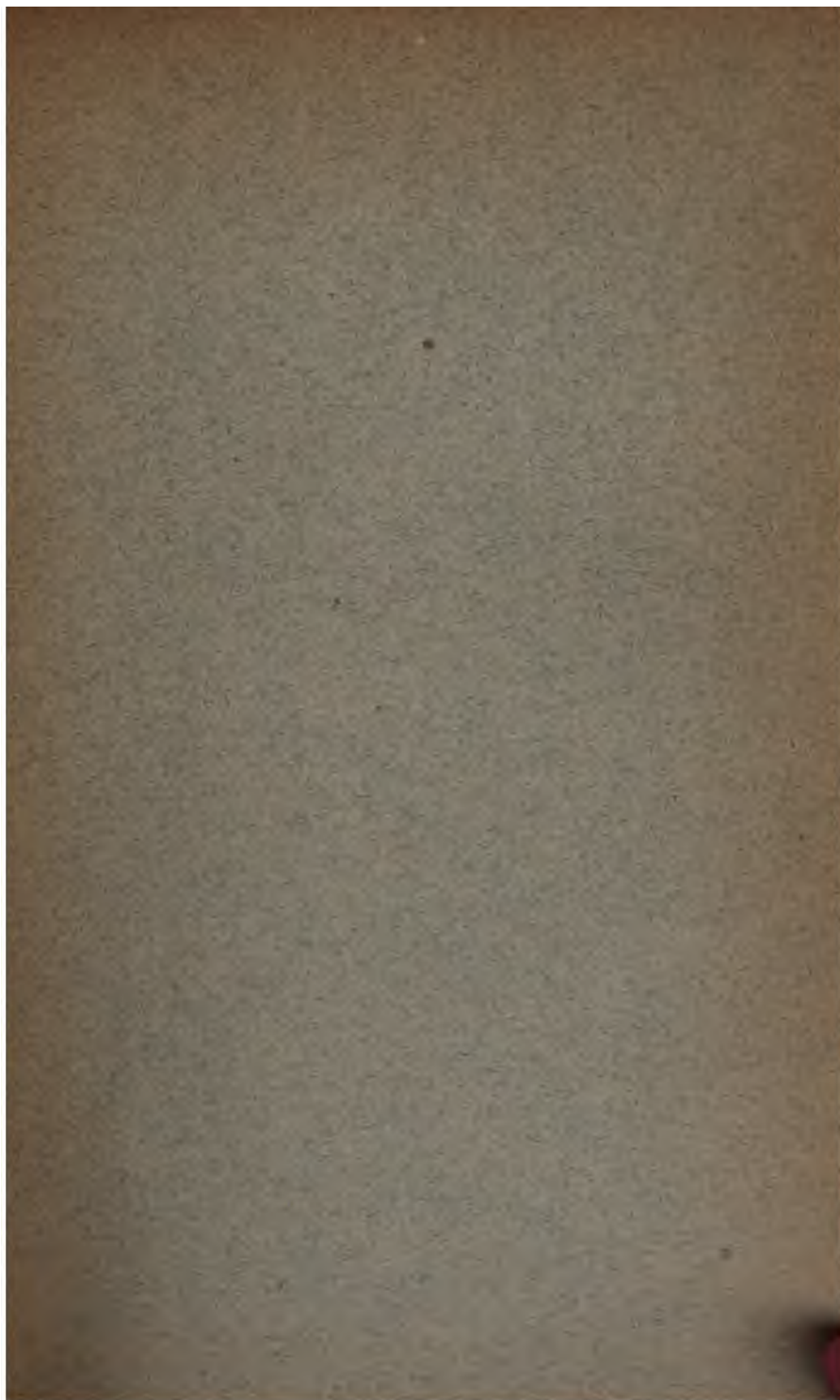
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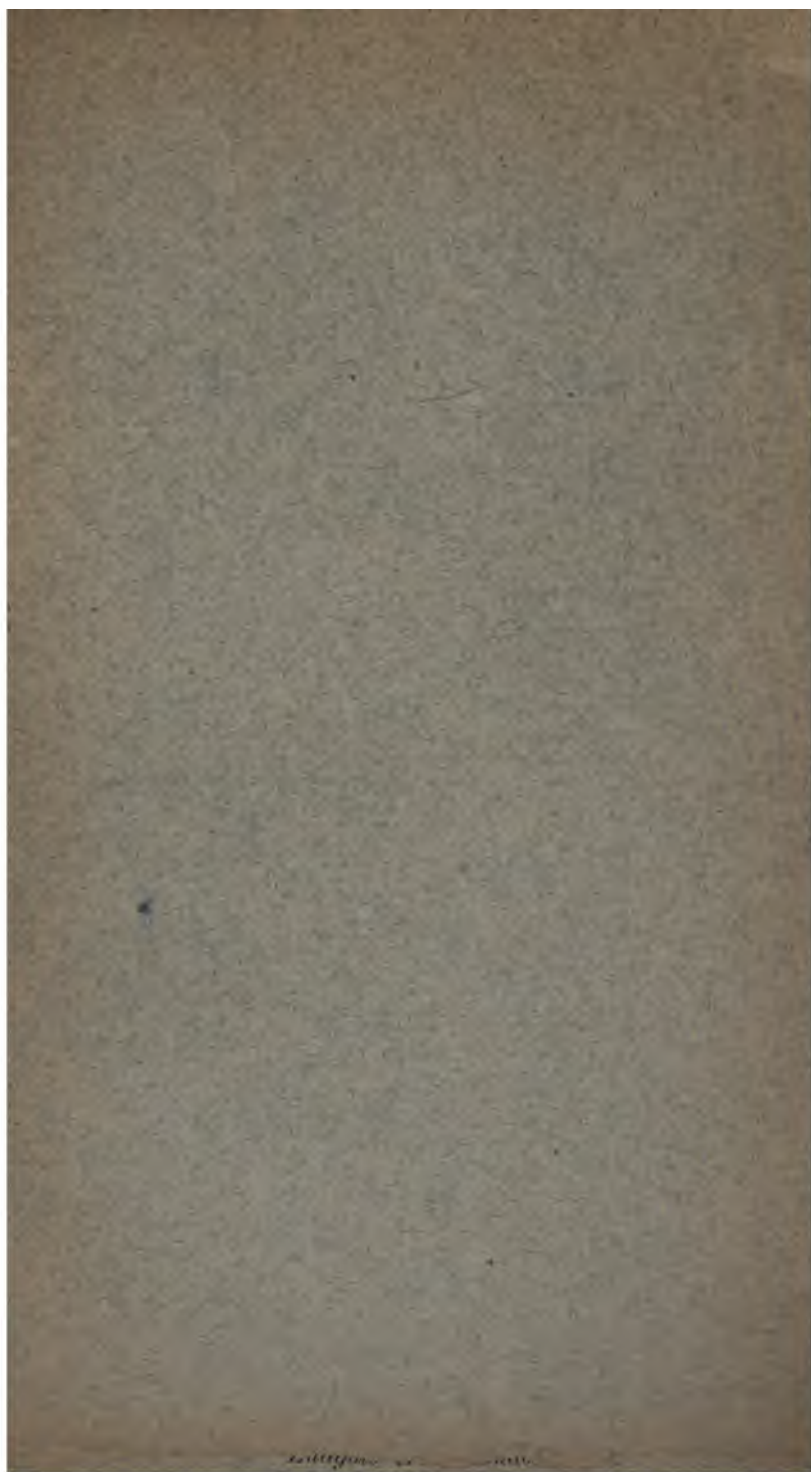
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APR 21 1885

PROCEEDINGS

OF THE

Cambridge Philological Society.

X—XI. LENT AND EASTER TERMS,
1885.



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PROCEEDINGS
OF THE
Cambridge Philological Society.
LENT TERM, 1885.

FIRST MEETING.

At the Annual Meeting of the Society held in St John's College on Thursday, Jan. 29, 1885,

The accounts for the year 1884 were submitted to the Society by the Treasurer and approved.

The following were elected officers for the year :

Re-elected President : Professor SKEAT.

New Vice-President : Dr HORT.

New Member of Council : Prof. W. ROBERTSON SMITH.

Re-elected Members of Council : Prof. MAYOR, Mr SANDYS.

Re-elected Treasurer : Mr NIXON.

Re-elected Secretaries : Mr POSTGATE, Mr VERRALL.

Re-elected Auditors : Prof. COWELL, Mr SANDYS.

The following alterations in the laws of the Society were duly proposed, seconded, and carried.

(1) In Rule 3, to add "A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case he shall not be entitled to receive any of the Society's publications for the year."

(2) In Rule 10: for "a general meeting" to substitute "to the Society at one of its general meetings."

(3) In Rule 11: for "three years" to substitute "two years."

A paper on the word *gnof* in Chaucer, by Mr I. GOLLANZ of Christ's College, was read by the President. It occurs in the

Miller's Tale, l. 2, where "A riche *gnof*" is supposed to mean "a rich churl," as suggested by Urry, who quotes another passage in which it occurs. Todd, in his Illustrations of Chaucer, gives two other quotations for the word, and throws some further light upon its use. Mr Gollancz suggests that it was a slang word, and the same as the modern *gonnof*, explained in Hotten's Slang Dictionary as "an expert thief, a master of his craft." Since the whole cant vocabulary of medieval *Gaunerthum*, as the Germans call it, abounds with words of Hebrew origin, the word may have been borrowed from the Hebrew *gannif* or *gannaf*, a thief. Luther pointed out, in his *Liber Vagatorum*, that several cant words came from the Jews, and he adduces the word *gejenst*, in the sense of "stolen," which is nothing but the past participle of a verb *jenfen* or *genfen*, formed by vowel-change from a substantive *ganf*, a thief, which again is the Hebrew *gannaf*. The same word is perhaps the origin of the obsolete French *gniaf* or *gnaf* (also *gnof*, *gnauf*, *gnouf*), given by Littré as signifying a clumsy cobbler, or a clumsy fellow, used as a term of reproach. In Dickens' *Bleak House*, ch. xix., the constable remarks of poor Joe, that "he is as obstinate a young *gonoph* as I know." The old form *gnof*, due to the Jews of medieval England, is more correct than the modern *gonnof*, due to the Jews who have settled here since the commonwealth. In the latter form the accent is wrongly thrown back upon the first syllable.

The PRESIDENT pointed out that the word *gnofe* was duly noticed in Minsheu's Dictionary; also in Phillips and Bailey.

He also read a note from Professor LUMBY, pointing out that illustrations of the Hebrew *star*, a document (from which *star-chamber* is probably derived), are given in a note to his last edition of Bacon's Life of Henry VII., with reference to p. 61 of the text.

Further notes were communicated by Mr WHITELAW on the *Oedipus Tyrannus*. The following is an abstract of them from line 370 to line 1452.

370. "And could'st declare with right enough" (Jebb). Rather "will own if you are prudent," and not anger me by further denial.

379. "As she doth" (Jebb). Rather "conjointly with her," "making her the partner of your power." The point is the equality of Jocasta with Oedipus, not his with her.

383. Perhaps "if you were to state the case to yourself as I should" or "as I do," i.e. "put yourself in my place."

624. The MS text is defensible. *Star... oforeir*: is the question of Creon, meaning "When you have shown how unreasonable a thing a tyrant's spite is, then will you kill me?" i.e. Do you suppose the Thebans will let you put me to death?

Against the change suggested by Jebb are (1) the disturbance of the στιχομυθία, (2) the weakening of 623, (3) the separation of 625 from 624, to which it is a suitable answer.

640. In the ms. text *δυοῖν ἀποκρίνας κακοῖν* may be a bad gloss upon something in sense and construction not unlike *φαῦλον αἰρεσίν γ' ἐμοί*. Against Jebb's text is objected, (1) the position of *δυοῖν*, (2) the quantity in *ἀποκρίνας*, and (3) that *ἀποκρίνας* is unmeaning.

665. Retain the ms. *τάδ'* (omitting *καί*), and understand thus: "The old sorrow (of the plague-stricken city) becomes intolerable, if this new sorrow is to be added to it by your disagreement." *τάδε* accusative, *τὰ πρὸς σφῶν* nominative.

673. In *θυμοῦ περάσης* the genitive is governed by *περᾶν* in the sense of "pass out of"; cf. *βάθρων ἵστασθε* 142, *Πυθῶνος ἔβας* 152. With *βαρῆς* (= "oppressed" *with remorse*) supply not *εἶ* but *ἔσει*. In the passages (O. C. 154, *ib.* 885) cited for *περᾶν* absolutely in the sense of "go too far" ("in the excesses of thy wrath" Jebb), the sense is literal—"trespass," and "pass out of reach" or "cross the frontier."

677. "You will not know me, but these my friends deal with me as a friend: they (unlike you) treat me as I treat them: there is reciprocity between me and them." So *Philoct.* 665 *ἴσος ἐν ἴσοις ἀνῆρ*, where however the meaning is rather "treating others as he was treated by them."

681. The Chorus say "Suspicious ignorant words have been spoken, which though unjust carry a sting." "Have such words been spoken by both?" asks *Jocasta*. With *ἀμφοῖν ἀπ' αὐτοῖν* supply *δόκησις ἀγνώσις λόγων ἤλθε*.

691. Retain the ms. *εἶ σε νοσφίζομαι*. The form of the sentence in *Or. Rect.* would be *εἶ σε νοσφίζομαι, ἄπορος πεφασμένος ἂν εἶην* (not *ἂν ἦν*), i.e. "If I am as you say renouncing you, anyone might prove me a fool." Cf. *Plato Apol.* 25 B, *πολλῇ ἂν τις εὐδαιμονία ἂν εἶη περὶ τοὺς νέους, εἰ εἷς μὲν μόνος αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὠφελούσιν*. The present *νοσφίζομαι* does not imply "that the Chorus do reject *Oedipus*" (Jebb); cf. *εἰ ἐγὼ Φαιδρὸν ἀγνοῶ, καὶ ἔμαντοῦ ἐπιλέλησμαι*, of which we might have the modification *εἰ...ἀγνοῶ, καὶ ἔμαντοῦ ἐπιλελησμένος ἂν εἶην*, "If I am unacquainted with *Phaedrus*, I might well be forgetful of myself."

696. Omit the gloss *γενοῦ* (redundant in metre) and with *εἶ δύναιο* (optative not conditional) supply an infinitive from *οὐρίσας*, "And now again, with prosperous guidance, oh that you might be able!"

699. In *μῆνιν στήσας* the verb is to be compared with *στήσαι φυλοπίδα, ἔριν, μάχην, βοήν*. Cf. 634 *στάσιν γλώσσης*.

702. *τὸ νέικος ἐγκαλῶν* = "setting forth by way of accusation the cause of quarrel." In *Phil.* 327 *χόλον τίνος κατ' αὐτῶν ἐγκαλῶν* = "charging them with your wrath," i.e. wrathfully denouncing them.

722. διώρισαν gnomic aorist, giving a general rule as well as referring to the case just cited, "So vain did I find that predictions are."

724. Perhaps ὦν ἂν χρείαν ἐρευνᾷ = ὦν ἂν πεφασμένων χρείαν ἐρευνᾷ, "seeks for his purposes to have revealed," lit. "things of which revealed he seeks the use."

740. τίνος ἀκμὴν ἤβησ ἔχων; better separately, as an agitated ungrammatical sentence (ἔχων as if ἐφαίνετο had preceded), "How did he look? and how old did he seem to be?"

772. Take καὶ with μείζονι, "to no one could I speak having *withal* a better claim than you to hear." καὶ expresses the correspondence between the preference shown and the superior claim.

775. ἡγόμεν πρὶν ἐπέστη. Strict grammar would require ζῶς ἐπέστη: there is a mixture of "things went well until (ζῶς)" and "nothing went wrong until (πρὶν)," the thought being the negative "nothing disturbed my confidence until this happened," cp. Thuc. III. 29 λανθάνουσι τοὺς Ἀθηναίους πρὶν τῇ Δῆλῳ ἔσχον ("the Athenians did not see them until").

790. προῦφάνη mss., προῦφηνεν Hermann. Since προφαίνω is used of the prophet as well as the god, perhaps the passive here means "he was declared as saying." Thus Oedipus reserves a loophole of hope that the prophecy is unauthentic. Compare Jocasta's speech 712. προῦφάνθη, if the sense suggested requires this, would be a smaller alteration.

794. It seems best to take τὴν Κορ. χθόνα as governed by ἔφευγον only, and τὸ λοιπὸν with ἔφευγον, "I went into exile from Corinth never to return." Then ἀστροῖς ἐκμετρούμενος = "measuring forth my course by starlight," Oed. being supposed to fly by night, that he might not be traced. If χθόνα is taken as object of ἐκμετρ. also (or only), then the meaning will be, "calculating the direction of Corinth by the stars" in order to avoid it.

796. ἔνθα μήποτ' ὀψοίμην. The optative is used here because the clause is virtually oblique, expressing Oed.'s thoughts in avoiding Corinth, and μὴ because it is generic, "such a place where."

817. Hermann's explanation of ms. φ...τινα ("cui non concessum est ut quisquam eum recipiat") approved.

863. φέροντι ἀγνείαν, "winning the praise of purity" Jebb. Rather "bearing about within me innocence." Cf. δαίμα φέρουσαν Trach. 109, νοῦν φέρει Ant. 1090, ἦθος φορεῖν Ant. 705.

866. Join ὑπίποδες οὐρανίαν δι' αἰθέρα, understanding τεκνωθέντες as = ὅθεν ἐτεκνώθησαν. Cf. 963 συμμετρούμενος = φ' συνεμετρέιτο.

880. May πάλαισμα λῦσαι be = "unbend" or "undo the strength which, etc."?

893. Read perhaps

τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ
θεῶν βέλη ψυχᾶς ἀμύνοι;

Thus the antistrophe corresponds without change: θεῶν monosyllabic: ἀμύνοι remote deliberative, as in Ant. 604, Arist. Plut. 438.

947. ἴνα = ὅτι ἐνταῦθα, "to think that you have come to this." Cf. 1311, and 1228 ὅσα = ὅτι τοσαῦτα.

966. Read ὧν ὑφ' ἡγηγῶν "by whose directions." See 1260 and Oed. Col. 1588.

969. ἀψαυτος may well be passive ("no sword came near my hand"), as may ἀμφίπληκτα Phil. 688 (cf. πλῆξε κεραυνόν) and καλυπτός Antig. 1011 (= laid as a covering, cf. πρόσθεν δὲ νάκος στέρνοιο καλύψας). The active πιστός (Oed. Col. 1031), λωβητός (Trach. 538, Phil. 607), ἀφόβητος (Oed. R. 885), ὑποπτος Hec. 1121, Thuc. I. 90, μεμπτός Trach. 446, are all from deponent verbs. With ἀτληγῶν 515, cf. ἀδλοῦμεν Oed. Col. 35.

997. ἀπωκείτο = "was lived away from." Either ἀποικεῖν is treated as transitive because it implies "to leave," or rather, though ἀποικεῖν would govern a genitive, its passive is used like καταγελῶμαι.

1075. The subject of ἀναρρήξει is (not κακὰ but) Jocasta, "her passion will break forth to mischief." κακὰ cannot be the subject of ῥηγνύω and χρῆζει.

1078. φρονεῖ ὡς γυνὴ μέγα. Perhaps "she is proud with more than a woman's pride," "proud for a woman," rather than "she hath a woman's pride," cf. 1118.

1086. μάντις καὶ κατὰ γνώμαν ἴδρις. The καὶ is exegetical, "a prophet of the future in the sense of being κ. γ. ἴ," i.e. "if I can read the future with my human wit." γνώμη is opposed to μαντικῇ as in 398. For καὶ see Plat. Theaet. 172 ε ἀνάγκην καὶ ὑπογραφὴν.

1134. In El. 709, cited by Prof. Jebb for postponed construction, the mss. have κλήροις (not κλήρους) ἐπηλαν. The phrase "shook them with the lot" is = "shook lots for them," as we say "a man is drawn first, second, or third." It is an example of the inversion of government common in Virgil, "circumdare collum brachiis," "socios circumtulit unda," etc.

1210. παιδὶ καὶ πατρί. "As child and as sire also" Jebb. But αὐτὸς points to the first interpretation of the scholiast φῖ ὑποχὴ εἰς τὸ ἀμφω δέξασθαι, σὲ καὶ τὸν πατέρα.

1214. Asyndeton and meaning of δικάζει are suspicious. Perhaps δικαστῆς ἐφέυρέ σε τεκν. καὶ τεκν. τὸν ἄγαμον γάμον (constructed as if with γήμαντα).

1219. ὥσπερ ἰάλεμον χέων ἐκ στομάτων Jebb. There is a suspicious poverty in this expression; the meaning would have been more briefly expressed. Elmsley's explanation of ἰαχέων (*loud*) is preferable.

1243. ἀκμαῖς probably not *fingers*, but to be compared with ἐν χερσὶ ἀκμῆ Pind. Ol. 2. 113; cf. id. Isthm. 8. (7) 83, Pers. 1060, Eumen. 370, and the plural (with abstract meaning) in Isocr. Areop. p. 147 ἁ ἀμφιδεξίους. The quality of ἀμφιδεξιώτης is transferred from the person to the hands, as to the πλεῦρα in Oed. Col. 1112.

1294. δείξει impersonal, as in Ran. 1261, Plat. Hipp. mai. 288 B.

1296. ὄλον ἐποικτίσαι "a sight to pity." Prof. Jebb explains this infinitive as "oblique of ἐποικτίσειε, an opt. without ἄν like κατάσχοι in Ant. 605." But in Ant. 605 the optative is deliberative, cf. Oed. Col. 1419; and here there is no suggestion of an optative at all.

1395. ὄλον κάλλος κακῶν ὑπουλον better taken in apposition with ἐξεθρέψατε than with με, "what festering sore lurked underneath your love that showed so fair."

1045. ταῦτόν σπέρμα (MSS.) is correct; the σπέρμα is that transmitted from sire to son. ταῦτοῦ (Jebb) would mean of *Laius*.

1452. κλήζεται οὐμὸς Κιθαιρών. Κιθ. is part of the predicate.

SECOND MEETING.

At a meeting held in St John's College on Thursday, Feb. 19, 1885, (in the absence of the President) Prof. MAYOR in the chair,

J. ADAM, Esq., B.A., of Emmanuel College, was elected a member of the Society.

Professor MAYOR communicated observations (to be published hereafter) "On the Text and Latinity of the newly-discovered Latin Dioscorides of Marcellus Virgilius."

Mr ADAM read to the Society some notes, of which the following is a statement in brief.

1. In Ar. Ethics x 4, 1174^b 9 foll. I propose to read: ἐκ τούτων δὲ δῆλον καὶ ὅτι οὐ καλῶς λέγουσιν κίνησιν ἢ γένεσιν εἶναι τὴν ἡδονήν· οὐ γὰρ πάντων ταῦτα λέγεται, ἀλλὰ τῶν μεριστῶν καὶ μὴ ὅλων· οὐδὲ γὰρ ὄρασεως ἔστι τμησίς οὐδὲ στιγμῆς οὐδὲ μονάδος· οὐ δὲ τούτων οὐθέν κίνησις οὐδὲ γένεσις· οὐδὲ δὲ ἡδονή· ὅλον γάρ τι.

The MSS have:.....ὄρασεως ἔστι γένεσις.....οὐδὲ τούτων οὐθέν.....οὐδὲ δὲ ἡδονῆς.

Grant keeps the MSS reading: Susemihl changes τὴν ἡδονήν to τῆς ἡδονῆς.

The meaning is: Pleasure is no γένεσις: for γένεσις can be predicated only of μεριστὰ καὶ μὴ ὅλα: thus there is no τμησίς of ὄρασις, &c., so that ὄρασις, &c. are not γενέσεις: therefore neither is ἡδονή, since it too is a ὅλον.

2. Soph. O. T. vv. 1524—1527.

The MSS read :

ὦ πάτρας Θήβης ἔνοικοι, λείσσειε, Οἰδίπους ὄδε,
ὅς τὰ κλειν' αἰνίγματ' ἤδη καὶ μέγιστος ἦν ἀνὴρ,
ὅστις οὐ ζήλω πολιτῶν καὶ τύχαις ἐπιβλέπων,
εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.

All edd. change ἤδη to ἦδει in v. 1525. In v. 1526 Kennedy reads ὡς τις : Jebb οὐ τίς...ταῖς...ἐπέβλεπεν ; Cobet (Novae Lect. p. 219) assigns this speech to Oedipus, not to the chorus : (1) because of ἤδη in v. 1525, which is 1st pers. : (2) because in Eur. Phoenis. 1746—1749, which is imitated from this, Oedipus is the speaker : (3) because a Schol. on v. 1523 says καὶ αὐταρκῶς ἔχει τὸ δράμα, γνωμολογοῦντος τοῦ Οἰδίποδος.

If Cobet is right, I should emend v. 1526 (which Cobet rejects) thus : ὅστις.....ἐπιβλέπω, translating, after Kennedy, "one who does not look with envy on the aspiring hopes and fortunes of the citizens."

THIRD MEETING.

At a meeting held in St John's College on Thursday, March 5, 1885, the President (Prof. SKEAT) in the chair,

The following resolution, which had previously been approved by the Council, was proposed by the President and seconded by Mr Lewis and carried *nem. con.* :

"That a sum of money not exceeding £50 be granted towards the publication by this Society, in conjunction with the Philological Society (of London), of the Old Irish Glosses at Carlsruhe, to be edited by Dr Whitley Stokes ; it being understood that as the grant of £50 will not cover half the expenses of printing, pressing, and paper, the Society shall claim only a number of copies proportional to their share in those expenses."

Mr NIXON read a paper on the origin of the *Trivium* and *Quadrivium* as a general scheme of education. The three questions arising were the origin of (i) the name and (ii) of the subjects of the cycle and (iii) the cause of its universal adoption.

After touching on its long continuance in the Universities (and in the middle ages generally) as a course of seven years devoted to the seven Liberal Arts, he shewed that this encyclopaedic scheme itself, though the subjects slightly varied at different epochs, was to be found not merely in Martianus Capella about 470 A.D., but in S. Augustine about 390 A.D., in Porphyrius about A.D. 270, in Quintilian (Inst. Or. Bk I 10, compared with Bk XII); in Vitruvius' eight arts (required for the architect), in Varro's

nine *disciplinae*, and finally in Cicero's Orator (§ 113—120); the latter deriving the idea undoubtedly to some extent from the Greek *ἐγκύκλιος παιδεία* which apparently arose about Aristotle's time, but began to die out, according to Athenæus, 184 B, in the wars of Alexander's successors.

The chief points urged were

(i) That the *τὰ ἐγκύκλια* of the Greeks were rather elementary as far as could be gathered from allusions, even Quintilian (i. 10) apparently only including in them Grammar, Geometry (including Arithmetic) and Music, cf. Plut. Alex. 7, Lucian Amores, Seneca Ep. 88, 20, &c.

(ii) That Cicero's scheme for the education of an Orator was the first encyclopaedic scheme of education in Latin, and, though doubtless suggested by the Greek, was to some extent a new scheme; the arts included being just those that Cicero himself had studied and written about.

(iii) That his great authority in later ages (backed up by that of Quintilian) was the cause of his scheme being adopted generally for Romans (most of whom would read as a rule for the Bar) and thence for educated men generally.

(iv) That the subjects of the later *Trivium* and *Quadrivium*, as adopted and published in various Encyclopaedias, were taken from Varro's *Disciplinarum Libri IX.*: but that this work was ten years later than Cicero's plan (partly carried out) of an Encyclopaedia as sketched in De Divin. Lib. ii. *init.* and may have been suggested by it.

(v) That the names *Trivium* and *Quadrivium* may not impossibly have been *originally* derived from the same passage of Cicero, where his encyclopaedic plan is called *vias optimarum artium tradere*; but that it was more immediately suggested by Boethius' expression *quasi quodam quadrivio* at the beginning of his treatise on the four Mathematical Arts (about 500 A.D.); though the name was clearly unknown to Isidorus (about A.D. 620), and did not get into use till the 11th century, when *trivium* was probably applied to the earlier course of Grammar, Rhetoric and Dialectics on the analogy of *quadrivium*, already applied by Boethius to the four later courses (Arithmetic, Geometry, Music and Astronomy).

MR VERRALL read some notes to the following effect on passages of Cicero, *Letters to Atticus* (see Prof. Tyrrell's edition of the *Correspondence*, Vol. i. ed. 2).

Ep. x (*Att.* i 1) § 4, *et postea prorsus ab instituta nostra paucorum dierum consuetudine longe refugit*: "and completely dropped our intimacy, which was only of a few days' standing" (Tyrrell). The difficulty of this is that the conduct of Caecilius, "harsh" in any case, is extravagantly unreasonable, if his previous relations with Cicero were what this rendering implies.

Is it possible that *paucorum dierum consuetudo* was a conventional phrase, not strictly intelligible, for "an every-few-days' intimacy," i.e. "an intimacy such that the parties met every few days," "a close intimacy"? For Latin examples of such conventional abbreviation, compare *cena dubia* (a banquet so rich that one doubts what to take first) or *homo paucorum hominum* (a man select in his acquaintances).

Quaere—Is *instituta paucorum dierum consuetudo* good Latin for "an acquaintance begun a few days ago"?

Ep. xxii (*Att.* i 16) § 3. Cicero is describing the appearance of the jury assembled to try Clodius for sacrilege. The majority, he says, were the worst possible specimens of their respective classes, *senatores* of spotted reputation, *equites* in beggary, *tribuni aerarii* deep in debt. "*Pauci tamen*," he continues, "*boni inerant...qui maesti inter sui dissimiles et maerentes sedebant et contagione turpitudinis vehementer permouebantur*." Prof. Tyrrell points out the "strange distinction" of "*maesti...et maerentes*," and endeavours, though without much faith in his explanation, to show the point of it. It may be suspected that *maesti* has accidentally taken the place of *misti*. As "intermisti inter sui dissimiles" is perfectly regular Latin for "mingled with unworthy companions," "*misti inter*" seems not surprising. The *et* before *maerentes* will then signify *both* and answer to that before *contagione*.

Ep. xxvi (*Att.* i 20) § 1, *te in iis rebus, quae mihi asperius a nobis atque nostris et iniucundius actae uidebantur, moderatissimum fuisse uehementer gaudeo*.

This refers to a disagreement between Q. Cicero and Atticus his brother-in-law, and to an unpleasant correspondence between Atticus and Marcus respecting it (see *Att.* i 17 and Prof. Tyrrell's notes). The general meaning here plainly is that Cicero thanks him for having calmed his resentment. The difficulty is this. At first sight Cicero seems to say that his conduct (*res a nobis actae*) had appeared to himself (*mihi uidebantur*) objectionable, but there is nothing of this in the previous letter on the subject nor apparently any reason for it. It has been proposed, therefore, to strike out *nobis atque*, or to omit *mihi*, or to read *tibi* for *mihi*, or *uobis* for *nobis*, etc. The substitution of *tibi* (Tyrrell) gives a good sense, but *mihi* is an unlikely error. The MSS may however be defended if we take *actae* to mean not "done" but "pleaded," *mihi* as the dative of the agent with *actae*, and *a nobis atque nostris* for "on the part of" (not "by") "us and ours," or "me and mine." The whole will then be translated, "I am very glad that you have shown so much good temper in the case which, as it seemed to you, I pleaded with somewhat disagreeable vehemence on behalf of me and mine." This is precisely the part in the affair which Cicero takes in the previous letter (*Att.* i 17 § 3 "*Vereor enim ne, dum defendam meos, non parcam tuis*."). Here

also by *nos atque nostri* Quintus is chiefly meant, though Cicero not unnaturally classes himself with his brother in the cause, as Atticus (see the letter cited) had directed his reproaches against both.

Mr SHUCKBURGH raised the question whether upon this view we should expect the subjunctive *viderentur*.

Ep. xxvii (*Att.* II 1) § 9. Of a bad speaker Cicero says, "dixit ita ut Rhodi uideretur molis potius quam Moloni operam dedisse." Prof. Tyrrell explains "one would have thought he had been engaged in servile labour literally 'working at the mills' and not in acquiring a liberal education." Mr Verrall having suggested the reading *moli*,

Mr LEWIS and Dr FENNELL pointed out that the quantity was in favour of *mōlis*, and that the allusion was probably to the *sound* of the mill, as a proverbial type of meaningless noise—"he had taken lessons rather from the mills than from Molo."

Prof. SKEAT supported this by reference to Chaucer, *Persones's Tale*, "Jangling is whan a man speketh to moche before folk, and clappith as a mille, and taketh no kepe what he seith" (see Prof. Skeat's note on *Clerke's Tale* l. 1200). So also in French (*Littre* s. v. *claquet*, "la langue lui va comme un claquet de moulin"), in provincial Norman, and probably in the European languages generally.

EASTER TERM, 1885.

FIRST MEETING.

AT a meeting held in St John's College, on Thursday, May 7, 1885, the President (Professor SKEAT) in the chair, papers were read, of which the following is a statement in brief :

I. By Mr FULFORD on Plato, *Phaed.* 62 A.

Here and in 95 B, C, D Socrates re-states a difficulty of Cebes before discussing it. Both are critical points in the dialogue. In the latter passage the re-statement is perfectly clear. Here (if the text be sound) it is almost hopelessly difficult. Cebes states his difficulty in cap. v. in the words *πῶς τοῦτο λέγεις—ἔπεσθαι* ; The difficulty seems to be a *double* one. (For a similar double difficulty cf. 70 c.) He cannot understand (i) Why a man must not commit suicide ; (ii) Why a philosopher should wish to accompany a dying man (i.e. should wish to die). The *first* is only slightly discussed in the dialogue, the *second* is of first-rate importance. The discussion of (ii) is resumed in the words *ὁ μέντοι νῦν δὴ ἔλεγες—ἀτόπῳ* (62 c). Socrates is pleased with Cebes' *πραγματεία*—a word which seems to shew that C. is not now raising the difficulty for the first time. We should expect that difficulty (ii) would be noticed in the summary of 62 A as well as difficulty number one. And this in fact is so. The words *ἔστιν ὅτε—ἢ ζῆν* seem to refer to (ii) just as *τοῦτο μόνον—καὶ τὰλλα* refer to (i). But there appears to be something lost before *ἔστιν ὅτε*. I conjecture *καὶ εἰ* or even *εἴ τε* (cf. *εἴ τί τι βούλει* 95 E). The whole passage would then run "You will be surprised that the law forbidding suicide is the only universal one—that men have never a choice given them as in all other cases, *and (you will also be surprised) that to certain men (philosophers) and under certain circumstances death is better than life.*" Possibly *φαίναται* should be read for *φανέται* in both places. Cebes had already stated his difficulty and Socrates here re-states it.

II. By Mr ADAM :

1. On Hesychius ἀελίς· τάλαινα, ἀθλία.

This gloss is admittedly corrupt. Schmidt quotes a proposed emendation δειλή, which is quite unsatisfactory. I emend ἀθλις (cf. ὑελεῖν for ὑθλεῖν in Hesychius, Cobet N. L. p. 179).

The loss of -o- in adjectives in -ιος is frequent in Laconian, e.g. Σιδέκτας = Θεοδέκτης, σίν = θεόν : and after the first century A. D. it occurs repeatedly in inscriptions, e.g. Δάμις Κάλλιος Φίντιος by the side of Δάμιος Κάλλιος Φίντιος. It is most frequent with names of endearment, cf. Gustav Meyer, Griechische Grammatik, p. 147. In modern Greek it is common, e.g. kiris = κύριος : and, according to the E. M. Simonides used ὕς = υῖος. ἀθλις simply means "poor little woman." ἀθλιος is fem. in Eur. Alc. 1038.

2. On Theognis, vv. 125—128.

οὐδὲ γὰρ εἰδείης ἀνδρὸς νόον οὐδὲ γυναικὸς
πρὶν πειρηθείης ὥσπερ ὑποζυγίου·
οὐδέ κεν εἰκάσαις ὥσπερ ποτ' ἐς ὄριον ἐλθῶν·
πολλάκι γὰρ γνώμην ἐξαπατῶσ' ἰδέαι.

The corruption is in ὥσπερ ποτ' ἐς ὄριον ἐλθῶν. Dreykorn in vain defends the text: Buchholz, following the older editors, reads ὄνιον : Bergk conjectures πρὸς χώνιον, or ὥσπερ πρητήριον, or ὥσπερ ποτὶ χωρίον : Heimsoeth ποτ' ἐσόπτριον, Hartung ἐς ξμπυρον. Of these emendations some are barbarous, others unintelligible: none is satisfactory.

I read ὥσπερ ποτ' ἐς ὄριον ἐλθῶν: this is in fact the MSS. reading. ὄριον is Ionic for αὔριον, cf. Hesychius θῶμα· θαῦμα, cf. also Grammaticus Anonymus in G. H. Schaefer's ed. of Gregorius Corinthus, p. 654 : and in the same book, p. 698, another unknown grammarian says : τῷ ᾧ ἀντὶ τῆς αὐ διφθόγγου χρῆται (sc. ἡ Ἰάς) τὸ γὰρ θαῦμα θῶμα λέγει...καὶ τὸ αὔριον ὄριον.

The meaning is : 'You will not know the mind of a man or a woman, till you try it, like a beast of burden ; nor will you think as before, when you reach to-morrow (i.e. after you *have* tried it) : for appearances often deceive the judgment.'

III. By Mr VERRALL on :

1. Martial ix. 70.

The person addressed in this epigram is not a "profligate", but a humorous (*morosus*), whimsical, or discontented person, who exclaims against his contemporaries without reason. The last couplet contains a play on the words *mores* to which, in fact, the epigram is written up :

non nostri faciunt tibi quod tua tempora sordent,
sed faciunt *mores*, Caeciliane, tui.

Here *faciunt mores tui* = id facit, quod tu es morosus. *Anglice* 'not our ways, but your whims.'

2. *Id.* x. 65.

os blaesum tibi debilisque lingua est,
† nobis filia fortius loquetur †.

Quaere—Is not *fortius* wrong, as well as *filia*? The very opposite meaning seems to be required; perhaps *fractius*: *fracte loqui* and *fracta pronuntiatio* are used of soft pronunciation. For *filia* we should seek something or somebody proverbial for hard tone, the sense being, "we Spaniards might be surpassed in softness of speech by....." The missing word may well have been a proper name.

3. *Id.* x. 73.

inter Spondophorum Telesphorumque
Cydae stare putabis Hermeroten.

For *Spondophorum* read *Spondophorus*. It would give a much needed point to this grouping of names if we supposed *Σπονδοφόρος* and *Τελεσφόρος* to be here titles of Hermes and Eros respectively. The applicability of *σπονδοφόρος* is obvious. For the application of *τελεσφόρος* see the *Lexicon s. vv. τελεσφορέω, τελεσφόρημα, τελεσφόρος* itself. *Hermerotes* may have been a real (bald) person, in whose name those of the deities were combined, so that there would be a kind of pun.

4. *Id.* xi. 11.

Tolle, puer, calices tepidique toreumata Nili
et mihi secura pocula trade manu.

The epithet *warm* seems quite pointless. Perhaps *trepidī* (*anxious, nervous*) referring to the perilous delicacy of the work, and making an antithesis to secure. Cf. xiv. 115 (cited by the commentators),

Adspicis ingenium Nili; quibus addere plura
dum cupit, a, quotiens perdidit auctor opus.

Quaere—Is *Nilus* in these epigrams the river, or a workman so called? The name is not uncommon.

SECOND MEETING.

At a meeting held in St John's College on Thursday, May 21, 1885, the President (Professor SKEAT) in the chair,

The Duke of DEVONSHIRE, LL.D., Trinity College, Chancellor of the University,

The Earl of POWIS, M.A., St John's College, High Steward of the University,

The Earl of DERBY, M.A., Trinity College,

Sir W. G. G. V. HARCOURT, M.A., Trinity College,

were elected members.

Copies of Greek and Latin inscriptions received from Dr CULLEN were submitted to the meeting.



Mr POSTGATE read notes on the following passages of Plato.

Sophist 244 B—D. ΞΕ. Τί δέ; παρὰ τῶν ἐν τὸ πᾶν λεγόντων ἄρ' οὐ πευστόν εἰς δύναμιν τί ποτε λέγουσι τὸ ὄν; ΘΕΑΙ. Πῶς γὰρ οὐ; ΞΕ. Τόδε τοῖνυν ἀποκρινέσθωσαν. ἐν πού φατε μόνον εἶναι; φαμέν γάρ, φήσουσιν. ἢ γάρ; ΘΕΑΙ. Ναί. ΞΕ. Τί δέ; ἂν καλείτέ τι; ΘΕΑΙ. Ναί. ΞΕ. Πότερον ὅπερ ἐν, ἐπὶ τῷ αὐτῷ προσχρώμενοι δυοῖν ὀνόμασιν, ἢ πῶς; ΘΕΑΙ. Τίς οὖν αὐτοῖς ἢ μετὰ τούτ', ὧ ξένε, ἀποκρισῖς; ΞΕ. Δῆλον, ὧ Θεαίτητε, ὅτι τῷ ταύτην τὴν ὑπόθεσιν ὑποθεμένῳ πρὸς τὸ νῦν ἐρωτηθῆν καὶ πρὸς ἄλλο δὲ ὁτιοῦν οὐ πάντων ῥᾶστον ἀποκρίνασθαι. ΘΕΑΙ. Πῶς; ΞΕ. Τό τε δύο ὀνόματα ὁμολογεῖν εἶναι μηδὲν θέμενον πλὴν ἐν καταγέλαστον που. ΘΕΑΙ. Πῶς δ' οὐ; ΞΕ. Καὶ τὸ παράπαν γε ἀποδέχεσθαι τοῦ λέγοντος, ὡς ἔστιν ὀνομά τι, λόγον οὐκ ἂν ἔχον. ΘΕΑΙ. Πῆ; ΞΕ. Τιθεῖς τε τοῦνομα τοῦ πράγματος ἕτερον δύο λέγει πού τι. ΘΕΑΙ. Ναί. ΞΕ. Καὶ μὴν ἂν ταῦτόν γε αὐτῷ τιθῆ τοῦνομα, ἢ μηδενὸς ὄνομα ἀναγκασθήσεται λέγειν, εἰ δὲ τινος αὐτὸ φήσει, συμβήσεται τὸ ὄνομα ὀνόματος ὄνομα μόνον, ἄλλον δὲ οὐδενὸς ὄν. ΘΕΑΙ. Οὕτως. ΞΕ. Καὶ τὸ ἐν γε, ἐνὸς [ἐν] ὄν μόνον, καὶ τοῦτο ὀνόματος αὐτὸ ἐν ὄν. ΘΕΑΙ. Ἀνάγκη. Mr Postgate first pointed out that the sentence at the end of § C must be read καὶ τὸ παράπαν γε ἀποδέχεσθαί του λέγοντος ὡς ἔστιν ὀνομά τι, λόγον οὐκ ἂν ἔχοι. For (1) the only admissible constructions of ἀποδέχεσθαι are those of *Phaedo* 96 E οὐκ ἀποδέχομαι ἐμαντοῦ ὡς—followed by a subordinate clause, and id. 100 E ἄλλον ἀποδέχεσθαι λέγοντος where it is used absolutely. Compare *Xen. Cyr.* 8, 7, 10 ὡς οὖν παλαιὰ καὶ εἰθισμένα λέγοντος ἐμοῦ οὕτως ἀποδέχεσθε. [So also Hermann reads.] (2) The reading λόγον οὐκ ἂν ἔχον requires ἐστί to be supplied, which is incompatible with ἂν ἔχον. Mr Postgate then commented on the difference between the active τιθῆμι as in D τιθεῖς... ἂν τιθῆ and the middle τίθεμαι, θέμενος c. After passing in review a large number of passages of Plato which showed that the active was found almost exclusively in certain forms of the verb and the middle in certain other forms, in which a corresponding distinction of meaning was appropriate, he concluded that τιθῆμι was to lay down a proposition or to make a hypothesis as a basis for discussion but without implicating any one as maintaining it, whereas τίθεμαι implied that the view was held by or attributed to some one, e.g. in *Theaet.* 189 D τῇ διανοίᾳ τίθεσθαι, *Phileb.* 14 B, where Socrates says he does not aim at establishing his views ἀ γὼ τίθεμαι, *Phileb.* 32 D "Are we to adopt the view that...

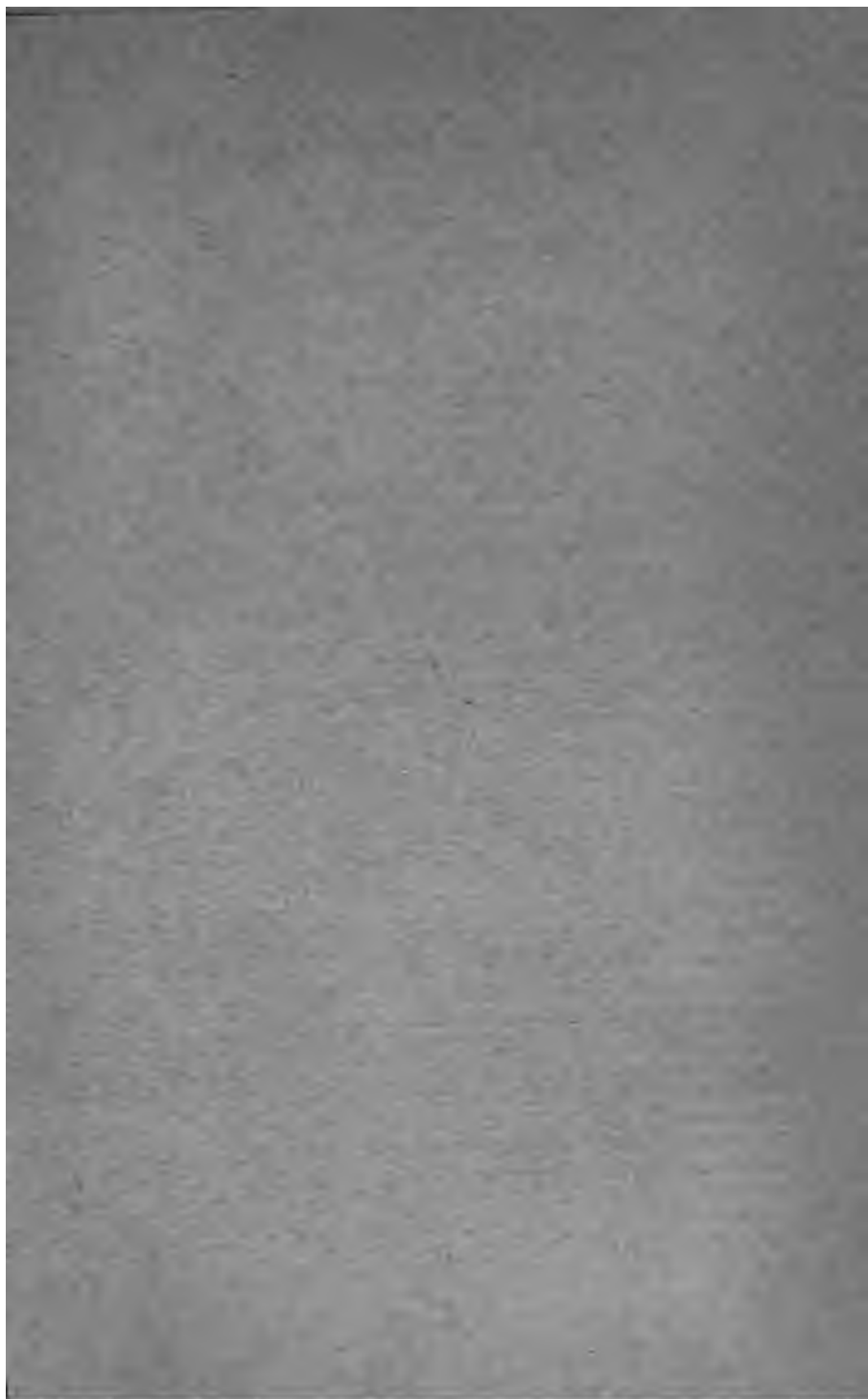
(τιθώμεθα)...then lay it down" (τίθει). In the present passage θέμενος and τιθείς...τιθῆ indicated respectively the *view* which the supporters of the *έν* held, and the *positions* which they might take up to support it. He next suggested that the argument of the next two speeches of the Stranger τιθείς τε and καὶ μὴν ἀν ταῦτόν γε αὐτῷ τιθῆ ὄνομα had not been sufficiently elucidated. The Stranger takes the two possible suppositions of the *έν* and the ὄνομα being different or identical successively. The argument in the first case is clear. The second case is treated dilemmatically. "Ὄνομα is identical with *έν*" may be expressed *έν ἡ ὄνομά ἐστιν ἡ οὐδέν* (ἄλλο). If it is the latter (οὐδέν), the name is that of nothing, μηδέν being used because the view is supposed *not to be held*. If the former, the result is that the ὄνομα is the name of a name. The Stranger having treated of the difficulties of the identification of ὄνομα and *έν* from the side of the ὄνομα, next treats of it from the side of the *έν* in a passage which is a well-known crux. The passage must either be given up entirely or construed as it stands. A sense may be got out of it. "The *έν* applies only to the *έν*" (the second *έν* may be omitted with some MSS., though the omission is not absolutely necessary), "and this *έν* to which it applies is a mere name, and that although it is the very *έν* itself (αὐτὸ *έν* ὄν)." Compare for the expression p. 245 A, which suggests the insertion of τὸ before *έν*. Whether this was the meaning of Plato may be doubted: but it is at all events all that has been left of it.

Pol. 271 D τότε γὰρ αὐτῆς πρώτον τῆς κυκλήσεως ἦρχεν ἐπιμελούμενος ὄλης ὁ θεὸς ὡς νῦν κατὰ τόπους ταῦτόν τοῦτο πάσχει ὑπὸ θεῶν ἀρχόντων πάντῃ τὰ τοῦ κόσμου μέρη διελημμένα. This is a very difficult passage owing to the fact that it gives a superficially perfect sense, and a slight alteration would provide it with a perfect construction. The parallelism τότε...νῦν, ὄλης...κατὰ τόπους only requires the change of πάντῃ to πάσχει to make the sentence logically and syntactically perfect. Unfortunately, however, this perfection is only superficial. Prof. Campbell himself suspects the text, and the passages which he cites from Plato *Legg.* 747 E and *Phaedo* 111 C about the present rule of deities on the earth seem inconclusive. Not to speak of the use of διαλαμβάνω in two senses in two successive lines, the subsequent context 272 E when the οἱ κατὰ τοὺς τόπους συνάρχοντες τῷ μεγίστῳ δαίμονι θεοί (or δαίμονες θεῶ Badh.) are said to *leave the world with the supreme deity himself* was fatal to the proposal. Mr Postgate could not accept Stallbaum's πάντ' ἦν, which seemed quite unnatural and only satisfied palaeographical probabilities. He diffidently suggested ὡς < καὶ > κατὰ τόπους...ἐπάσχει τὰ κ.τ.λ.

Dr JACKSON said that, in default of anything better, we might perhaps read ὑπὸ θεῶν < δ' > ἀρχόντων πάντ' ἦν τὰ τοῦ κόσμου διελημμένα.

Pol. 273 A ὁ δὲ μεταστρεφόμενος καὶ συμβάλλων ἀρχῆς τε καὶ τελευτῆς ἐναντίαν ὄρμην ὄρμηθεὶς σεισμὸν πολὺν ἐν ἑαυτῷ ποιῶν ἄλλην αὐτῷ φθορὰν ζῶν παντοίων ἀπειργάσατο. This passage describes what occurs when the world, reaching the end of one of its eras of revolution, suddenly begins to revolve in the opposite direction. It is absolutely impossible to take *συμβάλλων* with the commentators as if it were *συμβάλλων ἑαυτῷ*: and it is very harsh to translate *ἀρχῆς...ὄρμην* "an impulse opposite in respect both of beginning and end." We should read *ἀρχὴν τε καὶ τελευτήν*, and take the passage "The world now turned in the reverse direction and bringing end (of old motion) and beginning (of new) into conflict, being started with a contrary impulse, etc." *συμβάλλων ἀρχὴν τε καὶ τελευτήν* will then be a Platonic subtlety of expression for the fact that the old motion and the new are in opposite directions, *τελευτή*   *ἀρχή*. The corruption was due to a desire to give *ἐναντίαν* a construction.

On 279 B Mr Postgate suggested that *τέμνοντες μέρη μερῶν* should be taken together, "making divisions and subdivisions," lit. divisions of divisions, the construction being that of *κατατέμνειν λέπαθνα*.



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XII. MICHAELMAS TERM, 1885.

WITH THE LAWS OF THE SOCIETY, LIST OF
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PROCEEDINGS
OF THE
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MICHAELMAS TERM, 1885.

FIRST MEETING.

At a meeting held in St John's College, on Oct. 29, 1885, the President, Prof. SKEAT, in the chair :

Dr FENNEL read to the Society notes to the following effect :
ἀτρύγετος. The traditional meaning was probably due to false etymology, and cannot be defended by *τραφερήν τε καὶ ὑγρήν* (which = 'solid and liquid'), nor by Euripides' *ἀκάρπιστα πεδία*. It probably means "untrodden," "pathless," being formed from *τρῦγι* for *στρῦγι*, connected with *στρεύγομαι* (originally = 'to struggle') and with the Eng. *struggle*, *trudge*, It. *truccare*, Sp. *trocar*, Eng. *truck* = 'to barter,' which may accordingly be Teutonic.

δῶρον II. Liddell and Scott ought to give references to Plin., *N. H.*, xxxv. 14. 49, Vitruvius, II. 2, p. 22, and to give *δίδωρον*. The post-epic *δῶρον* II. seems to be confined to the brick trade. L. and S. should not give *πεντάδωρος* *adj.* but *πεντάδωρον* = "a brick of the cube of five palm-breadths"; and similarly with *τετράδωρος*. The most likely meaning of *δίδωρον* seems to be a brick of 2 *ὀρθόδωρα* by a square foot (*ὀρθόδωρον* sometimes = *σπιθαμῆ* = $\frac{3}{4}$ ft.), or else it was twice the cube of two *δῶρα*. This *δῶρον* is probably a distinct word from *δῶρον* a gift.

Is not 'backgammon' for *abackgammon* (compare *bate*, *peal*, *fray*, *vanguard*, *vant-currier*); *aback* being adapted from Fr. *abaque* = *abacus*? The Latin word has the meaning, 'gaming-board,' 'wooden tray.'

In a note on Soph. *Oed. R.* 43—45, Dr FENNELL objected to the rendering of τὰς συμφορὰς by “issues” and of ζώσας by “remain in lively use,” and argued that “comparisons” and “conferences” were *processes*, which could not be said to be ζώσας in any tenable sense. But just as μαντεῖα were ζῶντα v. 482, so might βουλευήματα be ζῶντα, therefore τὰς συμφορὰς τῶν βουλευμάτων should be so rendered that the participle may virtually refer to βουλευήματα. The passage may accordingly be rendered—“Find some succour whether thou hast learnt it by hearing any God’s voice, or perchance from a man. Since I see that with men of experience their collections of counsels (i.e. the counsels which they bring together) are also (as well as a φήμη θεοῦ) most of all living.” To support this rendering nearly all Dr Kennedy’s arguments can be employed, while the difficulties which have been found in his version are avoided. The words συνθήκη θεῶν v. 38, lead up to the suggestion that the king should not rely only on his own wisdom. It should be observed that in the crisis presented several remedies might be tried. Oedipus does, we are subsequently told, seek advice, but not a word is said about comparisons of counsels.

Upon the last passage Mr BIRKS offered the suggestion that after v. 45 a line has been lost containing the substantive with which ζώσας agreed and on which the genitive βουλευμάτων depended; so that the passage would stand somewhat thus:

ὡς τοῖσιν ἐμπέροισι καὶ τὰς συμφορὰς
ζώσας ὀρῶ μάλιστα τῶν βουλευμάτων
<πῆγας ὑπάρχειν ἐν θεῶν ἐρημίᾳ>.

A paper on the Homeric genitive by Mr J. A. PLATT was read to the Society. The following is a statement of the main positions:

(1) The author of the *Odyssey* (exclusive of the lay of Demodocus and of all that follows 21. 296) observes with scarcely an exception the following rule: *A genitive in -ov may not agree with a genitive in -ιο unless one of the words is at the end of a line.* This applies to nouns and adjectives, to two adjectives agreeing with one noun, to participles, etc.

(2) Later poets pay no attention to this rule.

(3) The admitted exceptions, where one of the words is at the end of a line, are much fewer in Homer than in later poets, and contain a much larger proportion of proper names.

(4) There is evidence that, where the rule is violated in the genuine *Odyssey*, the form in -ov should be corrected to -οῖ, e.g. in 2. 340,

ἐν δὲ πίθοι οἴνοιο παλαιῷ ἡδυπότιο.

(5) In the *Iliad* (the older parts) a further exception is admitted, when one of the words in agreement is a monosyllable.

Thus qualified, it is broken in two instances only, which cannot be corrected by the forms *-οιο* and *-οο*, viz. 5. 315 (where read *φαεινόν*) and 17. 667, an unexplained passage, which should be obelized.

(6) The treatment of the rule in the Hesiodic poems confirms the belief that the *Works and Days* (where there is no violation) is extremely old, and that the *Theogony* may be divided into an earlier and a later portion.

SECOND MEETING.

At a meeting held in St John's College on Nov. 12, 1885, the President Prof. SKEAT, in the chair,

J. H. MOULTON, Esq., King's College, was elected a member.

Dr HERMAN HAGER communicated the following paper on certain points of Attic law.

There is no rule which the ancient grammarians observed less than Quintilian's 'grammatici est quaedam nescire.' Where they had good sources to draw from, they give us sound information, more or less accurately, according as they either copied their authorities carefully, or compressed them, or collected in one paragraph the explanations derived from different sources; yet in the absence of good sources to draw from, they never hesitated to manufacture information, sometimes of such a kind that we are inclined to agree with the latter part of the remark in Athenaeus (xv. p. 666 a) *εἰ μὴ ἱατροὶ ἦσαν, οὐδὲν ἂν ἦν τῶν γραμματικῶν μωρότερον.*

One or two examples of their way of compiling from their authorities may be to the point. The *Lex. Rhetor. Cantabr.* p. 674, 7 (which Dindorf justly praises in the Preface to his edition of Harpocration p. x.: 'quod plurima continet scitu digna scriptorumque veterum fragmenta aliunde non cognita') gives us more accurately Aristotle's definition of *ξενίας* and *δωροξενίας* γραφή than Harpocration does *s. vv. παράστασις* and *δωροξενία*:

Lex. Rhet. Cantabr.

p. 674, 7.

εἰσὶ δὲ καὶ γραφαὶ πρὸς αὐτοὺς, ὧν παράστασις τίθεται, ξενίας καὶ δωροξενίας. ξενίας μὲν εἴαν τις καταγορηῆται ξένος εἶναι, δωροξενίας δὲ εἴαν τις δῶρα διδοὺς ἀποφύγῃ τὴν ξενίαν.

Harpocr.

s. v. δωροξενία.

εἰσὶ δὲ καὶ γραφαὶ πρὸς αὐτοὺς, ὧν παράστασις τίθεται, ξενίας καὶ δωροξενίας, ἃν τις δῶρα δοὺς ἀποφύγῃ τὴν συκοφαντίαν.

s. v. παράστασις.

εἰσὶ δὲ γραφαὶ πρὸς αὐτοὺς, ὧν παράστασις τίθεται, ξενίας καὶ δωροξενίας, ἃν τις δῶρα δοὺς ἀποφύγῃ τὴν ξενίαν.

The *Lex. Rhet. Cantabr.* keeps separate the definitions of εἰσαγγελία given by Caecilius and Theophrastus respectively, whilst Pollux mixes them up :

Lex. Rhet. Cantabr.
p. 667, 12.

κατὰ καινῶν καὶ ἀγράφων ἀδικημάτων· αὕτη μὲν οὖν ἡ Καικιλίου δόξα. Θεόφραστος δὲ ἐν τῷ τετάρτῳ περὶ νόμων φησὶ γενέσθαι, εἴαν τις καταλήγῃ τὸν δῆμον etc. (the νόμος εἰσαγγελτικός cf. *Hyper. pro Eucl.* col. 22).

Pollux
8, 51.

ἡ δ' εἰσαγγελία τέτακται ἐπὶ τῶν ἀγράφων δημοσίων ἀδικημάτων κατὰ τὸν νόμον εἰσαγγελικὸν ἢ (Dobree *Advers.* i. p. 578) εἰσαγγελτικὸν (ἀμφοτέρως γὰρ λέγουσιν) ὅς κείται.....

Harpocration *s. v.* ὁ κάτωθεν νόμος enumerates three explanations professedly from Didymus, whilst we now learn from the fragments of a *lexicon to Demosth. in Aristocr.*, published by Blass in *Hermes* xvii. (1882) p. 157: Δίδυμος ὁ γραμματικὸς διχῶς ἐξηγεῖται τὸ εἰρημένον, the third explanation being introduced in such a way as to show that it was not taken from this source: δύναται δὲ [καὶ διὰ τοῦτο κάτωθεν λέγ]εσθαι ὅτι etc.

In the next place we may subjoin an instance of invention on the part of a scholiast. Ulpian to Demosth. 21, 115 is responsible for the statement that the ἱεροποιοὶ τῶν Σεμνῶν θεῶν were chosen by the Areiopagus, a statement which has been accepted by scholars from Meursius to Philippi¹. Demosthenes' words are περιεῖδε δὲ ταῖς σεμναῖς θεαῖς ἱεροποιὸν αἰρεθέντα ἐξ Ἀθηναίων πάντων τρίτον αὐτόν etc. and Ulpian explains ἡ δ' ἐξ Ἀρείου πάγου βουλή τὸν ἱεροποιὸν ἡρεῖτο. As far as I know, only one scholar, Schoemann in his *Griech. Staatsalterth.* ii. p. 371 n. 5, expresses himself as being somewhat doubtful of Ulpian's trustworthiness ('das von ihrer Ernennung durch den Areopag Gesagte beruht freilich nur auf der zweifelhaften Auctorität des Ulpian'); yet it seems to me possible to go beyond this and to show that this statement is at variance with a passage in the speech itself. Where Demosthenes speaks of the recompense Meidias had obtained for his official services, he says (§ 171): ὑμεῖς γὰρ, ὦ ἄνδρες Ἀθηναῖοι, χειροτονήσατε τοῦτον—καὶ μυστηρίων ἐπιμελητὴν καὶ ἱεροποιὸν ποτε καὶ βωῶνην etc. From this we learn that Meidias was elected by show of hands in the popular assembly to the office of ἱεροποιός.

¹ Joh. Meursi *Areopagus* (1624) op. 2: senatus Areopagiticus sacrificium legebat, cui commissa Eumenidum sacra.—O. Müller, *Aeschyl. Eumen.* p. 179: der Staat hielt den Cult der Semnä so hoch in Ehren, dass er besondere Opferbesorger, Hieropöen, dafür bestimmt hatte, welche der Areopag, als Vorsteher dieses Gottesdienstes, aus dem Athenischen Volke ernannte.—Schoemann, *Antiqu. juris publ. Graecor.* p. 301: sacerdotes etiam Eumenidum ab Areopago constituebantur.—K. Fr. Hermann, *Gottesdienstliche Alterth.* S. 11, 12 quotes O. Müller.—Philippi, *d. Areopag und d. Epheten*, p. 155: ein Zeugniß erwähnt die Wahl der Opferbesteller (seitens des Areopags).

This mode of election shows that he was *not* one of the ten annual sacrificers (*ιεροποιοὶ κατ' ἐνιαυτόν* C. I. G. 147 = Boeckh's *Staatshaush.* ii. p. 6), for these were appointed by *lot* (cf. Etym. M. quoting from Aristotle *Ἀθηναίων πολιτεία: κληρωτοὶ ἀρχοντές εἰσι δέκα τὸν ἀριθμόν* etc. and [Demosth.] 58, 29: *ιεροποιοῦς ὧν, παρὰ τοῦς νόμους ἦρχεν οὗτος, οὔτε λαχὼν οὔτ' ἐπιλαχὼν*) and probably, as Sauppe suggests (*de creatione Archont. Attic.* p. 22) one out of each tribe. There remain accordingly only the sacrificers for the Eumenides; both the Etym. M. and Photius *s.v.* mention them as the only other kind of public *ιεροποιοί*¹, and from the term *χειροτονεῖν* it would appear that they were elected in the popular assembly, and not by the Areiopagus, *ἐξ Ἀθηναίων ἀπάντων*.—In this connection I may refer to a passage in [Demosth.] 25, 23 (*τὸ τὴν ἐξ Ἀρείου πάγου βουλὴν, ὅταν ἐν τῇ βασιλείῳ στοᾷ καθεζομένη περισχοιῖσθῆται*) dealing with the place where the sittings of the Areiopagus were held viz. the *βασιλείος στοᾷ*, which has likewise received general acceptance, the untrustworthiness of which has however been convincingly proved by Lipsius (*Leipzig Studien* 6, p. 319 foll.). Dobree looked upon this speech as a 'sophistae declamatio' and gives amongst other reasons 'taediosas ambages nectit p. 796, 13'. Cobet (*Miscell. critica* p. 559 foll.) who ascribes the speech to Hypereides, remarks with regard to Dobree's objection mentioned: 'Audi τὴν κοινὴν φιλανθρωπιᾶν ἣν ὑμεῖς ἔχετε' ἐκ φύσεως πρὸς ἀλλήλους οὗτος ἀναίρει καὶ διαφθείρει τὸ καθ' αὐτόν. deinde suavissime scribit de fideli concordia quam et in privatorum aedibus et in rep. pariat mutua indulgentia, facilitas, comitas, quae omnia verissima esse unusquisque nostrum in pectore sentit et in vitae usu vel suae domi vel apud vicinos et amicos saepe expertus est. Despiciebat haec Demosthenes ὁ ὑψηλόνοτος καὶ μεγαλορρήμων, sed Hypereides ut unus e populo μετὰ πάσης οἰκειότητος (p. 773, 15) *admodum familiariter* haec apud iudices agebat.' This very phrase *μετὰ πάσης*

¹ Cf. Mommsen, *Heortologie*, p. 171: 'Das eigentlich religiöse Hochfest der Panathenäen wird von den Hieropöen verwaltet und Hieropöen gibt es auch für die Semnen; in Demosthenes' Zeit freilich drei besondere für die Semnen, während man erwarten möchte, dass die Hieropöen, welche eine zahlreiche Behörde waren, den Dienst der Athena und den der Eumeniden zugleich besorgten.'—The sacrificers of a deme or a religious brotherhood were elected by *lot*; cf. C. I. A. ii, 581 (deme Aexone) *ἐπειδὴ οἱ λαχόντες ιεροποιοὶ εἰς τὸ τῆς Ἥβης ἱερὸν*, etc., C. I. A. ii, 611. 38, 39 (decretum thiarotarum) *τοὺς ιεροποιοὺς τοὺς ἀεὶ λαχάνοντας ιεροποιεῖν* and see Meier, Schoemann's *Att. Proc.* ed. Lipsius, p. 638 n. 417. As regards the *ιεροποιοὶ Ἐλευσινίων* in C. I. A. i, 5, Mommsen (*Heort.* p. 242) explains *Ἐλευσινίων* as genitive of *Ἐλευσῖνιοι*, sacrificers of the Eleusinians, probably the same as *οἱ ιεροποιοὶ οἱ Ἐλευσινώθεν* in the inscription published by Foucart in *Bulletin de correspondance hellénique*, 1880, p. 225 foll. (which I have not been able to see) and republished by Sauppe (*Attica et Eleusinia*, 1881). From Gilbert, *Handbuch d. griech. Alterth.* p. 249 n. 1, I learn that an inscription is published in *Ἀθήναιον* 6, p. 483, in which ten *ιεροποιοὶ οἱ αἰρεθέντες ὑπὸ τῆς βουλῆς* from the 10 tribes are mentioned; this periodical is not accessible to me.

οικειότητος seems to me rather an argument against believing the speech to be the work of Demosthenes or of any other orator.

The orators frequently declare that they will speak *μετά παρρησίας*, but never *μετά οικειότητος* and here Hypereides is represented as addressing the dicasts *μετά πάσης οικειότητος*! In the words following the speaker describes how he came to be the accuser of Aristogeiton; 'when I saw you in the assemblies appointing and electing me for accuser of Aristogeiton (*κατατάττοντάς με καὶ προχειριζομένους ἐπὶ τὴν τούτου κατηγορίαν*), I was annoyed and did not wish it.' All this is replete with difficulties: as to the fact Lipsius states that the election of a *συνήγορος* or *κατήγορος* in an *ἔνδειξις* is impossible; as to the language, *κατατάσσειν* never occurs in the orators in the sense of appointing (*Lys.* 13, 79. 82 *κατατάττειν εἰς τὴν φυλὴν*; *κατατάξασθαι* of financial affairs *Dem.* 58, 17) and *προχειρίζεσθαι* is used by Isocrates (8, 122) in the sense of choosing, but not of choosing by the popular assembly. We pass over the reason the speaker assigns for his reluctance; he did not refuse to undertake the prosecution, as he might have done (Demosthenes refused cf. *Plutarch. Demosth.* 10), but complied with the wishes of the assembly, and then winds up his exordium with the extraordinary appeal to the dicasts: *δότε δ', ὦ ἄνδρες Ἀθηναῖοι, δότε καὶ συγχωρήσατέ μοι πρὸς Διός, ὡς πέφυκα καὶ προήρημαι, περὶ τούτων διαλεχθῆναι πρὸς ὑμᾶς· καὶ γὰρ οὐδ' ἂν ἄλλως δυναίμην*. It is quite natural to meet with such an appeal in a speech of defence, when the accuser had suggested some irksome and disagreeable restrictions, e.g. in Hypereides *pro Lycoph.* (col. 41. Blass² p. 22): *οὕτω καὶ ἐμὲ εἴτε ἐν τρόπῳ προήρημαι καὶ ὡς ἂν δύνωμαι ἀπολογεῖσθαι* in view of Ariston's suggestion to the dicasts, not to grant the friends of Lycophron permission to address the court (col. 42. and 8, 11) or in the exordium of Demosth. 18: *ἀλλὰ καὶ τὸ τῆ τάξει καὶ τῆ ἀπολογίᾳ ὡς βεβούληται καὶ προήρηται τῶν ἀγωνιζομένων ἕκαστος, οὕτως εἶσαι χρήσασθαι* in reply to Aeschines' demand (3, 202): *ἀξιώσατε τὸν Δημοσθένην τὸν αὐτὸν τρόπον ἀπολογεῖσθαι, ὃν περὶ κάγω κατηγορήκα*. But why should a *συνήγορος*, an orator appointed by the people to prosecute Aristogeiton, make such an appeal and in such entreating terms? It consists of phrases culled from the orators (cf. *Demosth.* 18, 139 *δότε—δότε*; 8, 24 *λέξω δὲ μετὰ παρρησίας καὶ γὰρ οὐδ' ἂν ἄλλως δυναίμην* etc.) and amplified—taediosissima ambages—worse even than the passage in Demades *ὑπὲρ τῆς δωδεκαετίας* (§ 5) *δότε δὴ μοι, πρὸς θεῶν, ὦ ἄνδρες Ἀθηναῖοι, δότε διαλεχθῆναι ὡς προαιρούμαι πρὸς ὑμᾶς περὶ τῶν δικαίων*, with regard to which Sauppe says: *fateor, igitur me iis assentiri, qui fragmentum illud rhetoris alicujus fraude fictum et Demadi tributum esse statuunt*.—This diversion into the authorship of the first speech in Aristogitonem seemed necessary to prepare the way to a proper appreciation of the paragraph quoted above (§ 23). Cobet says: *peritissimum esse orationis*

auctorem hominum rerumque aequalium ex his potissimum locis colligo (follows § 23) and then he triumphantly exclaims: unde haec sophista declamitans sumere potuit? Weil (*revue de philologie* vi. 1 foll.) in a similar strain says: Il est incontestable que l'auteur de notre plaidoyer se montre bien informé des institutions politiques et judiciaires d'Athènes. Il ne laisse échapper aucune erreur à ce sujet, il nous fait même connaître certains détails que nous ignorerons sans lui' (viz. the place where the sittings of the Areopagus were held), but Lipsius gives it as his deliberate opinion, that the author of the speech is almost invariably wrong in points of law, and as regards this particular information as to the place of the sittings of the Areiopagus, he says: this passage clearly assumes that the *στοά* was not the occasional but the regular place for the sittings, which it cannot possibly have been. For the cases of murder with which it was mainly occupied had, as is well known, to be heard in the open air, and we have evidence that at a time not much later it was customary to hold the sittings on the hill of Ares ([Demosth.] 59, 20).

In some instances however, the explanations given by grammarians have been doubted, until some new find, as e.g. the speeches of Hypereides or inscriptions showed them to be perfectly sound.

Thus Harpocration has *s.v.* ἀντιγραφή.—κουνῶς δ' ἐν ταῖς δίκαις ταῖς δημοσίαις καὶ ταῖς ἰδίαις τὰ τῶν δικαζομένων γράμματα ἃ ἐδίδοναν περὶ τοῦ πράγματος καὶ τὰ τοῦ διώκοντος καὶ τὰ τοῦ φεύγοντος, ἀντιγραφῆ, καὶ τὰ μαρτύρια· Δημοσθένης κατὰ Στεφάνου (45, 46; cf. *Lex. Rhetor. Cantabr.* p. 664, 17) καὶ Ὑπερείδης. Πλάτων δὲ ἐν τῇ Σωκράτους ἀπολογία τὸ αὐτὸ καλεῖ ἀνωμοσίαν καὶ ἀντιγραφῆν. Meier and Schoemann *Att. Proc.* p. 629 (cf. Daremberg and Saglio's *Dict. des Antiquités s.v.* publ. 1875) say with regard to this explanation 'we do not find it confirmed, that ἀντιγραφῆ was used of the bill of the prosecutor' and 'ἀνωμοσία is used by Plato in this sense, not ἀντιγραφῆ'. However we find ἀντιγραφῆ in Plato p. 27 c and twice in Hyp. *pro Euxen.* col. 20, 12; 40, 25 in this sense.

The finding of Hypereides' speech pro Lycophr. has settled another point, viz. that of the liability of the prosecutor in an *εἰσαγγελία* for political offences (cf. *Journal of Philol.* 4, 109 foll. and Meier and Schoemann's *Att. Proc.* ed. Lipsius p. 329 n. 366). Harpocration says: if he does not obtain one fifth of the votes, he has to pay 1000 drachmae, but at one time (τὸ παλαιόν) he was punished more severely; *Lex. Rhet. Cantabr.* p. 677, 7: οἱ δικάσται τιμῶσιν; only Pollux (8, 52. 53) informs us correctly, that the accuser was ἀζήμιος (quoting Hypereides), and adds καίτοι γε ὁ Θεόφραστος—τοὺς δὲ εἰσαγγέλλοντας μὲν ἀτιμῶσθαι μὲν, ὀφλεῖν δὲ τὰς χίλιας (at a later period). Yet Meier, Boeckh etc. all discredited Pollux' information.

I should like to refer in passing to a passage from Hyp. *contra Demosth.* col. 24, 12 foll. καὶ Κόνων μὲν ὁ Παισειεύς ἐπι ἐπὶ τοῦ ἰοῦ ἔλαβεν τὸ θεωρικὸν ἀποδημούντος, πέντε δραχμῶν ἕκαστον ἰκετεῖων ἡμᾶς τάλαντον ὄφλην ἐν τῇ δικαστηρίῳ ταύτῃ καταγγερούσων; this helps us to understand Dinarch 1, 56 πάλιν τὸν τῆν πεντεδραχμῶν ἐπὶ τῇ τοῦ μὴ παρόντος ὀνόματι λαβεῖν ἀξιώσαντα. It would thus appear that the amount of the θεωρικὸν was on that occasion 5 drachmae paid at one time, and this information may perhaps modify the opinion expressed by Mahaffy (*Hermath.* 6, 461 foll.), when he speaks of the θεωρικὸν of one drachma under Diophantus (Hesychius *s.v.* δραχμῆ χαλαζῶσα) as the one extraordinary benevolence to the people—called by lasting proverb ‘the hail of drachmes’.

The scholiast to Aristoph. *Acharn.* 65 foll.

ἐπέμψαθ' ἡμᾶς ὡς βασιλέα τὸν μέγαν
μυσθὸν φέροντας δύο δραχμᾶς τῆς ἡμέρας
ἐπ' Εὐθυμένους ἄρχοντος

has the following: καθάπτεται γὰρ τῶν πρεσβευτῶν ὡς ἐπίτηδες χρονοτριβοῦντων ἐν ταῖς πρεσβείαις, ὑπὲρ τοῦ πλείονα μυσθὸν λαμβάνειν. Here it is implied, though not stated, that the ambassadors received their ἐφόδια *after* the journey; the longer the journey lasted, the more money they received, a fixed sum being paid for each day. What this amount was and whether it was always the same, I am not prepared to say; Aristophanes speaks of two drachmae, from Demosth. 19, 158 we may conclude that it was only one: τρεῖς μῆνας ὅλους ἀποδημήσαντες καὶ χιλίας λαβόντες δραχμᾶς ἐφόδιον παρ' ἡμῶν i.e. each of the ten ambassadors received 100 drachmae for 90 days, but in fact the journey lasted only two months ten days, and just as he stated the time in round numbers, he probably did the same with the pay. Boeckh (*Staatsh.* i. p. 336) not taking any notice of the scholiast's explanation, maintains ‘that the state paid the ambassadors a sum of money *in advance*’ quoting C.I.Gr. 107. 2556, 29 etc. It is quite clear from C.I.G. 107 that such was the practice at the time (‘decretum hoc honori Spartoci iv. datum est qui ab Olymp. 119, 1 usque ad Olymp. 124, 1 viginti annos Bospori rex fuit’): χειροτονῆσαι πρέσβεις τρεῖς ἄνδρας ἐξ Ἀθηναίων ἀπάντων οἵτινες αἰρεθέντες etc.—δοῦναι δ' ἐφόδια τῶν πρεσβειῶν ἐκάστῳ τὸ τεταγμένον; but earlier inscriptions as certainly show that the payment took place *after* the journey was over, thus bearing out the scholiast's explanation: cf. C.I.A. ii. 64 (357, 6 a. Chr.) ἐπαινέσαι δὲ τοὺς πρέσβεις τοὺς πεμφθέντας... ἀποδοῦναι δ' αὐτοῖς καὶ ἐφόδια τὸν ταμίαν τοῦ δήμου etc. n° 89 (Olymp. 106); the ἐπαινέσαι could only take place *after* the embassy and the ἐφόδιον was therefore paid likewise *after* the embassy.

There is a technical term, for the understanding of which we have to depend entirely upon the grammarians, viz. ῥητορικῆ

γραφῆ, and the explanations offered by them differ widely. The *Lex. Rhet. Cantabr.* p. 667, 14 has: ῥητορικῆ· Ἰσαῖος ἐν τῷ πρὸς Εὐκλείδην περὶ χωρίου. τὰς γνώμας ὡς εἰσήγον εἰς τὸ δικαστήριον μετὰ ψηφίσματος. καὶ Ὑπερίδης ἐν τῷ κατὰ Αὐτοκλέους προδοσίας, ῥητορικῆς ἐκ δήμου. ἔστι γὰρ καὶ ἐκ βουλῆς· οἷον εἰ τὰ αὐτὰ ἔδοξε τῷ δήμῳ καὶ τῇ βουλῇ.

Harpocration s. v. gives two interpretations of the term in a very cautious manner: either it is a γραφή κατὰ ῥήτορος γράψαντός τι ἢ εἰπόντος ἢ πράξαντος παράνομον, and by way of explanation he adds ὡς περ λέγεται καὶ πρυτανικῆ ἢ κατὰ πρυτάνεως καὶ ἐπιστατικῆ ἢ κατ' ἐπιστάτου—or some γραφαὶ were so called ὅτι κατὰ διαφόρους νόμους οἱ κατὰ (this κατὰ is not in the MSS but was inserted by Petitus, *legg. Attic.* 3, 2, p. 347) τῶν ῥητόρων γραφαὶ εἰσάγονται.

Suidas s. v. offers three explanations; in addition to the two given by Harpocration, he says: ἦν ἠγωνίζοντο οἱ ῥήτορες. οὐ γὰρ πάσας ἠγωνίζοντο τὰς δίκας τῶν παλαιῶν οἱ ῥήτορες, ἀλλ' ἐνίας.

In Meier's opinion the ῥητορικῆ γραφή is the same as the παρανόμων γραφή or the δοκιμασίας ἐπαγγελία (cf. Wachsmuth, *Hellen. Alterth.* ii, i. p. 294, n.); Sauppe *Oratt. Att.* ii. p. 236 reading γραφὰς for γνώμας in the *Lex. Rh. Cant.* supposes it to be the same as the προβολή; and Lipsius accepting Sauppe's alteration identifies it with the εἰσαγγελία (his edit. of *Att. Proc.* p. 248, n. 123). All agree in interpreting the term as meaning a proceeding against an orator, as in Harpocration's first interpretation.

Yet it cannot but seem strange that, if ῥητορικῆ γραφή is merely another name for εἰσαγγελία against a ῥήτωρ the term should never occur in any of the speeches delivered in such a trial. Again, Harpocration, to explain ῥητορικῆ γραφή speaks of πρυτανικῆ and ἐπιστατικῆ; yet neither term occurs anywhere else: when Socrates as ἐπιστατῆς (*Xen. Memor.* i. i, 18), refused to put the motion to the vote, the speakers threatened ἐνδεικνύναι καὶ ἀπάγειν (*Plat. Socr. apol.* 32, 6); the prytaneis were frequently charged with venality (cf. *Lys.* 6, 29; *Aristoph. Pax* 905, foll. and schol., *Thesm.* 934), but nowhere is a γραφή πρυτανικῆ mentioned.

These considerations have induced me to try to find an explanation of the term by combining Harpocration's second definition (without Petitus' κατὰ before ῥητόρων) with the explanation given in the *Lex. Rhet. Cantabr.* and the first gloss of *Suidas* s. v. ῥήτωρ (καὶ πολλοῖς ψηφίσμασι παραγέγραπται ῥητορικῆ ἐκ βουλῆς, εἰ εἰσφέρει τις γνώμην ἀλλὰ μὴ αὐτὸς ἰδίαν γνώμην εἰσηγούμενος (Bernhardy; MSS τύχην ἠγούμενος; ἰδία τύχη εἰσηγούμενος at his own risk?), viz. that by it a γραφή (in its wider sense 'public trial' cf. [*Demosth.*] 46, 9, [*Xenoph.*] *de rep. Athen.* 3, 2) is meant which was brought before a court by a ῥήτωρ, not in his private capacity, but μετὰ ψηφίσματος and on that account κατὰ διαφόρους νόμους.

The *ρήτορες* were not a distinct class elected and invested with a kind of public authority, as Petitus supposed; they were 'public men' who made it their business to lead the deliberations of the people (οἱ δῆμῳ συμβουλευόντες καὶ ἐν τῷ δῆμῳ ἀγορεύοντες Suid. cf. Demosth. 21, 189), and as such they were distinguished from the *ιδιώται* as e.g. in the νόμος εἰσαγγελτικός and C. I. A. i, 31, l. 21. Sometimes however they were invested with a kind of official authority, viz., when they were elected by the people to represent them in court in a prosecution of importance, wherein the state was materially interested. Thus when the Areiopagus, by command of the people, instituted an inquiry (ζητεῖν, ζήτησιν ποιῆσθαι) and reported (ἀποφαίνειν, ἀπόφασιν ποιῆσθαι) to the popular assembly, the people elected, if they thought fit, men to bring the case before a court and that such *συνήγοροι* or *κατήγοροι* (as they were officially styled) belonged to the class of *ρήτορες* i.e. men skilled in speaking and experienced in the conduct of law-suits is natural (Suidas and Photius explain *ρήτωρ*· *συνήγορος*, *δικολόγος* καὶ ὁ τὴν ἰδίαν ἀποφαίνων γνώμην): Pericles was chosen for this office (Plut. *Pericl.* 10), Alcibiades (Andoc. 4, 16, cf. Demosth. 21, 145 λέγειν ἐδόκει πάντων, ὡς φασιν, εἶναι δεινότατος), Demosthenes (Plut. *Demosth.* 10), in the Harpalian cause Hypereides, Pytheas, Menesaechnus (Ps. Plut. 846 C.) etc. Now the question arises, were such official prosecutors liable to a fine, in case they did not obtain one fifth of the votes at the trial, as was the rule in all criminal suits (except in an *εἰσαγγελία* κακώσεως and for a time in an *εἰσαγγελία* for political offences, cf. also the case in Lys. 7, 37)? and this case did occur of. Dinarch. i, 54 ὡς ἄρα πολλοὺς ἢ βουλή ἀποπέφαγκεν ἀδικεῖν τὸν δῆμον οἱ ἀποπεφύγασι εἰσελθόντες εἰς τὸ δικαστήριον καὶ ἢ βουλή ἐπ' ἐνίῳν τὸ πέμπτον μέρος οὐ μετέληφε τῶν ψήφων cf. 2, 17; Demosthenes to discredit the ἀποφάσεις of the Areiopagus, on which the popular assembly relied in ordering the prosecution, had emphasized this point cf. Hyp. *contra Demosth.* col. 37 (Blass², col. 31 Blass¹). Since the complainant in a *προβολή*, who had merely obtained the praejudicium of the people, was not liable, if he did not obtain one fifth of the votes at the trial (*Att. Proc.* ed. Lipsius p. 344), *ρήτορες*, when chosen to act as public prosecutors, are still less likely to have been liable to a fine and to this I suppose Harpocr. points: κατὰ διαφόρους νόμους αἱ τῶν ῥητόρων γραφαὶ εἰσάγονται, for they brought such cases into court μετὰ ψηφίσματος as the *Lex. Rhet. Cantabr.* explains: τὰς γραφὰς ὡς εἰσῆγον εἰς τὸ δικαστήριον μετὰ ψηφίσματος. I should supply οἱ *ρήτορες* as subject to εἰσῆγον; it is true, εἰσάγειν usually applies to the presiding magistrate, but cf. Demosth. 21, 39 ὁ πλιηγείσ οὐκ εἰσῆγαγε τὸν Πολύζηλον.

The *Lex. Rhet. Cant.* goes on: καὶ Ὑπερίδης ἐν τῷ κατὰ Αὐτοκλέους προδοσίας ῥητορικῆς ἐκ δῆμου. Our information regarding this trial is very slight; we learn from Demosth. 50, 12 that

Autocles was recalled from his command and brought to trial 'for having caused the ruin of Miltocythes' (Demosth. 23, 104); probably the public assembly that deprived him of his command, directed also the prosecution, choosing *συνήγοροι* or *κατήγοροι* for that purpose; Hypereides delivered a speech and from Demosth. 36, 53 we learn that Apollodorus likewise took part in the prosecution.

It is with great diffidence that I venture to lay before the meeting an explanation of *ρήτορικὴ γραφή* differing from those offered by the scholars whom I have mentioned, but I cannot help thinking that by taking the view I have suggested, the status of the *συνήγοροι*, elected by the people, may be more satisfactorily settled.

MR VERRALL read notes :

(1) On Pindar *Olymp.* vi. 15 (24) *ἔπτα πυρῶν νεκρῶν τελεσθέντων*, suggesting that this expression might perhaps be defended in the sense of *when rites had been performed over the dead*, upon the analogy of *τελεῖσθαι* to be initiated.

DR FENNELL agreed in rejecting the proposed emendations, but doubted the phrase *νεκρὰ πυρῶν* and for *τελεσθέντων* proposed *τε δαισθέντων*, *when the pyres and corpses were burnt*.

(2) On Pind. *Olymp.* vi. 82 (140) *δόξαν ἔχω τιν' ἐπὶ γλώσση ἀκόνας λιγυρᾶς* (or *λιγυρᾶς ἀκόνας*), *ἃ μ' ἐθέλοντα προσέρπει καλλιρούοισι πνοαῖς*. It was suggested that the well-known difficulty of the passage should be removed by correcting *ἀκόνας* to *ἄκωνᾶς*, an Aeolism like *ἀνάταν* (*ἄταν*) in *Pyth.* II. 52, III. 42. For *ἀκοά* sound cf. Eur. *Med.* 104 *τερπναὶ ἀκοαὶ* (music) etc. The translation will then be *I have a fancy, as it were, of a sound musical upon the tongue* (the voices of Metopa and Theba, the poet's Aeolizing ancestresses, Arcadian and Boeotian; see the context) *which steals with a sweet breath upon my willing sense*.

MR BIRKS read a note on Catullus vi. 12, proposing, for the ms. *nam ni* (v. l. *in*) *ista prevalet nihil tacere*, to read *nam nil stare valet, nihil tacere*, "for nothing in it can stay still or keep quiet."

In v. 8 of the same poem, Mr Birks suggested *sertis a Syria fragrans oliva*, as a better correction than *sertis ac Syrio...olivo*.

THIRD MEETING.

AT a meeting held in St John's College on Dec. 3, 1885, the President, Prof. SKEAT, in the chair,

The Committee appointed to consider the reform of Latin Pronunciation, and to report thereon to the Society before the

end of the present term, presented the following Provisional Report:

"The Committee having met and having carefully considered the information before them are unanimously of opinion, that the time granted to them for making their report should be extended at least to the second meeting of the Lent Term; and they therefore suggest that the Society should pass a resolution so extending it."

(Signed) JOHN PEILE.
J. S. REID.
J. P. POSTGATE.

A resolution to this effect was thereupon passed.

A paper was read by the PRESIDENT, "On *Grendel* in the poem of *Beowulf*," of which the following is an abstract:—

The description of the monster *Grendel*, in the poem of *Beowulf*, may very well have been founded upon the description of an enormous brown bear. Such a description would be exaggerated by the use of poetical language until it became at last vague and mysterious. The very name *Grendel* means 'grinder,' i.e. grinder of bones, an epithet of a carnivorous animal. Many parts of the description suit the habits of the brown bear. Thus *Grendel* never uses weapons, but trusts to the strength of his grip or hug; he tears and eats his victims; he is fond (as the bear is) of swimming across water to his lair; and he preys by night, returning to his lair at dawn. *Grendel's* mother, who is still stronger than himself is, accordingly, an old she-bear. She too lives in a cave beyond a lake, has no weapons but claws, trusts to the power of her grip, is carnivorous, and prowls by night. Both are dumb beasts, incapable of human speech. The word *Béo-wulf*, i.e. 'bee-wolf,' means a bear who is fond of honey. This epithet might well be given to a hero who had slain two gigantic bears.

The use of this theory is that it explains several obscure passages, in which the real subject of description is the bear's paw. This paw is frequently and accurately (though poetically) described. At one time it is called a 'glove,' from its likeness to a glove of skin covered with fur; at another time it is called 'a hand-shoe,' i.e. glove. Yet the commentators actually spell *Hondscio* (hand-shoe) with a capital *h*, and say it was the name of a hero! Even to gain this sense, it is necessary for them to mistranslate the context. The right translation of ll. 2077, 2078 is—"There was the glove (i.e. paw) ready to descend in strife; a life-bale (was it) to the doomed man, He (i.e. the doomed one) lay nearest the door"; &c. Lines 2086, 2087 mean—"He groped after me with ready palm. His glove (paw) hung suspended (over me)"; &c.

The explanations of these (and similar) passages remain the same, even if the bear-origin of Grendel be inadmissible. The "glove" still means the paw of the monster, who is, in any case, a kind of wild beast. All the passages relating to the paw of Grendel, and to the paw of Grendel's mother, can thus be easily explained. They have greatly puzzled the commentators, but are really quite simple when the right clue is used.

Notes to the following effect were received from Professor PALEY.

(i) On Aesch. *Eum.* 44 (*Dindorf*).

ἐλαίας θ' ὑψιγέννητον κλάδον
 λήνει μεγίστῳ σωφρόνως ἐστεμμένον,
 ἀργῆτι μάλλῳ—τῆδε γὰρ τρανώς ἐρώ.

The writer supported the suggestion of Schütz, that for the two last lines should be read only ἀργῆτι μάλλῳ σωφρόνως ἐστεμμένον. He had arrived independently at the same conclusion from observing that λῆνος is a word that does not occur earlier than the Alexandrine period: hence λήνει was probably a gloss upon μάλλῳ, and the unmeaning epithet μεγίστῳ with the clause τῆδε γὰρ &c. were the "botch" of some early grammarians.

(ii) On *ib.* 92. In σέβει τοι Ζεὺς τόδ' ἐκνόμων σέβας, restore τόδ' ἰκτόρων γέρας, from the scholium τὸ τῶν ἰκετῶν [σέβισμα καὶ] δέημα, and translate, "Assuredly Zeus holds in regard this right of suppliants, when it comes (as it now does) to mortals with the safe convoy of the conducting god." The corruption may well have come from ἰκτόρων mis-spelt ἐκτόρων.

(iii) On *ib.* 885. For Πειθοῦς σέβας read perhaps Πειθῶ σέβας, the last word having the sense "object of reverence" as in *Cho.* 54. In 887 σὺ δ' οὖν μένοις ἄν is corrupt, the combination δ' οὖν and the emphatic pronoun being here alike incorrect. Read μέν' ἀσμένουσιν, 'stay, and we will welcome you.'

L A W S

OF THE

Cambridge Physiological Society.

The object of the Society is to promote and to publish
the progress of the study of physiology and its branches and to promote physiological studies in
the United Kingdom.

Every person who is admitted to membership is eligible as a member of the
Society.

The annual subscription of each member of the Society is
five guineas, due at the first of January in each year. A member
elected in the Month of March shall, however, on signifying his
assent to the Treasurer, be permitted to pay his subscription for the
current year at the rate of three guineas, but shall not be entitled to receive
any of the Society's publications for that year.

Any member who has remained for all future subscriptions
of one guinea, or of ten guineas, or after ten years' subscriptions
has been paid, or one payment of five guineas.

Every member whose subscription for any year is paid, is
entitled to a copy of all the publications of the Society for that
year.

Any person who is desirous of becoming a member of the
Society may be proposed by two members of the Society, at any
of its ordinary meetings, and if approved by the Council, may be
elected by ballot at the next meeting.

No candidate shall be declared elected, unless he have in
his favour at least two-thirds of the members voting.

Distinguished physiological scholars who are resident abroad
may be elected honorary or corresponding members in the same
way as ordinary members. They shall pay no subscription, but
shall be entitled to receive the Transactions and other documents
published or printed by the Society and to be present at and to
communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its General meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president, or in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

LIST OF MEMBERS
OF THE
Cambridge Philological Society.

JANUARY 1, 1886.

* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

1881. Professor J. N. Madvig, Copenhagen, Denmark.
1881. Professor C. G. Cobet, Leyden, Holland.
1881. Professor Th. Mommsen, Charlottenburg, Berlin.
1881. Professor J. Zupitza, Berlin.
1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.

SOCIETIES.

1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.
1880. Oxford Philological Society: Secretary, Prof. Nettleship, 17, Bradmore Road, Oxford.

1880. Hellenic Society : Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
 1880. Smithsonian Institute : Washington City, D.C., U.S.A.
 1882. The Royal University of Christiania.
 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
 1885. The Library, Trinity College, Dublin.
 1885. The Canadian Institute, Toronto, Canada.
 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.

MEMBERS.

- Abbott, Rev. E., D.D. (St John's), City of London School :
 32, Abbey Road, St John's Wood, N.W.
 Adam, J., B.A., Emmanuel.
 1879. Allen, J. B., M.A. (St John's) ; New College (Oxon.) :
 Cheltenham.
 Allen, S., M.A. (Corpus) : Lisconnan, Dervock, R.S.O.
 Antrim, Ireland.
 1880. Arblaster, E., M.A. (Clare) : The Grammar School, Carlisle.
 1874. Archer-Hind, R. D., M.A., Trinity.
 1880. *Arnold, E. V., M.A. (Trinity) : University College,
 Bangor, N. Wales.
 *Atkinson, Rev. E., D.D., Master of Clare College.
 *Austen-Leigh, Rev. A., M.A., King's.
 Babington, Rev. Prof. C., D.D. (St John's) : Cockfield
 Rectory, Sudbury, Suffolk.
 1876. Balfour, G. W., M.A. (Trinity) : Strathconan, Muir of
 Ord, N.B.
 1878. Bell, Rev. W., M.A. (Christ's) : The College, Dover, Kent.
 1875. Bensly, R. L., M.A., Caius.
 1873. *Beresford-Hope, Right Hon. A. J. B., LL.D. (Trinity) :
 Arklow House, Connaught Place, London, W.
 1874. Birks, Rev. E. B., M.A., Trinity.
 Bowling, Rev. E. W., M.A. (St John's) : Houghton-
 Conquest Rectory, Ampthill, Beds.
 *Burn, Rev. R., M.A. (Trinity) : St. Chad's, Cambridge.
 Butcher, Prof. S. H., M.A. (Trinity) : The University,
 Edinburgh.

34 CAMBRIDGE PHILOLOGICAL SOCIETY'S PROCEEDINGS.

1874. Butler, Rev. H. M., D.D. (Trinity): The Deanery, Gloucester.
1881. Candy, F. J., M.A. (Emmanuel): Ditton, Cambridge.
*Canterbury, The Lord Archbishop of, D.D. (Trinity): The Palace, Lambeth.
1872. *Carver, Rev. A. J., M.A. (D.D.), Queens': Lynhurst, Streatham Common, Dulwich, S.E.
*Chambers, C. E. (Trinity): 1, Bowyer Terrace, Clapham, S.W.
1876. Chawner, W., M.A., Emmanuel.
1875. Colvin, Prof. Sidney, M.A. (Trinity): The British Museum.
1881. Cooke, Rev. A. H., M.A., King's.
*Cowell, Prof. E. B., M.A. (Corpus): 10, Scrope Terrace, Cambridge.
1880. Dale, A. W. W., M.A., Trinity Hall.
1883. Davies, Rev. J., M.A. (St. John's): 16, Belsize Square, South Hampstead, London.
1872. *Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1885. *Derby, Right Hon. the Earl of, M.A. (Trinity): 33, St James' Square, London, S.W.
1885. *Devonshire, His Grace the Duke of, LL.D. (Trinity): Devonshire House, Piccadilly, London, W.
1881. Donaldson, S. A., M.A. (Trinity): The College, Eton, Windsor.
1884. Duff, J. D., M.A., Trinity College.
*Durham, Lord Bishop of, D.D. (Trinity): Bishop Auckland, Durham.
1876. Edleston, Rev. J., LL.D. (Trinity): 57, Rhadegund Buildings, Cambridge.
1880. Edwards, G. M., M.A., Sidney Sussex.
Elwyn, Rev. R., M.A. (Trinity): Vicarage, Ramsgate, Kent.
England, E. B., M.A. (Trinity): The Owens College, Manchester.
Fanshawe, H. E., M.A. Corpus.
*Fennell, C. A. M., Litt. D. (Jesus): The Villa, Trumpington, Cambridge.
1879. Flather, J. H., M.A. (Emmanuel): Cavendish College.
Francis, A. L., M.A. (Jesus): Blundells School, Tiverton.

1877. Francis, H. T., M.A., Caius.
 1883. Frazer, J. G., M.A., Trinity.
 1879. Fulford, Rev. H. W., M.A., Clare.
 1880. Fynes Clinton, E., M.A. (St John's): The Grammar School, Wimborne, Dorset.
 1880. Gill, W. A., M.A., Magdalene.
 1873. Gotobed, Henry, 13, Hills Road, Cambridge.
 1880. Gow, James, Litt. D. (Trinity): 1, Waverley Street, Nottingham.
 1876. Grant, C. E., M.A., King's.
 1884. Gray, Rev. J. H., M.A., Queens'.
 *Green, Rev. W. C., M.A. (King's): Hepworth Rectory, Diss.
 1875. Greenwood, Prof. J. G., LL.D., The Owens College, Manchester.
 1881. Gwatkin, Rev. T., M.A. (St John's): 74, Regent Street, Cambridge.
 1883. Hadley, W. S., M.A., Pembroke.
 1880. Hager, Dr H., Brook Road, Fallowfield, Manchester.
 1885. Harcourt, Prof. Sir W. G. G. V. V., M.A., Trinity.
 *Haskins, C. E., M.A., St John's.
 1879. Hayman, Rev. Henry, D.D. (St John's, Oxon.): Aldingham Rectory, Ulverston.
 1884. Heath, T. L., B.A. (Trinity): The Treasury, London, S.W.
 1880. Heathcote, W. E., M.A. (Trinity): Round Coppice, Ivor Heath, Uxbridge, Bucks.
 1885. Hessels, J. H., M.A.: The University Library.
 1880. Hicks, R. D., M.A., Trinity.
 1874. Holden, Rev. H. A., LL.D. (Trinity): 20, Redcliffe Square, London, S.W.
 Hort, Rev. Prof. F. J. A., D.D. (Emmanuel): 6, St Peter's Terrace.
 1882. Hügel, Friedrich Baron von, 4, Holford Road, Hampstead, N.W.
 *Image, J. M., M.A., Trinity.
 *Jackson, Henry, Litt. D., Trinity.
 *Jebb, Prof. R. C., Litt. D. (Trinity): The University, Glasgow.
 1883. James, S. R., M.A. (Trinity): Eton College, Windsor.

1881. Jenkinson, F. J. H., M.A., Trinity.
Kennedy, Rev. Prof. B. H., D.D. (St John's): *The Elms*,
Cambridge.
1873. Kirkpatrick, Rev. Prof. A. F., M.A., Trinity.
1880. *Leaf, Walter, M.A. (Trinity): *Old Change*, London, E.C.
1881. Lendrum, W. T., B.A. (Caius): *The College*, Dul-
wich, S.E.
- *Lewis, Rev. S. S., M.A., Corpus.
- *Lumby, Rev. Prof. J. R., D.D., St Catharine's.
1882. Macmillan, G. A.: 29, Bedford Street, Covent Garden,
W.C.
1882. Macmillan, M. C., M.A. (Christ's): 29, Bedford Street,
Covent Garden, W.C.
1873. Magnússon, E., M.A., University Library: 26, Bateman
Street, Cambridge.
1881. Maine, Sir H. J. S., LL.D., Master of Trinity Hall.
1881. Mayo, Rev. James, B.D. (Trinity): 6, Warkworth Terrace,
Cambridge.
Mayor, Rev. Prof. J. B., M.A. (St John's): *Queensgate*
House, Kingston Hill, Surrey.
- *Mayor, Rev. Prof. J. E. B., M.A., St John's.
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PROCEEDINGS

OF THE

Cambridge Philological Society.

X—XII.

LENT, EASTER AND MICHAELMAS
TERMS, 1885.

WITH THE LAWS OF THE SOCIETY, LIST OF
MEMBERS AND AN INDEX.

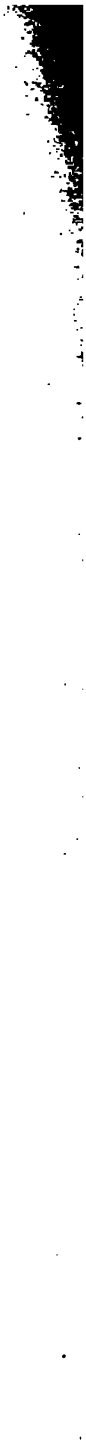


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PROCEEDINGS
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PROCEEDINGS
OF THE
Cambridge Philological Society.

LENT TERM, 1886.

FIRST MEETING.

THE Annual Meeting of this Society was held in St John's College on Jan. 28, 1886, the President, Prof. SKEAT, in the Chair.

In answer to an application from the Committee of the Palestine Exploration Fund for answers to certain questions, it was resolved to request them to supply additional copies of the questions for circulation among members of the Society.

The Public Orator having offered to the Society for the sum of ten pounds the back volumes of the *Philologus* and *Philologischer Anzeiger* required to complete its sets, and the Council having approved such offer, it was unanimously resolved that the offer should be accepted with thanks.

The accounts of the Treasurer, Mr NIXON, for the past year were then presented and passed, and a vote of thanks to him on his retirement from the Treasurership was carried unanimously.

The following officers recommended by the Council were then elected by ballot :

President : Dr JACKSON.

New Vice-President : Mr VERRALL.

New Members of the Council : Mr LEWIS (re-elected), Prof. KENNEDY (re-elected), Prof. SKEAT, Mr NIXON.

Treasurer : Dr PEILE.

Secretaries : Mr POSTGATE (re-elected), Mr GILL.

A vote of thanks to Professor SKEAT, the retiring President, was passed unanimously.

The Chair having been taken by the new President, Dr JACKSON,

Mr POSTGATE read notes on *Catullus*¹

XXIX. 16. paterna prima lancinata sunt bona
secunda praeda Pontica, inde tertia
Hibera quam scit amnis aurifer Tagus.
hunc galliae timet et Britannie.

For *hunc* read *huicne* (Statis twice has *huic* and Propertius *haecne* 4 (5), 3, 11), and for *timet et* read *ultima et*.

23. eone nomine urbis, opulentissime
socer generque perdidistis omnia.

For corrupt *opulentissime* (opulētissīē) we should perhaps read
o putamina (pulemine) = Gr. καθάρματα.

II. 7, 8. et solaciolum sui doloris
credo ut cum grauis acquiescet ardor.

Read *credit*.

VI. 6 sq. nam te non uiduas iacere noctes
nequiquam tacitum cubile clamat
puluinusque peraeque et hic et illic
atritus tremulique quassa lecti
argutatio inambulatioque.

Line 7, *tacitum* is masc., agreeing with *te*; l. 10, for corrupt *quassa* read *cassa*, i.e. *inanis*, without apparent reason.

Mr J. H. GRAY, who was unable to attend, sent some notes on the same author as follows:

Cat. VI. 7. nequiquam tacitum cubile clamat.

Dr Munro takes *tacitum* as a pf. pass. part. "a fact vainly concealed by you." Why not understand it as an adj. = mutum and an antithesis *clamat*? "It is in vain that speech has been denied the couch, &c." Riese takes *tacitum* thus, cf. *cum tacent clamant*, but writes *nequaquam*.

Below *quassa* is used, as it is *Curt.* VII. 7. 20 *quassa uoce*, of sound. "The broken creaking and dancing of the shaky bed." See also Quintilian quoted by Dr Munro.

Cat. LXVII. 12. uerum est os populi ianua Quinte facit.

Quinte is of course wrong. Dr Munro well suggests *ianua quippe facit*. But is his *astu populi* equally self-recommending? I would suggest "uerum isto in populo *ianua quippe facit*." (Or, keeping still closer to the reading adopted by Ald. 1 &c. "Verum isti populo *ianua quippe facit*.") "With people like your Veronese of course the door is guilty."

¹ See *Mnemosyne*, vol. XIV. p. 437.

Cat. LXVIII. 91. May the first words be *quin etiam*? The death of his brother is enumerated as the crowning offence of Troy, and *quin etiam* is suitable in such a connection.

SECOND MEETING.

At a Meeting of this Society held in St John's College on Feb. 11, 1886, the President, Dr JACKSON, in the Chair:—

The scheme of the reformed Pronunciation of Latin, the preparation of which had been entrusted to a committee of three, consisting of Dr PEILE, Mr POSTGATE, and Dr REID, on Oct. 29, 1885, was submitted to the Society, as follows:

REFORM OF LATIN PRONUNCIATION.

The Committee appointed by the CAMBRIDGE PHILOLOGICAL SOCIETY on October 29, 1885, "to draw up a scheme of the reformed Pronunciation of Latin which scheme shall be presented to the Society before the end of the Michaelmas Term¹," beg leave to report as follows:

They have had before them a number of papers and books upon this subject amongst which may be specified:

A Syllabus of Latin Pronunciation drawn up at the request of the Head Masters of Schools. (By Edwin Palmer and H. A. J. Munro, 1873.)

A few remarks on the pronunciation of Latin with a postscript. By H. A. J. Munro, 1874.

Quantitative pronunciation of Latin. By A. J. Ellis, 1874.

Aussprache des Latein. E. Seelmann, Heilbronn, 1885.

Stolz's Lateinische Lautlehre in I. Müller's Handbuch. (Nördlingen, 1885.)

and the works on Phonetics by Sweet, Sievers, Storm, etc.

Of the foregoing the Committee have found Dr Seelmann's work most useful in preparing their report although they are unable to accept all his conclusions.

The Committee have also had before their consideration the answers returned to a paper of questions upon the pronunciation of the different Latin sounds, which was sent out some time ago to the Professors of Latin in the different Universities or Colleges and to other eminent authorities on Latin within the United Kingdom.

¹ On Nov. 30, 1885, the Committee presented a preliminary report asking for an extension of time till the second meeting in the Lent Term, which was granted.

4 CAMBRIDGE PHILOLOGICAL SOCIETY'S PROCEEDINGS.

The following is a list of those who returned answers to the questions or have furnished information on the subject.

- H. I. H. Prince L. L. Bonaparte.
 Dr Abbott, City of London School.
 Prof. Dougan, The Queen's College, Belfast.
 Mr A. J. Ellis.
 Dr Moulton, the Leys School.
 Prof. A. Palmer, T.C.D.
 Prof. Roberts, University of St Andrews.
 Mr Walter Scott, now Professor of Classics in the University of Adelaide.
 Mr. T. C. Snow, St John's College, Oxford.

The Committee have come to the conclusion that the Classical pronunciation of Latin has now been sufficiently ascertained for the purpose of drawing up a scheme which may reasonably be regarded as permanent.

They accordingly subjoin a summary of the probable sounds found in Augustan Latin with their nearest English equivalents. They have found the usual difficulty in adding the latter, as the English sound-system now differs widely from the Latin.

VOWELS.

		<i>Letters.</i>	
Latin	A	long	as Eng. <i>a</i> in psalm.
		short	the same sound shortened.
			Both short and long are found in <i>āhā!</i>
	E	long	as Italian close <i>e</i> or Fr. <i>é</i> : in English the <i>first</i> part of the diphthong in <i>skein</i> .
		short	as Italian open <i>e</i> or Eng. <i>e</i> in <i>sped</i> .
	I	long	nearly as <i>i</i> in machine: generally written <i>ee</i> .
		short	as <i>i</i> in <i>fit</i> .
		in certain cases where the spelling varies between <i>i</i> and <i>u</i> }	
	O	long	as Ger. <i>ü</i> ; whether close or open is uncertain.
		short	Italian close <i>o</i> : as the <i>first</i> half of the diphthong in <i>grow</i> .
			Italian open <i>o</i> , nearest English equivalent <i>o</i> in <i>not</i> .
	U	long	nearly as Eng. <i>u</i> in <i>rule</i> , generally written <i>oo</i> as in <i>fool</i> .
		short	as <i>u</i> in <i>full</i> .
	Y	a Greek sound	probably not far from the Ger. <i>ü</i> , close or open.

The English pronunciation of the long vowels should be completely discarded in pronouncing Latin, the spelling of English having remained stationary while its pronunciation has completely altered its character. The symbols *a, i, o, e, u* no longer have their original values. The first three, *a* in *mate*, *o* in *stone*, *i* in *wine* have become diphthongs and are pronounced respectively as *ei* (*skein, grey*), as *ow* in *grow*, and as Greek *ai* (as e.g. in the English pron. of *σκαίως*). The Eng. *ē* as in *see* and the Eng. *ū* (*oo*) as in *rule* (*fool*) differ from the Latin *ī* and *ū* in having a slight consonantal ending which is *y* in the first case and *w* in the second. The ordinary Eng. *ū* (as in *mule*) is *yoo*.

The pronunciation of the Latin *o* seems to have varied somewhat, the long sound (which is generally close) being sometimes nearer to the Eng. *aw* in *law* and sometimes to the Fr. *au* in *chaud*, and the short open sound being sometimes nearer to the Eng. *o* in *not* and sometimes to the N. German *o* in *stock*.

DIPHTHONGS.

AE, AU, OE, EI, EU, UI.

In these diphthongs each vowel must be given quickly but distinctly. They are best pronounced by first sounding the vowels separately and then running them together.

The following points may be noted :

AE was not far from the German *ä* and had a tendency to become open *e* (as in *men, sped*). But it was not till the 6th cent. A.D. that *ae* and *e* became quite confused. AU is the German *au* as in *haus*, pronounced more "broadly" than *ou* in *house*. OE probably tended to be sounded as *ö* in German *schön*.

The last three diphthongs are very rare. EI as in Pompei (voc.) is probably the *ei* in Eng. *skein* (*grey*). EU as in It. *neutro*. UI as in It. *colui*.

CONSONANTS.

C	as Eng. <i>k</i> ; scit as <i>skit</i> .
G	„ <i>g</i> in <i>gat, got, get, begin</i> .
N (before c, g)	„ <i>n</i> in <i>ink</i> or <i>ng</i> in <i>sing</i> .
T, D, N, S, L	as in Eng. ; but the tongue should touch the <i>teeth</i> .
S	always voiceless as in <i>hiss</i> [Voiced <i>s</i> had passed into <i>r</i>].
P, B, M	as in Eng.
I consonant	as <i>y</i> .
U consonant	as <i>w</i> .
CH, TH, PH	as <i>k, t, p</i> followed by <i>h</i> as heard in Ireland.
R	as trilled Continental <i>r</i> ; stronger than <i>r</i> in Eng. <i>opera</i> .
RH (as in Pyrrhus)	a voiceless <i>r</i> .
F, H	as in Eng.

COMPOUND CONSONANTS.

X	as Eng. <i>ks</i> .
BS	as <i>ps</i> .
Z a Greek sound.	pronunciation doubtful; but perhaps as <i>dz</i> in <i>adze</i> (not <i>z</i>).

Care should be taken with *doubled* consonants. (a) Where we find in classical times the two symbols *regularly* written, we may infer that two sounds were intended to be represented. This is true of explosives, as in *vac-ca*, *cip-pus*, *ag-ger*—in sounding which a distinct pause ought to be made (as in Italian) between the two sounds; it is also true of fricatives, as in *Metel-lus*, *pen-na*, *fer-rum*, *pos-sum*, *dif-ficilis*. (b) But where the spelling varies as in *caussa* (*causa*), *Pollio* (*Polio*), we may infer that the sound was but one somewhat prolonged fricative, the double symbol (*Pol-lio*, *cau-ssa*), being used to mark this fact. Before the “doubled” sounds of (a) the accent was commonly stronger and the vowel short.

Final *d* was hardly distinguishable from *t*.

Final *m* after a vowel, when followed by another word beginning with a vowel, was absorbed into its own vowel which was wholly or partly nasalized, and thus could coalesce with the following vowel: but when followed by a consonant was assimilated to it. Thus *mensam istam* was pronounced *mensāistam*; but *mensam tenet* was pronounced as *mensantenet*.

Final vowels when followed by vowels were run together as in Italian, and thus formed diphthongs. Thus *egoibo*, not *eg'ibo*.

Final vowels should be fully sounded. Final *a* as in *mensa* should never be pronounced as in Eng. *Victoria*, nor *e*, as in *regere*, like *y* in *beggary*. This must be particularly observed when *r* follows as in *puer*, where the *er* in the last syllable should be pronounced nearly as in *herring*. As it is, *mensa*, *quinqueuir*, *amatur*, *puer*, all have their finals pronounced alike.

The quantity of long finals should be carefully given; *ratīs* as *rateess*.

QUANTITY.

The short and long vowels in Latin differed in duration as the first and second in *aha!* (given above) ‘steady!’ (the exclamation, an example due to Mr Sweet). This difference must be carefully and consistently observed.

Every vowel has a quantity of its own; and the English practice of pronouncing all vowels in position before two or more consonants as if they were naturally short, is erroneous. The Romans said *sēcta* but *rēctus*, *tēctus*: *Indoctus* but *Insula*, *infensus*.

ACCENT.

The nature of the Latin accent has been much discussed. It was certainly different from the English accent, which consists in pronouncing the accented syllable with much greater emphasis or stress than the adjacent syllables. It seems clear that the Latin accent was partly a *pitch*- and partly a *stress*-accent; or, in other words, that the accented syllable was pronounced in a *higher key* and also with *greater force* than the unaccented syllables. The difference in pitch is vouched for, *inter alia*, by the well known statement of Cicero in the *Orator* § 58. The Latin *acuta* (uox) denoted that the voice rose on the accented syllable: such an accent has been called a 'rising-tone' (Sweet). The Latin *gravis* would naturally be the *lower* tone of unaccented syllables. In the *circumflexa* (or *inflexa* as Cicero calls it), the voice would first rise and then fall on the *same syllable* (plūma). The exact amount of difference in pitch between the accented and unaccented syllables cannot now be ascertained.

As regards the difference in stress it is to be remarked first that it manifests itself in a number of ways: in the tendency to draw away the accent as far as may be from the last syllable, to alter both the quantity and the character of the vowels in unaccented syllables and to affect the final consonants of a word: secondly that the difference of force or vigour with which accented and unaccented syllables were respectively pronounced was considerably less than in English. Accordingly the accented vowels should be pronounced much more gently and the unaccented ones much more distinctly than is at present the custom. Special attention should be paid to this.

Signed, JOHN PEILE.
J. P. POSTGATE.
J. S. REID.

February 6, 1886.

The Report was discussed and it was resolved: (1) that it be received; (2) that steps be taken to ascertain what general support the Report of the Committee obtains among members of the Philological Society and teachers of Latin in the University.

THIRD MEETING.

At a meeting held in St John's College on Thursday, Feb. 25, the President, Dr JACKSON, in the Chair:—

Mr POSTGATE read a communication from Prof. TYRRELL, on Pindar Nem. v. 44 *ἄ Νεμέα μὲν ἄραρεν*. The commentators on this passage strangely take *ἄραρεν* as if it were *ἄραρε* (*ἦραρε*, 2nd aor.); *Nemea favit ei* Dissen; *hat sich ihm günstig gezeigt* Mezger.

Now the words mean 'Nemea ever clave to him,' i.e. 'stood his friend.' Pind. often uses ἄραρον (2nd perf.) in this sense; e.g. Ol. xi. 85 ἐν ἀπαντι κράτει κεραυνὸν ἀραρότα, 'the bolt that clave to (never failed to have part in) every victory of Zeus.' So Isthm. ii. 19 χαρίτεσσιν ἀραρώς 'having never failed to attain to.' The 2nd aor. ἀράρε would mean *favit*, or rather *placuit*, but the metre will not allow it in the passage commented on. We have ἤραρε Hom. Od. v. 95, and ἀράρεν, 2nd aor. without augment, Soph. El. 147.

Rauchenstein would read μιν ἄρηρεν, but the word is never transitive; ἄρασσειν is now read in Od. v. 248.

The Schol. explains ἤρμους τῷ Πυθέα and προσήρμους αὐτῷ (Schol. in Pind. Nem. et Isthm. ed. Abel p. 168).

Mr POSTGATE observed that he had always taken ἀρῶρε in the perfect sense, 'is fixed,' that is, is an indefeasible honour to the family.

A paper by Mr ARCHER HIND on Plato *Theaetetus* 158 E—160 A was read by the President. The writer, after giving a summary of the passage, traced out the connexion of the argument, and finally combated the view that the reasoning involved any paralogism¹.

The PRESIDENT read a note, of which the following is a summary, on two so-called fragments of Aeschylus, 81 and 326 in Dindorf's *Poetae Scenici*. Compare Aristotle *Nic. Eth.* III. 2. 1111 a 10, and Plato *Republic* VIII. 563 c.

From Aristotle *Nic. Eth.* III. 2, it appears that Aeschylus, having been accused of introducing into his tragedies references to the mysteries, pleaded, that "what he had said fell from him," or, that "he did not know that what he had said was a secret," or, possibly, that "what he had said fell from him through ignorance of its mystical bearing."

In *Republic* 563 c—Οὐκοῦν κατ' Αἰσχύλον, ἔφη, ἐροῦμεν ὃ τι νῦν ἦλθ' ἐπὶ στόμα—Plato attributes to Aeschylus a proverbial phrase: but there is no evidence to justify the assumption of Nauck (and apparently of Dindorf), that the words ὃ τι νῦν (or νυν) ἦλθ' ἐπὶ στόμα occurred in a tragedy. Is it possible that the phrase ἦλθ' ἐπὶ στόμα, which occurs in the *Republic*, is a proverbial survival of the plea urged by Aeschylus in plain prose on the occasion referred to in the *Ethics*? Further, in the last-mentioned passage, should ἀ be substituted for ἦ, so as to give οἶον λέγοντές φασιν ἐκπεσεῖν αὐτοῦς ἀ οὐκ εἶδέναι ὅτι ἀπόρητα ἦν?

¹ The paper is printed in full in the *Journal of Philology*, xv. 150 sqq.

FOURTH MEETING.

At a meeting held in St John's College on March 11th, 1886, the President, Dr JACKSON, in the Chair :—

Dr KENNEDY read a paper on the first two books of the Odes of Horace. The following is an abstract :

C. i. i. l. 'atauis edite regibus', 'scion of royal ancestors' is better than 'scion of ancestral kings'.

3. 'curriculo' (-us, -i, m.), 'with the race-car'.

4—11. Bentley's ...palmaque nobilis *euehere* hunc... is incredible. Put full stop after nobilis, and read with Maclean and Munro. For the sudden break at end of v. 5, cf. C. III. xxx. 5.

6. 'terrarum dominos'. Not, as usually taken, in apposition to 'deos', but object of 'euehit', meaning *landlords*, and so used by Lucan. Horace alludes to the Luculli, Crassi &c., the 'rich lords and squires' of those days. His list of examples in this dedicatory ode is as follows: the Greek race-winner; the Roman millionaire; the yeoman farmer; the merchant; the Epicurean voluptuary; the warrior; the sportsman; the man of letters and the poet, who loves the country and hates 'profanum vulgus'; meaning himself by both, if we read 'me' twice: but if we take the tempting conjecture 'te' for the first 'me', then meaning Maecenas and himself. This I do not adopt: but those who do can refer to C. III. viii., *docte sermones utriusque linguae*. By 'dis superis' I understand Augustus and his court. And herein lies my reason for rejecting Wakefield's conjecture 'te', though supported by Wolf. In the 'di superi', so explained, must be included the prime minister Maecenas, for in Sat. II. vi. 52 we find some cit saying to Horace, '*deos propius contingis*', i.e. you are in habits of intimacy with Augustus and Maecenas.

This is, I think, conclusive. It may be added, however, that 'hederae' *ivy*, belongs to a poet, not to a statesman, however learned. Nor would Maecenas be a graceful addition in this place. The two first and two last lines are all the compliments Horace need pay him.

iii. 1—8. 'Sic te' etc. The structure requires an 'ut' before precor reddas, stating the *condition* on which Hor. wishes the ship a fair voyage (as in Gk. οὔτως with opt....ως), for the omission of ut in Tib. I. iv. 1 and Plaut. Trin. 447 are scarcely parallel cases. May not the 2nd stanza (vv. 5—8) have originally stood first? Failing ms. authority for this, we can only say that Hor. has left, as elsewhere, a disjointed construction.

v. 5. 'simplex munditiis', 'with simple *toilette*', the plural 'munditiae' always corresponding to the French word, which we borrow.

vi. 1, 2. 'Varro...alite', probably abl. abs. 'When V. takes a flight of Homeric song' (i.e. attempts an *epic* poem).

18. 'sectis...unguibus', 'with pared nails', which could not hurt. Bentley's *strictis* seems unlikely.

20. 'non...leues', 'frivolous as usual', to be taken with nos, and with the whole sentence, not merely with urimur.

vii. 24. 'affatus' certainly for affatus *esse*, and depending on fertur, *et* being perhaps lost after corona, by its being taken for a ptcp. V. infr. xvi. 13, 14.

viii. 2. Read '*properes*', cf. oderit (v. 4).

ix. 24. 'male' = minime, 'far from obstinate'.

xi. 6. 'sapias, uina liques' = *si sapias*, 'if you are wise, you will strain' etc.

xv. 24. '*te* Sthenelus' with Munro, 'not et Sthenelus', as Maclean.

xvi. 13—16. 'coactus' etc. = Fertur Prometheus coactus (*esse*) addere, et apposuisse. For this ellipse of the verb *esse* with pass. ptcp.,—a common, but seemingly unnoticed construction—see Public School Lat. Gr. Preface, and § 29 where many examples are quoted.

xvii. 15, 16. 'ruris honorum' depends on benigno, 'bountiful of the country's glories', cf. Sat. II. iii. 2, uini somnique benignus, not on opulenta, as Maclean.

xviii. 10, 11. 'libidinum' depends on audi, not on 'fine'.

xxiii. 5. Certainly read *uepris* with Bentley.

xxvii. 18, 19. Omit comma after miser: quanta = quod tanta, 'Pitiable youth for getting entangled' etc.

xxxvii. 4. 'sodales'. Hor. surely is not addressing his boon companions on such a serious occasion, as comm. suppose. He either specially addresses the 'Fellows of the College' (sodalitas) of Mars (cf. Saliaribus, supra), or public sodalities in general.

9, 10. 'turpium...uirorum' prob. = eunuchorum.

25. Read *ausa'st* for *ausa et*, with full stop at the end of previous line.

26. Connect fortis with uultu sereno, omitting comma after sereno.

32, 33. 'superbo non humilis...triumpho'. Perhaps read *habilis* = 'not suitable for a proud triumph'. (Zenobia led in triumph by Aurelian seems to be the first instance of such treatment of women.) But the structure of this whole passage is most crabbed.

C. II. iv. 2. 'Xanthia Phocœu': 'Xanthias' prob. not Greek disguise for Roman 'Flavius', but = 'fair-haired' or 'complexioned', an exception in Italy. By the name Φωκεύς, Hor. probably (despite Orelli) ascribes to the lover the unintellectual but not unamiable visage of a *seal*. Tr. 'Blondin of Seal-land'. He was not a Phocian, nor identical with 'Opuntiae frater Megillae' (C. I. xxvii. 10), for (1) Opus was in *Locris* and (2) the

'ancilla' of this Ode could scarcely be the notorious 'Charybdis' of that.

13. 'nescias' = *si nescias*, and supply in sense a 'dicas' or 'exclames' before 'regium' etc.—the lover's actual words. Hor. is of course ironical to end of Ode.

Dr Kennedy closed his paper with an English version of this Ode in the rhythm of the original.

Mr ADAM read a paper "on Plato Theaetetus 152 A—C" of which the following is a summary:—

"In *Theaetetus* 152 A—C Socrates reduces the Protagorean πάντων μέτρον ἄνθρωπος to the doctrine that αἴσθησις is ἐπιστήμη.

The proof of this identity is as follows.

Appearance is true (Protagoras' view):

Perception is appearance:

Therefore Perception is true, i.e. is knowledge (cf. Badham Phil. xxi. 425).

The minor premise is expressed thus in the beginning of c: φαντασία ἄρα καὶ αἴσθησις ταῦτ' ἔν τε θερμοῖς καὶ πᾶσι τοῖς τοιούτοις. Then follows in the MSS. οἷα γὰρ αἰσθάνεται ἕκαστος, τοιαῦτα ἕκαστῳ καὶ κινδυνεύει εἶναι. This sentence clearly corroborates not the minor premise but the conclusion. I therefore agree with Wolf in transposing it after ἀψευδές. But Wolf is wrong in bracketing ὡς ἐπιστήμη οὔσα: for we obviously require a clear statement of the precise conclusion, viz. that αἴσθησις is ἐπιστήμη, to balance 151 E.

I believe that some words have fallen out, and I propose to read as follows:

Σω. φαντασία ἄρα... τοῖς τοιούτοις. Θε. Ἴσκειν. Σω. Αἴσθησις... ἀψευδές· οἷα γὰρ αἰσθάνεται... εἶναι. Θε. <ναί>. Σω. φαίνεται <ἄρα αἴσθησις ὡς ἀληθ-> ὡς ἐπιστήμη οὔσα. Θε. <φαίνεται>. In ὡς ἀληθῶς there is perhaps a reference to the Ἀλήθεια of Protagoras.

I conceive that the error arose thus. Ἴσκειν... κινδυνεύει εἶναι may have formed one line in the MS.: this was carelessly omitted, and inserted later after εἶναι, the first convenient pause. ναί fell out by lipography. That ἄρα αἴσθησις and φαίνεται fell out was due to the proximity of the same words: and ὡς ἀληθ- was omitted through the identity of ὡς and the final syllable of ἀληθῶς."

The PRESIDENT thought φαντασία (152 c) was a gloss on τὸ δὲ φαίνεται and that ἐπιστήμη should be read.

Mr J. B. BURY (T.C.D.) communicated a paper on "Latin Etymologies".

Cervix. The *v* (in *cervix*) is a representant of *gh*² (*g*² and *gh*² denote those soft and aspirate gutturals which are susceptible of palatalism: *γ* denotes the tenuis of the same class), and should be

connected with *τράχηνος*, in which the initial letter will then be an instance of dentalism. The *ra* represents that original vocal liquid preserved in Sanskrit, and changed in Greek into *αρ, ρα, ρε, ιρ, ρι, ορ, ρο* &c. In Latin *r* constantly became *er*, as in *cerno, certus* (*κρίνω, κριτός*), &c.

crepo is to be connected with *κρέκω*, to which *κρίκε* in Homer belongs (placed wrongly by L. and S. under *κρίζω*). It is an instance of labialism which in spite of Schleicher and others will after Fröhde's investigations be accepted by most scholars.

cunctus bears a similar relation to *πᾶς παντός*, to that which *quinque* bears to *πέντε* and *coquo* to *πέσσω*. *ct* is the representative of the original *q* and an intermediate step to dentalism.

πᾶς cunctus may be connected closely with *πέντε quinque*, as a natural expression of totality by gesture is to hold up *all* five fingers of the hand.

geminus, tertius to be connected with (*δί*)*δυμος, (τρι)**δυμος, (τετρα)**δυμος* &c., *δ* representing *g²*, and *g²em-* being the basis.

kara is for *hasa* and = *φεισός* in *σνφεός*; basis *gh²esa-* or *gh²asa-* according to our theory of *Vokalismus*. For *ε* = Lat. *a* cf. *τέτταρες* : *quatuor* &c.

hibernus seems to offer proof that *r* was once pronounced as a vowel in Latin. *Hibernus* = *χειμερινός*. The original form seems to have been *gheimrinos*. In Greek this became first *χειμερνος* and then by the insertion of a sh'wa *χειμειρνός*. In Latin it became first by the insertion of parasitic *b* before *r*, *himbrius*, then *himbernus* and by the suppression of *m* (for euphony) *hibernus*.

nudus was *gnug²nós*. (1) Initial *g* dropped off as in *nosco*. (2) *g²* became *d* as in *dulcis* = *γλυκός*. (3) The second of the two nasals dropped out, just as one of two liquids often drops out.

In Greek *g²* became *β*, hence *γνυβνός* and by assimilation *γνυμνός* (as in *σεμνός, ἀμνός* = *agnus*); and the first nasal dropped out, hence *γυμνός*.

In this derivation the point that will probably raise most objection is the hypothesis of dentalism in Latin. But *a priori* there is no reason against it; if we admit labialism, why should we not admit the possibility of dentalism also? On this hypothesis, which Fick was the first to put forward, the old crux *dulcis* receives a satisfactory explanation; the relations of *studium* to *σπουδή*, of *talpa* to *σπάλαξ* and *σκάλοψ*, *turgeo* to *σπαργάω*, &c., become intelligible.

pruina is an instance of labialism. From an original basis *qruso* we may derive *κρύος* = **κρύσος*; and **prusina*, **prurina*, and (one of two liquids falling out as in *φαῦλος, ἔκπαγλος, agrestis, increbesco*, &c.), *pruina*. The word *κρύσ-ταλλος* (cp. *ὄκταλλος*, Boeotian for *ὄφθαλμός*) proves that a *σ* fell out in *κρύος*.

puer(us), puera, puella. Not to be connected with *παῖς* = *παῖς*. The *r* is original, and the words congeners of *κόρος, κούρος, κόρη, κούρη*.

In *pulvis*, generally connected with *palea*, *pollis*, &c., *l* is representative of *d*; and we must assume an original *spudvis* = σποδός (σποδιά) of identical meaning.

res. If we suppose *res* to have lost an initial *h* = *gh*, we can connect it with *χρέος*, *χρήμα*, *χρή* (cf. *réfert*). Comp. *χρήστης*, &c., with *reus* (properly = debtor). The meaning 'need', which is peculiar to the Greek, may be compared to Lat. *opus*. *χρήσιμος* and *χρηστός* may be paralleled by such Latin phrases as *nulli rei erimus*. The general meaning of the noun *res*, 'thing', corresponds to the general verbal notion in *χρῶμαι*, 'use'. That *h* could fall out before *r* in Sanskrit seems doubtful, inasmuch as there are such words as *hradā*, *hrādāni*, *á-hraya*, &c.; otherwise the verb *rā* would correspond to *κίχρημι*, *χρήσω*, as *rayi*, *rās* would correspond to *χρήματα*.

sinister. I would identify *sinister* with *ἀριστερός*. It is for *sinrister*, another instance of the omission of one of two liquids; and *ἀριστερός* is for *σαριστερός*, for *σηριστερός*. To admit this connexion it is not necessary to follow Brugmann in his theory of the nasal sonant; it is only necessary to admit that where we find *a* in Greek we often find *en* or *in*, *em* or *im*, in Latin. Of this we have plain cases in *centum* = ἑκατόν, *tentus* = τατός, *densus* = δασύς, &c., *septem decem* = ἑπτὰ δέκα, *in-* (privativum) = α-.

talus experienced several changes. *talus* (1) = *taglus*, cf. *pálus*, &c. (2) = *staglus*, cf. *tego*, *turgeo*, &c. (3) = *straglus*, cf. *φαῦλος* = *φλαῦλος*, *πίελος*, *agrestis*, &c., and thus is the same word as *ἀστράγαλος*, its equivalent in sense.

urinator. Not with *urina*, *οὐρέω*, *vari*. As *uter* is for *cvuter* = *πότερος*, so *urinator* is for *gvurinator* = *gvusinator*, the same word as (*άλι-*)*βδύω*, 'to dive', *δύω*, *δύνω*, &c., in which words *s* is lost.

varius is for *vasios*, to which **Faios*, **aios* ought to correspond, but though they do not occur, the diminutive does, *αἰόλος* = *Φαιόλος* = *Φασιόλος*. Other instances where in one language the diminutive alone is preserved are *digitus*, *δάκτυλος*, *ἴον*, *viola*, *ἀστήρ*, *stella*.

varix (*varicosus*), for *cvarix*, may be connected with *κιστός*, Dor. *κριξός*, of the same meaning.

vervex may be explained like *varix*, by the loss of initial *c*, and connected with *κριός* = *κριός*.

vernus, *ver*. The connexion of these words with *ἐαρνός*, *ἐαρ* is not generally explained rightly. Their explanation depends on two general laws, (1) *s* between two vowels in Latin becomes *r*; (2) one of two liquids in the same word is liable to fall out. Thus *vesar*, *verar*, *vēr*, *vesarnus*, *verarnus*, *vernus*.

virgo and *virga*.

virgon (*virgin*) = *cvirgon* (= q^rgh²en) = *παρθένος*.

virga = *cvirga* (= q^rgh²a) = *πτύρθος*.

In the Greek words both π (π^r) and θ represent gutturals.

EASTER TERM, 1886.

FIRST MEETING.

At a meeting held in St John's College on Thursday, May 13th, Dr JACKSON in the Chair:—

H. C. BARNES LAWRENCE, Esq., was elected a member of the Society.

Professor COWELL read a paper on "The Armenian Queen Anelyda in Chaucer's 'Compleynte.'"

"Our late Librarian, Mr Bradshaw, in a conversation held shortly before his death, had identified her with Anâhita ('*Avâtrîs*'), the ancient goddess of Persia and Armenia; and the object of the paper was to work out this suggestion. Mr Bradshaw had supposed that Chaucer got the name Anelyda from a misreading of the name Anaetidem or Anaetida in some Latin MS., the *t* being mistaken for *l*.

Chaucer may have found the name in Pliny xxxiii. 24, where we have an anecdote about a golden statue taken in Antony's Parthian campaign, 'aurea statua in templo Anaetidos posita... numine gentibus illis sacratissimo;' or he may have found the name in a medieval Latin legend about some Armenian saint, as the early records of Armenian church history are full of the persecutions of the Christians, because they refused to join in the licentious worship of this deity.

Armenia had a special interest to English people in Chaucer's time, which made it less unlikely for Chaucer to bring an Armenian Queen into his story.

Thomas of Walsingham relates that in the beginning of the 14th century a report spread in Europe that Cassianus, the King of the Tartars, had become a Christian. It was said that he had forced the King of Armenia to give him his daughter in marriage; and when the eldest boy was born, 'inventus est hispidus et pilosus velut ursus.' The father gave orders that the child should be burned, but the queen begged that he might first be baptized, when he instantly became like other children. The chronicler adds, 'hoc viso, credit pater et domus tota.' This Cassianus is probably Ghâzân Khân, who succeeded to the throne in 1295. The story is no doubt a mere fiction; but it is well known that his father, Arghân Khân, had communications with the Pope Nicolas IV., who sent an embassy to him in 1289; and D'Ohsson expressly says, 'Argoun aimait et protégeait les Chrétiens.'

Matthew Paris mentions that an Armenian Bishop visited England in 1228, and in 1252 some Armenian monks came for a short time to St Albans. Thomas of Walsingham describes how in 1362 there was a tournament before the King and Queen in Smithfield, and some Knights of Spain, Cyprus, and also Armenia

were present; and Fabyan's Chronicle says that the King of Armenia came over to England in 1384, and received large sums of money.

Chaucer may have been at a loss for a native name to give to his Armenian queen, and so he had recourse to the name of the goddess whom he found connected with Armenia, exactly as Dr Aikin, in his 'Evenings at Home,' when he was at a loss for an Indian name for the hero of his tale to illustrate the doctrine of transmigration, fell back upon the name of a well-known Indian deity, and called his tale 'the transmigrations of Indra.'

Mr MONRO read a paper on "Technical Terms in Roman Law," of which the following is an abstract:

"I wish in this paper to remark on some of the methods in vogue for rendering into English the technical terms of Roman law, though what I have to say would probably be equally applicable to some other subjects. The principle I wish to advocate is that of, as a general rule, not translating these terms at all, but simply transcribing them. To appreciate the question let us consider some of the various ways in which you may deal with technical expressions if you are translating a treatise in which they occur.

1. You may, as I say, transcribe them; leave them as they are in the original language. *heres*, for example, will remain *heres*. This I call the transcriptive rendering.

2. You may use language of your own which describes what you think is the meaning of the original term. *heres* will then, perhaps, become *successor*. This may be called the descriptive rendering.

3. You may take the English term, which is most nearly connected with the original philologically, that is, in many cases, the original word in a modernized form. *heres* will then be *heir*. This is the etymological rendering.

4. You may use the nearest corresponding English technical term. *heres* will then be again *heir*, or, perhaps, *executor*. This is the technical rendering.

Different renderings may also be concurrent, as in the case just mentioned; or a rendering essentially of one character may be given in the guise of another.

A few words on these various methods:

1. This I recommend and will not discuss further at present.

2. This is a favourite method with Germans. I have a German translation of the Digest where hardly a single Latin word is allowed to pass. *Patria potestas* is 'väterliche Gewalt,' *adoptio* is 'Annahme an Kindes Statt,' &c. Mr Poste translates *suus heres* 'self-successor.' In such translations one feels as if the force of the original were washed out. But I think it may be said with truth that the sense is spoilt and the translation hardly correct. The phrase 'taking as and for a child' does not translate *adoptio*. *adoptio* means doing this with certain formali-

ties implied in the term. 'Taking for a child' implies no formalities.

3. An objection to the etymological rendering is that English words ordinarily used without reference to the Latin from which they are derived have contracted a number of associations which mislead the imagination when they are used to translate the Latin term. For this reason I should think that people who speak Romance languages, amongst whom for the present purpose we must include ourselves, are so far badly situated for understanding Latin words and consequently Roman things. This would apply especially to Italians. An Italian who has to translate such a word as *colonia* can only write down what is in form the same word, but this though literally a transcriptive rendering is practically the substitution of a modern term and slightly vitiates the sense by bringing in strange associations.

4. Similar remarks may be made of the technical rendering. This however seems to me to be also objectionable in some ways peculiar to itself, it is almost certain to be inexact, and it deprives you of what is one of the main objects and points of interest in a study of Roman law, viz. comparison of ancient and modern law. Moreover it conveys an impression that the translator wishes to display his learning.

As illustrations of what I mean I will mention two cases. Mr Poste renders *arcarium nomen* (Gaius 3. 131) by 'entry of a person as debtor to cash.' Mr Moyle translates *iuratoria cautio* (Justinian 4. 2. 2) 'sworn recognizance.' The fact is one hardly knows whether a given translation of a treatise is intended to assist a student in understanding an original which he has before him, or to be a substitute for the original which for some reason or other he is not supposed to read for himself. In the former case a translation of a technical term only anticipates an explanation given in the treatise and is therefore superfluous; in the latter the assumption is made that the student is entirely unacquainted with Latin, which is very unlikely to be the case. In fact the chances are that the phrase which is used to interpret the Latin is itself only intelligible to a student who can interpret it by the Latin. It is therefore of no use and only gives trouble.

A further objection to translating instead of transcribing is that it stereotypes meanings which are really open to question, of which various instances might be given, as where Mr Poste calls *suus heres* 'self-successor,' or French writers translate *legis actio* 'action de la loi.'

The PRESIDENT observed that the views expressed by Mr Monro were the same as those that had guided him in his edition of the 5th book of Aristotle's Nicomachean Ethics.

Mr LENDRUM communicated two emendations of Sallust.

Jug. 3. 1 quoniam neque uirtuti honos datur neque illi quibus per fraudem ius fuit uti tuti aut eo magis honesti sunt. The MSS.

read *ius, uis, is, his* etc. and *uti tuti; utique tuti; tuti*. The antithesis of *honor* and *virtus* suggests *ius fuit <uirt>uti<s>, tuti etc.* i.e. 'the prerogative of virtue.'

10. *I existimans non minus me tibi quam liberis si genuissem ob beneficia carum fore.* The edd. strike out *liberis*; but it is better to read *liberos* as the plur. can refer to a single person.

SECOND MEETING.

At a meeting held in St John's College on Thursday, May 27th, the President, Dr JACKSON, in the Chair, Professor A. MACALISTER, M.D., St John's College, F. E. THOMPSON, Esq., M.A. (Oxon.), were elected members.

The following communications were read:

By Mr COOKE, on "The ψήφισμα of Syracosius."

The object of this paper was to show that the usual explanation of this ψήφισμα, as given by the scholiast and adopted by most historians (μὴ ὀνομαστὶ κωμωδεῖν), was incorrect and untenable. An explanation suggested by G. Gilbert in the *Beiträge* was strongly advocated, to the effect that the ψήφισμα forbade, not personal allusions, but allusions to the mutilation of the Hermae. It was further urged that the usual view of the mutilation and of the exile of Alcibiades, viz. that they were due to oligarchical intrigue, could not be maintained. No theory was advanced to account for the mutilation itself, but it was urged that those who took advantage of its effects to exile Alcibiades were the extreme radicals, and not the oligarchs (see Thuc. vi. 89. 4, 28. 2, viii. 47). The ψήφισμα of Syracosius, to have any chance of success, must have been brought forward from the democratic side. The effect of it was to stop the comic poets, the steady allies of the oligarchy, from producing a travesty of the recent religious scare, and satirising the democratic leaders who had made political capital out of it.

By the PRESIDENT, on Plato *Politicus* 291 A B.

Πάμφυλόν τι γένος αὐτῶν ὡς γε ἄρτι σκοπομένῳ φαίνεται. πολλοὶ μὲν γὰρ λέουσι τῶν ἀνδρῶν εἴξασι καὶ κενταύροις καὶ τοιοῦτοισιν ἑτέροις, πάμπολλοι δὲ σατύροις καὶ τοῖς ἀσθειέσι καὶ πολυτρόποις θηρίοις· ταχὺ δὲ μεταλλάττουσι τὰς τε ἰδέας καὶ τὴν δύναμιν εἰς ἀλλήλους.

"The whole context of this passage (see especially 292 D, 303 B), shows that "the motley crew" includes certain so-called politicians who seem to the Eleate to be no better than partisans and impostors: but it is not clear (1) who these so-called politicians are, (2) why they are compared, some to Lions, Centaurs, and the like, others to Satyrs, and to brutes, feeble and shifty.

First then, who are the so-called politicians? In this part of

the dialogue there are unmistakable echoes of the *republic*: and in particular at 297 ε there is a reference to the parable of the ship and the skipper. Now in the sixth book of the *republic*, in the immediate sequel to that famous apology, Socrates observes that young people are corrupted, not, as is commonly supposed, by the paid professors, but by the populace, who are, in fact, "the greatest of sophists," fashioning young and old, men and women, at will. Hence, comparing the passage in the *republic*, 492 Δ, where the populace of Athens are designated as μέγιστοι σοφισταί, with the passages in the *politicus*, 291 c and 303 c, where the so-called statesmen are described as πάντων τῶν σοφιστῶν μέγιστος γῆς, and as μέγιστοι τῶν σοφιστῶν σοφισταί, I conclude that, by the so-called statesmen, Plato means, not merely the office-holders or the demagogues, but generally all who, in any given constitution, have a share in the sovereign power.

Secondly, why are the so-called politicians compared, some to Lions, Centaurs, and the like, others to Satyrs, and to brutes, feeble and shifty? The εἰκόνας of the sixth book of the *republic* contain no parallel to this phrase. But in the ninth book, 588 and 589, the constituents of the individual man, i.e. his rational, spirited, and appetitive parts, are respectively compared to "a man," "a lion," and "a monster with many heads, subject to perpetual change." Further, on the strength of the analogy between the parts of the man and the parts of the state, which analogy is steadily maintained throughout the *republic*, it would seem that in the aristocracy of the ideal state, where the φύλακες, analogous to the λογιστικόν, are supreme, in timocratic oligarchy, where, as we are expressly told, 548 c, the θυμοειδές is the predominant element, and in democracy, where the two upper classes are merged in the third class, which finds its analogue in the ἐπιθυμητικόν, the ἄνθρωπος, the λέων, and the ποικίλον καὶ πολυκέφαλον θηρίον of 588, 589 are respectively prominent. Now it is plain that we cannot pass at once from this conjectural εἰκὼν to the passage in the *politicus*, because in the latter the perfect state does not come into view. Yet it is difficult to resist the conviction that "the Satyrs, and the brutes, feeble and shifty," "the Lions," and "the Centaurs" represent respectively the democratical, oligarchical, and monarchical, elements of society, the "Centaur" taking the place of the "man" of *republic* 589 because too much honour would be done to contemporary monarchy, if it were compared to perfect humanity. That the transformation of these creatures typifies the revolutions of states, by which different elements of society become respectively predominant, follows immediately, if the main contention is admitted.

In this connexion it seems worth while to say a word about the sentence εξαίφνης ἠμφεγνόησα κατιδὼν τὸν περὶ τὰ τῶν πόλεων πράγματα χορόν in 291 B. As the text stands, it seems strange, that, when the Eleate has been thus explicit in describing the

object of his gaze, the Young Socrates should ask Πῶϊον; and stranger still that the Eleate, in replying to the superfluous question, should be less communicative than he had been before; for most certainly the words τὸν πάντων τῶν σοφιστῶν μέγιστον γόητα καὶ ταύτης τῆς τέχνης ἐμπειρότατον convey less information than the phrase τὸν περὶ τὰ τῶν πόλεων πράγματα χορόν. I am then inclined to regard this last phrase as an additament. Omit it, and all goes well. "I was dumbfounded," says the Eleate, "by the sudden sight—*Y. S.* By the sudden sight of what?—*Eleate*—by the sudden sight of the greatest impostor in the sophistical world."

From Dr F. A. PALEY on :

"Did Virgil, *Georgic* I. 466—483, imitate Apollonius Rhodius IV. 1278—1287?"

"The well-known passage in the *Georgics* has a peculiar interest, because, as I have elsewhere pointed out, the same prodigies in effect are said to have occurred at the death of Julius Cæsar, which a century later are narrated as having happened at the Crucifixion: the sun was darkened, earthquakes occurred in parts of Italy unused to such disturbance (*insolitibus* tremuerunt motibus Alpes, *G. I.* 475), and pale ghosts were seen at night-fall. This triple miracle or portent,—the darkness, the earthquake, the apparitions—is given in chap. xxvii. of St Matthew, with this singular anomaly, that the "graves were opened" is described as the effect of the earthquake, whereas the "bodies of the saints which slept arose and came out of the graves, and were seen by many," not until "after his resurrection."

Virgil's statement, in a verse apparently based on the alliterative style of Ennius, found also in Lucret. I. 123,

"et simulacra modis pallentia miris,
uisa sub obscurum noctis,"

is of so unusual a character as a portent, that one is curious to discover whence he got the idea. It might be said, from *Od.* xx. 355, where apparitions seen in the palace are associated with sudden darkness. The passage in Apollonius, however, has so many remarkable resemblances, that I think Virgil must have had it in view, and what is more curious, *misunderstood it*. That the poet's Greek was very superficial is shown by the curious mistranslation in *Ecl.* VIII. 58, "omnia uel medium fiant mare," from the πάντα δ' ἑναλλα γένοιτο of Theocritus, as if ἑναλλα had been ἐνάλια.

Apollonius is describing the panic of the Argonauts when they found themselves on the shoals and marshy flats of the Syrtis. Their cheeks, says the poet, grew pale, *like ghosts*;

χύτο δὲ χλόος ἀμφὶ παρειάς,
οἶον δ' ἀγύχουσιν εἰκότες εἰδώλοισιν
ἀνέρες εἰλίσσονται ἀνὰ πτόλιν,

&c.

I need not quote the ten verses in full; the point of them is this: "As men wander round a city pale with fright, looking for the issue of some war or pestilence, or some sudden deluge, or when the images in the temples sweat blood, or deep mutterings (*μνκαὶ*) are heard in the sacred precincts (*σηκοῖς*), or when the sun is darkened at mid-day and the stars appear,—so did the chiefs stroll despairingly on the far-extending shore."

Now Virgil, who enumerates all the above prodigies, and somewhat expands them, must, I think, have misunderstood the comparison of frightened men to pale ghosts, and taken the poet to mean "as ghosts in human form flit round a city," &c. Absurd as was the mistake, if he really had this passage in view, we must come to this conclusion. And as he goes on to describe the overflowing of the Padus,

proluit insano contorquens uortice siluas
fluuiorum rex Eridanus, camposque per omnes
cum stabulis armenta tulit,

in words so naturally suggested by the Greek,

ἤέ τιν' ὄμβρον
ἄσπετον, ὅστε βοῶν κατὰ μυρία ἔκλυσεν ἔργα,

and mentions also the voice in the sacred groves,

uox quoque per lucos uolgo exaudita silentes
ingens,

and the sweating of the statues,

et maestum illacrimat templis ebur, aeraque sudant,
ἢ ὅταν αὐτόματα ξόανα ῥέγ' ἰδρώοντα
αἵματι, καὶ μνκαὶ σηκοῖς ἐνι φαντάζονται,

and lastly, as both poets include the darkening of the sun, whether by an eclipse or from some other natural cause,—I say, as all these points of resemblance are so close and so well marked, there can hardly be a doubt but that Virgil copied and *partly mistranslated* Apollonius.

I conclude with a remark of importance. The discrepancy in date, not to say, the inconsistency, already alluded to, in the Gospel account of the apparitions seen in Jerusalem, makes it exceedingly likely that the narrative of S. Matthew took its colouring from the portents popularly believed to have happened at the death of Julius Cæsar.

If my contention is right, this is an instructive instance of a story which has attained great significance, and yet will not stand against a critical examination. It is quite certain that, if graves are opened by an earthquake, and the dead in them come to life and step forth some days later, there is an utter confusion between the natural causes (the liberation of the bodies) and the supernatural effects (the coming to life). I prefer to think the statement itself cannot be accepted as historically true."

MICHAELMAS TERM.

FIRST MEETING.

At a meeting held in St John's College on Thursday, Oct. 28, the President, Dr JACKSON, in the chair, the following new member was elected :

J. H. HAYDON, Esq., B.A., King's College.

Mr VERRALL read a paper on Hor. *Od.* i. 6, dealing chiefly with the last stanza :—

nos conuiuia, nos praelia uirginum
sectis in iuuenes unguibus acrium
cantamus, uacui siue quid urimur
non praeter solitum leues.

The following were the chief points discussed :—

(1) *praelia uirginum*. This poem of Horace is closely parallel to Propertius II. 1. 1—46, both in scope and in detail of expression. Propertius (addressing Maecenas) explains, like Horace, that his style, as a poet of love, renders him unfit to celebrate the exploits of Caesar, which are a theme for epic poets only. Propertius, like Horace, contrasts the *praelia* which are not the subject of the love-poet with those which are (*ib.* 43, and cf. *ib.* 13):

nauita de uentis, de tauris narrat arator,
enumerat miles uolnera, pastor oues :
nos uero angusto uersantis praelia lecto,
qua pote quisque in ea conterat arte diem.

As the two passages must be connected by imitation, either of one by the other, or of a common original by both, Propertius interprets the briefer expression of Horace, and shows that he refers to the *praelia Veneris*, a well-known figure, on which see Lucretius iv. 1049 foll. with Munro's notes.

(2) *sectis unguibus* : this expression, of which no satisfactory explanation has been given, must be interpreted in the light of *praelia uirginum* and of a passage in Ovid (*Fasti* vi. 223—234) which shows that in the Roman religion, as in others, the *cutting*

of the nails was part of the ritual preliminary to marriage. For *uirgo* and *iuuenis* of the bride and bridegroom see Hor. *Od.* II. 8. 23, III. 11. 35—37 etc.

- (3) The last two lines should be punctuated thus :
- cantamus, uacui siue quid urimur :
non praeter solitum leues.

In the last line the object is *nos*, supplied from the emphatic pronouns immediately preceding, and the meaning is "We are not to be raised above our wont," literally "one cannot lift us." For the sense of *leuare* see Hor. *Od.* IV. 2. 25, where as here Horace is contrasting different poetic powers under figures taken from different ranges of *flight*; for the contrast here see *Maenii carminis alite* at the beginning of the poem. The argument in favour of this punctuation is that it avoids the well-known difficulties of interpretation and rhythm, which arise, if the sentence is made continuous and *non praeter solitum* is joined either with *leues* (plural adjective) or with *siue quid urimur*.

(4) *uacui siue quid urimur* : the generality of these words should perhaps not be confined by supplying *amore*. The literal rendering is, *at leisure times, or if anything galls (or annoys) us*. It is consistent with the tone of this poem to describe the writing of love-poetry as a mere pastime.

SECOND MEETING.

At a meeting of this Society held in St John's College on Nov. 11, the President, Dr JACKSON, in the Chair, the following new member was elected :

W. D. DARBISHIRE, Esq., B.A., St John's College.

Mr HICKS read a paper "On the avoidance of hiatus in Aristotle's *Politics*."

After stating the rule for the avoidance of hiatus and contrasting the practice of Aristotle in the philosophical treatises with that of Isocrates and Plato, he communicated in a tabular form the results of his own examination of the several books of the *Politics*. He called attention to a striking difference under this head between c. 4 and the remainder of the third book. Having compared his results with the facts previously ascertained for some of the later Platonic dialogues, he went on to indicate some inferences which might be drawn : (1) of the two classes of manuscripts in which we have the *Politics* preserved, each in turn corrects the other as regards this rule : (2) the codices have been

subjected to systematic changes in such matters as elision and crasis: (3) the inequalities of style detected in certain parts of the treatise can be explained without recourse to the theory that portions of dialogues already published were incorporated by the writer.

Mr ENGLAND communicated emendations in the *Orestes* and *Heraclidae* of Euripides.

Orestes, v. 272 εἰ μὴ ἔξαμείψει χωρὶς ὀμμάτων ἐμῶν. This reading requires ἔξαμείψει to be taken as an active in the sense which is proper to the middle voice. I would follow all the MSS. in assigning the previous line to Electra and would put a mark of interrogation at the end of it, reading in 272 οὐ μὴ ἔξαμείψει χωρὶς ὀμμάτων ἐμῶν; supposing it to be addressed to the Fury whom he threatens with his arrow. In the next line he uses the plural, addressing all the Furies.

v. 363 ὁ ναυτίλοισι μάντις. Perhaps οὐν ναυτίλοισι μάντις. Cf. *Hec.* 1266 οὐν Θρηξί μάντις for ὁ Θρηξί μάντις.

v. 415 μὴ θάνατον εἴπης. Perhaps μὴ θάνατον εἶπας;—a question suggested by the preceding line. "Is death the escape you mean?"

v. 425 f.

ME. πατρὸς δὲ δὴ τι σ' ὠφελεῖ τιμωρία;

OP. οὐπω· τὸ μέλλον δ' ἴσον ἀπραξία λέγω.

We should adopt the reading τίς σ' ὠφελεῖ and then read in the next line οὐπου for οὐπω, omit the stop after the word and the δ' after μέλλον and put a note of interrogation at the end of the line.

In v. 420, Orestes says Λοξίας has not helped him yet, but it is the way of the gods to delay. Menelaus then reminds him that the deities avenging his mother's death have shown no delay in persecuting him. Orestes in v. 424 then admits that he has not acted wisely as far as he himself is concerned, but says that he has been a true friend to his father (εἰς φίλους). Menelaus asks (v. 425) "What help does your father give you?" Orestes' answer is "Though, as I said before" (v. 420), "the deity who helps me *delays* to show his power, I do not reckon delay the same thing as doing nothing,"

οὐπου τὸ μέλλον ἴσον ἀπραξία λέγω.

v. 707 ἦν χαλᾶ πόδα. Perhaps read ἦν χαλᾶς πόδα.

v. 730

σύλλογον πόλεως ἀκούσας, τὸν δ' ἰδὼν αὐτὸς σαφῶς.

τὸν cannot be right. It is taken to refer to σύλλογον but the article with δέ is not used to refer to something just mentioned without any special emphasis. I would suggest νῶν for τὸν. "Before I had only *heard* of the gathering, *now* I have *seen* it."

I may mention, for the sake of calling attention to it, a

conjecture I had made on v. 737, though I find that I had been anticipated in it by A. Weidner, *Kritische Beiträge zur Erklärung der Gr. Tragiker*, Darmstadt 1883, where we should read

εἰκός, εἰς κακῆς γυναικός, ἄνδρα γίγνεσθαι κακόν

for the MSS. reading εἰκότως, κακῆς γυναικός ἄνδρα γίγνεσθαι κακόν.

v. 992 ff. λευκοκύμοσιν | πρὸς Γεραιστίαις | ποντίων σάλων | ῥόσιν ἀρματεύσας. The word σάλος does not occur elsewhere in the plural, the genitive ποντίων σάλων is difficult, and ἀρματεύω does not occur elsewhere. I would suggest

πόντιον σάλον | ῥόσιν αἱματώσας.

v. 1004 μονόπωλον ἐς Ἀῶ. Perhaps μοννόπωλον. Also in v. 1012 for πολυπόνοις perhaps πουλυπόνοις.

v. 1036 ἢ ξίφος θήγειν χερί. Perhaps ἢ ξίφει θήγειν χέρα. θήγειν χέρα in the sense of "arm my hand," "furnish it with an edge."

v. 1048 τί γὰρ ἔτ' αἰδοῦμαι τάλας; Perhaps αἰδῶμαι.

v. 1089 καὶ συγκατέκτανον γάρ, οὐκ ἀρνήσομαι.

Pylades's οὐκ ἀρνήσομαι seems out of place here. We should expect him, when urging, in this and the three following lines, his right to share the punishment, when he had shared the deed of Orestes, to say "you cannot deny this" rather than "I will not deny this." Possibly we should read οὐκ ἀρνήσιμον.

Heraclidae 765 MSS. καὶ λεύσιμον ἄργος. It has long since been suggested that ἄργος is a mistake for ἄλγος. In the beginning of the line I would suggest that καὶ is a mistake for εἰς or ἐς. The abbreviations of ἐς and καὶ in cursive character are very similar.

The line would then be εἰς λεύσιμον ἄλγος. (Reiske's κελεύσασιν Ἄργους is very generally adopted.)

v. 769 Both the Palatine and the Laurentian MSS, according to Wilamowitz-Möllendorf *Analecta Euripidea*, p. 17, originally had ἦσσοις εἶτ' ἐμοῦ φανοῦνται. The corresponding verse of the strophe (758) is κίνδυνον πολιῷ τεμείν σιδάρῳ. I would suggest for 769 ἦσσοις εἶ τ<ι κλύεις> ἐμοῦ φανοῦνται. The omission of the <ι κλύεις> may have been due to the similarity of the εἰς of κλύεις and the εἶτ. Thus balancing corresponding verse in strophe (758).

v. 914 δεινᾶ φλογὶ σώμα δαισθείς. This δαισθείς is generally taken to belong to δαίω "kindle." But the ι of this δαίω is confined to the present, and the form δεδανμένων shows the Gr. root to have been δαF. Wilamowitz-Möllendorf says that both P and L mark a diaeresis over the first ι. If it is right to have a trisyllable here, I would suggest that we ought to read δαῖχθείς, which *could* come from δαῖζω, while δαῖσθείς *could not*. The guttural is persistent in δαῖζω. We must then make a slight alteration in the corresponding verse of the antistrophe (923), reading καὶ λαὸς ἔσψεν ἐκείνας instead of the ordinary καὶ λαὸς

ἔσῳσε κείνας. (According to Matthiae the reading of the MSS. in 923 was ἔσῳσ' ἐκείνας, the ordinary reading being a correction made by Victorius. This variation, if it existed, is a *slight* support for ἔσῳσεν ἐκείνας.)

If δαισθεῖς as a disyllable is the right reading it must come from δαίννμι. "Feasted on" would give a good sense. The disyllable seems to me to suit the rhythm of the rest of the strophe better than the trisyllable.

THIRD MEETING.

At a general meeting held in St John's College, on Thursday, December 2nd, 1886, the President, Dr JACKSON, in the chair, the second amended Report of the Committee on the Reform of the Pronunciation of Latin was submitted to the Society as follows:

The Committee appointed by the CAMBRIDGE PHILOLOGICAL SOCIETY on October 29, 1885, "to draw up a scheme of the reformed Pronunciation of Latin which scheme shall be presented to the Society before the end of the Michaelmas Term¹,"

beg leave to present their second Report as follows :

In addition to the authorities mentioned in their first Report, the Committee have had the advantage of considering several suggestions and criticisms which have been made with regard to it since it was presented; and they take this opportunity of returning their thanks for the same.

After the discussion of the first Report at the meeting of the Society on February 11, 1886, copies of it were sent to all members of the Society with a circular requesting *inter alia* that "any suggestions which they had to make as regards the proposals of the Committee" should be forwarded to one or other of the Committee.

It was also printed in the account of the meeting of the Society at which it was discussed, which was published in the *Reporter* of February 23, 1886, whence it was reprinted in the *Academy* of March 13, 1886. The publicity afforded it by the last publication has caused it to be criticized as something other than what it was intended to be, viz. a Report from a Committee of the Cambridge Philological Society to the Cambridge Philological Society.

The Committee, while acknowledging the favour with which their efforts have been received, beg to point out that two

¹ On Nov. 30, 1885, the Committee presented a preliminary Report asking for an extension of time till the second meeting in the Lent Term, which was granted.

criticisms have been passed upon their Report which are in their opinion inapplicable. The first is that the Committee should state at length their reasons for the rules laid down in their scheme, which would have increased the labour and size of their Report enormously and would have delayed its production indefinitely. The second is that they should ascertain the opinion of other educational bodies with a view of getting a scheme agreed upon which might be generally adopted throughout the kingdom—a proceeding which would have been beyond their instructions.

In drawing up their second Report the Committee have paid the most careful attention to the criticisms which have been passed on the scheme in the answers to the circulars and elsewhere; and they have endeavoured as far as possible to meet them. But it must be remembered that the great difference between the present English and the Latin sound systems and the unphonetic character of the English spelling make it very difficult to represent Latin pronunciation in such a way as to be immediately intelligible to English readers.

The Committee have come to the conclusion that the Classical pronunciation of Latin has now been sufficiently ascertained for the purpose of drawing up a scheme which may reasonably be regarded as permanent.

They accordingly subjoin a summary of the probable sounds found in Augustan Latin with their nearest English equivalents.

VOWELS.

<i>Letters.</i>	<i>Pronunciation.</i>
Latin A long in <i>ālās, cōstāns</i> short as in <i>āmāt, Dā- nāē</i>	as Eng. <i>a</i> in <i>psalm, salve, halve</i> . the same sound shortened. Both <i>ā</i> and <i>a</i> are found in <i>āhā</i> ! N.B. <i>ā</i> in Latin was never pro- nounced as in <i>mate</i> , nor <i>ā</i> as in <i>man, mat</i> .
E long as in <i>tēlā, tēnsūs,</i> <i>dēē</i>	as Fr. <i>é</i> , a <i>close</i> 'e'. It is the first part of the Eng. diph- thong in <i>skein, grey, ray,</i> <i>rain</i> .
short as in <i>tēnēt, fērūs,</i> <i>implēās</i>	an <i>open</i> ¹ <i>e</i> . Eng. <i>e</i> in <i>sped</i> . N.B. Lat. <i>ē</i> was never pro- nounced as Eng. <i>ee</i> in <i>see</i> .

¹ The difference between *close* and *open* vowels (otherwise called 'narrow' and 'wide') is caused by drawing up the part of the tongue with which the sound is produced and thus making it more convex than it is in its natural relaxed position (open). This causes a 'narrowing' of the passage of the sound, whence the name.

I long in <i>trītus, infēnsus,</i> <i>īs</i> (verb), <i>prāuī</i>	as <i>i</i> in machine, quinine, <i>ee</i> in feel, feet. N.B. The Latin <i>ī</i> was never the <i>i</i> in fine.
short as <i>sītis, fēcīt, nīsī</i> in certain cases where the spelling varies between <i>i</i> and <i>u</i> as in <i>maximus, maxumus,</i>	as <i>i</i> in fit, skim ¹ . as Ger. <i>ü</i> ² .
O long as in <i>rōris, Cōnsūs,</i> <i>cōntō</i>	close <i>o</i> as Fr. <i>au</i> in <i>chaud, faux</i> . The first part of the English diphthong in <i>grow, loan</i> .
short as in <i>ōuzs, bōum,</i> <i>mōdō</i>	open <i>o</i> , nearest representative Eng. <i>o</i> in <i>not, rock</i> ³ .
U long as in <i>ūmōr, tūnsūs,</i> <i>gēnū</i>	as <i>u</i> in <i>ruin, intrude</i> ; = <i>oo</i> in <i>poop</i> . N.B. Lat. <i>ū</i> was never pro- nounced like <i>u</i> in <i>acute, mule</i> , which is <i>yoo</i> .
short as in <i>ūī, tūūs</i>	as <i>u</i> in <i>full, oo</i> in <i>foot</i> . N.B. Lat. <i>ū</i> never as the ordi- nary Eng. <i>ū</i> in <i>but, cut, luck</i> .
Y as in <i>gērūs, scjphūs,</i> <i>cjmbā, Hjādēs</i> a Greek sound.	as Ger. <i>ü</i> , see note.

The great difference between the English and Latin pronunciations of the same vowel-symbols is due to the fact that the pronunciation of English has changed, while the spelling has not changed with it. The symbols *a, i, o, e, u* no longer have their original values. *ā, ī, ō* have become diphthongs, *a* in *māte* being sounded as *ei* (*ey*) in *vein* or *grey*, *ī* as *eye*, *ō* as *ow* in *grow*. The English *ē* in *see* and *ū* in *rue* have a slight consonantal

¹ Lat. final *ī* seems to have had an intermediate sound between *š* and *i* as in *herī*, yesterday, written in Quintilian's time *herš*. Q. says, *Inst.* i. 4, 8, in here neque *e* plane neque *i* auditur; compare i. 7, 22, 24. This is supported by the various spellings on inscriptions *sibi, sibe, sibeī*; *quasi, quase, quaseī*, so with *tibi, ubi*. The sound was probably that of Eng. final *y* as in *lady*.

² Modified *u* (*ü*) has two sounds in (North) German: (a) when *long*, it is *close* as in *grün, güte*; so in Fr. *lune, aigu*: (b) when *short*, it is *open* as in *hütte, schützen*. These sounds may be produced approximately by pronouncing *ī* as in *machine* and *i* as in *fit* respectively, with rounded lips.

³ The pronunciation of the Latin *o* seems to have fluctuated. *ō* (which is generally, although not always *close*) was sometimes nearer to the Eng. *aw* in *law* but more often to the Fr. *au* (with a higher position of the tongue) while the short open *o* is sometimes nearer to the Eng. *o* in *not* but more often to the N. Ger. *o* in *stock*. Generally speaking Latin *ē* and *ō* are Italian *close e* and *o*, while Latin *ō* and *ē* are Italian *open o* and *e*.

ending which is *y* in the one case and *w* in the other. English *ū* is generally *yoo*.

DIPHTHONGS.

AE in *taedae*, AU in *laus, laudo*, OE in *foedus*, EI in *Pompēi* (voc.), EU in *seu, neuter*, UI in *cui, huic*.

The pronunciation of these diphthongs, of which the last three are extremely rare, is best learnt by first sounding each vowel separately and then running them together, ae as ah-eh, au as ah-oo, oe as o-eh, ei as eh-ee, eu as eh-oo, and ui as oo-ee¹.

N.B. The English pronunciation which rhymes *hædus, foedus* with 'feed us' is quite incorrect.

CONSONANTS.

C in <i>cāno, cēcini, cygnus, ceu, scit, hāscē, condicio</i>	always as Eng. <i>k</i> , never as <i>s</i> or as <i>c</i> before <i>e, i</i> . Thus <i>kekinee, küknus, skit</i> etc., <i>condikio</i> (never <i>condishio</i>).
Qu in <i>inquit</i>	as Eng. <i>qu</i> in <i>quick</i> .
G in <i>gaudeo, genus, gingtūd, āgē</i>	always as Eng. <i>g</i> in <i>got, get, begin</i> , never as <i>j</i> or <i>g</i> in <i>gibe</i> or <i>generous</i> .
N before c (<i>k, qu</i>), <i>g</i> , as <i>incipit, inquam, congero</i> ²	as <i>ng</i> in <i>sing, (n in sink)</i> , thus <i>ingkipit, ingquam, congero</i> .
T, D, N, L as in <i>ādit, nātus, lūna, clientem, ēditio, cōnstāns</i>	nearly as in Eng. ³

N.B. *editio* etc. never as *edishio*.

¹ AE was not far from the Ger. *ä* and had a tendency to become open *e* (as in *men, sped*): but it was not till the 6th cent. A.D. that *ae* and *e* became quite confused. AU is the German *au* in *haus*. The nearest sound in Eng. is *ou* in *house*, which should be pronounced 'broadly' *haouse*. EI is the Eng. diphthong in *grey* (*rain, mate* etc.). EU as in It. *neutro*. UI as in It. *colui*.

The old Latin diphthongs AI, pronounced as Greek *ai* (as in Eng. *Isaiah*, broadly pronounced), and OI, as *oi* in *loin*, had disappeared before the Augustan period.

² Lat. *gn* after a vowel has been supposed to have the sound of *ng-n*, *rēgnum* being pronounced *rēng-num*, *cōgnōmen* as *cōng-nomen*. Mr Roby (*Lat. Gr.* i. Pref. p. 79 sqq.) and Seelmann (*Aussprache des Lateins* pp. 274, 278) doubt this.

³ But the tongue should touch the teeth instead of the forepart of the palate.

S as in <i>sūs, accūso, tristēs</i>	always voiceless ¹ as in <i>hiss, hist</i> ; never voiced as in <i>has (haz)</i> .
P, B, M (except final M) ² as in <i>plumbo</i>	as in Eng.
I consonant as in <i>iūgum, iācio</i>	as Eng. <i>y</i> : <i>yugum, yakio</i> ³ .
U consonant as in <i>uānus, uīs, seruo</i>	probably as Eng. <i>w</i> ⁴ : <i>wāhnus, wees, serwo</i> etc.

¹ 'Voiced' sounds are produced with, 'voiceless' without vibrations of the vocal chords; *b, d, g, z* (in *zest*) are voiced, *p, t, k, s* are voiceless. The 'voiced' *s* (*z*) has been sometimes assumed for classical Latin in certain words when the *s* stands between two vowels, e.g. *rosa*; but without sufficient authority. It was, however, probably heard in borrowed Greek words like *Smyrna, smaragdus* (often written *Zmyrna, zmaragdus*). The voiced *s* of Old Latin had become *r*; as in *laborem*, Old Latin *labosem*.—S, like T, D, N, L, is a pure dental produced by putting the tongue near the teeth at a point more forward than in the Eng. *s*.—For pronunciation of *ns* preceded by a vowel see note ² inf.

² The pronunciation of final *m* is not free from doubt. It is clear that it was more weakly sounded than at the beginning or in the middle of a word. (1) When a consonant followed it, the *m* must have remained consonantal as the vowel which preceded was lengthened in position. Thus *tum tenet, tum canet* were scanned ——. (2) Before a vowel, however, or before *h* followed by a vowel, both the *m* and the preceding vowel were disregarded in scansion, *montem habet* being scanned — just like *mons habet* or *monte habet*. In (1) the *m* was probably assimilated to the following consonant becoming *ng* before 'gutturals', *mensam grauem* being pronounced *mensanggrauem* (cf. *quamquam* or *quanguam* pronounced *quanguam*), *n* before *t, d, n, s, i* consonant, *mensam tenet* being pronounced *mensantenet* (and *quom iam quoniam*). Before *r, l* it was completely assimilated, *mensam leuem* being *mensalleuem, mensam rudem mensarrudem*. In (2) the final *m* was probably absorbed into the preceding vowel which was nasalized. Thus, adopting the customary mark for a nasal vowel, *-am* became *ā, -em ē* etc. The nasalized vowel thus formed was slurred on to the following vowel like any non-nasalized vowel. Thus *fluctum accipit* was pronounced *fluctū accipit, quanguam incipit* as *quanquā incipit* etc. [Nasal vowels are produced by sending the voice in part through the nose. The French vowels in *en, on, un, vin* etc. are familiar examples of nasal vowels.]

Mr A. J. Ellis however believes that the *m* was always omitted in speaking and the following consonant pronounced as if it were doubled: *quorum pars* he would pronounce *quoruppars, spargam flores* as *spargafflores, animamque* as *animacque*. Final *im* followed by *i* consonant he pronounces as *ī, -um* followed by *u* consonant as *ū*: e.g. *clauim iacit* as *clauī iacit*. Final *m* at the end of a sentence he thinks was not heard at all. Where a vowel followed as in (2) he believes that the *m* was never sounded and that *fluctum* was treated exactly like *fluctu, mensam* like *mensa*, the final vowel before *m* being simply slurred on to the following one.

It is also possible that a vowel was nasalized when it was immediately followed by *ns*. This would explain the frequent omission of the *n* in such cases, *cesor* appearing on inscriptions by *cesor*, *cosol* by *consul* etc. In this case *insanus* (see below) would be pronounced *ēsānus, frūns* (for *frōns, frondis*), also written *frūs* (Ennius), *frōss*.

³ In a number of cases the *i* was pronounced twice though only written once. So in *obicio*, pronounced *obyikio*.

⁴ It may however have been pronounced as Fr. *ou* in *oui*.

N.B. There is no ancient authority for spelling *i* consonant as *j* or *u* consonant as *v*. The Romans used one symbol for both vowel and consonant.

R in *ringi, rārus, datōr*

trilled *r* as in French (or Scotch): more strongly trilled than in Eng. *opera, herring*¹.

N.B. The final *r* should be fully sounded¹.

R is the 'dog's letter' *r-r-r* 'irritata canis quam homo quam planiu' dicit' Lucil. RH is found in borrowed words as *Pyrrhus, rheuma*. It is the corresponding voiceless sound as in Fr. *théâtre* = Gk. *ῥ*. The trilled *r* is represented by *rr* in the *exx.* given below.

CH in *Bacchus*. TH in *Cethegus*,
PH as in *Phoebus*

as *k, t, p* followed by *h*².

F in *ferueo, uāfer*

as in Eng.

H in *hora, incho*

as in Eng.

COMPOUND AND DOUBLED CONSONANTS.

X as in *saxum, pax, exulto*

as Eng. *ks(x); eksulto, noteggsulto*.

BS as in *absorbeo, urbs*

„ „ *ps; urbs* as *ōōrrps*.

Z as in *gaza, Zephyrus*, a Greek sound

pronunciation doubtful; but perhaps as *dz* in *adze, not* as *z*.

Care should be taken with *doubled* consonants. (*a*) Where we find in classical times the two symbols *regularly* written, we may

¹ The proper rolling of the *r* is most important, especially at the end of words, the English tendency being to slur all unaccented finals. Thus we pronounce *er, ir, ur* without any distinction with the same single vowel, and assimilate them all to the final short *a*, and consequently make no difference in sound between *mater, (a)matur* and *(a)mata*. So *leuir* is pronounced 'lever.' In reading verse this destroys the metre by producing hiatus: *flatur erit* is pronounced as if it were *flata erit*. So also in other cases: *uēr, cūr* and *uir* are all pronounced alike with the same vowel sound and no *rr*; they should be sounded *wēhrr, koorr, and wirr*. The mis-pronunciation is not confined to finals; *arbor* is pronounced 'ahbor' (or even 'ahba') in place of *āhrrbōrr*; *uertit* ought to be pronounced *wērrtit*.

² These sounds are heard in Ireland. They may be obtained by pronouncing *ink-horn, pot-house, tap-house* so that the mute comes into the second syllable, *in-khorn, po-thouse, ta-phouse*. It is quite incorrect to pronounce *th* as in *thin*, and *ph* as *f*.

infer that two sounds were intended to be represented. This is true of explosives, as in *vac-ca*, *cip-pus*, *ag-ger*—in sounding which a distinct pause ought to be made (as in Italian) between the two sounds; it is also true of fricatives, as in *Metel-lus*, *pen-na*, *fer-rum*, *pos-sum*, *dif-ficilis*. (*b*) But where the spelling varies as in *caussa* (*causa*), *Pollio* (*Polio*), we may infer that the sound was but one somewhat prolonged fricative, the double symbol (*Po-llio*, *cau-ssa*) being used to mark this fact. Before the “doubled” sounds of (*a*) the accent was commonly stronger and the vowel short.

“ELISION” OF VOWELS.

Final vowels (or diphthongs) when followed by vowels (or diphthongs) or *h* were not ‘cut off’ but were lightly pronounced and run on to the following vowel as in Italian¹. Thus we should pronounce *ego eo* as *ĕg^oeō*, not *eg^oeo*, *ill^o ibit*, not *ill^oibit*. Where the two vowels were the same, as in *Marcella amat*, the effect was that of a single vowel. Similarly where a vowel was followed by a diphthong beginning with the same vowel, as in *contra audentior*, which had the effect of *contraudentior*.

For the pronunciation of a vowel and final *m* before a following vowel or *h* see page 29, note ².

QUANTITY.

The proper observance of the quantity is of vital importance for the proper appreciation of metre in Latin poetry and rhythm in prose. The short and long vowels in Latin differed in duration as the first and second in *aha!* or *quinine*. This difference should be carefully observed. The practice of lengthening the *accented* vowels is entirely alien to the classical pronunciation of Latin. Pronounce *cibus* *kī-bus* not *sigh-bus*, pronounce *ā-mō* not *ey-mo*, *sacro sāh-crō* not *sake-row*. Especial care is required where a vowel follows in the next syllable. Hence we should pronounce *sūs* *sōō-ees*, *sūs* *sōō-īs* and not both like *sue-is*, *sciunt* as *skēe-unt* (not *sigh-unt*). The shortening and slurring of the *unaccented* vowel is equally faulty. *victoriā* (*ōh-rreē-āh*) is to be carefully distinguished from *victoriā* (*ōh-rreē-āh*), *ratīs* a ship from *rātīs* dat. pl. of *rātūs* (*rāh-teess*). A special form of this fault is pronouncing words like *dēā*, *rēā* as if the two vowels formed a diphthong and so making them monosyllables (*dear*, *rear*) instead of disyllables.

Every vowel has a quantity of its own; and the English practice of pronouncing all vowels in position before two or more

¹ This is what Cicero means by *coniungere uocales*, *Orator* § 150.

consonants as if they were naturally short, is erroneous. The Romans said *sēcta* but *rēctus*, *tētus*: *Indoctus* but *insula*, *infensus*¹.

ACCENT.

The nature of the Latin accent has been much discussed. It was certainly different from the English accent, which consists in pronouncing the accented syllable with much greater emphasis or stress than the adjacent syllables. It seems clear that the Latin accent was partly a *pitch*- and partly a *stress*-accent; or, in other words, that the accented syllable was pronounced in a *higher key* and also with *greater force* than the unaccented syllables. The difference in pitch is vouched for, *inter alia*, by the well known statement of Cicero in the *Orator* § 58. The Latin *acuta* (uox) denoted that the voice rose on the accented syllable: such an accent has been called a 'rising-tone' (Sweet). The Latin *gravis* would naturally be the *lower* tone of unaccented syllables. In the *circumflexa* (or *inflexa* as Cicero calls it), the voice would first rise and then fall on the *same syllable* (plūma). The exact amount of difference in pitch between the accented and unaccented syllables cannot now be ascertained.

As regards the difference in stress it is to be remarked first that it manifests itself in a number of ways: in the tendency to draw away the accent as far as may be from the last syllable, to alter both the quantity and the character of the vowels in unaccented syllables and to affect the final consonants of a word: secondly that the difference of force or vigour with which accented and unaccented syllables were respectively pronounced was considerably less than in English. Accordingly the accented vowels should be pronounced much more gently and the unaccented ones much more distinctly than is at present the custom. Special attention should be paid to this.

¹ The natural length of a vowel must be distinguished from the conventional 'lengthening' which it is said to undergo before two consonants. In *indoctus* the *i* is itself short, but the fact that *nd* follow allows the syllable to be treated in verse as if it were naturally long as in *i-bat*. In *insanus* the vowel itself is long, *ēē*. What vowels were naturally long and short, cannot be completely determined. But we learn from ancient authorities that vowels were long before the combinations *ns, nf*, thus: *cōnstāns, infēnsus*: so also before *gn*: *rēgnum, signum* and at least sometimes before *nc, nq*: *quinque, Quin(c)tus, sanctus*. Where a *g* became *c* before *t, s* etc., the preceding vowel became long as in *lētus* from *lēgo*, while from *sēco* we have *sētus*. The vowel is frequently long before *r* and a consonant: *Mārcus* (*Maarcus*), *Mārs, ōrdo, ōrno*. The natural quantity of the vowel was retained when two consonants followed, as in *scriptus* from *scribo*. See Seelmann *Aussprache des Lateins* pp. 69 sqq., Marx *Hilfsbüchlein für die Aussprache der Lat. Vokale in positionslangen Silben*.

Signed,

JOHN PEILE.
J. P. POSTGATE.
J. S. REID.

November 24, 1886.

Communications relating to the proposals in the Report were read from Mr H. J. ROBY, Mr E. ARBLASTER, and Dr F. A. PALEY.

The following were elected to serve on the Committee: Dr MOULTON, Dr PEILE, Dr POSTGATE, Dr REID, Mr C. H. MONRO, Mr E. S. THOMPSON, Mr NEIL, and Mr BARNES LAWRENCE.

The Report was then discussed, and

It was proposed by Dr MOULTON, seconded by Mr VERRALL and carried: "That the second amended Report of the Committee on the Reform of Latin Pronunciation be received and adopted, and that the statement of pronunciation therein contained be issued under the authority of the Society as a basis for the Reform of Latin Pronunciation."

It was proposed by Dr POSTGATE and seconded by Mr LEWIS and carried: "That a committee with power to add to their number, be appointed for the purpose of getting the principles of the pronunciation laid down in the Report adopted as widely as possible in Cambridge."

It was proposed by Mr ROBERTSON SMITH, seconded by Mr VERRALL and carried: "That the Report on the Pronunciation of Latin in the Augustan age, together with a copy of the first resolution, be sent to the Oxford Philological Society, with the request that they will inform this Society how far they agree with the statements contained in the Report, and whether they are prepared to recommend the adoption of reforms in pronunciation in the direction indicated."

A vote of thanks to the Committee was proposed by Dr MOULTON and seconded by Mr GILL and carried unanimously.

Addenda.

P. 2, Catull. vi. 10. It should have been noted that *cassa* occurs in the *Datqms*, and has already been conjectured by others. See Ellis *ad loc.*

P. 11, l. 17. For *Phil.* read *Philologus*.

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3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

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10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president, or in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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1880. Smithsonian Institute: Washington City, D.C., U.S.A.

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 1883. The University College of South Wales and Monmouthshire.
 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
 1885. The Library, Trinity College, Dublin.
 1885. The Canadian Institute, Toronto, Canada.
 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.
 1886. The University College, Dundee.
 1887. The Library, St John's College, Cambridge.

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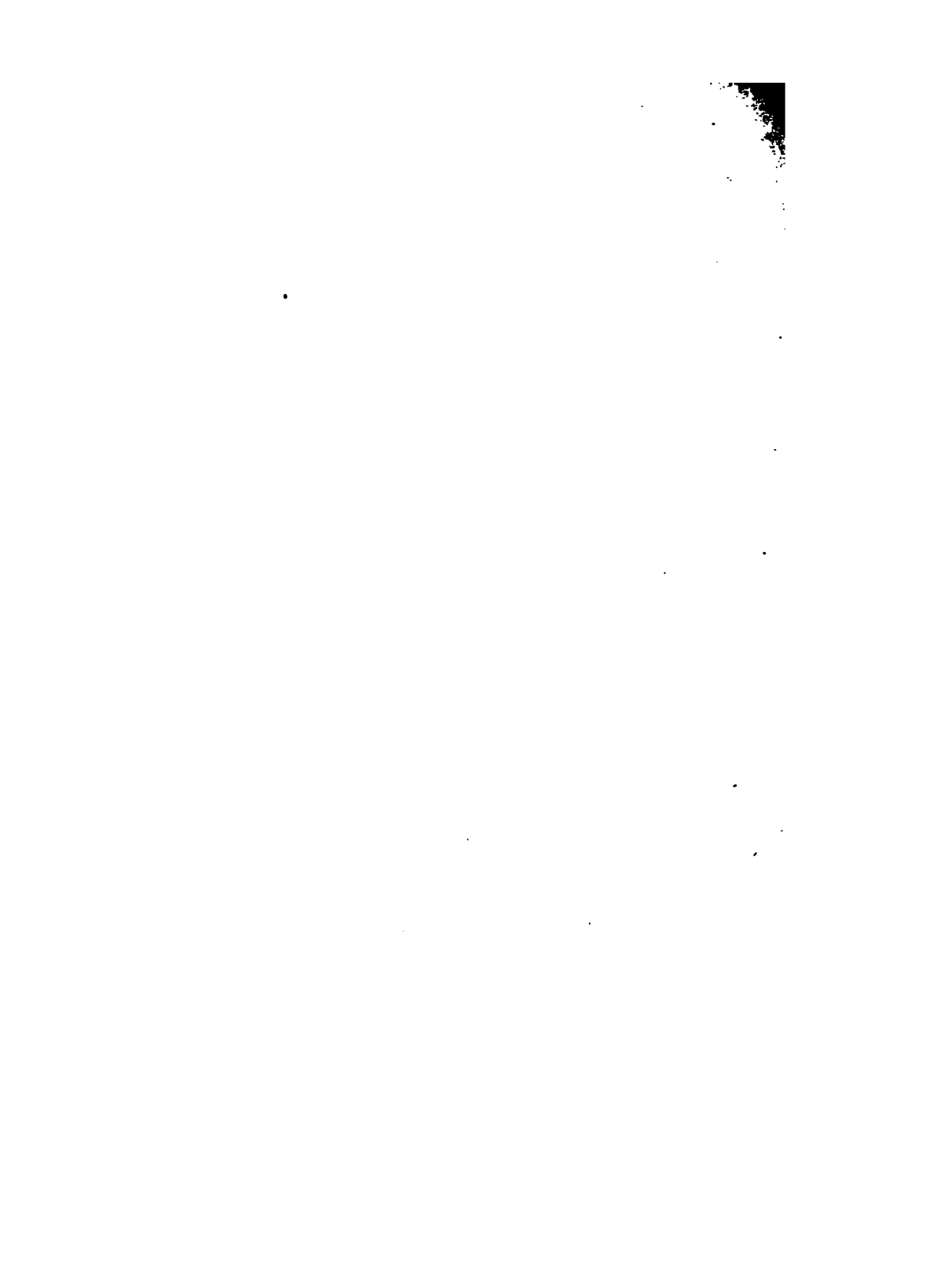
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PROCEEDINGS

OF THE

Cambridge Philological Society.

XVI—XVIII.

LENT, EASTER AND MICHAELMAS
TERMS, 1887.



LONDON:

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PROCEEDINGS

OF THE

Cambridge Philological Society.

LENT TERM, 1887.

FIRST MEETING.

THE Annual Meeting of this Society was held in St John's College on Jan. 27, 1887, the President, Dr JACKSON, in the chair.

The accounts of the Treasurer, Dr PEILE, were presented and passed.

The following officers, recommended by the Council, were then elected :

President : Dr JACKSON (re-elected).

New Vice-President : Dr SANDYS.

New Members of the Council : Dr FENNELL (re-elected), THE MASTER OF TRINITY, Dr MOULTON.

Treasurer : Dr PEILE (re-elected).

Secretaries : Dr POSTGATE and Mr GILL (re-elected).

The following emendations by Prof. TUCKER were then read to the Society.

Soph. O. C. 91.

*ἐνταῦθα κάμψιν τὸν ταλαίπωρον βίον,
κέρδη μὲν *οἰκήσαντα* τοῖς δεδεγμένοις,
ἄτην δὲ τοῖς πέμψασιν, οἳ μὲν ἀπήλασαν.*

οἰκήσαντα cod. F. *οἰκίσαντα* Hermann. *εἰσοίσοντα* Heinsius. *ἐμπολῶντα* Nauck. Read *οἴκοις ὄντα*? (*οἰ* and *η* are frequently confused in this play.)

113. *σιγήσομαί τε καὶ σύ μ' *ἐξ ὁδοῦ* πόδα
κρύψον κατ' ἄλσος.*

ἐκποδῶν ὁδοῦ Keck. Wecklein. Jebb approves. Read *μ' ἐξ ὁδοῦ πόδα | κρυπτὸν κατ' ἄλσος*? (imperative of *ἐξοδόω*, and *κρυπτὸν* belonging to *ἄλσος*) i.e. "into the secret parts of the grove."

151. μακραίων *τέθ' ὡς ἐπεικάσαι*,
and in the strophe v. 120,

ὁ πάντων *ἀκορέστατος*

(a suspicious-looking and unsuitable word). Read ὁ πάντων ἀκηδέστατος ("most reckless") and μακραίων τε φῶς, εἰκάσαι!

172. εἰκοντας ἄ δεῖ *κακούνοντας.

MS. L κοῦκ ἀκούοντας. Rather than Hermann's κοῦκ ἀπιθούοντας we might suggest κοῦκ ἀμελοῦντας (from similarity of κ to μ in cursives).

306. ὥστε κεί *βραδὺς

εὔδει*, κλύων σοῦ δεῦρ' ἀφίξεται ταχύς.

Many commentators alter εὔδει into e.g. ἔρπει, γήρη, σπεύδει. Read βαρυς εὔδει, i.e. "if heavy with sleep."

457. ...*θέλητέ μοι (οἱ μου)

πρὸς ταῖσι ταῖς σεμναῖσι δημούχοις θεαῖς
ἀλκὴν ποιῆσθαι.

Dindorf θέληθ' ὁμοῦ προστάτισι ταῖς &c. Jebb approves. Read θέλητέ μοι | προστάντι (i.e. as a *surprizant* standing before them). v. inf. 1171 προστάτης.

570. ὥστε *βραχέ' ἐμοὶ δέισθαι* φράσαι.

δέισθαι is regarded by Jebb as middle = δεῖν. Rather read ὥστε βραχέ' ἐμ' οὖν δέισθαι φράσαι = ὥστε ἐμὲ δέισθαι &c., "so that I need &c."

703. ὁ γὰρ *εἷσαιεν* ὁρῶν κύκλος,

and in antistrophe 717, χερσὶ *παραπτομένα* πλάτα. For εἰσαιεν read εκαθεν, i.e. ἔκαθεν and the desired παραπετομένα in the antistrophe.

797. If μὴ is felt to be troublesome, it would be easy to punctuate

ἀλλ', οἶδα γὰρ σέ, ταῦτα μὴ πείθων ἴθι.

813. μαρτύρομαι τοῦσδ', οὐ σέ *πρὸς δέ* (οἱ πρὸς γε) τοὺς φίλους

οἳ ἀνταμείβει ῥήματ', ἦν *σ' ἔλω ποτέ—

Read μαρτύρομαι τοῦσδ', οὐ σέ, προσρηθεῖς φίλως

οἳ ἀνταμείβει ῥήματ', ἦν θ' ἔλω ποτέ—

948. For χθόνιον, which has an unparalleled sense, read χρόνιον (= ἀρχαῖον).

1054. ἐνθ' οἶμαι τὸν *ἐγρεμάχαν (al. *ὄρειοβάταν)

Θηρεῖα καὶ τὰς διστόλους &c.

and antistrophe πᾶσα δ' ὀρμᾶται *κατ' ἀμ|πυκτῆρια φάλαρα* πῶλων ἄμβασις, οἳ τὰν ἱππίαν &c. ὄρειοβάταν arises from ἀρείφατον and ἐγρεμάχαν is a further degeneration from the former. (v. Jebb's Appendix ad loc.). φάλαρα arises from some part of χαλαρός.

Read ἐνθ' οἶμαι τὸν ἀρείφατόν Θη |
 σέα θ' ἄμα καὶ τὰς δυστόλους &c.,
 and σὺν ἀμπυκτῆρσιν χαλαροῖσι πῶλων |
 ἀμβασίς, οἱ τὰν ἱππίαν &c.

The omission of θ' ἄμα after Θησέα is accountable: and after ἀμπυκτῆρσιν had become -ρια the dative χαλαροῖσι would naturally follow it. The interchange of prepositions is one of the commonest errors.

1192. For ἀλλ' αὐτὸν (or αὐτόν) of the MSS. we may suggest ἀλληκτον ("relentlessly").

1583. ὡς λελοπότα | κείνον τὸν *αἰεὶ* βίοντον ἐξεπίστασο.
 For αἰεὶ read αἰκῆ, i.e. αἰκῆ.

1632. δὸς μοι χερὸς σῆς πίστιν *ἀρχαίαν* τέκνοις.
 Jebb approves of the ὀρκίαν of Pappageorgius. I had thought of αἰδοίαν.

Eur. *Hel.* 2, 3.

ὄς ἀντὶ δίας ψεκάδος Αἰγύπτου πέδον
 *λευκῆς τακείσης χιόνος ὑγραίνει *γύας.
 λευκῆς is otiose, and γύας untranslatable after πέδον. Better, I think, than any previous suggestion is

λευκῆ τακείσης χιόνος ὑγραίνει χύσει
 (λευκὸν ὕδωρ being very appropriate to the Nile).

58. γνότος, ὡς ἐς Ἴλιον
 οὐκ ἦλθον, ἵνα *μὴ λέκτρ' ὑποστρώσω τινί.

Any explanation of μὴ is too far-fetched. Read δῆ. The subjunctive is vivid for optative. [δῆ indignantis et respuentis. "Numquam abii Troiam, ut, id quod aiunt (scilicet), nubere[m] cuiquam."]

441. *ἔξεστι πείσομαι γάρ· ἀλλ' ἄνες λόγον*.
 Hermann reads μόνον.

Read ἔξεστι πείσομαι γάρ· ἀλλ' ἄνες μόχλον.
 "let go a little (open a little): I will do as you wish: pray loose the bar."

515. ἤκουσα τὰς θεσπιωδοῦ κόρας
 ἃ *χρήξουσ' ἐφάνη* τυράννοις δόμοις.
 ἐφάνη has no sense, and metre requires ἃ χρῆσμοὺς ἐφάν' ἐν τυράννοις δ.

679. τί δ' ἐς κρίσιν σοὶ τήνδ' *ἐφήχ' Ἥρα* κακόν;
 A very slight change will make good sense, viz.

τί δ' ἐς κρίσιν σοὶ τήνδε γ' ἦν χῆρα κακόν;
 i.e. τί δὲ κακὸν ἦν σοὶ (τε) καὶ Ἥρα ἐς τήνδε γε τὴν κρίσιν; Cf.

τί σοί τε κάμοι; "quid mali *commerci* erat tibi cum *Iunone*, quod ad hoc iudicium pertineat?" "What disagreement (quarrel) was there between you and Hera?"

1451. ὦ ταχεῖα κῶπα, *ρόθιοισι μάτηρ,
εἰρησία.

Even if *ρόθιον μάτηρ* were tolerable, *ρόθιοισι μάτηρ* is not. *ροθιοι-σιματρηρ...* is a mistake for *ροθιογκκατειρ...* i.e. *ρόθιου κυκάτειρ*.

1534. ταρσόν *τε χειρὶ, λευκά θ' ἰστί* εἰς ἔν ἦν.

Better than any existing variant would be *ταρσόν τ' ἔκειρε* ("smoothed the blade"), *λευκά θ' ἰστί' εἰλκ' ἄνω* (Homeric phrase).

SECOND MEETING.

At a meeting held in St John's College on Feb. 17, 1887, the President, Dr JACKSON, in the Chair,

The following were elected members :

W. F. DINGWALL, Esq., M.A., Peterhouse.

Miss M. POWELL, Newnham College.

It was resolved *nem. con.* that the Secretaries have authority to expend a sum not exceeding £10 per annum in obtaining assistance in the management of the Society's Library.

The following emendations by Prof. TUCKER were read to the Society :

Eurip. *Phoen.* 52. Read *ἐπαρχα* for *ἐπαθλα*.

177. For *μεταφέρων* emend *καταφέρων*—the usual word of *blows*.

347. For *ἐκηδεύθη* read *ἐχηρεύθη*, "*privatus est Ismenius sacris usitatis*."

448. ὡς ἀμφὶ τείχη *καὶ ξυνωρίδας λόχων
τάσσω ἐπέσχον πόλιν.

Read *κατὰ συνωρίδας*, i.e. *ἐπέσχον τάσσω πόλιν* (i.e. τοὺς πολίτας) *ἀμφὶ τείχη κατὰ συνωρίδας λόχων* ("according to pairs of companies," i.e. one to meet or match each of the *λόχοι* of the enemy).

Eur. *Rhes.* 46. Κρονίου Πανός. Read *κεραού*.

Aesch. *Agamem.* 1143.

ἐγὼ δὲ *θερμόνους τάχ' *ἐμπέδω βαλῶ.

The true reading is

ἐγὼ δὲ τέρμονος τάχ' ἐμπελῶ κακῶν.

Each final verse of Cassandra alludes to her own death. *κακῶν* is expressive for τοῦ *ταλαιπύρου βίου*, and the metaphor is the same as in Soph. *O. C.* 91,

ἐνταῦθα κάμψειν τὸν ταλαίπωρον βίον.

“Troy has fall'n, and soon shall I
Round my goal of misery.”

Solon εἰς ἑαντόν 11.

πλούτον δ' ὃν μὲν δῶσι θεοὶ παραγίγνεται ἀνδρὶ
ἔμπεδος ἐκ νεάτου πυθμένος εἰς κορυφήν,
ὃν δ' ἄνδρες *τιμῶσιν ὑφ' ὕβριος*, &c.

(al. διφῶσιν, μετίωσιν, συλῶσιν). Read τίνωσιν, i.e. “but the money which men *pay under tyrannous compulsion*.”

34. *ἐν δῆεν* αὐτὸς δόξαν ἕκαστος ἔχει
πρὶν τι παθεῖν.

δεινὴν εἰς αὐτοῦ Bergk, with little probability. Though it would be easy to read εὖ διαγείν, I think the real text is

εὖ δῆ ἔχειν αὐτὸς

(= δῆ χεῖν) = “He fancies himself well-off.”

45. ἰχθυόεντ' is quite out of place. It probably arose from ἔνθα καὶ ἐνθ'.

Dr F. A. PALEY communicated a criticism on the received rendering of ἀφήμι as ‘leaving’ in the sense of ‘leaving behind’ in John xiv. 27, Mark xii. 19, and of ‘remitting’ in Luke vii. 49.

Mr MAGNÚSSON read a paper on misunderstood passages of *Hávamál*.

The passages of ‘Hávamál’ which I propose to consider in the following remarks have not given rise to much discussion hitherto. The modern interpreters mostly follow Egilsson and, where they leave him, improve but little on him. I only propose a new interpretation in cases, on which I presume no serious doubt can be entertained. There are, besides the points which I take notice of, not a few still in the *Hávamál* cyclus which cannot possibly bear the sense exhibited by translators and interpreters. It would be a thankless task to bring forward this array of senseless vagaries, merely in order to show them up, when no really sound solution of the difficulty can be suggested. I return again here to the emendation of Háv. 8, which in passing I suggested in my paper printed in the ‘Proceedings of the Society’ 1884, p. 21—31, in order to show how the corruption of Cod. Reg. has come about.—In the quotations from *Hávamál* I follow Bugge’s text throughout.

The remarkable 4th strophe:—

Vatz er þarf
þeim er til verþar kqmr,
þerro oc þioðlaþar,
goþs vm qþis,
ef ser geta meþti,
orþz oc endrþwgo

is thus translated in the Arnarnagnæan edition:—*Aqua opus est ei, qui cœnatum venit, manutergio (tersu) et liberali invitatione, benigno animo, si sibi conciliare posset famam [secundam] et compensationem.* Here then 'þærf' = need is made to govern not only the genitives 'vatz', 'þerro', 'þjóðlaþar', which obviously it must do, but also 'goþs oþis', as if that was one of the things required of the host. But the genitives 'orþz' and 'endrþægo' are made to be governed by 'geta'. Of this construction, however, the editors are very diffident, suggesting in justification of it that the verb 'fá' which, like 'geta', means to obtain, also construes with genitive.

Realizing the fact, that 'geta', in the sense to obtain, is not known to construe with the genitive, Egilsson takes it to stand here without an object ('*sine objecto*, *Háv.* 4'; *Lex. Poet.* sub *geta*, 2, p. 236, *a*), and consequently interprets the strophe as if in prosaic order it ran thus:—'þeim er til verþar kqmr er þærf vatz, þerro oc þjóðlaþar, goþs vm oþis, orþz oc endrþægo, ef ser geta meþti (i.e. þat)¹ = ei, qui cœnatum venit, opus est aqua, manutergio et liberali invitatione, benigno animo, compellatione et compensatione, si sibi conciliare posset'. (See *Lex. Poet.* under *þærf*, *verðr*, *þerra*, *þjóðlöð*, *æði*, *geta*, *orð*, *endrþaga*): He differs from the Arnarnagnæan rendering only in one point, translating 'orð' by 'compellatio quæ verbis fit' (= *Am.* 'famam secundam'). 'Endrþægo' he takes for the gen. of 'endrþaga', 'compensatio (endr, þiggja)', but does not hint for what. As an alternative he proposes the reading 'endrþaga, (endr, þaga a þeygja', should be þegja), 'silentium vicissim factum, vel copia dicendi vicissim facta'. To these derivations I return further on.

In the 'Corpus Poeticum' the strophe stands thus (the orthography excepted):

Vatz er þærf þeim-es til verþar kqmr,
þerro oc þjóðlaþar;
Goþs vm oþis, ef ser geta meþti
orþz oc endr-þægo,

but, in spite of the pointing is rendered:—'He that comes to a meal needs water, a towel, a welcome, good fellowship, and a hearing and kind answer, if he could get it'. This is obviously a translation, or an essay at such, of Egilsson's Latin interpretation. I know of no instance in support of 'oþi' ('æði') signifying 'fellowship', or 'þaga' = '(kind) answer'.—

Müllenhoff ('*Deutsche Altertumskunde*', v. I, 255) ferrets out of the strophe the following sense:—'man verstehe unter *gast* nur nicht bloss den weither gekommenen, sondern auch den, der zum mahle kommt, und dieser bedarf ausser des handwassers, des trockentuchs und der üblichen ladung zuzulangen auch der

¹ Or, which comes to the same thing: 'þeim er til verþar, &c., goþs vm oþis, ef ser geta meþti, &c.', i.e. 'if he might obtain such things for himself' ('geta' consequently without an object), and also 'orþz', &c.

freundlichen gesinnung oder gemütsstimmung bei seinen wirtsleuten und mitgästen,—und es ist ein glück wenn er sie erlangt,—er bedarf auch der ansprache oder antwort und wiederum des schweigens, wenn ein gespräch und unterhaltung für ihn zu stande kommen soll; der satz also bedarf des kommas nach 'mætti'. Here then Egilsson is followed again, but with this important exception, that 'ef ser geta mætti' is made to refer only to 'goþs vm öþis', and is rendered: 'es ist ein glück wenn er sie erlangt', a sense which the original by no possible stretch can bear. In adopting Egilsson's alternative reading 'þaga', a word which does not exist, this interpreter makes the old poet frame a precept of hospitality to the effect, that a guest 'bedarf' auch der ansprache oder antwort und wiederum des schweigens wenn ein gespräch und unterhaltung für ihn zu stande kommen soll,—as if the old bard had had in his mind a species of human beings, who by nature either must talk incessantly, or remain perpetually silent. The old bard, however, sang from experience, and he knew that, by nature, man cannot help talking for a while, and pausing for a while, alternately according as thoughts arise in his mind and exhaust themselves in speech. But by Müllenhoff's interpretation his precept really amounts to this, that the guest *needs* that laws of nature, which practically it is impossible for man to break, should be obeyed by him!

My objection to all these interpretations in general is this that, in reality, they express no sensible thought. How can we suppose, that a scald of the type of him who sang this part of the *Hávamál* cyclus, could ever express himself in such a helpless manner, as to rule that, coming to a meal, a guest was in need of water, towel and the rest, if he could get it? As if it would not be obvious to any *poet's* mind, that the guest would be much more in need of such things, if he could *not* get them? Similarly it seems a very difficult thing to understand how, through generations, any people could manage to preserve in fond memory a piece of poetry so pointless and indefinite, and grammatically so seriously at fault as this is, according to our interpreters. In an unlettered age people only remember what they are fond of repeating. They only repeat that, in which they find clearness, point and pith. The rest they forget.

Already the technical framework of the strophe speaks against the grammatical sense of the first half of it running straightway into the second, in the way exhibited by the interpreters.

The stanza is in the metre called 'Ljóðahátt', in which each regular strophe consists of six lines, the third and sixth having an isolated alliteration (*stuðlar*) of their own. The alliteration in the third line generally serves to wind up the sentence expressed in the first half of each strophe, which thus, as a rule, forms, syntactically speaking, the principal sentence, while the second semistrophe constitutes the subordinate clause, or the finite statement. Naturally, therefore, there is a distinct pause

at the end of the third line. In dealing with cases of doubtful readings in 'Ljóðaháttr', it is all-important to bear in mind this technical characteristic of the third line of the first semistrophe.

The strophe before us clearly falls into two sentences, the first half being an indicative statement, the second a subordinate clause in conditional dependence on the former. But the consequence of that is, that 'geta' must construe with an object; without such an object no grammatical sense can be elicited from the second clause. In the sense of 'to get', 'to obtain', &c. this verb construes with the accusative in the old literature, I think I may safely say, without an exception, certainly in Hávamál, where it occurs very frequently. If construing it with the accusative here brings the clause within the technical laws of the 'Ljóðaháttr', and gives a natural sense to the context, then we are warranted in altering the text of Cod. Reg. accordingly¹. This is effected by reading 'orþ' instead of 'orþz' in the last line. In 'orþ' and 'endrþægo' we have the double object of 'geta'. I see in the sign of the genitive, the 'z' in 'orþz', only a scribe's inadvertence, who without thinking, possibly without understanding what he was copying, involuntarily reproduced a phonetic imitation of 'gops þpis' in the fourth line. 'Geta ser orþ gops þpis' to earn fame, or, in social parlance, to 'attract attention' for good 'þpi', is a genuine Old-Icelandic expression.—'þpi' I translate 'manners'; 'conduct', 'behaviour'; it is the ordinary sense of the word. For examples I refer the reader to the dictionaries.—'þægo', in 'endr-þægo', cannot be derived from 'þaga', acceptance, as Egilsson and Cleasby give the form², for 'þaga' goes in the oblique cases into 'þagu', (i.e. þógu). As far, however, as the sense goes, there is no objection to the word, 'acceptance' offering at least approximately sound sense. 'þægo' (i.e. 'þógo') is correctly derived from 'þega', and 'þega', again from the verb 'þiggja', as 'lega' is from 'liggja'. In his 'Supplement til Islandske Ordbøger', Rvík 1879—85, Dr Jón Þorkelsson has adduced two passages from old authors in

¹ The Editor of the 'Corpus' somewhat sweepingly remarks:—'Former editors have not even been aware of the fearfully corrupt state in which the text stands in R' (cod. Reg.). 'They have busied themselves with disputes about stanzas in unstanzaic poems, and endeavoured with all manner of grammar-defying devices to squeeze sense out of the senseless corruptions of a mangled text; or they have vexed their souls over questions of spelling, whilst they left the sense smothered and choking without lifting a finger to rescue it.' Cor. Poet., I, cxviii. There is some grain of truth in this. With this estimate in his mind of cod. Reg. the Editor, however, has treated the MS. with almost incredible lenience; and the present is a very telling instance of sense being squeezed out by 'grammar-defying devices'.

² Cfr. 'af þessu fjekk hrútr gott orð' Njála (1875) 8, 61—62.

³ Both dictionaries take 'þægo' also from 'þaga', 'silentium', Lex. Poet. 137, but 'acceptio' Lex. Poet. 904; 'þaga, u, f. silence; in endr-þaga, silence in return', Cleasby 729, b. But 'þaga' is an unknown word, and on that account alone, though as correctly formed from 'þegja' as 'saga' is from 'segja', inadmissible; besides, what possible sense could there be in 'silence in return'?

proof of the occurrence of the word in the sense of acceptance of offered benefits. The verb itself, 'þiggja', varies in its sense in the ancient language according to the situation and attitude of the subject. If its attitude be passive, the verb means to accept simply; if it be active, the sense is to solicit, to procure, even to stipulate with an approach to select. (See the quotations in Cleasby under þiggja 5, and my glossary to Thomas saga.) In the language of hospitality, when used by the host to the guest, it means to ask the latter to accept hospitality, to invite, in fact. 'þiggþv her, Sigurþr!' be welcome here, Sigurd. Sigurðarkviða, I, 5. Hence 'þega', in the present case, signifies invitation, a sense which it derives directly from its verb.

Consequently I write and point the strophe thus:—

Vatz er þarf
þeim's til verþar kōmr,
þerro oc þioðlaþar,
goþs vm oþis
ef ser geta meþti
orþ, oc endr-þægo.

Before offering my translation, I must still notice one or two points. All interpreters render 'þerra' by 'towel'. The odd poverty of such a line as 'towel and kindly cheer', following one which says the guest requires 'water to wash in', implying, of course, the whole process of ablution, towel and all, is too obvious to require any comment; 'þerra' must refer to the kindest act of Northern hospitality, in supreme need of which travellers in those climes so frequently stand, namely, the *drying* of the visitor's clothes, in case he arrives wet, or otherwise ill used by roads or weather. This, too, is all the more obvious since the primary sense of 'þerra' is the act of drying.

Further it is to be noticed, that the traveller is supposed to come to a 'verþr', a meal, a feast, which clearly implies that he comes an invited guest. Any casual arrival could not possibly be said to come to a meal; nor would the precept of the stanza be applicable in general to such cases. But it will be objected that 'verþr' here stands simply as an alliterative counterpoise to 'vatz', a word beginning with 'v' being required in the second line. To this I answer, that the whole drift of the strophe proves, that 'verþr' was in the poet's mind *before* he formed the phrase 'vatz er þarf'; because the hospitable rule enunciated in this stanza turns altogether on the point, that the guest is invited to a social entertainment, where he will have 'to move in society'.

In accordance with the foregoing argument, I translate the strophe thus, in prose:—Water he needs who comes to a feast, as well as dried clothes and kindly cheer, if (so) he might earn praise for good manners, and bring it about that he should be bidden welcome again = in order that he may earn praise, &c.

Thus the strophe falls into two sentences, represented by the two semistrophes respectively: the first showing how hostess and host should behave to their invited guest, the second, how he *may* behave in consequence.

The gist then of the strophe is this;— On the hostess it is incumbent to supply the guest with water to wash in and with dried clothes, if need be; on the host, to give him a hearty welcome. As it is the duty of the mistress of the house to see to the external comfort, and the comely appearance of the guest, so as to remove any feeling of bashfulness in him on that score, so especially, it behoves the host to give him such a frank and entertaining reception, as will put him in a happy and merry frame of mind. By doing this they have fulfilled the duties of hospitality on their part, because they have done what is in their power to make the guest *feel at perfect ease*. Then comes the turn to him. If after such a reception he does not *move at ease* in the company, and attract attention for good manners, so as to secure for himself a second invitation, or, which comes to the same thing, so as to be a welcome guest in future, the fault lies not with host or hostess, but with the guest himself.—In this interpretation of the strophe, I am glad to say, Dr Jón Þorkelsson concurs entirely¹.

8th Strophe.

In my paper in the Proceedings of the Society 1884, p. 21—31, made some remarks in passing on this strophe, proposing for

odolla er við þat,
er maþr eiga skal
annars briostum í

to read

odolla er vit
þat er maþr eiga skal, &c.

Now I think the original reading was:—

odolla es vit
þaz maþr eiga skal, &c.

The reading of Cod. Reg. has come about in this way. The standing phrase of the sagas about a person of intractable temperament, of violent disposition, self-willed and impervious to argument, is, that he is 'óðoll at eiga við' or 'vit' ('vit' being much the most frequent spelling of this preposition), 'intractable, hard to deal with'. The scribe of Cod. Reg. has understood the verse as if in prosaic order it ran thus:—odolla er við þat (at eiga), er maðr skal eiga (við) í annars briostum'. The 'Corpus' paraphrases these lines to the same effect:—'For it is hard to win over other men's hearts',

¹ In a letter of Nov. 28th, 1884, in answer to my proposal to alter the strophe and to interpret it as above, he writes:—"I agree entirely with your conjecture. 'Orð góðs æðis' gives excellent sense. I also agree with you in taking 'endrpægo' as acc., and in the sense you attribute to it.—This your text-alteration and interpretation I regard as incontestable."

while Egilsson gives 'óðælla, *comp. neut.*, = *difficilius, minus tutum*', and 'eiga eitthvað í annars brjóstum, = *aliquid in alterius pectore habere, i.e. aliorum ingenio fidere, aliorum consilio niti*'. But what he has proposed to do with 'við' here does not appear. By my alteration we obtain the sense required: 'less tractable is the wit (wisdom), which one owns in another's breast' = borrowed wisdom is a property difficult to manage. The alteration of 'þat er' into 'þaz' = 'þat es', is required by the metre. In these words we have three stages of text tradition clearly represented: the oral by 'þaz', the first lettered by 'þat es' (xiith cent.), and the modernisation of the xiiiith cent. in 'þat er'.

It is a salient feature of the text of *Hávamál*, that an older strophe is commented upon or explained by one immediately following, or one that once upon a time did follow immediately. This very important point has not received due attention as yet, and here I can only allude to it in passing, showing what a striking instance of it is afforded by stanzas 8 and 9. The former runs: 'He is happy who for himself (by his own merits, by his own wisdom) secures praise and grace (of men), but that wit is less tractable which one owns in another's breast.' The latter thus dilates on this text: 'He is happy who himself possesses praise (of men) and wisdom while he lives, for evil counsels are oft obtained from another's breast.' The interesting point about this particular piece of epigonic dilatation is, that it has taken shape while the third line of str. 8 was still sounded as 'odolla es vit', and 'vit' was understood as 'wit', and thus forms an indisputable evidence of the correctness of my conjecture¹.

Important results with regard to the restitution of the text of *Hávamál* will be obtained by a searching treatment of it from this point of view. I hope to be able to go into that matter more fully on a future occasion.

13th Strophe.

Ominnishegri heitir
 sa er yfir ældrom þrvmir,
 hann stelr geði gvma;
 þess fvgls fiædrom,
 ec fiotraþr varc
 i garði Gunnlaþar.

Here 'heitir', in the first line, strikes us at once as a mere gloss. It explains nothing; but besides violently disturbing the metre, gives a touch to the semistrophe which obviously betrays the tyro's hand. What poet would sing:—

Oblivion's heron hights
 he who over wassails hovers (who, then?)

¹ Müllenhoff (l.c.) finds that these strophes 'passen nicht recht in den Zusammenhang', that is to say, where they stand in Cod. Reg. But that the eighth should be a later addition is, in my opinion, out of question.

when, after only one line, he goes on to the natural and perfectly sufficient explanation (though really not wanted):—

by that bird's feathers I was fettered, &c.?

The original author knew quite well, what he meant himself by 'ominnis-hegri'; he left no doubt about it in the mind of any listener, by adding, almost superfluously, in the fourth line that he meant a 'bird'. The fact is clearly this, that the first two lines are corrupt: 'heitir' a spurious gloss¹, and 'sa er yfir' a thirteenth century modernizing expansion of the older equivalent 'sa's of' = 'sa es of'. By reading

Ominnis hegri
sa's of ældrom þrvmir
hann steln geði guma

we obtain a perfect metre in Ljóðahátt, get rid of an inane explanation, and retain the sense of the text of Cod. Reg. not only unimpaired, but imbued with what to me at least appears genuine antique pith.

19th Strophe.

Haldit maþr a kerí,
drekki þu at hófi miðð,
mei þarft eþa þegi;
okynniss þess
vár þik engi maþr,
at þv gangir snemma at sofa.

Here the question is, what is the meaning of 'haldit (= haldi at) maþr a kerí'? Egilsson translates 'halda a kerí' poculum manu tenere. Bugge doubtfully renders the first line: "Man skal ikke holde paa Bægeret"; d.e. man skal ikke holde Bægeret tilbage, man skal tage imod og drikke af det Bæger, som rækkes En? 'Corpus Poet.': 'Let the cup go round'. Here the interpreter's difficulty is removed by the strophe being its own clear interpreter. The second half of it, namely, 'no man blames thee for unmannerliness in going early to bed', is a justification of the advice tendered in the first line. Clearly, therefore, the sense of the first line must import a warning against sitting over drink far into the night. As 'ker' here stands in a figurative sense for drink, so 'halda á' also does, meaning 'to stick to', 'to persist in'. (See Lex. Poet., 'halda', 4., 'h. á', and Cleasby, 'halda', A, v, β)². There can be no doubt, that the latter Dictionary is quite correct in its interpreta-

¹ A scribe, familiar with 'Grímnismál,' where 'heitir' so frequently disturbs the first line in 'Ljóðahátt,' but where its presence is required by the context, at least in the majority of the cases where it occurs, might have introduced it here in imitation of an admired pattern.

² In addition to the references there given may be adduced Egilssaga (Ed. 1856, 39, 4) 'þeir Hallvarðr höldu á því máli' = 'would persist in harping on the matter'.

tion: 'h. á keri, qs. halda á drykkju, to go on drinking, carousing'.
The wise verse may, perhaps, be rendered thus:—

Cling thou not to the cup,
Yet drink in measure mead,
Speak thou but sense or be silent;
For such ill-breeding
Blames thee no one
As going early to bed.

134th Strophe.

--- At három þvl
hleþv aldreǵi,
opt er gott þat er gamlir qveþa;
opt or scarpom belg
scilin orð coma,
þeim er hangir meþ hám
oc scollir meþ scrám
oc váfir meþ vilmogom.

As to the form, this strophe, with many others of the 'Lay of Loddafnir', has an irregular length, in fact, it is too long by the last five lines. Many commentators have expressed their doubt as to the genuineness of these lines, but, as far as I am aware, without adducing their reasons. I think it must be granted, that there is strong internal evidence in support of that doubt. The proverb represented by the third line of the strophe as here quoted (the seventh of the strophe as it is entire): 'old men's say is often good', seems clearly to have formed the close of the original stanza. But in connexion with 'hoary sage' ('hárr þulr') of the first line, it presented to the mind an image of a withered face and a thought-furrowed brow, which, by association of ideas naturally called to mind the image presented by the synonymous proverb 'opt or scarpom belg scilin orð coma', 'often sage words issue out of a shrivelled skin' or 'bag' ('skin', 'bag' in the sense of a 'whole skin' taken off an animal, representing the shape of it while alive)',

¹ In Hamðismál, str. 26 (Bugge), we have the same proverb, in a different form, expressed in the following circumstances: King Ermanaric had brutally caused his queen Swanhild, the daughter of 'Guðrún Gjúkadóttir' to be put to death. The enraged mother urged her sons to avenge the deed, and of these Sörli and Hamðir gave such a good account of themselves in Ermanaric's hall, that Hamðir exultingly ventured to taunt Ermanaric with his out-of-hand and feet being thrown into the fire. Ermanaric then called on his people to change a fight with ordinary weapons to one of stone-throwing, in which two men, provided with no such missiles, against many would be placed at every disadvantage. Then Sörli probably, as Bugge suggests, not Hamðir as Cod. Reg. has it, upbraids his brother in these terms (apparently for his provoking language to Ermanaric, but possibly rather for some other unwise word, the record of which is lost):—

which it was just in the taste of an epigonic poet to add, as an expletive, to the curt pithiness of the old original. But 'scarpum belg' (from 'scarpr belgr'), in this striking figurative sense, gave a waggishly inclined scholar an opportunity of indicating that Mr 'Hoaryhead Wrinkleface' could speak words of wisdom, even though he hailed from surroundings in life, which in point of humbleness reminded one of those of a 'belgr' in its primitive sense, as set forth in the last three lines of the strophe.

A 'belgr', Engl. 'bag' (for 'balg', cfr. Northumbrian 'bælg'), Goth. 'balgs', Mod. and Old High Germ. 'balg', as already indicated, is the whole skin taken off a slaughtered animal. The extensive use made of it in ancient days all over Europe survives still to a considerable extent in Iceland; and the way of preparing it for practical use, no doubt, represents an ancient tradition. The skin is either blown out, or stuffed with hay or moss, and is then hung up in the kitchen, where the smoke tans it, and gives to the fibrous tissue of it the closeness and consistency which ensures it against flabby looseness when used as a receptacle of fluids. It is still used for a variety of purposes in Iceland: for butter 'smjörbelgr', for potted meat 'kæfubelgr', for flour 'mjölbelgr', for curds 'skyrbelgr', for whey 'blöndubelgr', for train oil 'lýsisbelgr'. Before the Icelanders took to shark-fishing in decked vessels it was also used as a buoy to the shark-catching contrivance called 'vaðr', consisting of a long, stout beam of wood, with baited

Bæl vantv, broþir,
er þu þann belg leystir,
opt *or þeim* belg
bæll rað coma.

i.e. Bale thou wrought'st, brother,
that bag undoing,
oft *out of that* bag
dire counsels come.

The words in italics deprive this passus of sense. We cannot with any certainty tell to whom 'that bag' could refer, or who it could be, from whom 'often dire counsels come', though the vague impression on the mind is, that it may refer to Ermanaric. The 'Editor' of the 'Corpus', realizing this, solves the difficulty in his own way by simply inserting 'scarpum' from 'Hávamál' for 'þeim', whereupon he translates the words:—'opt... coma' by: 'Sharp counsels often come out of a shrivelled belly'!—Here a conjectural reading must, of necessity, be resorted to. In 'or þeim' I see, even on palaeographical grounds, the syncopated dative 'orþgum', from 'orþgir, i.e. orðigr=wordy, rash-spoken. 'Opt orþgum belg bæll rað coma'='oft to a rash mouth comes dire retribution', expresses a sentiment almost identical with Háv. 29, 'hraðmelt tunga opt ser ogott vm gelr'='a fast tongue often chants its own trouble'. That this Hamðismál proverb is a later outgrowth of the one in Hávamál seems obvious, though that fact need not necessarily affect the question of the relative age of the two poems.—It is curious to see, how ideas from the two proverbs have blended together in the naughty Icel. legend of 'Þorsteinn karlsson' (Isl. Þjóðsögur, II, 479) where a 'gray neat's skin', hanging over the King's throne (!) is called 'orðabelgr' = wordbag. Did the location of 'belgr' at this particular spot take place because the Icelandic story-tellers understood 'vilnegir' as lordly persons or favourites of such, = 'vildarmenn'?

hooks attached to it by iron chains, the beam being anchored to the bottom at each end by means of a so-called 'kraki', a wooden frame of pyramidal shape filled inside with stones.

The process of tanning by smoke is not confined to the 'belgr'; it is practically the only mode of tanning known in the country for every kind of skin. In autumn, when the animals are slaughtered (and the store of salted meat is laid in for the winter), the skins are hung up in the kitchen, and kept there for months, until the smoke is considered to have tanned them sufficiently. Hence it is obvious why the poet says that the 'belgr'

hangir með há
oc scollir með skrá

i.e. hangs among hides (of large beasts)
and dangles among skins (of sheep, used for scrolls,
which is the proper sense of 'skrá', though for that purpose skins
were not smoked).

But then comes the crux 'vilmogom' in the last line:—

oc váfir með vilmogom.

The Arnarnagænan ed. translates this by:—'Atque vacillans oberrat inter viles homunciones'. Egilsson gives the word in the form of 'vilmögr', and translates it 'servus (víl labor, mögr homo)'. The 'Corpus Poet.' translates the line by:—'and swinging among the bondsmen' (I, p. 19); Cleasby's Dict.: 'vilmögr, pl. vílmegir, a son of toil, bondsman'. All other interpreters render the word in the same or similar manner. Of course 'vilmögum' is a correct dat. pl. of 'vilmögr'. But in this context, where the word obviously must form a third collateral item to 'hám' and 'skrá' as illustrative of the surroundings of the 'belgr', to translate it by 'bondsmen', 'sons of toil', &c. is so ludicrous, that one wonders, how any Icelandic scholar could ever muster courage to advance it.

'Vilmogom' = 'vil-mögom' is also a correct dat. pl. of 'vilmagi', literally: 'intestinal maw'; 'vil' being a common word for intestines, bowels (see Cleasby, s. v.), 'magi' = maw, paunch.

When a suckling calf is slaughtered in Iceland, where the calving season falls in Dec.—Feb., the fourth stomach, the 'rennet', is preserved, and having been cleaned and washed outside, is tied up with a string, and hung up in the kitchen, to dry and smoke, until the season of 'green grasses', as the husbandman's expression is, brings to the house the milk store of the summer. Then the shrivelled rennet is taken down, soaked until it is quite soft again, carefully washed and cleaned, and put into a little wooden vessel with as much fluid (generally whey mixed with water), as will barely cover it. To this fluid the rennet

¹ All these interpretations derive their origin from the fact, that Snorra Edda (I, 532, cfr. II, 610) includes 'vilmegir' among the synonyms for 'a craven', 'a coward'.

communicates its milk-curdling qualities, and thus prepared it is used for that purpose. Now, while the rennet hangs up in the kitchen, it is called 'kálf's magi', calf's maw; but after having been prepared for its particular use in the manner already described, it is termed 'kálf's vil', or simply 'vil'. And while in the literature 'vil' only occurs as a neuter plural, it is, to the best of my knowledge, frequently if not always used in the singular in the particular sense of 'rennet', in the East of Iceland, at least¹. These facts, we may be sure, represent no modern departure, but things which ages ago were practically what they are to-day. Hence I have no hesitation in taking 'vilmogum' as dat. plur. of 'vilmagi', meaning the calf's maw, which in its time will be used as 'vil'; or, which contains the cheese-like substance, the coagulated milk, which, if my memory does not deceive me, is considered to be the real 'vil' or cheese-making agent. In either case, the correct rendering of 'vilmogom' in our verse is 'rennets'.

Accordingly I translate the five lines in question thus:—

Oft wise words issue
from a withered bag,
that hangs among hides,
and swings among skins,
and rocks among rennets.

The gist of the whole (taken in connection with the three preceding lines of the strophe, quoted above:—

Never make game
of a gray-haired sage
often are good the old men's sayings)

amounts to this: never make fun of what old men may say, for they often talk sound good sense. "Yea", adds the epigonic wag, "even though they may happen to look, in the words of another proverb, like 'shrivelled bags', begrimed and sooty, having spent

¹ In order to make sure of the matter, I wrote to friends in the East of Iceland some time after I read this paper, inquiring whether the word was still in use; for already in my youth the word 'hleypir' (identically the same word as 'rennet' = that which causes the milk to 'leap', to 'run' together) was quite as common as 'vil', while a third term for the same thing, 'kæsir' (= 'cheeser', cheese maker) was mostly heard in humorous rustic poetry. — In a letter, d. 3/4 - 87, the Rev. Sigurðr Gunnarsson of Valþjófstæðr states that the word is still well known in those parts, and sends me a variation of the legend about the 'Trollwoman of Mjóifjord' ('Mjóafjarðar skessan', *Islenzkar þjóðsögur*, I, 152) in which the much quoted ditty 'Takið úr mjer', &c., instead of 'vilin og svilin', has the notable variation: 'ilið og vilið', and thus affords independent evidence of 'vil' being used, even in the sense of bowels, in the singular. Not that in that sense the word is so used in the modern language; but being employed in the singular in its technical sense of 'rennet', the framer of the ditty resorted to the poetical licence of putting it in the singular, too, to express 'bowels' in order to have a perfect rhyme to 'gilið'.

their life among associations which for humbleness might be paralleled with those of a real 'belgr'; for wisdom can ally itself with the 'soot-churl' just as well as with the exalted favourite of fortune."—That this expansion of the old strophe is of Icelandic authorship admits, I think, of no doubt.

P. S. When I communicated to the Society my paper on 'á braundom' (Proc. 1884, p. 21—31), I had an impression which, however, I did not feel warranted to adduce in support of my argument, that I had heard, in my youth, the expression 'skíða-brandar' or simply 'brandar' used for 'skíði' snow-shoes. So I wrote to the learned pastor Jón Jónsson of 'Bjarnanes' in Hornafjörðr, east Iceland, inquiring if he knew, or had heard of, the term in that sense. In a letter which, unfortunately, I have mislaid for the moment, he informed me, that one of his men, who had been formerly in the service of síra Sigurðr Gunnarsson, the older, a noted snow-shoe runner in his day, did recognise the term as having been so used by his master. Snow-shoe travelling, unfortunately, is going out of fashion in eastern Iceland, and with it, the terms of the craft are passing into oblivion. But I feel pretty certain now that I can trust my memory in this matter.

The vowel gradation of the root BRAND leads not only to 'brandr' in its various senses, that of swift runner, snow-shoe, among the rest, but also to 'bruna', n.v., to rush slidingly, to slide down a snow-wreathed slope, to skim along the surface of the sea and the like, with its derivatives, 'brun', n. (Eastern Iceland) a gliding movement, and 'bruna', f., the act of sliding (from the top of a snow-wreathed slope to the bottom) on a sleigh, or a 'brunufjöl' = sliding board. In these derivatives of BRAND we have practically exact synonyms for 'skíða', the technical term for to slide on snow-shoes, to glide along the surface of water; and its derivatives 'skrið' a gliding movement ('nú er skrið á bátnum', east of Iceland) and 'skriðr', m., the same, ('skriðr á bátnum, south of Iceland). Thus we see that the gradation series ('breun'-) 'braun' brunn- generates noun and verb formations which in sense approach closely to, or are identical with, similar formations within the gradation series 'skrið' ('skreið') 'skrið'. This is an additional reason, if any was wanted, of considerable weight, in support of my interpretation of 'a braundom', against which, so far, I have seen no sound objection advanced. It has been doubted that 'brandr' fire-wood could be a synonym for 'skíð' fire-wood, in its sense of snow-shoe, because such synonyms were (1) rare in the Older Edda, (2) of a later date than the Hávamál verse in question. The answer to the first objection is, that similar synonyms in the O. E. are not rare, but very frequent: 'kjölr' does not occur in the sense of keel, but as a synonym for ship, nor 'álmr' in the sense of elm, but as a synonym for bow, and even a man!, 'askr', an ash, likewise only as a synonym for

spear, &c., &c. To the second my reply is, that in the O. E. the language has reached a state of poetical development as high as it ever attained, and that in common with every other language that has reached a high poetical culture, it abounds in synonymy. But, as I said in my original paper, and have again pointed out above, even the aid of synonymy is not necessarily required. By derivation 'brandr' *can* very well, *should*, in fact, mean snow-shoe. In the context it can mean *nothing else*, for, the only other possible alternative, 'brautum' would make, poetically speaking, nonsense of the passage, besides being an unwarranted alteration of a perfectly clear reading.

THIRD MEETING.

At a meeting held in St John's College on Thursday, March 3, 1887, the President, Dr JACKSON, in the Chair,

Dr VERRALL read remarks upon the following passages of Propertius (the first paper is to be printed hereafter and is given here in abstract merely).

(1) Prop. III (IV) 18 (31—34).

At tibi, nauta pius hominum qui traicis umbras,
huc animae portent corpus inane tuae,
qua Siculae victor telluris Claudius et qua
Caesar ab humana cessit in astra uia.

The writer defended this (the MS.) reading of these lines, with the rendering "But, O thou, who art voyaging to the ghosts of the good" (i.e. the dead Marcellus), "hither let them bring the body which contains thy noble spirit no more, along that way by which Claudius passed to glory from the conquest of Sicily and Caesar from the conquest of the world."—*traicis umbras*: cf. *ibimus Afros* Virg. Ecl. I 69 and Prop. II 32 5—6.—*huc*: to Rome.—*qua uia*: the *Appia*, the road of triumph.—33—34: the clauses are elliptical, the full form being 'qua uia Claudius, uictor Siculae telluris, cessit in astra, et qua Caesar, uictor ab humana tellure, cessit in astra'. Cf. Virgil's *victor ab Oechalia*: 'humana tellus' is a bold phrase for 'the world' in antithesis to 'Sicula tellus'.

(2) Prop. IV (V) 10 90—91.

'nube', ait, 'et regni scande cubile mei'.
dixit et ingestis comitum superobruit armis.

Apparently here the shields are regarded in some way as a *cubile*, and the same idea seems to be implied in *ib.* 62, *uestra meus molliet arna torus*. Perhaps it was a legendary tradition that the Sabines used their shields as couches. (See note in Prof. Ramsay's *Selections*, where a similar view is suggested.)

- (3) Prop. iv (v) 10 19—22.
 idem eques et frenis, idem fuit aptus aratris ;
 et galea hirsuta compta lupina iuba.
 picta neque inducto fulgebat parma pyropo :
 praebebant caesi baltea lenta boues.

In the good old days of Romulus, says Propertius here, the simple daily life prepared the soldier for the simple warfare of those times. "From his bare home he went forth undaunted to the hardships of the camp; the hand that guided the plough was ready to guide the horse; and the ploughman's 'helmet' was a mere *galerus* of wolf-skin¹, with the mane for its adorning crest. His shield"—it is the description of the shield that is here to be considered. First as to the word *picta*. It is generally stated, or seems to be assumed (see Passerat, Herzberg, Paley), that this is to be joined with *pyropo*, so as to give the sense 'nor was this shield painted bright with coating (or enamel) of pyropus²'.

This seems impossible, if only for the reason that Propertius, careless in some things but extremely careful about the order of his words, would not have thrown the whole stress of the sentence upon a useless word, and indeed, like all Latin writers, is seldom guilty of superfluity. If *picta* is out of the natural order, it must have some emphasis. But if it is to be joined with *pyropo*, it can have no emphasis, for it adds nothing to the sentence, which would have the same meaning without it. The order *parma neque inducto fulgebat picta pyropo* would have been correct, as the subject of the sentence naturally takes some emphasis: but even so *picta* would be otiose. As it is, we are required to find for *picta* some distinct and important meaning, and the translation must be *his shield was bright with paint, and not with enamel of pyropus*. The shield, as the date suggests and we shall presently see, was not of metal at all, but was a target like Roderick Dhu's, 'of tough bull's-hide'; and it is contrasted with the rich armour of later times both in the material and in the manner of decoration. The material is given by the following line:—*praebebant caesi baltea lenta boues*. This seems to be taken as a separate description of the warrior's *belt*:—"to be supplied with a tough *balteus* he had but to slay his oxen'. But the *belts* (not *belt*) are really the overlapping strips of leather, arranged spirally or concentrically, of which the target is made³. We should translate "*to be supplied with tough belts he had but to slay his oxen*". The word *balteus* does not properly mean a thing bound round the body, or worn

¹ Cf. iv 1 29.

² A mixture of gold and copper, used for coloured ornament on metal.

³ Cf. the Homeric ἀσπίς, βυβίσι βοῶν καὶ νόρσι χαλκῷ διωστή (Il. 13 407), i.e. 'made with rings of ox-leather and brass'. A monument of the art survives in the rings of the 'target' in archery practice, originally a real shield. The shield of Romulus, in harmony with the whole description, is more primitive than the Homeric and has no χαλκός.

as a girdle, though it is sometimes used of such things. It applies to all sorts of envelopes or rolls (as the crust of a cake, the barks of a tree, etc.; see the dictionaries *s.v.*); and it is specially appropriate to *concentric or spiral envelopes rolled round and round*, as appears from the fact that the volutes of the 'Ionic' capital (supposed to resemble the ends of cushions made by rolling up some material), were called *baltēi pulvinorum*, that is, 'the cushion-rolls'. To the other interpretation it must be objected; (1) that the whole description of Romulus is in the singular: as he has one helmet and one shield, so, if the belt was to be mentioned, he should have one belt: (2) that to the purpose of this description, which contrasts the rude weapons of Romulus with the elaborate panoplies of his descendants, it would be irrelevant to mention that he made his *belt* of tough ox-leather. No one could desire a better material, or find any if he tried. He might of course decorate his *baltēus* with metal enrichments¹, but of good leather it must in any case be made: and the point here cannot lie in the fact that the belt of Romulus had no enrichments, for nothing is said to show that it had not. If on the other hand we refer the line to the shield, it has a plain significance, and answers the question naturally suggested by the line before 'Upon what material was the painting laid?'

The PRESIDENT communicated an emendation of *Eudem. Eth.* VII 14 § 5 (1247 a 10) ἡ δὲ φύσις ποιούς τινάς ποιεῖ, καὶ εὐθὺς ἐκ γενετῆς διαφέρουσιν, ὥσπερ οἱ μὲν γλαυκοὶ οἱ δὲ μελανόμματοι τῷ τὸ δεῖν τοιονδὶ ἔχειν, οὕτω καὶ οἱ εὐτυχεῖς καὶ ἀτυχεῖς. For corrupt τὸ δεῖν read τὸ δάνα.

¹ e.g. Thermodontiaco caelatus baltēus auro Ov. *Met.* 9. 189.

EASTER TERM, 1887.

FIRST MEETING.

A MEETING was held in St John's College on Thursday, May 12, 1887, the President, Dr JACKSON, in the Chair.

The following resolutions, which had been received from the Oxford Philological Society in answer to a communication made by this Society on the Reform of Latin Pronunciation were laid before the Society.

1. "That the Oxford Philological Society, having examined the paper on Latin pronunciation issued by the Cambridge Society, agree generally with its conclusions as representing the present state of knowledge on the subject."

2. "That they recommend that it be as far as possible adopted in practice, especially (in the first instance) as regards the vowel sounds, the consonants *c* and *g*, the sound of *t* in *ti*, and quantity."

Dr POSTGATE read notes on the following passages of *Lucretius*:

I. 356 he defended *possent* as apodosis to *sint*, and for similar reasons in II. 1033—35 *extent* (MSS. *essent*)...*sint* and apodosis *poterat dici*.

I. 469, 470 should be placed after 482.

I. 887 read *qualis dant ubere guttas*.

II. 22 for *possint* read *possis*. *neque* in line 23 corresponds to *nec* in 34.

II. 181 read *quanta stat* for MS. *quanquam*, edd. *tanta stat*.

III. 647 keep *simul* with the MSS.

III. 941 read *in offensast*.

IV. 638—641 perhaps originally in the margin of the poet's autograph.

IV. 642 keep MS. order *id quibus ut fiat*.

IV. 1152 Is it certain that the *praepetis* of the MSS. is wrong?

V. 545 Perhaps *queat* of the MSS. is right.

VI. 1023 read *hoc quoque res adiumento*.

VI. 1194, 5 read *frigida pellis duraque, in ore tacens rictum*.

The PRESIDENT commented on *Eud. Eth.* III. 6 §§ 3, 4 = 1233 b 6 ff.

SECOND MEETING.

At a meeting of this Society held in St John's College on May 26th, the President, Dr JACKSON, in the Chair,

The following paper was read by Mr J. H. MOULTON¹.

The conjectures I am venturing to propose were mainly formed while seeking a law to regulate the representation of the original tenues aspiratae in Greek. I add two or three miscellaneous etymologies and some notes on morphological difficulties.

ὠφέλω is I believe a compound of the old preposition ὦ and the root found in the Skt. *phāla*, fruit: it would thus answer to an Idg. ὀ *phelesjō*, to bring advantage to. The preposition of course bore the accent, and *when following the tone* I think it can be proved that the Idg. *ph th kh qh* were represented by φ θ χ. The form presupposes a neuter *phēlos*, which appears in ὀφέλος compounded with the same preposition. ὀφέλλω is apparently for ὀ *phelnō*. The ὠ- was shortened when no longer a living word because it was supposed to be the temporal augment. Cf. Osthoff's similar explanation of ἐθέλω from ἦ-θέλον. I suggest some further traces of this old preposition, to be added to those collected by Fierlinger in his article on ὠκεανός (K. Z. 27. 477):—

πρόσσω = προτι-ω, ἄν-ω, κάτ-ω etc. are compounds like ὑπέκ, διάπρο etc.

ὀδύσσομαι shows the ὦ clearly in the Hesychian ὠδυσίη. The old derivation from the root of Skt. *divis* to hate is not reconciled with phonetic laws. I should propose the Latin *bestia* as a preferable parallel. Dr Peile suggests that in Skt. the supposed root **dvas* (Idg. *dyes*) would correspond to *divis* just as *kas* to *kis* etc. The verbal forms in no case require the loss of the σ, for ὀδύσσομαι itself is a fiction. ὠδυσίη then may preserve its σ from analogy. Another account occurred to me, comparing Skt. *duṣyatī*, *doṣa* sin, and the prefix *duṣ-*, *duṣ-*: the former however seems better.

The preposition ὦ may also be traced in the verbs ὀδύρομαι, ὀκέλλω, ὀμόργνημι, ὀτρύνω etc. No conceivable reason for "prothetic ὠ-" could be assigned, and we have uncompounded forms in δύρομαι, κέλλω, μόρξαντο.

σκιδνημι may perhaps be separated from σκεδάννημι. There are, it is true, analogies for its irregular vocalism, but it is simpler to put it with σχίζω, Skt. *chid*, Zend *skid* and Lat. *scindo*. The root has the double form *sqhaṣt* and *sqhaid*. The meaning is quite near enough, and would be drawn nearer by the similarity

¹ Some parts of this paper have appeared in the American Journal of Philology (vol. VIII. pp. 207—213).

of form. For the κ representing an Idg. velar see Brugmann Grundriss §§ 418, 425.

$\sigma\kappa\epsilon\delta\acute{\alpha}\nu\nu\mu\iota$ then I should explain as a denominative from a lost neuter noun * $\sigma\kappa\epsilon\delta\acute{\alpha}s$, Idg. $sqh\acute{e}d\acute{e}s$, Skt. $skhad$. This is suggested by the collateral $\kappa\epsilon\delta\alpha\acute{\iota}\omicron\mu\alpha\iota$, found in Apollonius, which is a perfectly regular present to $\acute{\epsilon}\kappa\epsilon\delta\alpha\sigma\sigma\alpha$ and $\acute{\epsilon}\sigma\kappa\epsilon\delta\alpha\sigma\alpha$. $\sigma\kappa\epsilon\delta\acute{\alpha}\nu\nu\mu\iota$ itself is analogical and late.

$\mu\upsilon\chi\acute{o}s$ seems to answer to the Skt. $m\acute{u}kha$ mouth. The latter is paroxytone, which may possibly point to an alternative Idg. $mo\acute{\iota}qho-$ with *hochstufe* in root.

$\acute{\alpha}l\gamma\omicron>s$ agrees in form with the Skt. root arj , to get by toil.

$\pi\acute{o}\nu\tau\omicron>s$ is usually placed with $\pi\acute{\alpha}\tau\omicron>s$, answering to it as the Skt. $p\acute{a}nth\acute{a}s$ to its genitive $panth\acute{a}s$. As this was an aggravated and solitary violation of the law I traced for the treatment of the tenues aspiratae in Greek, I began to doubt this familiar identification. The differentia of $\pi\acute{o}\nu\tau\omicron>s$ is the "broad expanse of ocean", and how do we get this from a word meaning "path"? The word must date from a time when the ocean was rather the "dissociabilis" than the " $\acute{\upsilon}\gamma\rho\acute{\alpha}$ $\kappa\acute{\epsilon}\lambda\epsilon\nu\theta\alpha$." The exact shade of meaning would be given by a root $pent$ to spread: this might be a petrification of the root pet conjugated with nasal infix. Cf. $pat\acute{e}o$ and $pan\delta\omicron$, $\pi\epsilon\rho\acute{\alpha}\nu\nu\mu\iota$ etc. To assume Idg. roots $pent$, $sqhend$ ($\sigma\chi\acute{\alpha}\zeta\omega$), by the side of pet , $sqhed$, is only allowing in the original language a process perpetually appearing in the later: cf. $coniunx$ and $iunxi$, $\lambda\acute{\alpha}\mu\psi\omicron\mu\alpha\iota$, Skt. derivative roots like pan , etc.

$\acute{\alpha}\gamma\epsilon\acute{\iota}\rho\omega$ = $sm\text{-}ger\text{-}i\acute{o}$, cf. Skt. $gana$ a troop¹, i. e. * $galna$, just as \sqrt{pan} = $pal\text{-}n$, to buy, and perhaps $pan\text{-}d\acute{a}$, wisdom (i. e. giving paleness, $paln\text{-}d\acute{a}$ —cf. $pallidus$).

$\delta\rho\acute{\alpha}\omega$ I had thought might be a denominative from a supposed * $\delta\rho\acute{\alpha}$, i. e. $\nu\rho\acute{\alpha}$, activity, from the root of $\acute{\alpha}\nu\eta\rho$: its formation then would be parallel to $\mu\acute{\nu}\acute{\alpha}\omicron\mu\alpha\iota$ from * $\mu\acute{\nu}\acute{\alpha}$ = $\beta\alpha\nu\acute{\alpha}$, $\gamma\upsilon\nu\acute{\eta}$, $\acute{\omicron}\mu\omicron\kappa\lambda\acute{\omega}$ from $\acute{\omicron}\mu\omicron\kappa\lambda\acute{\eta}$, etc. But perhaps Curtius's comparison with the Lith. $darau$ ought not to be rejected.

Kluge's list of Idg. tenues aspiratae in Teutonic may be supplemented by two good examples:—

$hiwi$ (Goth.) $h\acute{e}o$ (A. S.), our hue answers exactly in form and meaning to the Skt. $ch\acute{a}vi$.

$fropa$ (Icel.), our $froth$, suits the Skt. root $pruth$, Vedic $pr\acute{o}thati$, cf. $pr\acute{a}$ $pruth$ to blow out the cheeks.

I will close this paper by noticing two points in morphology. I do not know whether anyone has called attention to the exact similarity between the declension of $\mu\acute{\epsilon}\lambda\alpha s$ and $\tau\acute{\alpha}\lambda\alpha s$ and the very common Skt. adjective class with suffix $-in$. The Idg. $-en-$ gives the suffix in both: $bal\text{-}in$ (voc.) = $\mu\acute{\epsilon}\lambda\text{-}av$, $bal\text{-}inas$ = $\mu\acute{\epsilon}\lambda\text{-}avos$, $bal\text{-}in\acute{y}\acute{\alpha}s$ = $\mu\epsilon\lambda\text{-}\acute{\alpha}\acute{\iota}\nu\eta s$ etc. The correspondence is exact also in the dat.

¹ Anticipated by Brugmann.

pl., *balisi* = *μάλισι*, but here it is probably accidental. For here and in the nom. sing. masc. and neut. (where alone the forms do not coincide) the Skt. form is perhaps modelled on the analogy of the *-an-* nouns. These lost their *n* in these cases, and it was natural for the others to follow suit when the reason was forgotten.

The 2nd sing. pres. indic. of \sqrt{es} to be is now always written *esi*, though an emphatic form *éssi* is sometimes allowed, on the very precarious evidence of the Greek *ἔσσι*. I do not think the process which produced *esi* has been explained. Following Thurneysen's very suggestive paper on "The Idg. Imperative" (*K. Z.* 27. 172) we may get it very easily. According to him the "injunctive" is the primitive type of the verb, to which the idea of present time came by adding *-i* and of past by prefixing *é-*. The injunctive of \sqrt{es} will be *esm ess est*, etc., almost exactly the forms kept in Latin. Now *ess* necessarily became *es* in the earliest stage of the language, and when the enclitic *-i* was added there resulted *esi*. *éssi*, if it existed at all, was a later adding of the ready-made suffix *-si* to the root.

Mr DINGWALL also read a paper on the rendering of certain passages of Aeschylus.

MICHAELMAS TERM, 1887.

FIRST MEETING.

At a general meeting held in St John's College at 8.30 P.M. on Oct. 20, 1887, the President, Dr JACKSON, in the Chair,

J. F. BETHUNE-BAKER, Esq. M.A., Pembroke College, was elected a member.

The President read a paper *On some passages of the Nicomachean Ethics*, of which the following is an abstract.

I 6 § 1 = 1096 a 16 ἀμφοῖν γὰρ ὄντων φίλον ὅσιον προτιμᾶν τὴν ἀλήθειαν. The thought which this phrase has made familiar seems to have been a traditional commonplace of the Platonic school, descending perhaps from Socrates himself, and at any rate recalling his teaching. Compare (besides Aristotle *metaphysics* Δ 8. 1073 b 16) Plato *Charmides* 166 D, *republic* 595 c (query, ἀνὴρ, in place of ἀνὴρ), 607 D, *Phaedo* 91 C, *Philebus* 14 B, *sophist* 246 D.

I 7 §§ 7, 8 = 1097 b 15 τοιοῦτον δὲ τὴν εὐδαιμονίαν οἰόμεθα εἶναι. ἔτι δὲ πάντων αἰρετωτάτην μὴ συναριθμουμένην. Both here, and in VII 13 § 2 = 1153 b 9, ἴσως δὲ καὶ ἀναγκαῖον...αἰρετωτάτην εἶναι, the sense seems to demand the substitution of αἰρετώτατον for αἰρετωτάτην. (Compare however Plato *laws* 766 A, Aristotle *politics* I 2. 1253 a 31, *metaphysics* M 8, 1083 a 23.)

II 7 § 1 = 1107 a 29 ἐν γὰρ τοῖς περὶ τὰς πράξεις λόγοις οἱ μὲν καθόλου κενώτεροί εἰσιν, οἱ δ' ἐπὶ μέρους ἀληθινώτεροι. The editors almost without exception prefer κενώτεροι, the reading of O^b and the Latin version, to κοινώτεροι, the reading of K^b L^b M^b. What is wanted is however, not unqualified praise of οἱ ἐπὶ μέρους λόγοι and unqualified condemnation of οἱ καθόλου, but such a recognition of the merits of both as will justify the application of the general statement to particular instances. This consideration seems to me decisive in favour of κοινώτεροι.

II 7 § 14 = 1108 a 31 ἢ γὰρ αἰδῶς ἀρετὴ μὲν οὐκ ἔστιν, ἐπαινεῖται δὲ καὶ ὁ αἰδήμων. Williams translates—"Shame, for instance, is not a virtue, and yet he who shows a proper shame is praised:" and to all appearance the commentators, with the one exception of the Paraphrast, interpret in this way. But, (1) when the sentence is thus read, punctuated, and understood, the καὶ which stands before ὁ αἰδήμων is absolutely meaningless. And, (2) the implication that αἰδῶς is not praised—which implication is the sole justification of the anacoluthic introduction of a new subject

—is unknown, not only to the Paraphrast, who writes τῶν ἐπαινουμένων δὲ ἴστιν ὁ γὰρ αἰδήμων ἐπαινείται, but also to Alexander Aphrodisiensis, who in his ἀπορίαι καὶ λύσεις, IV 21 = p. 270 Spengel, plainly affirms that Aristotle in this place alleged αἰδώς to be praiseworthy: ἀλλ' ἐκεῖ μὲν ἐπαινετὸν αὐτὸ πάθος εἶπεν, ἐπταῖθα δὲ κτλ. Hence, we should either read ἡ γὰρ αἰδώς ἀρετὴ μὲν οὐκ ἴστιν, ἐπαινείται δέ <ἐπαινείται δὲ> καὶ ὁ αἰδήμων, or, at any rate, place a comma after ἐπαινείται δέ, and mentally supply ἐπαινείται with the three concluding words.

v 7 § 1 = 1134 b 21 ὅλον τὸ μνᾶς λυτροῦσθαι, ἢ τὸ αἶγα θύειν ἀλλὰ μὴ δύο πρόβατα.

In my edition of Bk. v I expressed a doubt about the words ἀλλὰ μὴ δύο πρόβατα. It seemed to me that, in contrasting the sacrifice prescribed with the sacrifice not prescribed, the author would oppose, not αἶγα to δύο πρόβατα, but αἶγας to πρόβατα, or μίαν αἶγα to δύο πρόβατα. Why should the sacrifice which was not prescribed be more precisely defined than that which was prescribed? I observe however that Aristophanes, in the *Birds* 1625 προβάτου δυοῖν τιμὴν ἀνοίσει τῷ θεῷ, makes the sacrifice of δύο πρόβατα typical. It would appear then that, in the passage before us, a sacrifice prescribed in some special case is contrasted with the sacrifice which was customary and familiar.

VI 5 §§ 4, 6 = 1140 b 4 and 20 λείπεται ἄρα αὐτὴν [sc. τὴν φρόνησιν] εἶναι ἕξιν ἀληθῆ μετὰ λόγου πρακτικὴν περὶ τὰ ἀνθρώπων ἀγαθὰ καὶ κακά... ὥστ' ἀνάγκη τὴν φρόνησιν ἕξιν εἶναι μετὰ λόγου ἀληθῆ περὶ τὰ ἀνθρώπινα ἀγαθὰ πρακτικὴν. In spite of the etymology in § 8 it is difficult to believe that Eudemus ever spoke of a ἕξις as ἀληθῆς. Now in § 6, M^b, the Latin version, and Eustratius' commentary, read, not ἀληθῆ, but ἀληθοῦς. In § 4 however, manuscripts, version, and commentary, agree in giving ἀληθῆ¹. Under these circumstances it is worth while to point out that Alexander Aphrodisiensis, who on *metaphysics* 981 b 25, Bonitz 7, 27—8, 5, has a series of careful quotations from the early chapters of this book, reads in § 4 ἕξιν μετ' ἀληθοῦς λόγου πρακτικὴν περὶ τὰ ἀνθρώπων ἀγαθὰ ἢ καὶ κακά.

The following *Notes on Babrius* were communicated by Prof. TUCKER.

Prooem. v. 10. The missing word I believe to be δελφίς. The loss of the first two letters (through the preceding δέ) would leave the rest unintelligible.

Prooem. v. 17.

ὦν νῦν ἕκαστον ἂν θέλῃς ἐμὴ μνήμη
μελισταγές σοι νοῦ τὸ κηρίον θήσω.

Babrius is like the bee. He culls the sweets of the λεμιών

¹ Mr J. Cook Wilson, *Academy* 3 Dec. 1887 q.v., points out that Eustratius in his commentary on § 4 has both ἀληθῆ and ἀληθοῦς.

Αἰσώπων and makes them up into a κηρίον. ἐμή plainly answers to σοι (which, if kept, should therefore be accentuated), and μνήμη is opposed to νοῦς. I read therefore

ὦν νῦν ἕκαστον ἀνθίσας ἐμή μνήμη
μελισταγῆς σφ᾽ νῆ τὸ κηρίον θήσω.

“I will by my recollection cull each sweet and serve up for your mind the comb dripping with honey.”

ix. Epimythium (v. 11).

οὐκ ἔστιν ἀπόνως οὐδ' ἀλύοντα κερδαίνειν.
ὅταν βαλὼν δὲ τοῦτο θῆης ὅπερ βούλει κ.τ.λ.

Dr Rutherford says “Iatet in ἀλύοντα vocabulum non minus ametrum αἰλοῦντα.” I think not. Rather read ἀλνπα, and correct the next line (obviously) to

ὅταν βαλὼν δὲ τοῦθ' ἔλης ὅπερ βούλει.

xii. 17.

τί σε δροσίζει νυκτὸς ἔννουχος στίβη
καὶ καῦμα θάλπει πάντα δ' ἀγρώτην τήκει;

So cod. Athous, while cod. Vaticanus gives

τί σε δροσίζει νῶτον ἔνδροσος κίτη
καὶ καῦμα θάλπει πάντα καὶ κατακαίει;

Obviously ἔννουχος cannot be right with νυκτός, nor ἔνδροσος with δροσίζει. Both versions probably had their origin in

τί σε δροσίζει νῶτ' ἐναίθριος κίτη,
καὶ καῦμα θάλπει, κᾶτα δ' αὐ πάχνη καίει;

στίβη is then a gloss on πάχνη, and νυκτός a note, while the misplacement of a grave accent would (as often) produce the final -ον of νῶτον.

The use of καίειν in connexion with cold is well-known: cf. Philippides Incert. 2 (Meineke)

ἀπέκασεν ἡ πάχνη τὰς ἀμπέλους.

From πάχνη arose πάντα, and from κᾶτα the κατα of κατακαίει. The πάντα δ' ἀγρώτην of cod. Athous shews traces of δ' αὐ.

Thus we have enumerated the elemental discomforts, wet, heat, and cold.

xx. 2. τῆς δ' ἐμπεσούσης εἰς φάραγγα κουλῶδη.

Dr Rutherford objects to the expression in this context: rightly, I think. The common confusion of οι and η is again exemplified, and we should read πηλώδη.

xxi. 5. εἷς δέ τις λίγη
γέρων ἐν αὐτοῖς πολλὰ γὰρ ἦν ἀροτρεύσας

(cod. Athous).

Lachmann suggests *πολλὰ γῆν* and Dr Rutherford *πολλὰ γῆς*.

I believe we should read *πολλαχῆ δ'*. The experience of the old ox was varied.

XXVI. 4. *ὁ δ' ἄχρι πολλοῦ σφενδόνην κενὴν σείων
ἐδίωκεν αὐτὰς τῷ φόβῳ καταπλήσων.*

I agree with Dr Rutherford that Seidler's *φόβῳ* is not good. But *φόβῳ* is none the more right. It would be easy to read *στρόβῳ*—"the mere *whirling* of the string"; but though that first occurred to me, I am disposed later to believe that the true word is *σόβῳ*, *σοβεῖν* being a *vox propria* for scaring birds.

XLV. 8. *τὰς δ' ἰθίαις ἀφήκε μακρὰ λιμώττειν.*

The opposition is to *τὰς ἀγρίας*.

But a good Greek word for "*tame*" is *ἡθάς*, and we should read *τὰς ἡθάδας δ'*.

This is palæographically easy.

XLVI. 7. *ἦει πρὸς ἕλας ὁ δὲ πεινίη θνήσκει.*

From a hint of Gitlbauer Dr Rutherford reads *οὐδ' ἐπῆεν εἰ θνήσκει* (from *ἐπαίω*).

I should prefer

οὐδ' ἐπῆθεν εἰ θνήσκει,

"nor did it occur to them that he might be dying."

LXXIII. 1. *ἱκτινος ἄλλην ὀξέην εἶχε κλαγγήν.*

Dr Rutherford is too contemptuous. Good sense is made with

ἱκτινος ἄλλως ὀξέην ἔχων κλαγγήν,

"having already (as it was) a good voice enough."

Cf. *Aes. Cho.* 680

ἐπεῖπερ ἄλλως, ὦ ξέν', εἰς Ἄργος κίεις.

XXVII. 12. *οὐκ ἦν ὁμοιον θῦμα τῷ μαγεμρείῳ.*

Surely this is quite right and means "the offering did not correspond to the shambles"—i.e. "I concluded it looked more like sacrificing an ox than a cockerel—and I left."

From the τὸ of cod. Athous before *θῦμα* we should perhaps read *οὐκ εἰκὸς ἦν τὸ θῦμα &c.*

CII. 11. *τὴν ἡμέρην αἰὶ ποτ' ἠρχόμεν ἦτις
καὶ τοῖς βιαίους φοβερὰ τὰσθενῆ θήσει.*

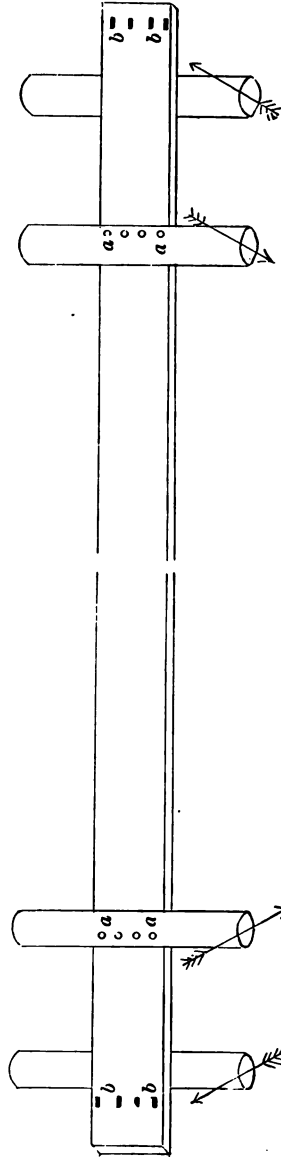
Read *ἦξεν, ἦ.*

SECOND MEETING.

AT a meeting held at 8.30 p.m. on Nov. 3rd in St John's College, the President, Dr JACKSON, in the Chair,

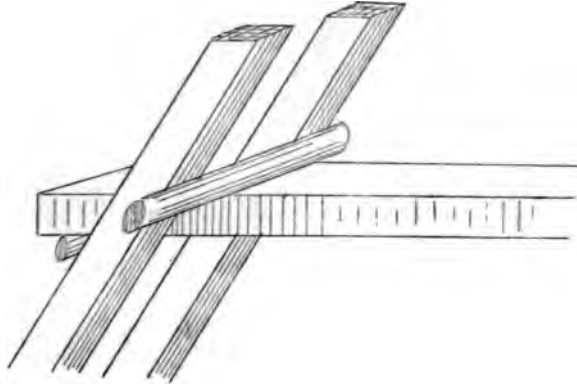
Dr FENNELL read a paper on Caesar, *B. G.* iv. 17, and showed a model of one set of piles (namely, one pair of upper piles, and

one pair of lower piles) with the superincumbent beam or beams. The *fibulae* were four stout pieces of wood about six feet long



Bird's-eye view of *trabes bipedales* with wooden *fibulae* bolted on. The arrows show the approximate direction of the bolts which have an opposite slope to that of the piles. The letters *aa* indicate the bolt-heads, *bb* the bolt-ends. The exact shape, breadth, and width of the *fibulae* are not supposed to be determined.

fastened across the horizontal beam, one under each end of the beam, and the two others above the beam at such a distance from each end that when the underneath cross-pieces rested on the piles, the piles pressed upon the cross-pieces above the beam. There



One end of 'fibulated' *trabes* in position in contact with *tigna bina sesquipedalia*, to which *tigna* neither *trabes* nor *fibulae* are bolted.

were no other fastenings connecting the piles with the cross-beam. The effect of the stream on this construction, the firmness of which depended on the attachment of the four cross-pieces to the horizontal beam, was to press the cross-pieces at the upper end and the top cross-piece at the lower end more tightly against the beam, while if the upper piles were pushed forward the lower cross-pieces would slip down the lower piles and compensate by this re-adjustment for the yielding. The pressure of the wooden surfaces on each other would cause sufficient depression of the parts in contact to hold together at their proper distance the two piles of each pair.

Dr Fennell thought that not more than one set of four piles was mentioned by Caesar until the words *haec directa materia iniecta*, where the pronoun *haec* meant the several sets of four piles with their superincumbent beams; he therefore observed upon the plural *bipedalibus trabibus* which seemed to mean beams making up a breadth of two feet.

The *sublicae* at the lower side of the bridge could not be sloping piles, as the language of Caesar proves, but were upright beams arranged *oblique*, at an angle with the direction of the stream. The phrase *pro ariete* suggested that the *aries* of a bridge was the projecting base of a pier which met the force of the stream. As the immobility of the whole structure ultimately depended on the immobility of the top of the lower pair of piles, the *sublicae* were placed before them to break the force of the

stream and prevent them being forced towards the vertical ever so little.

In the discussion Dr Fennell accepted the PRESIDENT'S suggestion that *cum omni opere coniunctae* merely meant that the *sublicae* were placed close to each pair of the lower piles.

Also the following *adversaria* were communicated by Prof. TUCKER.

Plautus *Menaechmi* III. 1. 13—14 (460—461). The MSS. give:—

si id ita esset, non ego hodie perdissem prandium
 QVOI tam credo DATVM VOLVISSE quam me uideo uiuere.

Wagner's *quoi* tam credo *funus factum* has nothing in common with the text, though, like his earlier *quod* tam credo *nunc perisse*, it is on the track of the right sense.

The true reading is, I believe,

QVOD tam credo FATVM OBIISSE, &c.

i.e. "which I believe is as certainly dead &c." (= *mortem obiisse*).

When once *datum* took the place of *fatum*, the dative would naturally take the place of the accusative *quod*.

Plautus *Mil. Glor.* III. 3. 10 (883). MSS give:—

quin ego *infrustro* (or *insustro*)
 postquam adhibere aures meae tuae *moram* orationis,
 tibi dixi &c.

Professor Tyrrell's clever *morium* (like the *oram* of Gulielmus) is suggested by the requirements of the sense, viz. "I had no sooner taken the first sip of what you had to say...."

To the passage in general I find a parallel in *Pseud.* II. 4. 35:

callidum, doctum, qui quando *principium* praeenderit,
 porro *sua uirtute* teneat quid se facere oporteat.

As the latter line proves Acidalius' correction *quin egomet ultro*, so the former points to the sense stated above. But, though *μόριον* might well answer to *principium*, it seems an unsuitable word of drinking, and, moreover, when Plautus uses a Greek term it is mostly some word from the language of art, sport, dress, furniture, or criticism, whereas *μόριον* has no advantage over the Latin *particulam*.

I believe the true word to be *florem*, which, between the final E of *tuae* and the ORA which begins the following word, might easily be corrupted. It is unnecessary to illustrate the use of *flos* for the *crown* of a bumper.

Theocritus *Id.* I. 9—11.

αἶκα τὰι Μῶσαι τὰν οἶδα δῶρον ἄγονται,
 ἄρνα τὸ σακίταν λαψῆ γέρας· αἱ δὲ κ' ἀρέσκη
 τήγαις ἄρνα λαβεῖν, τὸ δὲ τὰν δῖν ὑστερον ἀξῆ.

Thus sings the goatherd in answer to Thyrsis. But Thyrsis has, in words almost identical, made a scale of *three* prizes, viz.

τράγος, αἶξ, χίμαρος.

It is natural to look, with Meineke, for *three* corresponding prizes on the other side, viz.

1. ὄν. 2. ἄρνα σακίταν (a young wether). 3. a little lamb.

Paley speaks of νέον τόκον for δὲ ὄν ὄν.

Rather, I believe, Theocritus wrote, instead of ΤΑΝΟΙΝ, ΤΑΜΝΙΟΝ, i. e. τὸ δέ τ' ἀμνίον.

Aeschylus *Prom. Vinct.* 330 sqq.

ζηλῶ σ', ὀθύνεκ' ἐκτὸς αἰτίας κυρεῖς,
πάντων μετασχῶν καὶ τετολημκῶς ἐμοί·
καὶ νῦν ἕασον κ.τ.λ.

Setting aside the grammatical eccentricity of the second line, which we might perhaps render "though thou didst share and dare in all with me," there is the fact (which all editors observe) that Oceanus did *not* share or dare in any way with Prometheus, who, just above (v. 236), distinctly says he was alone. Add to this that a Scholiast gives θαυμάζω σε πῶς οὐδὲν πέπονθας ὑπὸ Διὸς συναλγῶν μοι, while another gives δι' ὧν συνήλγησας. If we remember that the Π, signifying Προμηθεύς, would stand opposite the former line and be large enough to fall opposite this also, we may readily deduce the reading which the Scholiasts had before them, viz.

ζηλῶ σ', ὀθύνεκ' ἐκτὸς αἰτίας κυρεῖς
ἀνθ' ὧν μετασχῶν εἰ τετολημκῶς ἐμοί
καὶ νῦν ἕασον κ.τ.λ.

"I wonder how it is you are free from blame for the sympathy you have ventured to shew to me even as it is."

ἀνθ' ὧν became πάνθων and thence πάντων. ἐμοί emphatic, "because I am so hated by Zeus."

Prom. Vinct. 12, 13.

κράτος βία τε, σφῶν μὲν ἐντολή Διὸς
ἔχει τέλος δῆ, κούδεν ἐμποδῶν ἔτι.

I believe these lines to be invariably mistranslated. All editors render as = "you have now done your parts, and no obstacle remains to their completion."

But

(1) their parts are *not* yet done (till v. 82), for they hold Prometheus down while Hephaestus binds him.

(2) ἐμποδῶν is *obstat*, not *restat*.

(3) ἐντολή should rather be ἡ ντολή.

(4) δῆ as = ἤδη in such a position scarcely satisfies the sense which one's instinct requires.

I think the real meaning is "For you two (who are inferior and rough ministers), a command of Zeus hath *authority* (cf. οἱ ἐν τέλει, &c.) *once for all* (δή), and no *scruple* stands in the way (of your obedience to it) *thereafter* (ἐτι i.e. when the command has once been given; it is final)." "But," says Hephaestus, "*I have feelings*"—ἐγὼ δ' ἀπολμός εἰμι, &c.

Prometh. Vinct. 113.

ὑπαιθρίοις δεσμοῖσι πασσαλεύμενος (sic M).

Wecklein and M. Schmidt give *προσελούμενος*, rightly, I think; but they do not account for the error. It appears to me to be easily explicable.

In v. 454

ὄρων ἑμαυτὸν ὧδε προσελούμενον

M gives *προσηλούμενον*. Now, if the same mistake occurred here also, i.e. *προσηλούμενος*, it would not be unnatural that the word should be regarded as a compound of ἠλώω "to nail." Over the latter part of the compound a gloss would be written thus

πασσαλευόμενος
προσηλούμενος

or, it may be,

πεπασσαλευμένος
προσηλωμένος.

THIRD MEETING.

AT a meeting held in St John's College on Thursday, Nov. 17th, at 8.30 p.m., the President, Dr JACKSON, in the Chair,

The PRESIDENT read a paper *On some passages of the Nicomachean Ethics*, of which the following is an abstract.

VII 1 § 3 = 1145 a 27 ἐπεὶ δὲ σπάνιον καὶ τὸ θεῖον ἄνδρα εἶναι, καθάπερ οἱ Δάκωνες εἰώθασι προσαγορεύειν, ὅταν ἀγασθῶσι σφόδρα του (σειὸς ἀνὴρ φασιν), οὕτως καὶ ὁ θηριώδης ἐν τοῖς ἀνθρώποις σπάνιος.

The phrase *σειὸς ἀνὴρ φασιν* is plainly unsound, since it cannot mean, either "they talk of a godlike man," or "this, they say, is a godlike man." Accordingly it has been proposed to substitute *οὗτος* for *οὕτως* or before *οὕτως* to add *οὗτος*. For my own part, noting that the Commentator, 118^r, writes *οὗτος ὁ ἀνὴρ θεός* [read *σειός*] *ἐστίν, ἥτοι θεός*, I think that, thus far, nothing more is necessary than the substitution of *ἀνὴρ* for *ἀνήρ*. Compare Plato *sophist* 216 B καὶ μοι δοκεῖ θεός μὲν ἀνὴρ οὐδαμῶς εἶναι, θεός μὴν. (In *Meno* 99 D καὶ οἱ Δάκωνες ὅταν τινὰ ἐγκωμιάζωσιν ἀγαθὸν ἄνδρα, θεός ἀνὴρ, φασίν, οὗτος, though the phrase is grammatical, the context seems to point to the same alteration.) But I am further of opinion that Zwinger is right in rejecting the whole clause

καθάπερ οἱ Λάκωνες—σείος ἀνὴρ φασιν. For, as the reference to the *θείος* is merely retrospective and transitional, the justification of the term should be introduced, not here, but at an earlier stage: and in fact we have already had such a justification in § 1 ὡςπερ Ὅμηρος περὶ Ἑκτορος κτλ. Thus, having first written ἀνὴρ in place of ἀνίηρ, I would then, with Zwinger, bracket the whole clause καθάπερ οἱ Λάκωνες—φασιν.

VII 2 § 2 = 1145 b 30 ὅτι γὰρ οὐκ οἶεταί γε ὁ ἀκρατεύμενος πρὶν ἐν τῷ πάθει γενέσθαι, φανερόν.

It is customary to assume with οὐκ οἶεταί γε the ellipse of the words δεῖν πράττειν ἢ πράττει, and to quote in justification 3 § 2 = 1146 b 23. But, whereas in 3 § 2 the requisite supplement occurs in the immediate context, so that the ellipse is easy, in 2 § 2 this is not the case. Is it possible that οὐκ οἶεταί γε has taken the place of the phrase which would most simply and directly express the writer's meaning, namely, οὐκ ἀγνοεῖ?

VII 4 § 2 = 1147 b 31 τοὺς μὲν οὖν πρὸς ταῦτα παρὰ τὸν ὀρθὸν λόγον ὑπερβάλλοντας τὸν ἐν αὐτοῖς ἀπλῶς μὲν οὐ λέγομεν ἀκρατεῖς, προστιθέντες δὲ τὸ χρημάτων ἀκρατεῖς καὶ κέρδους καὶ τιμῆς καὶ θυμοῦ, ἀπλῶς δ' οὐ κτλ.

Whereas we ought to have, either προστιθέντες δὲ τὸ χρημάτων καὶ κέρδους without ἀκρατεῖς, or προστιθέντες δὲ [i.e. κατὰ πρόσθεσιν δὲ] χρημάτων ἀκρατεῖς καὶ κέρδους without τό, the text gives an awkward combination of both forms. Either ἀκρατεῖς (after χρημάτων), or τό, should, I think, be bracketed.

ix 10 § 3 = 1170 b 31 οὔτε γὰρ ἐκ δέκα ἀνθρώπων γένοιτ' ἂν πόλις, οὔτ' ἐκ δέκα μυριάδων ἔτι πόλις ἐστίν.

This passage, as it stands in our texts, presents a difficulty which, though recognized by Hume in his *Essay on the Populousness of ancient nations* (*Philosophical Works*, Boston and Edinburgh, 1854, III. 477), seems to have escaped the vigilance of the editors. Even if Athens had no more than 20,000 citizens, the whole population exclusive of μέτοικοι and slaves cannot be estimated at less than 82,336 (Clinton). But for rhetorical purposes the number of citizens was sometimes reckoned at 30,000 (Herodotus v 97, Aristophanes *ecclesiastuzasae* 1132, [Plato] *Asiarchus* 368 E): and this estimate would give for the whole population exclusive of μέτοικοι and slaves upwards of 123,500. Thus, though according to the passage before us a community of one hundred thousand persons is as obviously larger than a πόλις as a community of ten persons is less than one, a Greek would have no difficulty whatever in imagining a city which contained δέκα μυριάδας ἀνθρώπων. Now it is antecedently probable that a Greek would measure the size of a city, not by its whole population exclusive of μέτοικοι and slaves, but by the number of its citizens; and this anticipation is justified by the statements cited above, as well as by the phrases χιλιάδρος πόλις, μυριάδρος πόλις (Plato

politicus 292 E, Isocrates *panathenaicus* 286 D, Aristotle *politics* II 8. 1267 b 31). We should have expected then οὔτε γὰρ ἐκ δέκα ἀνδρῶν γένοιντο ἄν πόλις: and as one of the two best mss, L Parisiensis, and the Commentator, 161^r, give this reading, I feel complete confidence in recommending its adoption.

x 7 § 1 = 1177 a 12 εἰ δ' ἐστὶν ἡ εὐδαιμονία κατ' ἀρετὴν ἐνέργεια, εὐλογον κατὰ τὴν κρατίστην· αὕτη δ' ἄν εἴη τοῦ ἀρίστου. εἴτε δὴ νοῦς τοῦτο εἴτε ἄλλο τι κτλ.

The second clause in this extract has for its purpose, not to connect a *κρατίστη ἐνέργεια* already defined with the best part in man, but to define the *κρατίστη ἐνέργεια* as the *ἐνέργεια* of man's best part. Hence we should, I think, read αὕτη δ' ἄν εἴη <ἡ> τοῦ ἀρίστου.

x 9 § 5 = 1179 b 16 οὐ γὰρ οἷον τε ἡ οὐ ῥάδιον τὰ ἐκ τοῦ παλαιοῦ τοῖς ἤθεσι κατειλημμένα λόγῳ μεταστῆσαι.

It seems clear that, in the absence of a preposition, τοῖς ἤθεσι κατειλημμένα cannot mean τοῖς ἤθεσιν ἐμπαγέοντα καὶ βεβαιωθέντα (Paraphrast). Now in the *politics*, IV (VII) 2. 1324 b 21, we have καὶ ἕτερα δὴ παρὰ ἑτέροις ἐστὶ τοιαῦτα πολλά, τὰ μὲν νόμοις κατειλημμένα τὰ δὲ ἔθεσιν—i.e. “and in other nations there are many other such practices, established, some of them by law, some by custom”—where ἔθεσιν could not possibly stand. I infer that in the present passage we should read, not ἤθεσιν, but ἔθεσιν, taking it as an instrumental dative in antithesis to λόγῳ. Apparently the Commentator, 185^r, had this reading.

Mr GILL read a paper on Plato, *Republic*, IV 438 e, 439 a, of which the following is an abstract:

Baiter following Madvig reads τὸ δὲ δὴ δίψος, ἣν δ' ἐγώ, οὐ τούτων θήσεις τῶν οἶων τινὸς εἶναι τοῦτο ὅπερ ἐστίν; ἔστι δὲ δὴ του (Morgenstern for δὴ που) δίψος; Ἐγώγε, ἣ δ' ὅς· πώματός γε, and in the *adnotatio critica* of his 5th edition (1881) he renders: nonne in eorum genere numerabis, quae ita comparata sint, ut alicuius sint *id, quod sint?* I do not believe that τοῦτο ὅπερ ἐστίν in this sense can grammatically stand as a further predicate of οἶων, nor is it needed, for τινὸς εἶναι is quite sufficient, cf. 438 D ὅσα ἐστὶν οἷα εἶναι του. I therefore propose to omit the words τοῦτο ὅπερ ἐστίν, or, if retained, to refer them to δίψος, thus making a double construction after θήσεις, i.e. οὐ θήσεις δίψος τούτων τῶν οἶων τινὸς εἶναι, and οὐ θήσεις δίψος τοῦτο ὅπερ ἐστίν;

Further, Morgenstern's emendation of δὴ που into δὴ του seems to me to be at least as unnecessary after the previous clause, as Ast considers the reading δὴ που to be.

I therefore retain δὴ που, and consider that Prof. Jowett has precisely caught the spirit of the last words in his rendering—“Would you not say that thirst is one of those relative terms, thirst being obviously— Yes, thirst is relative to drink.”

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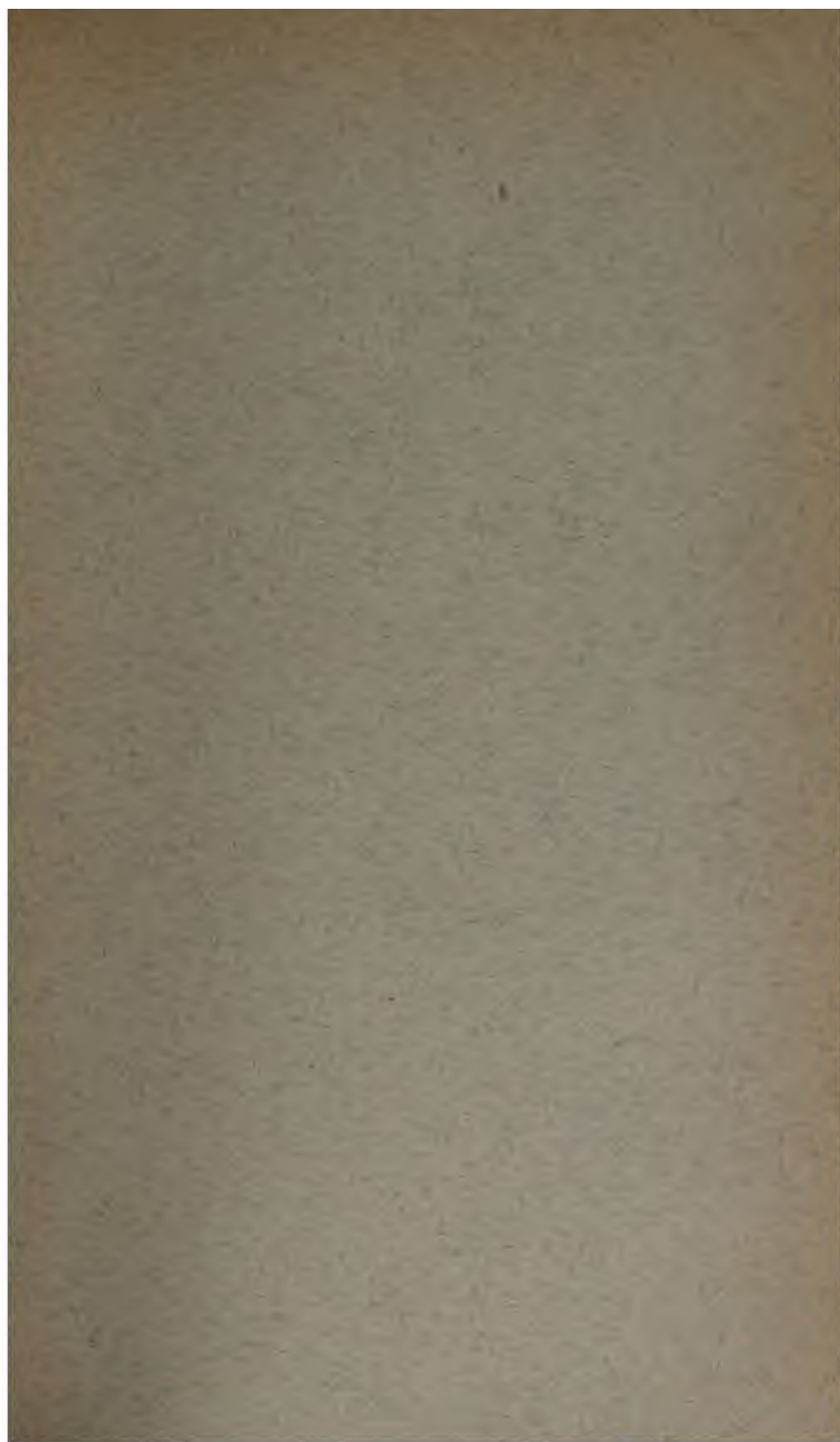
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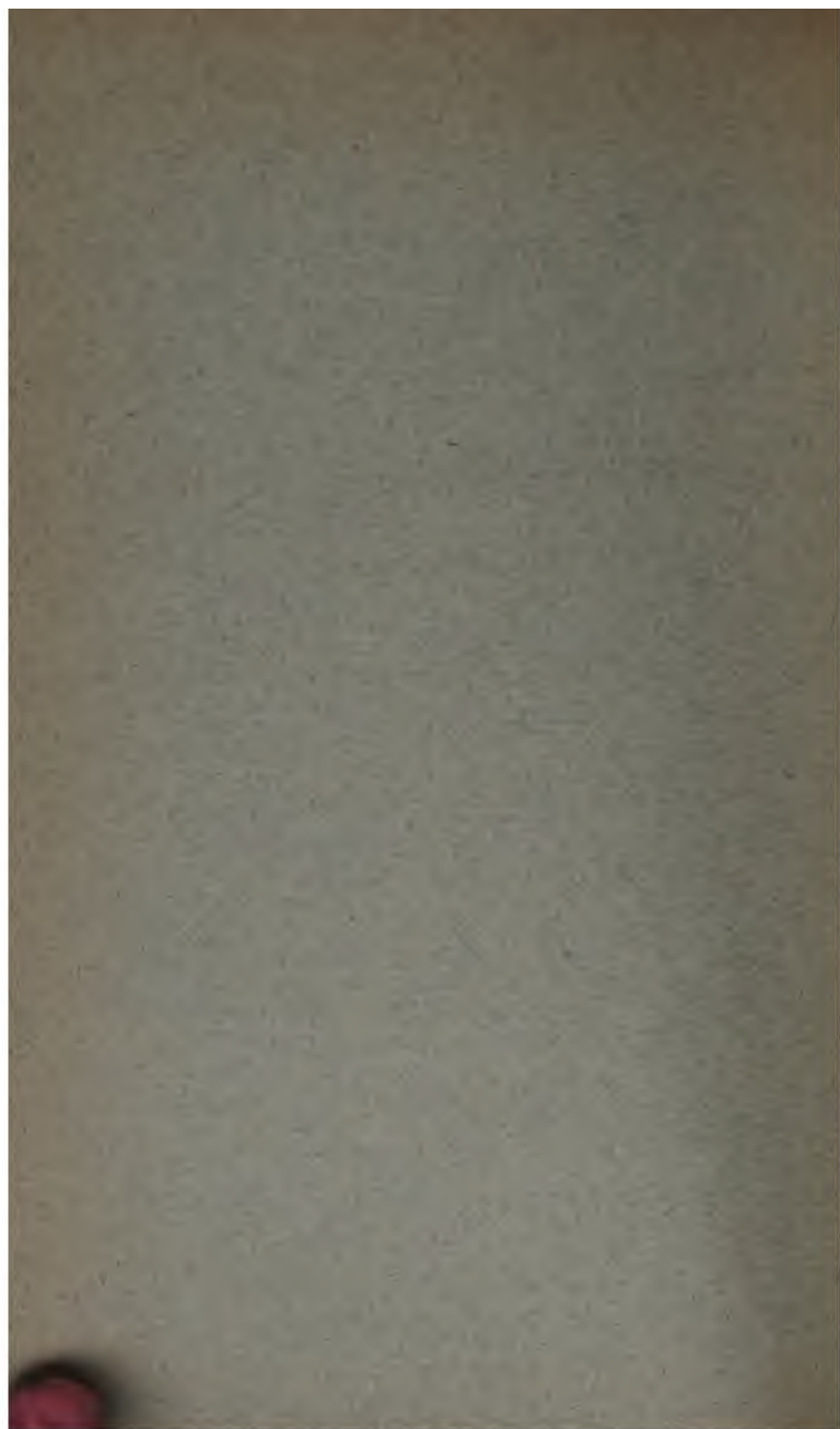


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PROCEEDINGS
OF THE
Cambridge Philological Society.

LENT TERM, 1888.

FIRST MEETING.

THE Annual Meeting of this Society was held in St John's College on Jan. 26, 1888, at 8.30 p.m., the President, Dr JACKSON, in the Chair.

The accounts of the Treasurer, Dr PEILE, the Master of Christ's, were presented and passed.

The following officers, recommended by the Council, were then elected.

President : THE MASTER OF CHRIST'S.

New Vice-President : Mr ROBERTSON SMITH.

New Members of the Council : Prof. MAYOR (re-elected), Mr LEWIS (re-elected), Dr HORT, Dr JACKSON, Mr R. D. HICKS.

Treasurer : THE MASTER OF CHRIST'S (re-elected).

Secretaries : Dr POSTGATE, Mr GILL (both re-elected).

Auditors : Dr SANDYS, Prof. COWELL (both re-elected).

The following resolutions, previously sanctioned by the Council, were passed :

1. That in future the General Meetings of the Society be held at 4.45 p.m. instead of at 8.30 p.m.
2. That such meetings be held in rooms of members of the Society.
3. That the Secretaries be empowered to provide tea from the funds of the Society.

Mr W. ROBERTSON SMITH read a paper on the sacrifice of a sheep to the Cyprian Aphrodite (Lydus, *De Mensibus* iv. 45). Like the service paid to Venus Verticordia and Fortuna Virilis at Rome, of which Lydus speaks in the same chapter, the sacrifice

in question fell on the 1st of April. It was argued that this coincidence is not accidental, and that both ceremonies are Oriental in origin and connected with the feast of Venus among the Harranians on the first three days of Nisan, spoken of in the Fihrist, and with the spring feast at Hierapolis (De Dea Syria 49). The Roman rite was not ancient (Macrob. *Sat.* i. 12) and like other features in Italian Venus-worship must have come from the great Phoenician sanctuary of Venus-Astarte at Eryx. The words of Lydus ἐτιμᾶτο δὲ ἡ Ἀφροδίτη τοῖς αὐτοῖς οἷς καὶ ἡ Ἥρα must refer to the special ritual of the day at Rome, and the sacrifices of Juno compared with those of Venus are probably those offered in the Regia to Lucina by the regina sacrorum on the Calends of every month, viz. *agna uel porca*, answering to the sheep and wild boars of the Cyprian rite. The difference in the sex of the victim corresponds to the known preference of the Paphian goddess for male victims, which again may be connected with her androgynous character. A variety of arguments conspire to show that the Cyprian rite was an atoning sacrifice, and according to many analogies this points to the correction ἐσκεπασμένοι for ἐσκεπασμένον in the description given by Lydus. The priests, clad in sheepskins, offered to Aphrodite the sacrifice of a sheep. But it also appears that one type of Astarte had a sheep for her sacred animal and was originally a sheep-goddess. The symbolism of the ram, so common on Cyprian coins, and sometimes directly connected with Aphrodite, leads to the conclusion that the Cyprian goddess was in fact the sheep-Aphrodite, and that the rite in question was one of those mystical *piacula*, analogous to totem sacraments, in which the sacred animal is sacrificed by men of its own totem kind. The most complete parallel is found in the lustration at the Lupercalia. Faunus-Lupercus, like his priests the Luperci, is clad in the goat-skin, and goats are sacrificed to him at the Lupercal. The subject was illustrated by reference to other rites of a similar kind, especially to the annual atoning sacrifice of Hera Acraea at Corinth, where the victim is a goat—that is, a victim ordinarily excluded from the altars of Hera—while its sacrosanct character appears in the fact that the thing was so arranged that the animal procured its own death without the intervention of the hirelings who managed the ceremony. Similarly at Eryx the victims were supposed to offer themselves freely at the suggestion of the goddess. This implies that they were sacred animals, which again implies that atoning sacrifices had a place of unusual prominence in the worship of the Oriental Aphrodite, since sacred animals are not offered except in atoning and mystical rites. The key to all this was sought in primitive totemism (*Encyc. Brit.* Article SACRIFICE).

SECOND MEETING.

At a General Meeting held in Christ's College Lodge at 4.45 p.m. on Feb. 16, 1888, the President, the MASTER OF CHRIST'S, in the Chair,

Rev. J. ARMITAGE ROBINSON, M.A., Fellow of Christ's College, and

Rev. A. NAIRNE, B.A., Fellow of Jesus College, were elected members.

Dr VERRALL read a paper on Horace *Odes*, III. 25, the object of which was to show that the difficulties, suggested to the commentators by the prefatory form of this poem and by its place at the close of the Caesarean poems of the *Three Books*, are increased by the great rarity in Roman literature of any reference to the kind of inspiration associated with the orgiastic religion of Bacchus. This rarity is not accidental, but is explained by the peculiar relations of that religion to the Roman state and to the policy of Augustus. It is probable for this as for other reasons that the form of this poem (III. 25) was dictated by some exceptional circumstance. The writer proposed to find this circumstance in the birth of C. Julius Caesar (son of Agrippa and Julius) in B.C. 20 (see *Studies in Horace*, p. 119), and referred particularly in this connexion to Ovid *Ars Amandi* I. 177 *fol.*, a passage proved by its tone and allusions to have been originally suggested by that event.

The PRESIDENT, Dr PEILE, after congratulating the Society on the recent edition of Lucan by one of its members, read the following notes on Lucan.

iii. 56. *asserit* = *as. in libertatem*—"sets free" (from slavish subjection). Ovid has the verb alone in same sense: *asserui iam me, fugique catenas*, *Am.* 3. 11. 3. This suits 58. The common explanation "wins over" does not. The full phrase, of course, is *liberali asserere manu*.

iii. 417. *quos timeant &c.*, not "what gods they have to fear" (interrog. obl.), but "to have no knowledge of the gods they dread" (sub-oblique). They *do* dread certain gods: viz. those whose attributes are unknown, their statues giving no sign. It is no question whether they are to dread gods or not.

iii. 419. Part of a very fine passage—one of the finest in Lucan: both in matter and in rhythm free of any of his special faults. The lines 417—421 especially give a fine word-painting: but 419 (as commonly explained) is wholly out of harmony. The simple sense is that the trees sway as though with wind, tho' there is no wind (above, 408—412). So in the next line, there is a burning in the wood—but *no fire*; that is expressly stated

(non ardentis): but L., having spoken above of the absence of wind, does not repeat it.

The whole means:

"Often ere now, the story went, the hollow caverns bellowed as the earth quaked, and the yews swaying forward to the earth, upreared themselves again, and there was a blaze as of burning in the wood, tho' no fire was there, &c."

The ordinary explanation is out of place, whether fact or not. Besides, *procumbentes* cannot mean "cut down," nor can *Lucan* mean that "while being felled (a translation grammatically possible) they spring up again."

viii. 797—805. I doubt here the ordinary explanation of 797 and of *obrue saxa*.

797 seems to mean no more than the utmost limit of earth. Mr Haskins says it is suggested by *Aen.* 7. 225 *audiet et siquem tellus extrema refuso summouet oceano*: true; and surely it means no more. *Pendet* is *Lucan's* improvement on *Virgil's* simpler statement: "where the earth sinks sheer in the sea." Instead of being "he is buried in something which is neither sea nor land" (a point surely out of place here), it is in immediate connexion with the following line, which puts the same fact in different words.

Next as to *saxa*. I grant the peculiar license of Latin poets in speaking of tombs and dead bodies: *saxa* might mean a stone marking a tomb (and *caespes* below is actually = *lapis*).

But can it *here*—with *unus lapis* so immediately following? It is better to explain it as = *Oeta* and *Nysa*. "Hide in the earth those rocks which cry aloud of Heaven's injustice! If *Hercules* own all *Oeta*, if all the ridges of *Nysa* lie open to the *Bromian* god—why has *Magnus* but *one stone* in *Egypt*?"

It seems possible to construe the words "whelm on him rocks" on the analogy of *ruere* with the acc., and the parallelism of *obicis tumulum* favours this. But the word never occurs in this sense.

THIRD MEETING.

At a Meeting held at Christ's College Lodge, on March 1, 1888, the President, the MASTER OF CHRIST'S, in the Chair,

P. GILES, Esq., B.A., Gonville and Caius College, was elected a member.

The VICE-CHANCELLOR (Dr C. TAYLOR) read a paper on *ιδρωτάτω* from *ιδρωτάω* (*ἄπαξ λεγ.*) in the *Διδαχὴ τῶν δώδεκα ἀποστόλων* l. 22 (p. 2 ed. J. R. Harris), ἀλλὰ καὶ περὶ τούτου δὲ εἴρηται· *ιδρωτάτω ἢ ἐλεημοσύνη σου εἰς τὰς χεῖράς σου μέχρις ἂν γινῶς τίμη δῶς*. He defended the MS. text against the proposed alterations *ιδρωσάτω*

(the tense of which was unsuitable), ἰδρυσάτω and <μη> ἰδρωτάτω, the last of which was based on a supposed contradiction between this passage and a preceding one παντὶ τῷ αἰτοῦντί σε δίδου καὶ μὴ ἀπαίτει· πᾶσι γὰρ θέλει δίδοσθαι ὁ πατήρ ἐκ τῶν ἰδίων χαρισμάτων. The insertion of μη, however, would make this passage a mere repetition of what had been more fully and forcibly enjoined before, while the words ἀλλὰ καὶ περὶ τούτου δὲ εἴρηται lead us to expect a substantial addition and a contrast to what has preceded.

In Book VII of the *Apostolical Constitutions*, which incorporates (with variations and additions) the greater part of the *Διδαχή* we read (cap. 2), τῷ αἰτοῦντί σε δίδου καὶ ἀπὸ τοῦ θέλοντος δανείσασθαι παρὰ σοῦ μὴ ἀποκλείσῃς τὴν χεῖρα· δίκαιος γὰρ ἀνὴρ οἰκτεῖρει καὶ κισρᾶ. πᾶσι γὰρ θέλει δίδοσθαι ὁ πατήρ ὁ τὸν ἥλιον αὐτοῦ ἀνατέλλων ἐπὶ πονηροῦς καὶ ἀγαθοῦς καὶ τὸν ὑετὸν αὐτοῦ βρέχων ἐπὶ δικαίους καὶ ἀδίκοις. πᾶσιν οὖν δίκαιον δίδομαι ἐξ οἰκείων πόνων. τίμα γάρ, φησί, τὸν κύριον ἀπὸ σῶν δικαίων πόνων· προτιμητέον δὲ τοὺς ἁγίους. The last words προτιμητέον κ.τ.λ. represent μέχρῃς ἂν γνῶς τίνι δῶς; and ἐξ οἰκείων πόνων correspond in position to ἰδρωτάτω. The 'sweat' therefore is *labour*, and the meaning like that of *Eph.* 4. 28, *Acts* 20. 35. The brief complex saying may be thus analysed. (1) The man's alms-money is to come *into his hands* (*Ps.* 129. 7): before giving he must get the means of giving. (2) *Labour* must provide the means: his sweat, that is the produce of his toil (cf. *Ps.* 128. 2), must gradually accumulate into his hands. This interpretation is supported by another document founded on the *Διδαχή* the *Ecclesiastical Canons of the Holy Apostles*, where St Thomas is made to say τιμήσεις αὐτὸν καθ' ὃ δυνατὸς εἶ ἐκ τοῦ ἰδρωτός σου καὶ ἐκ τοῦ πόνου τῶν χειρῶν σου.

There is no contradiction between the two passages in the *Διδαχή*. In the first a man on being asked is to give ἐκ τῶν ἰδίων χαρισμάτων. In the second the giver is not supposed to be provided with the means of giving, nor is it contemplated that he will be asked; but while his alms-money is accumulating by dribblets, he will think how he can best bestow the hard earnings of his sweat and toil. Εὐσεβῶν μὲν τὸ αἰτοῦντι δίδομαι εὐσεβεστέρον δὲ καὶ τῷ μη αἰτοῦντι.

Mr MAGNÚSSON read a paper "On Málsháttakvæði (Proverb Poem) *Corp. Poet. Bor.*, and on an Icelandic Proverb collection from the xvth Cent. ed. by K. Kálund."

Dr POSTGATE defended the reading and construction of Prop. 2. 9. 7 *uisura et quamuis numquam speraret Vlixem* by Plaut. *As.* 634 *daturus dixit* and *Stat. Theb.* 1. 347.

Mr MAYO suggested that *uisura* might be taken apart from *speruret*, "though she *was destined* to see him."

EASTER TERM, 1888.

FIRST MEETING.

At a General Meeting held in Christ's College Lodge at 4.45 p.m. on Thursday, May 3rd, the President, the MASTER OF CHRIST'S, in the Chair,

R. S. CONWAY, Esq., B.A., of Caius College, was elected a member.

Mr J. H. GRAY read a paper on Plautus *Capt.* 882.

This is the passage where, leading off from the double meaning of *Kόρα*, Ergasilus transforms a number of Latin towns into Greek goddesses and swears by them that Hegio's son is safe.

In the beginning of this line we have *Iam diu*. This has been variously altered. Thus ain' tu—tuan' fide and so on—all a long way from the mss. Sense would be made by connecting iam diu with venit and supposing the sentence to be interrupted by Ergasilus.

But in the other cases question and answer follow independently.

I think we can emend from Trin. 609 'Tam modo, inquit Praenestinus,' whence it appears that tam modo='so ago' was peculiar to Praeneste. The phrase is one that would be very likely to disappear, a scribe not understanding it.

It is close to the iam diu of the mss. and the fact that Praeneste is the town by which Ergasilus swears in reply is evidence in its favour. Thus Heg. '(Did he come) so ago?' Erg. 'Yes by the place where they say so ago*.'

Trin. 708. Etiam ob stultitiam tuam te tueris? multabo mina.

tueris is a vox nihili. Ussing's view of the construction is obviously right, viz. that te is the object of multabo.

What then about tueris? B. has tēcuris multa ab omina; C. teturis multa abomina. Multabo mina is due to Scaliger. Ussing puts curis in the text, remarking that he does not know

* Since the above was written it has been pointed out to me that tam modo is not now proposed for the first time. Brix prints it in the text of his second edition (1870) as a correction due to W. Wagner. But in my edition (the 4th—1884) he has gone back to iam diu. I can only hope that in a future edition Wagner's correction may be reinstated.

what it means. Why not *iuris*? Thus 'Etiam ob stultitiam tuam te *iuris* multabo mina,' i.e. 'I will fine you the legal penalty of a mina.' At first sight *legis* might be expected in this connection. But the ductus litterarum is decisive in favour of *iuris*.

MR GILES read the following notes on Theocritus:

II. 70. Instead of *θάσσα* of two of the best mss. we should perhaps read *θάσσα*,—*θάσσα τροφός* like *θήσσα γινή* Apoll. Rhod. I. 193. With this reading *τροφός* would be Simaetha's own nurse and a free woman and consequently *ἡ* *Θευχαρίδα* her regular and appropriate designation.

IV. 31. The Scholiast's note on this passage can hardly be accurate and is possibly late; and one of the statements in it, which occurs also in Aelian and Pliny's N. H. comes probably from a later source than Theophrastus to whom the Scholiast professes to owe it. Thus, as the next line is admitted to give the 'first lines' of songs in Corydon's *repertoire*, v. 31 may mean 'I can sing the tale of Glauce and the tale of Pyrrhus,' the one a mythological, the other an historical subject; the latter referring to the popular triumph in Sicily over the defeat of Pyrrhus 276 B.C., the former to the fate of Glauce, Creon's daughter who was married to Jason—cf. among others Diod. Sicul. iv. 54.

V. 43. There is no need to alter *ὑβέ* the reading of most mss. No doubt, as Ahrens says, *ὑβός* here = *λάγνος* and he rightly compares *ὑβ[β]αλῆς* *καταφερός*, *λάγνος* Hesych. With this meaning the word is more naturally connected with Latin *subare* than with Skt. *ubj* as E. Kuhn KZ 24, 99 followed by Osthoff Perf. p. 33.

VII. 70. For *αὐταῖσιν* read *λείαις ἐν* = 'in goblets of unchased metal.' Cf. Hor. Od. II. 7. 21 *obliuioso leuia* Massico ciboria exple.

VII. 112. *τετραμμένος* according to Bücheler Rhein. Mus. 1884 p. 276 is a reminiscence of Aratus inserted by Theocr. himself without due reference to context. This is denied by Rannow *Studia Theocritea* pp. 23—4. As Kaibel saw, we must start from *κεκλιμένος* of several mss for which *τετραμμένος* was inserted as something that would scan. The simplest change is *κεκλειμένος* = 'go and be shut up in mid-winter by the banks of the Hebrus.' For acc. cf. Od. I. 333 *στή ῥα παρὰ σταθμόν*.

XI. 60. *μεμαθεῦμαι* has no parallel anywhere in Greek and *μαθεῦμαι* is equally bad. Ahrens' *μασεῦμαι* = *μησεῦμαι* ought to be fut. of *μῆδομαι*, and besides no part of *μανθάνω* has *η*. *Προμηθεύς* is now generally recognised as a popular etymology of a word more akin to *ἀμαθύνω* than to *μανθάνω*. *αὐτόγα* also is doubtful. As in one MS *νῦν* is written above *νεῦν* I propose to

read *νῦν μὲν, ὡς κόριον, νῦν αὐτίκα νῦν κε μάθοιμι αὐτίκα νῦν* a not infrequent combination e.g. Apoll. Rhod. i. 716. *κε μάθοιμι* with *αἴκα* and a subjunctive a common irregularity, cf. Arist. Nubes 116—8. (Paley doubtfully suggests *νῦν αὐτίκα*.)

XIV. 6. The absurd assertion of the Scholiast that some said this was Plato the philosopher on his way to see Dionysius of Syracuse is no doubt derived from some gloss such as *οὕτως ὁ Πλάτων* which was meant to refer to Symposium 370 B where words very similar occur.

XV. 50. *ἐπιόι* or *ἐπειόι* of MSS evidently a mystery to the later scholiasts, judging by the variety of interpretations. One however seems to supply a clue to the right reading—*ἡπάτων γὰρ πολυτείρως παίζοντες κακὰ παίγνια*. For *ἡπάτων* Ahrens gives a variant *ἐπὶ πάντα* so that possibly it read originally *ἡπάτων γὰρ ἐπὶ πάντα πολυτείρως κ.τ.λ.* This seems to show that *πάν πολυπειροί* was originally the end of the line and the words having by some cause become obscure the end of the last word slightly miswritten was taken as a substantive and the line was filled up so as to scan. *πάν* is in exactly the same construction as in VII. 44.

Mr WRATISLAW gave a further contribution towards the derivation and meaning of *ἐπιούσιος*.

Mr W. Kayd (*Journal of Philology*, Vol. v.) writes, "that it is unquestionable that no such form as *ἐπών* is anywhere to be found." I had previously thought that the improbability of the two verbs *ἐπείναι* and *ἐπιείναι* having a common participle, *ἐπιών*, was sufficient to settle the question in favour of *ἐπείναι*. But I have found two instances of *ἐπών* in Plato and one in Demosthenes.

Those in Plato are, *Lysis* 217 c, *ὄσον τὸ ἐπόν*, where *ἐπόν* is a certain correction of Heindorf's for *ἐπι ὄν*; and *Parmenides* 132 c, *ὃ ἐπὶ πάσιν ἐκείνο τὸ νόημα ἐπὸν νοεῖ*. That in Demosthenes is in the oration against Meidias p. 517 line 15, *ἐπόντος τοῦ φόβου τούτου*.

I think the claims of *ἐπείναι* to have originated *ἐπιούσιος* may now be set aside for ever.

Furthermore, since Mr Kayd does not mention Dr Lightfoot as quoting an important passage of Plato (*Crito* 44 A) in his treatise "On a Fresh Revision," I must presume that this was published before I drew Dr Lightfoot's attention to it, which I did while he was still residing at Cambridge.

In this passage, very early in the morning, *Crito* is represented as coming to Socrates and informing him, that the fatal ship had arrived at Sunium, and that on the morrow (*εἰς αὔριον*) Socrates must end his life. The dialogue then proceeds:

SOCRATES. "Well, *Crito*, with good luck may it be! If it so pleases the gods, so let it be. I don't however think it will arrive to-day (*τήμερον*)."

CRITO. "Whence do you infer this?"

SOCRATES. "I will tell you. I presume I am to be put to death the day after that on which the ship arrives."

CRITO. "At any rate so say the authorities in these matters."

SOCRATES. "Well, I don't think it will arrive on the *coming* day (*τῆς ἐπιούσης ἡμέρας* = *τῆμερον* above), but on the next (*τῆς ἐτέρας*). And I infer it from a vision, which I have seen this night a little previously; and it seems, that you forbore to wake me very opportunely."

CRITO. "And what was the vision?"

SOCRATES. "Methought a lady, handsome and fair-visaged, dressed in white, called me and said: Socrates, on the third day thou wilt come to fertile Phthia."

Three days are here mentioned. The first is termed both *τῆμερον* and *τῆς ἐπιούσης*, the second *τῆς ἐτέρας*, and the third *τῆ ὑστεραίᾳ* [*τῆς ἐτέρας*]. Hence it is clear, that in the early morning the day of which the major part is yet to come, is represented by *ἡ ἐπιούσα*. This makes it manifest, that *ἡ ἐπιούσα* is not *in itself* equivalent to *ἡ αὔριον*, although very often the context allows it to be used as such.

There is also a somewhat similar passage in the *Ecclesiastusae* of Aristophanes (105):

τούτου γέ τοι, νῆ τὴν ἐπιούσαν ἡμέραν,
τόλμημα τολμῶμεν τοιοῦτον οὔνεκα.

"On this account—I swear by the *coming* day—
We are venturing on this great enterprise."

Here Praxagora early in the morning terms the day, the major part of which was still to come, *ἡ ἐπιούσα*, the *coming* day. [I find that this passage is quoted by Dr Lightfoot.]

Lastly, there is also a passage in the Acts of the Apostles, in which, if the usual punctuation and syntactical arrangement be retained, *τῇ ἐπιούσῃ* is led by the following *τῇ ἐτέρᾳ* to bear the same signification as in the above-cited passage from the Crito of Plato. In Acts xx. 15 we read: *κάκειθεν* (from Mitylene) *ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηγήσαμεν ἄντικρυς Χίου, τῇ δ' ἐτέρᾳ παρεβάλομεν εἰς Σάμον, τῇ δ' ἐχομένη ἤλθομεν εἰς Μίλητον*. The Revised Version translates: "And sailing from thence, we came the *following* day over against Chios, and the *next* day we touched at Samos, and the day after we came to Miletus."

This translation gives us, according to the common acceptance of *τῇ ἐπιούσῃ*, FOUR days from Mitylene to Miletus, two of which are taken up in getting "over against" Chios, which seems an exorbitant time by the map.

But if St Luke—the ship having, as a matter of course, made an early start—has used *τῇ ἐπιούσῃ* in the same way as Plato and

Aristophanes, we have only three days for the voyage with τῆ ἐρέρα in its proper place and signification. Thus comparing the three days expressed as above by Plato with the three days of St Luke, we have

Plato	(1)	{	τῆμερον		(2)	τῆς ἐτέρας
			τῆς ἐπιούσης			
			(3)	τῆ ὑστεραία	[τῆς ἐτέρας].
St Luke	(1)	τῆ	ἐπιούση	(2)	τῆ	ἐτέρα
			(3)	τῆ ἐχομένη	[τῆς ἐτέρας].

But I freely admit, that, if τῆ ἐπιούση of St Luke be taken, contrary to the rhythm of the sentence and the general consensus of commentators, with the preceding ἀποπλεύσαντες, the days come out correctly, and my reasoning upon Acts xx. 15 falls to the ground.

But the quotations from Plato and Aristophanes are enough to prove that ἡ ἐπιούσα is not of itself synonymous with ἡ αὔριον, 'the morrow,' but, when used early in the morning, signifies the *coming* day, the *to-day* (τῆμερον), the major part of which is yet to come.

This exactly suits the formula given by St Matthew (vi. 11), "Give us this day (σήμερον) our daily bread," τὸν ἄρτον τὸν ἐπιούσιον = τὸν ἄρτον τῆς ἐπιούσης, used as a *morning* prayer. And if any one chooses to take into consideration the Jewish day from sunset to sunset, and interprets "this day" (σήμερον) accordingly, I can raise no objection to the use of the formula of St Matthew as an evening prayer. But at any rate as a midday prayer—if not also as an evening prayer—allowing the formula of St Matthew to lead the signification of ἐπιούσιος to indicate bread for the space of the coming day, reckoning from the moment of using the prayer—the formula of St Luke (xi. 3), "Give us day by day (τὸ καθ' ἡμέραν) our daily bread," would appear to be the correct one.

SECOND MEETING.

AT a Meeting held in Christ's College Lodge on May 31, 1888, the President, the MASTER OF CHRIST'S, in the Chair,

Dr SKEAT communicated a paper "On the provincial English words *scree*s, sliding stones, and *aiz*, harrows," as follows:

"In Dickinson's Cumberland Glossary, I find the entry: '*Scree*, the running *débris* on the side of a mountain.' I submit that this form has been wrongly evolved from the pl. form *scree*s, which is, notoriously, the form commonly in use. I greatly doubt whether *scree* is really used at all by natives of that county.

I believe that the right form of the singular is really *scrith*, whence the pl. form *scriths*. Then the voiced *th* must have been

dropped, as in the common word *clothes*, and the vowel-lengthening, consequent on the loss of the *th*, would naturally take place, and give us the precise form *scree*s, which we find to be in use.

The etymology is from the Icel. *skriða*, a landslip on a hill-side; also used, as Vigfusson tells us, of the black streaks on a mountain-side from old slips, and frequent in local names. *Skriðu-fall*, i.e. a scritch-fall, is the Icelandic word for 'avalanche.' There are several related words, such as *skriður*, a creeping or sliding motion, *skreiðask*, to slink along, *skreið*, a shoal of fish; all from various stems of the strong verb *skriða*, to creep, crawl, glide, cognate with the Dan. *skride*, G. *schreiten*. Hence a *scrith* means 'that which slides or glides down.'

Another related word is the Lowl. Scotch sh. *scridan*, used in Ross-shire to mean 'a mountain-torrent.' Jamieson quotes two most interesting passages. 'The farms which are bases to high mountains, as in Kintail, suffer great losses from what is called a *scridan*, or mountain-torrent' And again—'When the rain falling on the side of a hill, tears the surface, and precipitates a large quantity of stones and gravel into the plain below, we call it a *scridan*.' In the latter case a *scridan* has precisely the sense of *scree*s. Observe also that the Icel. *skriða* belongs to the weak declension; the A.S. equivalent would be **scride*, with a pl. **scridan*, which is just the form required to explain the Ross-shire form. The *n* still appears in Icelandic in the gen. pl. *skriðna*. Other related words are, A.S. *scriðe*, a course, *scrid* (gen. *scrides*), a kind of litter or cart, probably a sledge.

Aiz is an old Wiltshire word for 'harrows'; it is recorded in an old glossary lately reprinted in the first number of the new *Archæological Journal*. We are there told that harrows are so called because they are made in the shape of the letter *A*; which is plainly a trumped up story. The old-fashioned triangular harrow might be likened to the letter *V*, but there is no reason for supposing that our ancestors were very well acquainted with the modern English alphabet. In Shropshire, an *A* is called an *aa* (pronounced as *ah!*), and in Somersetshire its name has a diphthongal sound; see Elworthy's Somersetshire Glossary.

Here, once more, the simple explanation is that a voiced *th* has been lost. The singular of *aiz* is *aithe* (riming with *bathe*), and the plural *aithes* became *aiz*. The form *aithe* answers precisely to the M.E. *eythe*, A.S. *egeðe*, a harrow, cognate with the O.H.G. *egida*, a rake or harrow, G. *EGge*. As in the related word *edge*, the initial *e* arose from an *i*-mutation of *a*, and the connection with the Lat. *ac-ies* is obvious. Vaniček derives the Lat. *occa*, a harrow, from the same root AK. Cf. Lat. *ac-us*, a needle, and E. *acute*. The implement plainly takes its name, naturally enough, from its sharp points or teeth.

There is an excellent example of the word in *Piers Plowman*, C. xxii. 273. The author says of the four great fathers of the

Latin church that they "harowede in a hand-whyle al holy scripture With to *eythes* that thei hadden, an olde and a newe"; i.e. they harrowed, in a short time, all holy Scripture with two harrows that they had, an old one and a new one, viz. *Vetus testamentum et nouum*. He means that they commented on all the books of the Bible, dividing their commentaries into two parts, one on the Old and one on the New Testament. The M.E. *ey* was pronounced like *ey* in *they*, and the prov. E. word has kept this sound without change."

Mr J. H. MOULTON read a paper of suggested etymologies of which the following is an abstract :

sword, i.e. *suizda*, $\sqrt{sves} + dhē$: cf. Zend. *hañh* to strike.—*swath*: ? cf. Lith. *svedžiu* to whip.—*swan* and *σῆμα* (i.e. *σμη-μη*), from \sqrt{suen} to shine: cf. Zend *huēng* (Gāthās, i.e. **smans*) and *hāpra* brightness.—*sound* (healthy) for *σμητό-*, ppp of \sqrt{suen} to be strong (? same as last), seen in *swain*, Goth. *svintha*.—*swim*, *sound* (strait), ? \sqrt{suem} , Zend *huṣṣmahī* we move, but Bartholemae equates Vedic *suḍāmasi*.—*serra* perhaps for *suēra*, cf. Zend \sqrt{har} to eat (radical idea of *biting* ?).—*socrus* cannot be identical with *ἐκυρός*, for Ch. Sl. *svekrū* proves a velar *g*, and the loss of *u* is inexplicable. The I.E. masc. was *smékuro-*, cf. *κύριος*, = "own lord" (Curtius); the fem. *smegrú* is "own lady," cf. Ags. *fróá*, Ger. *Frau*. The two words, originally distinct, have naturally been mixed up.—*soror*, I.E. *sué-s-or-*, possibly shews tiefstufe of \sqrt{ses} , "she who is one's own."—Attention was called to the origin of " \sqrt{suel} to shiue" (*σέλας* etc.), which is only an abstufung of I.E. *suuel*, sun: can other verbal roots be similarly explained? Thus *sevērus* answers to *sērius* = *svērius*, Goth. *severa-*. *sōpio* presupposes a noun *sa'uep* (**sōp-* in Latin). *persōna* requires *su'gen*, which I compare with \sqrt{suen} to shine (*supr.*): the connexion with *sōnus* is only popular etymology. *sōlāri*, *sōlā-cium* may be I.E. *soimolā*, life: cf. Goth. *saiwala*, E. *soul*. *sōrea* ἴραξ represent *saūraḥs* gen. *surakós*, and may start from an I.E. noun *sauep*, a shrill noise (Skt. *svárati*, *σῶρυξ*): *Sauracte* (Cato) is a derivative.—*serēnius* cannot be compared with *σέλας*, for *sei-* always became *sō-* in Latin. It has lost an initial *k*: cf. either *ξερός* (*ξηρός*) or *ξέ(σ)ω*, the latter describing a "burnished" sky.—*Ξείριος* must also part company. I.E. *twēisēr* "twinkler" made an adj. *twēisērijos*, whence *Ξείριος*, and *Ξείρ* analogically. Cf. Vedic *twis* "micare," Lith. *twiska* it flickers.—*Fīdius* from neuter base *suid*: for the *i* cf. Oscan *siom*, Skt. *svay-am*, Zend *hae-*.—*Fēdva*, $\sqrt{wed(h)}$: cf. Skt. *vadhū*, bride, E. *wed*.—*σίζω*: add Ch. Sl. *svīstati*, hiss, to Goth. *sviglōn*.—*σάος* and *sānus* (i.e. *svas-no-s*), \sqrt{svas} : cf. Vedic *svastī*, welfare. Popular etymology read this as *svastī*, from a supposed connexion with \sqrt{vas} ; but the abstract of \sqrt{vas} is rightly *stī*, both in Skt. and Zend.—*οἶσω* perh. for $\omega\text{-}\epsilon\text{-}\sigma\text{-}\omega$, a compound of the preposition ω (*ὠκεανός*, *ὠφελέω*) with

√*eis*, Skt. *īṣyati*, set in motion.—*ὄργια* perf. part. act. of **ὠρέγω* (*ὄρέγω*), for *ὄ r-rḡ-us-ī*, in which *abstufung* has destroyed the reduplicating vowel.

Dr PALEY communicated a paper on the "Arms of Achilles" in II. XVIII. and elsewhere.

MICHAELMAS TERM, 1888.

FIRST MEETING.

At a General Meeting held in Trinity College Lodge, on Oct. 25, 1888, the MASTER OF TRINITY in the Chair,

F. W. THOMAS, Esq., Trinity College, was elected a member.

Dr POSTGATE read a note on Catullus XLV. 8, 9 and 17, 18, in which he proposed to read as follows :

hoc ut dixit Amor, sinistra, ut ante
dextra, sternuit approbationem
(MSS. approbatione),

and

hoc ut dixit Amor, sinistram ut aute,
dextram sternuit approbationem
(MSS. sinistrauit ante),

supposing Love to be on the left when Septimius makes his speech and on the right when Acme makes hers.

In LXIV. 109 he proposed to read

prona cadit late casu cuncta obuia frangens
for the MS. *lateque cūeius**.

Mr E. S. THOMPSON read notes on some passages of Plato's *Republic*.

473 c. The word *ἐκγελῶν* should be bracketed as a gloss. (1) There is no authority for the word applied to a wave in the sense of "breaking," and the only metaphorical use in Eur. *Tro.* 1176, of a gaping wound, is not in the least parallel. (2) It disturbs the run of the metaphor.

* These, and other emendations of Catullus, have been published in the *Journal of Philology*, XVIII. 226.

475 B. Perhaps Plato wrote *καὶ τοὺς τῶν τεχνιδρίων <φίλους> φιλοσόφους φήσομεν* ;

488 D. *οἰόμενοι* (of the MSS. and Hermann) is untranslatable ; *οἰόμενος* (of Stallbaum and Baiter) gives a wrong sense. For that it is impossible (as things are, at any rate) to combine the art of steering with the art of winning the post of steersman is *not* one of the things that the *ναῦται στασιάζοντες* "think," but one of the things that they "do not understand." All the sentence after *μὴ ἐπαίοντας* depends on those words, and *οἰόμενοι* (or *οἰόμενος*) should be struck out.

501 B. Perhaps Plato wrote *πρὸς ἐκείνο τὸ ἐν τοῖς ἀνθρώποις <ἔως> ἐμποιοῖεν κ.τ.λ.*

503 C. The words *καὶ νεανικοί τε καὶ μεγαλοπρεπεῖς τὰς διανείας* are clearly out of place where they stand. They were probably a gloss on *ὅσα ἄλλα τούτοις ἔπεται*, and should be struck out.

509 D. Though the Paris MS. A, followed by Baiter, gives *οὐρανὸν*, yet *οὐρανοῦ*, given by Stallbaum from some other MSS., is the right reading. The pun which Plato wishes to suggest and at the same time to deprecate, is not, as generally assumed, between *ὄρατὸν* and *οὐρανὸν*, but between *νοῦ* (suggested in *νοητοῦ* just above) and *οὐρα-νοῦ*. For why should Plato avoid *οὐρανὸν* because it is like *ὄρατὸν* any more than he avoids *ὄρατὸν* because it is like *οὐρανὸν*? Phrases like *ἀπ' ὄνου πεσεῖν* show that *νοῦ* was a word capable of suggesting a pun.

530 B. The omission of *ἔστι* and *εἰσὶ* seems rarer in subordinate than in principal sentences, rarer in relative sentences than in most other subordinate sentences, and rarer after the simple relative *ὅς* than after other relative forms such as *ὃς ἂν*, *ὅσπερ*, &c. Perhaps here we should read *οἵπερ περὶ τούτων φρονιμώτατοι*, or *οἵπερ τούτων φρονιμώτατοι*. At 519 A, where Kühner, *Griech. Gr.* (Vol. II. p. 37), regards *ὥστε... ἐργαζόμενον* as standing for *ὥστε... ἐργαζόμενον ἐστίν*, perhaps we should read *ὥς τε... ἐργαζόμενον*.

SECOND MEETING.

At a Meeting held on Thursday, Nov. 8th, 1888, in Trinity College Lodge, the President, the MASTER OF CHRIST'S, in the Chair,

Rev. M. A. BAYFIELD, M.A., Clare College,

Miss K. M. EMERY of Girton College,

were elected members.

Professor MAYOR read a paper on 'The Latin Heptateuch attributed to Juvenius,' of which the following is an abstract :

In 1564 the French printer William Morel published in his edition of Cyprian 165 lines of Latin hexameters, 'Genesis.' These have appeared in the editions of Cyprian and Tertullian to this day, and even the latest editor of Cyprian, Hartel, was not

aware that more had appeared, or that there were better mss. than the 13th century fragment published by Morel. The Jesuit Sirmoud knew the whole Heptateuch, and gave the number of lines in each book and the opening verses. In 1733 E. Martène the famous Benedictine published from a ninth century ms., now in Paris, 1441 lines of Genesis. These were reprinted by Gallandi, by the Jesuit Arevalo, in the *Collectio Pisaurensis* and in the 19th volume of Migne's *Patrologia*. In 1852 in the first volume of the *Spicilegium Solesmense* the Benedictine J. B. Pitra, from two Laon mss., one of the 9th century, one (transcribed from that) of the 10th century, and from the Trinity ms. B. 1 42, of the 10th century, published 54 additional lines of Genesis, the whole of Exodus and Joshua, and portions of the intervening books. Lastly in 1888 Pitra published the remainder of Leviticus, Numbers, Deuteronomy, and what is left of Judges.

Pitra still maintains that the author is Juvenius, whose Gospels are dedicated to Constantine, and that the book was written in Julian's time, when Christians were forbidden to teach the classics. But it must be later than 396 A.D. for it cites Claudian 3 cons. Hon., and probably second-hand, from Augustine or Orosius. I agree with Lucian Müller that we must place it as early as we can, because of the purity of the language, and (allowing for itacisms and changes of prosody) the correctness of the versification. Aldhelm (bishop of Salisbury in 672) and Beda (born in 675) cite the poem. Thus we find witnesses in Britain in the 7th and 8th centuries; of the 9th century two manuscripts exist (both in France); of the 10th two (one in France, one in England); of the 13th one (in France). Then it disappears from view till the 16th century.

There are many corruptions in the mss., especially in proper names; lines too are often transposed or repeated. The Trinity manuscript generally avoids these errors, but not always. I have found two lines of narrative inserted in a speech, for which a moment's search discovered the true homes. The work of restoration is one of extreme facility, thanks to the sure indications of the manuscript. I often restore the text of twenty or thirty lines together as fast as I can write. I am passing through the press a critical review of the whole poem, dedicated to Cardinal Pitra, and will therefore here only add a specimen of corrections. First from the latest instalment (*Analecta sacra et classica Spicilegio Solesmensi parata edidit J. B. Pitra*. Paris and Rome 1888). C is the Trinity ms.

Judges.

- 27 quoDque magis celeri lapsu rVnt moenia cassA,
 obtulit, ut thalamis natam coniungeret Ascam
 Chalebus genitor, illiquE fVrENTibus armis
 arduus, obliquas uertisset funditus arces.

C supplies *lapsarEnt*, *casu* V (i.e. *casu*) and *illi qui*. Add *quoque* and *fOrtibus* and you have

quoque magis celeri lapsarent moenia cassu,
 obtulit, ut thalamis natam coniungeret Ascam,
 Chalebus genitor illi, qui fortibus armis
 arduus obliquas uertisset funditus arces.

Perhaps *OBLiquas* should be *ANTiquas*.

35 nam praecelsa dedit et collibus ardua curuis
 iugera, et optatos SINIfar praestitit usus.

"De *Dinifar* (sic) silet uulg. et LXX." PITRA.

C has LIMfarum, i.e. *lympharum*.

65 Vt parET. At alia Manasses praedia BeSTae
 non tenuit, Scythicis fuerant quae capta colonis,
 nec Taura, Carmazasque.

65 "*APparENT VT C*." PITRA. 67 "*CaNnaza* (sic) uox
 noua uidetur, prorsusque ignota." PITRA.

C restores in 65 *At parTE EX alia* and *BeTSae*, in 67 *taNa caMnzasque suas*, i.e. Tanacam (Taanach) gazasque suas.

As a specimen of the *Spicilegium* take the following :

Exodus 9 (the plague of hail).

372 triticeas segetes nondum pubentibus herbis,
 et quae alicam monstraVIIt BVmina cAetera MERsit,
 quae conspersa solo nondum depromserat occa.

"*atque alicam C. atque aliquam A*." PITRA, whose *et quae* we may accept. Not so his lexicographical teaching: "*bumina*. uocabulum hactenus nouum, quo designari uidetur culmus pubescens, quem gaudet pascere pecus quodcumque bubulum: inde forsan *bumen* et *bumina* inuitur. at tenet me suspicio ingens legendum esse

atque alicam monstrantibus, ima cetera."

bumina is neither more nor less than *uimina*, by a double degradation. From C we take *monstraRVNt* and *cetera*. For *mersit* no better substitute occurs than *TRANSit*.

et quae alicam monstrarunt, uimina cetera transit.

THIRD MEETING.

At a General Meeting held on Thursday, November 22, 1888, in Trinity College Lodge, the President, the MASTER OF CHRIST'S, in the Chair,

H. C. GOODHART, Esq., M.A., Trinity College, was elected a member.

Mr FULFORD proposed in Euripides *Iph. Taur.* 1351, 1352

οἱ δὲ κλίμακας
σπεύδοντες ἦγον διὰ χειρῶν πρυμνήσια

to read *πρύμνης ἄπο* for *πρυμνήσια*, the latter word being devoid of sense.

Mr CONWAY suggested that *πρυμνήσια* concealed an adj. in agreement with *κλίμακας* in the sense of 'ladders let down from the stern.'

Mr Fulford also proposed to read in Eur. *Iph. Aul.* 1199 *ἐν ἴσῳ γὰρ ἦν τόδ' ἄλλο γ' ἢ σ' ἐξαιρετὸν κ.τ.λ.*

Dr VERRALL read a note on *κατάχαλκος* (Eurip. *Iph. Taur.* 1246) and *ἐπίχαλκος* (Aristoph. *Vesp.* 17):

In the first passage, *δράκων σκιερᾷ κατάχαλκος εὐφύλλῳ δάφνῳ*, the word *κατάχαλκος* is generally condemned and is shown to be incorrect by the order of the words, which requires an adjective construable with the datives. In the second passage *ἐδόκουν αἰτὸν | ἀναρπάσαντα τοῖς ὄνυξιν ἀσπίδα | φέρειν ἐπίχαλκον ἀνεκὰς ἐς τὸν οὐρανόν*, the word *ἐπίχαλκον* is inadmissible (1) because the order requires a predicate construable specially with *φέρειν ἐς τὸν οὐρανόν*, and (2) because the point of the passage (a riddle) requires here an epithet applicable to *ἀσπίδα* in the sense of *asp.*

In both places the familiar spelling *-χαλκος* has displaced the spelling *-καλχος*, from *κάλχη* (Latin *cochlea*), which (see L. and Sc. s. v.) was used for a *spiral coil*. Thus Euripides means that the serpent was 'low-coiled in the shade of a leafy bay,' and Aristophanes that the eagle carried the asp 'coiled up' or 'coiled over.' The 'shield' would also be 'coiled over,' being made, as often, with the covering arranged in a spiral.

Was not *καλχαίνειν* (*ἔπος*, etc) derived from this sense of *κάλχη*?

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6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

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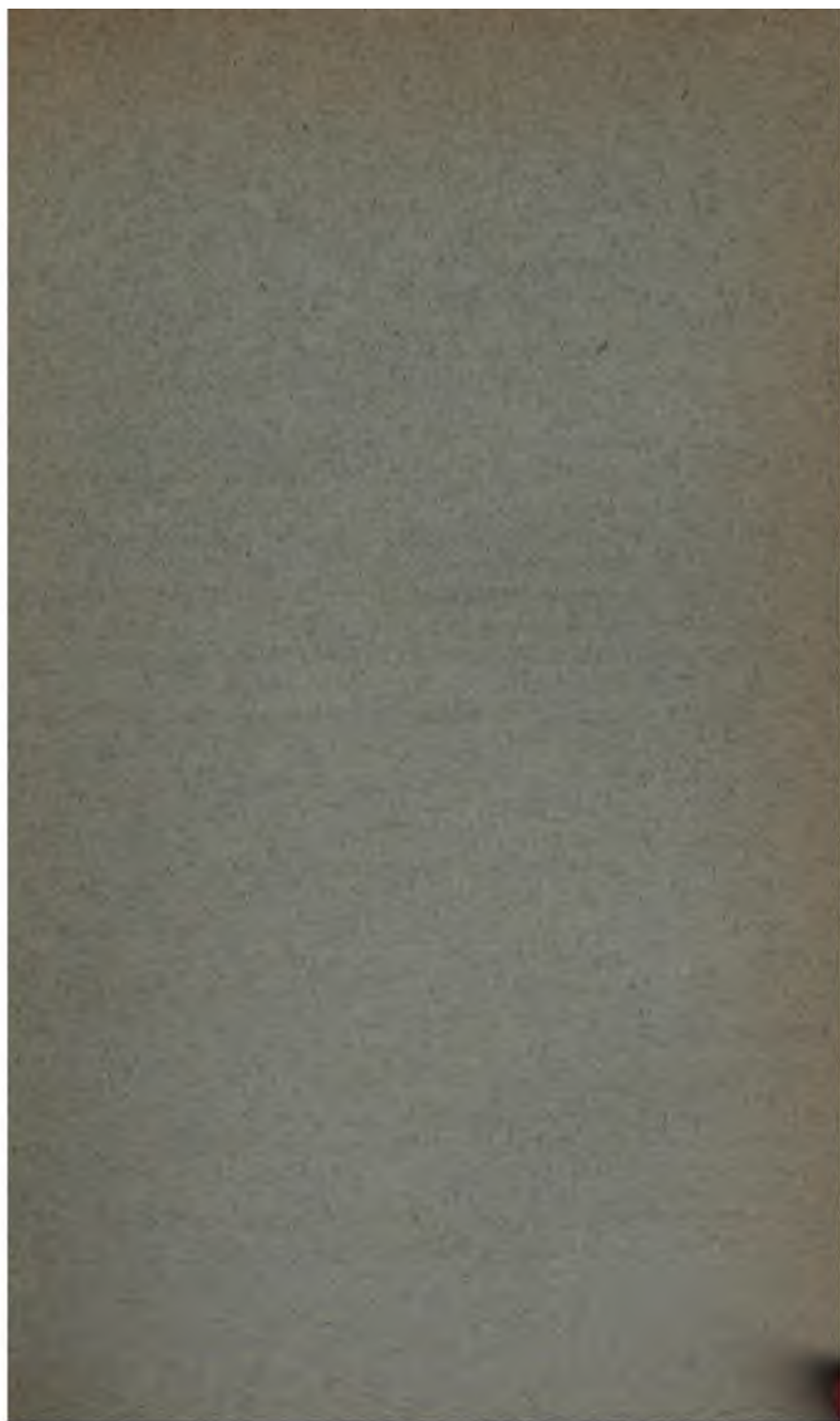
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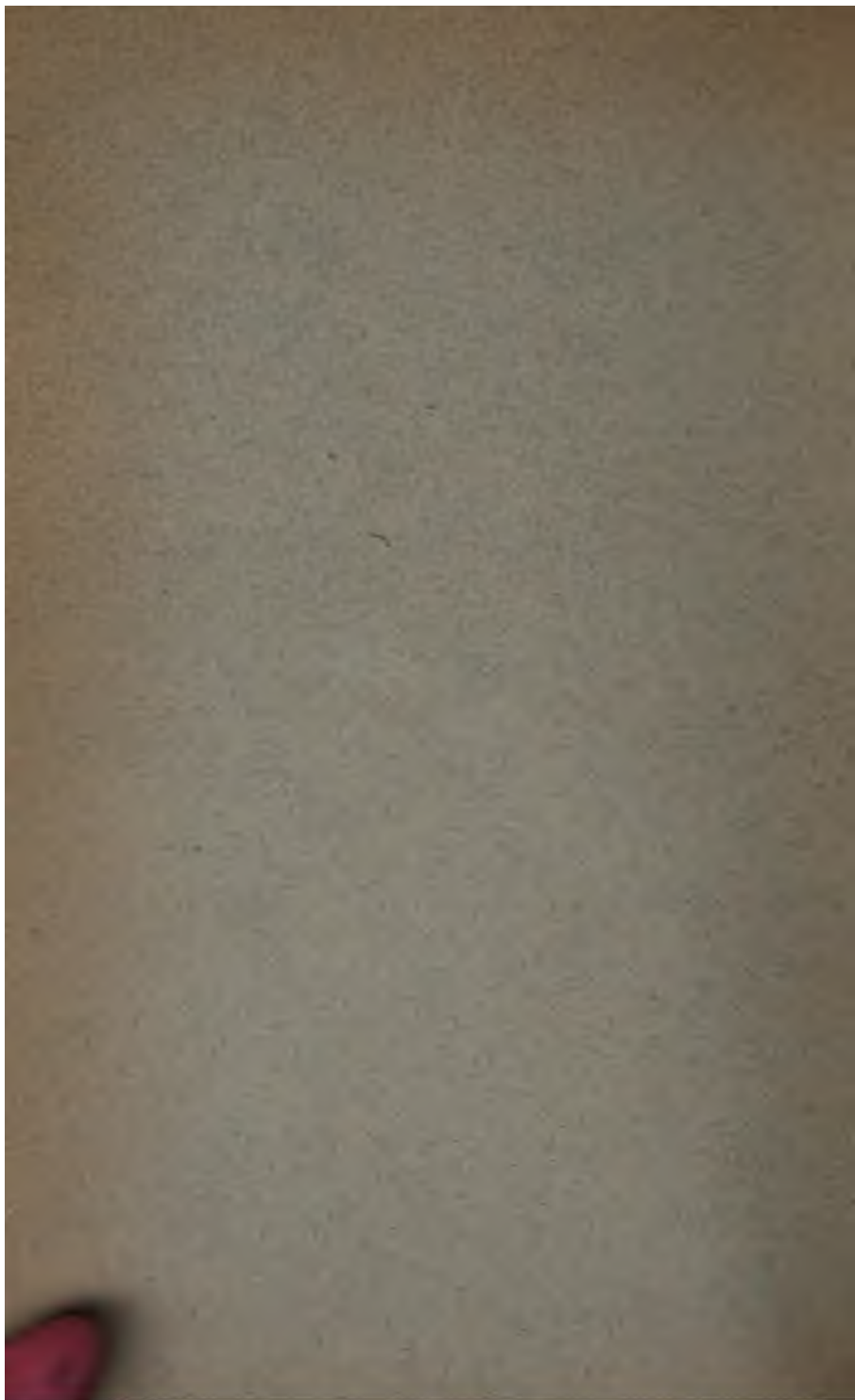
PROCEEDINGS
OF THE
Cambridge Philological Society.

XXII—XXIV.
LENT, EASTER AND MICHAELMAS
TERMS, 1889.



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PROCEEDINGS
OF THE
Cambridge Philological Society.

LENT TERM, 1889.

FIRST MEETING.

At the Annual Meeting of this Society held in Trinity College Lodge on Jan. 31, 1889, Dr VERRALL, Vice-President, in the Chair,

J. R. WARDALE, Esq., M.A., Clare College, was elected a member.

The audited balance-sheet for the year 1888 was presented and passed.

Hearty votes of thanks were passed to the President, the MASTER OF CHRIST'S, and the MASTER OF TRINITY for their hospitality to the Society.

The following were elected officers for the ensuing year :

President : The MASTER OF CHRIST'S (re-elected).

New Vice-President : Dr JACKSON.

New Members of Council : Professor MAYOR (re-elected).
Mr LEWIS (re-elected). Dr KENNEDY (re-elected). Dr VERRALL.

Treasurer : The MASTER OF CHRIST'S (re-elected).

Secretaries : Dr POSTGATE, Mr GILL (both re-elected).

Auditors : Dr SANDYS, Prof. COWELL (both re-elected).

It was agreed that a letter of condolence be addressed in the name of the Society to Mrs Paley, the widow of the late Dr F. A. Paley.

Dr SKEAT then took the Chair and a paper was read by Dr FENNEL : "On the relation of Accent to the division of

words into syllables in Aryan speech and on Accent as a cause of phonetic change, with special reference to Verner's Law, Sanskrit gutturals (velars), and the Greek Vowel system."

Dr Fennell suggested that it should be inferred from the change of Aryan *tenues* to Teutonic spirants at the beginning of words, that a similar change took place at the beginning of syllables; while at the end of syllables the Aryan *tenues* changed to Teutonic *mediae*. Accordingly Verner's Law was to be explained by a syllabism represented by *brá-thar*, *mod-ár*. This involves the assumption *that as little consonantal sound as possible went to an accented syllable in Old Teutonic*.

There are some indications that this assumption might be applied to Greek and Sanskrit, in fact to Aryan speech generally, with the result of explaining sundry phonetic phenomena, the explanation of which goes to prove the validity of the assumption as applied to Aryan speech.

The theory of syllabism in connection with accent which is proposed seems to suggest the following system.

1. Root elements beginning and ending with a consonant may be divided if followed by a vowel.
2. Root elements beginning with a vowel were not divided in syllabism. Thus, *áγ-ω*, Skt. *új-as*, *ark-ás*, *arch-is*, *áh-is*.
3. A nasal held a preceding vowel and a following consonant together. Thus, *áγκ-υρα*, Skt. *ank-ás*.

Moreover the influence of accent on syllabism may be modified by analogy, e.g. *μακ-ρός*, *μήκ-ιστος*—*κρατ-ύς*, *κράτ-ιστος* (Epic *κάρ-τιστος*)—*βραχ-ύς*, *βράχ-ιστος*.

These assumptions as to accentuation and syllabism involve the consequence that, if the accented syllable of a word be not the first syllable, the syllable preceding the accented vowel must end in a consonant (or be a "closed syllable," in the sense which this theory of syllabism gives to the phrase), unless analogy or some other modifying influence intervene.

There are sundry indications in Greek and Sanskrit that it is actually the case that the syllable preceding the accent *does* end in a consonant, *viz.* in Greek (1) the change of unaccented *ε* (*a* before *μ*, *ν*, *ρ*) to *ο*, and *ā* (*η*) to *ω*, e.g. *ποδός* for *πεδός*, *γονφός* for *γανφός*, *αἰονή* by *αἰαίνω*, *χαρμονή* by *χάρμα*, *φλεγμονή* by *φλέγμα*, *στελμονίαι* by *στέλμα*, *εὐφρονος* by *εὐφραίνω*, *εἰκοσί**, *πολίς**, *κονίς**, *ὀλίγος*, *πολύς*; also many instances of the change of *ā* to *ω* are in unaccented syllables which would be closed in accordance with the suggested hypothesis.

- (2) The change of *ap* to *pa*.

That the Greeks were averse to heavy consonantal endings to syllables may be inferred from their terminations of words, accordingly we find *θρασ-ύς* by *θάρ-σος*, *κρατ-ύς* by *κάρ-τιστος*.

- (3) The change of aspirates in Greek after a nasal to *mediae* (or *tenues*) is more easily explained if it takes place at the end of

a syllable, and therefore supports the suggestion that a nasal held a preceding vowel and a following consonant together.

Many instances of epenthesis and prothesis as *τελαμών* and *ὄφρυς* seem to support the hypothesis suggested. The same may be said of a few instances of the change of *a* to *ι* which takes place in closed syllables in cases where it cannot be disputed.

Hence it may be inferred that *a* is changed to *ι* in Sanskrit in closed syllables as in *pit-ár-*, *shítí-á-*, *dít-á-*, *tishtir-é*.

The change of *ar* to *ri* in Sanskrit seems analogous to the change of *ap* to *pa* in Greek.

The change of velar gutturals to palatals in Sanskrit may be due to the tendency of accented syllables to lighten their consonantal part. This view explains several important exceptions to the explanation of this change which ascribes it to the influence of vowels, while most cases, if not all, which seem at first sight to bear against the new explanation may be explained by the modification of the normal syllabism proposed owing to the influence of analogy.

This last application of the general theory would, if established, destroy most of the evidence for an original Aryan *e*, so that it is necessary to say something as to the relation of the Greek *o* to the Greek *ε*. It may be observed that some discrepancies between the Sanskrit system of vowel-variation and that of other kindred languages may be explained by supposing that at an early period the various branches of the Aryan family took a dislike to having more than two *morae* of vowel-sound or of vowel-and-semi-vowel-sound before a consonant. The Greeks solved the difficulty by means of *o*; while Sanskrit generally has a short *a* in closed syllables answering to a long *ā* in open syllables¹.

It was agreed that the discussion on Dr Fennell's paper be deferred to the next meeting.

SECOND MEETING.

At a Meeting held in Mr Nixon's rooms, King's College, on Thursday, Feb. 14, 1889, Mr NIXON in the Chair,

A letter was read from Mrs Paley thanking the Society for their expression of sympathy with her on the loss of her husband.

Mr MAYO read a paper "On the date and style of Phaedrus, the fabulist."

Dr FENNELL made further remarks on the substance of his paper read at the last meeting which was then generally discussed.

¹ This paper will shortly be published (by Dr Fennell) in full with alterations and considerable additions, comprising suggestions for a new theory of Aryan vowel-variation.

THIRD MEETING.

AT a Meeting of this Society held in Mr Nixon's rooms, King's College, on Feb. 28, 1889, Mr NIXON in the Chair,

Dr VERRALL read a note on the emphatic use of *αὐτός* in poetry, which is not always adequately noticed in commentaries. Three are found in the narrative speech in Euripides' *Andromache*: viz.:

1106 ἤτησα γὰρ | πατρός ποτ' αὐτὸν αἵματος δοῦναι δίκην :
Neoptolemus offers satisfaction to Apollo for having 'once asked satisfaction of *him*.'

1140 χωρεῖ πρὸς αὐτούς 'he attacked *them*,' i.e. exchanged defence for attack.

1151 ὅσπερ αὐτὸν ὤλεσεν | πολλῶν μετ' ἄλλων: 'slaying with much help a *solitary* foe,' lit. 'him by himself.'

Also some Horatiana, including remarks on the metre of Odes I. 3, III. 15, and III. 25, and on the importance of observing peculiarities in final syllables of the verses, as showing sometimes the true punctuation, sometimes variations of metre. For example Ode III. 15 is incorrectly punctuated. It should be printed thus, placing the pauses according to the metrical breaks.

Vxor pauperis Ibyci
tandem nequitiae fige modum tuae:
famosisque laboribus
maturo propior desine funeri.
Inter ludere uirgines
et stellis nebulam spargere candidis!
non, si quid Pholoen satis,
et te, Chlori, decet: filia rectius.
Expugnat iuuenum domos
pulso Thyias uti concita tympano.
Illam cogit amor Nothi
lasciuae similem ludere capreae:
te lanae prope nobilem etc.

'Thou woman, wedded to one not rich, put now to thy follies a final stop, and being by thy scandalous efforts brought near to the death they have hastened, strain thyself no more (*desine iis laboribus*). What, playing among the maids, and beclouding their starry brightness! That, Chloris, which may become Phloe, may not become thee. 'Tis for thy daughter rather (*filia rectius id facit*). When she forces the doors of the men, she is wild as a Bacchant at the sound of the timbrel:' but she has a natural excuse, which does not hold for you.

EASTER TERM, 1889.

FIRST MEETING.

AT a General Meeting held on Thursday, May 2, in Dr Postgate's rooms, Trinity, Dr FENNELL, in the absence of the President, in the Chair,

Mr BAYFIELD read a paper on Conditional and Indefinite Sentences in Greek. The positions taken up were briefly as follows.

1. It is not true that in such a sentence as *εἰ τοῦτο ἐποίει, ἡδίκηκε ἄν* (whether referring to present or past time) non-fulfilment of the condition is necessarily implied: cp. Eur. *Ion* 354 σοὶ ταυτὸν ἦβης, εἴπερ ἦν, εἴχ' ἄν μέτρον. So far from believing the child to be dead, Kreousa has come to Delphi expressly to learn whether it is dead or not. Whenever it is evident that the condition is not fulfilled, this is so in consequence of knowledge possessed independently by the hearer or reader.

2. The so-called 'general' conditional sentences (*εἰάν ποτε λοιδορηθῶσι, ἀεὶ γελῶμεν*) are rather Indefinite Temporal Sentences, and should be classed as such (*εἰάν ποτε=ὅταν*). The present accepted classification confuses beginners, and it is for beginners alone that any classification is needed.

3. The title 'Indefinite' should be limited to sentences whose *time* is indefinite. Thus *ὅποι ποτὲ ἡγείται*, 'whithersoever he is now leading,' is an ordinary relative sentence; *ὅποι ποτ' ἄν ἡγήται*, 'whithersoever he may at any time lead' (or 'shall lead') would be an 'indefinite' sentence. If both are called 'indefinite' a most important distinction is obliterated. In classical Greek *ὅς ἄν* never refers to definite time; e.g. *ὅς ἄν ᾄδῃ* could not mean 'whoever is singing now.' The difference between *ὅς* and *ὅς ἄν* is not that between *who* and *whoever*, but that between *who* and *who ever*, i.e. at any time; a fact which is either denied or lost sight of in the best school grammars and Greek Prose Manuals.

4. In such a sentence as

ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἄϊδαο πύλησιν
γίγνεται, ὅς πενίη εἴκων ἀπατήλια βάζει

(*Od.* 14. 156),

the clause *ὅς...βάζει* is purely descriptive; the time-notion is lost and *κείνος ὅς βάζει* is felt to be equivalent to *ὁ βάζων*. Cp. 'who steals my purse, steals trash.' Prof. Goodwin's classification of these sentences as 'indefinite' is a fruitful source of confusion to learners¹.

¹ The paper will be found in full in the *Classical Review* for May, 1890.

Dr POSTGATE read a short paper on the Latin Future Infinitive in *-rum*. After referring to his paper, read before the Philological Society, London, in April, 1887 (published in abstract in its *Proceedings*, p. xvii), in which he showed that the declinable forms *-urum*, *-uram*, *-urum*, etc., were descended from the indeclinable Fut. Inf. vouched for in early Latin, e.g. by Gellius *Noct.* i. 7, and after pointing out the objections which there were to considering this the neuter of the participle in *-urus*, he proposed to explain it as a compound of the dat. of the verbal stem *-tu* and an infinitive from *√es* 'be' **er-um*, parallel to the Oscan *ezom* and Umbr. *erom*, the rhotacism of which seems to be rightly explained by Mr Conway, *Verner's Law in Italy*, p. 33, as due to their being enclitic forms. Thus *uenturum* = *uentū (e)rum* 'to be for coming.'

SECOND MEETING.

At a General Meeting held on May 23, 1889, in Dr Postgate's rooms, Trinity, Dr FENNELL in the Chair,

Mr R. S. CONWAY read a paper proposing a new interpretation of what is known as the *Duenos*-inscription (the triple vase of the Quirinal)¹. He pointed out that all the renderings (of Bücheler, Jordan and others) based on the reading of *duenoi ne* in the third line as *dæ noine* ("on the ninth day"!) were equally unsatisfactory from the linguistic and the archaeological point of view. At the same time Jordan's translation of *ted endo* 'towards thee,' and *asted noisi* 'at nisi,' 'that is to say unless, unless indeed,' Comparetti's explanation of the irregularities in the writing as due to a Greek engraver, and Deecke's suggestion that *Iouei Sat.* should be read *Io. Vei. Sat.* (Jove, Vejove and Saturn). were of great importance. Mr Conway would translate: *Io. Vei. Sat. deiuos* (nom. plur.) *qoi med mitat* (= *mittant*) 'may the gods Jove Vejove and Saturn who suffer me to be sent (grant)' *nei ted endo cosmīs uirco sied* 'that Proserpine be not gracious unto thee' *asted noisi Ope Toitesiai pacari uois* 'unless thou wilt make peace with Ops Toitesia' (or 'by the aid of Toitesia'). *Duenos med feced en Manom* 'Duenos made me (as a curse) against Manus,' *einom Duenoi ne med malo* (= *malom*) *statod* 'and let not evil come to Duenos by reason of me.' *qoi* might also be dat. sing. with *ted* or *uirco* as its antecedent in which case the subj. *mitat* would be more natural as part of the wish

¹ The paper was subsequently published, with additions, in the *Amer. Journal of Philology*, vol. X. no. 4.

clause, cp. however Pl. *Trin.* 715, *bene quod agas eueniat*. He regarded it as a *curse*, and found in it the literal translation of a regular Greek formula which occurs in several inscriptions from Cnidos (Newton, *Halic. and Cnidos* II. 2, No. 81 foll. (p. 719), cf. *Rhein. Mus.* 1863, p. 570), which generally runs *μη̄ εὐιλάτου τύχοι Δάματρος καὶ Κόρας* ('let him not meet with the favour of Demeter and Persephone'). In some cases for *εὐιλάτου τύχοι* we have *εὐιλάτα εἴη ἀντῶ (Κούρα)* which was the exact equivalent of *cosmis sied* ('comis sit'). *Virgo* (uirgo) = *Κόρη*. The second line was the condition whose fulfilment would avert the curse, as in the Oscan curse of Vibia (Zv. Syll. Osc. 50), the *Lydney* curse (C. I. L. VII. 140), five of the curses from Cnidos, and others. The third line was a clause added to specially exempt the author of the curse from harm, as regularly in the Cnidos inscriptions, the old Latin curse in Macrobius Sat. 3. 9, and several other examples. The most striking evidence in favour of this view was the occurrence in the Oscan curse of Vibia (from Capua) of a translation of a curious formula (*ἀναβαίη πεπηρημένα πᾶ Δαμάτρα* = *keri Arentikai lamatir*) the original of which was found in the same Cnidian inscriptions as those which gave us the source of the *Duenos*-formula, shewing that this form of curse was well known in Central Italy. The employment of foreign formulae in curses was a natural element in witchcraft, of which he quoted many examples, e.g. Greek curses in Phrygian, Ramsay *Kuhn's Zeitschr.* 28 (1886) p. 381 foll. In several other points the inscription showed close resemblance to other recorded curses, e.g. in the appeal first to several deities, then especially to Proserpine (cf. C. I. G. 538, 539, Newton l. c. no. 82, 83, 85, 86), the archaizing character of the language and writing, and the omission of the word meaning 'grant' (cf. Macr. l. c. and Catull. 66. 48). From the grammatical point of view it was much better to take (1) *deiuos* as nom. than dat. pl. (*deiuos* : *goi* as Skt. *dēvās* : *tē*), (2) *mitat* (beside *sied feced*) as plur. than sing. and not in the unparalleled sense of 'offer,' and (3) *statod* as intransitive. The largest class of such curses was of those found in graves, to which this inscription perhaps belonged. It was a possible conjecture that the offence which provoked the curse was a trespass on the temple of Ops. For another curse not on a lead tablet cf. *Bull. Inst. Arch. Rom.* 1860, p. 70.

MICHAELMAS TERM, 1889.

FIRST MEETING.

At a General Meeting in Mr HICKS' rooms, Trinity, at 4.45 on Thursday, Oct. 24, 1889, the President, the MASTER OF CHRIST'S, in the Chair,

L. WHIBLEY, Esq., M.A., Pembroke College, was elected a member.

Mr A. E. HOUSMAN (St John's Coll. Oxon.) read emendations of Ovid's *Metamorphoses* :

I 345 '*crescunt loca decrescentibus undis.*' Since *loca* does not mean dry land as opposed to water, write *sola* comparing Catull. 63 40 and for the corruption met. vii 57 and xiv 681.

I 441 '*deus arcitenens et numquam talibus armis | ante... usus.*' Neither *et* nor *talibus* is appropriate: write *numquam letalibus.*

II 278 '*sacraque ita uoce locuta est.*' For *sacra* which is generally condemned write *fracta.*

II 855 '*cornua parua quidem sed quae contendere possis | facta manu.*' To obtain the contrast which '*quidem sed*' requires, write *torua*, comparing Lucan I 612 and for the corruption Lucr. vi 131 and Stat. silu. II 6 40.

IV 663 '*clauserat Hippotades aeterno carcere uentos.*' This implies that the imprisonment was for ever: write *Aetnaeo*, comparing for the extended use of the adjective Verg. Aen. VIII 419.

V 118 '*casuque fuit miserabile carmen.*' For this languid verb write *ferit*, a rare phrase and thus liable to corruption: compare trist. IV 10 50 and Prop. II 1 9.

VII 741 '*male fictor adest: male fictus adulter | uerus eram coniunx.*' Write *simulator* which becomes *fimalector* and by transposition *malefictor*: compare XIV 254 *stetimusque* corrupted (through *satimulque*) to *simulatque*, and many similar errors. In Val. Fl. Arg. II 191 write *infesta* for *festina*; in Hor. carm. III 4 50 perhaps *densis* for *fidens*.

X 637 '*quid facit, ignorans, amat et non sentit amorem.*' To expel the solecism and the inappropriate verb, write *fuat*: for a similar archaism see XIV 215 *moriri*.

XI 181 '*ille quidem celare cupit, turpique pudore | tempora purpureis temptat uelare tiaris.*' '*turpi*' has no sense unless '*pudore*' has the concrete meaning 'a dishonour' which in this text it cannot: alter *uelare* to *releuare* and translate 'tries to rid his brows of their foul dishonour by means of a purple turban: *re* being lost before *le*, *leuare* becomes *uelare* as *uelatos* has become

levato in XIV 97: there are at least twelve more examples of this transposition in the metamorphoses.

XI 270 'regnum sine ui sine fraude *regebat*.' Since this does not seem Ovidian Latin, write *gerebat*: the error is very common and recurs VII 655, XI 489, XV 834.

XIII 601—3 'corruit igne rogas nigrique uolumina fumi | infecere diem, ueluti cum flumina natas | exhalant nebulas.' *natas* seems intolerable: we should accept *exhalat* from the best MS and infer from its *uolumine* that in v. 602 (which it accidentally omits) its exemplar had *flumine*: *natas* then stands for *naias* which scribes ignorant of metre sometimes substitute for *Nais*, and the passage should read 'ueluti cum *flumine Nais* | *exhalat* nebulas.'

XIV 200 'crudelesque manus et inanem luminis *orbem*.' Though this is faultless yet as the best MS has *orbum* and as *luminis orbis* is Ovidian perhaps 'lumen luminis orbis' should be written: compare I 720.

Dr POSTGATE proposed in Hor. *Od.* III 6 22

motus doceri gaudet Ionicos
matura uirgo et fingitur artibus
iamnunc et incestos amores
de tenero meditatur ungui

to read *Romana*, the first four letters having been corrupted from *motus* in the previous line. He illustrated the opposition of *foreign* and *Roman* from other passages in the Ode: l. 2 'Romane,' 11 'contudit impetus | nostros,' with its emphatic position, 31 'nauis Hispanae magister,' 34—28 'sanguine Punico Pyrrhumque' etc. as opposed to *mascula militum* | *proles, Sabellis docto legionibus* | *uersare glaebas*, and also from others as Prop. II 18 26 'turpis Romano Belgicus ore color,' Mart. VIII 33 20 'et mutat Latias spuma Bataua comas'.

SECOND MEETING.

At a General Meeting held in Mr HICKS' rooms, Trinity, on Thursday, Nov. 7, 1889, the President, the MASTER OF CHRIST'S, in the Chair,

A. E. HOUSMAN, Esq., M.A. (St John's College, Oxon.), was elected a member.

Mr SHUCKBURGH proposed to read for *καὶ τὰ γέρρα ἐνεπίμπρασαν* Dem. Cor. § 169 p. 284 *καὶ τὰ γέρρα ἀνεπετάνυσαν*.

¹ [Lehrs has already made the same conjecture.]

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L A W S

OF THE

Cambridge Philological Society.

1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after ten years' subscriptions have been paid by one payment of five guineas.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

LIST OF MEMBERS
OF THE
Cambridge Philological Society.

NOVEMBER 1, 1890.

* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

1881. Professor Th. Mommsen, Charlottenburg, Berlin.
1881. Professor J. Zupitza, Berlin.
1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.

SOCIETIES.

1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.
1880. Oxford Philological Society: Secretary, Prof. Nettleship, 17, Bradmore Road, Oxford.
1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
1880. Smithsonian Institute: Washington City, D.C., U.S.A.
1882. The Royal University of Christiania.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

LIST OF MEMBERS
OF THE
Cambridge Philological Society.

NOVEMBER 1, 1890.

* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

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- 1881. Professor Th. Mommsen, Charlottenburg, Berlin.
- 1881. Professor J. Zupitza, Berlin.
- 1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
- 1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.

SOCIETIES.

- 1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.
- 1880. Oxford Philological Society: Secretary, Prof. Nettleship, 17, Bradmore Road, Oxford.
- 1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
- 1880. Smithsonian Institute: Washington City, D.C., U.S.A.
- 1882. The Royal University of Christiania.

1883. The University College of South Wales and Monmouthshire.
 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
 1885. The Library, Trinity College, Dublin.
 1885. The Canadian Institute, Toronto, Canada.
 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.
 1886. The University College, Dundee.
 1887. The Library, St John's College, Cambridge.
 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.

MEMBERS.

1885. Adam, J., M.A., Emmanuel.
 1879. Allen, J. B., M.A. (St John's); New College (Oxon.): 3, Guildford Street, W.C.
 1873. Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O. Antrim, Ireland.
 1880. Arblaster, E., M.A. (Clare):
 1874. Archer-Hind, R. D., M.A. Trinity: Grange House.
 1880. *Arnold, Prof. E. V., M.A. (Trinity): University College, Bangor, N. Wales.
 *Atkinson, Rev. E., D.D., Master of Clare College.
 *Austen-Leigh, Rev. A., M.A., Provost of King's.
 1876. Balfour, G. W., M.A. (Trinity): 67, Addison Road, Kensington, W.
 1886. Barnes-Lawrence, H. C., M.A. (Lincoln Coll. Oxon.): The Perse Grammar School.
 1889. Bayfield, Rev. M. A., M.A. (Clare): The College, Brecon.
 1878. *Bell, Rev. W., M.A. (Christ's): The College, Dover, Kent.
 1875. *Beusly, Prof. R. L., M.A., Caius.
 1887. Bethune-Baker, Rev. J. F., M.A. (Pembroke): Augustus Road, Edgbaston, Birmingham.
 1874. Birks, Rev. E. B., M.A., Trinity.
 1889. Brown, A. L., B.A., Trinity.
 *Burn, Rev. R., M.A. (Trinity): St Chad's, Cambridge.
 Butcher, Prof. S. H., M.A. (Trinity): The University, Edinburgh.
 1874. Butler, Rev. H. M., D.D.: Master of Trinity College.

1881. Candy, F. J., M.A. (Emmanuel): 10, Norham Road, Oxford.
 *Canterbury, The Lord Archbishop of, D.D. (Trinity): The Palace, Lambeth.
1872. *Carver, Rev. A. J., M.A. (D.D.), (Queens'): Lynhurst, Streatham Common, Dulwich, S.E.
1882. *Chambers, C. E., M.A. (Trinity): The School, Derby.
1876. *Chawner, W., M.A., Emmanuel.
1888. Conway, R. S., B.A., Caius.
1881. Cooke, Rev. A. H., M.A., King's.
 *Cowell, Prof. E. B., M.A. (Corpus): 10, Scrope Terrace, Cambridge.
1880. *Dale, A. W. W., M.A., Trinity Hall.
1886. Darbishire, H. D., B.A., (St John's College): University Hall, Gordon Square, W.C.
1883. Davies, Rev. J., M.A. (St John's): 16, Belsize Square, South Hampstead, London.
1872. *Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1885. *Derby, Right Hon. the Earl of, M.A. (Trinity): 33, St James' Square, London, S.W.
1885. *Devonshire, His Grace the Duke of, LL.D. (Trinity): Devonshire House, Piccadilly, London, W.
1881. Donaldson, Rev. S. A., M.A. (Trinity): The College, Eton, Windsor.
1884. Duff, J. D., M.A., Trinity College.
1876. Edleston, Rev. J., LL.D. (Trinity): 57, Rhadegund Buildings, Cambridge.
1880. Edwards, G. M., M.A., Sidney Sussex.
 Elwyn, Rev. R., M.A. (Trinity): The Charterhouse, London.
1889. Emery, Miss K. M. (Girton College): The College, Ely.
 England, E. B., M.A. (Trinity): The Owens College, Manchester.
 Fanshawe, H. E., M.A. Corpus.
- *Fennell, C. A. M., Litt. D. (Jesus): Barton Cottage, Cambridge.
1879. Flather, J. H., M.A. (Emmanuel): Master of Cavendish College.
1879. Francis, A. L., M.A. (Jesus): Blundell's School, Tiverton.
1877. *Francis, H. T., M.A., Caius.

1883. Frazer, J. G., M.A., Trinity.
 1879. Fulford, Rev. H. W., M.A., Clare.
 1888. Giles, P., M.A., Emmanuel.
 1880. *Gill, W. A., M.A., Magdalene.
 1888. Goodhart, H. C., M.A. (Trinity): Plás Dinam, Cambridge.
 1873. Gotobed, Henry, 13, Hills Road, Cambridge.
 1880. Gow, James, Litt. D. (Trinity): 1, Waverley Street, Nottingham.
 1876. *Grant, C. E., M.A., King's.
 1884. Gray, Rev. J. H., M.A., Queens'.
 *Green, Rev. W. C., M.A. (King's): Hepworth Rectory, Diss.
 1875. Greenwood, Prof. J. G., LL.D., 34, Furness Road, Eastbourne.
 1881. Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road, Cambridge.
 1883. Hadley, W. S., M.A., Pembroke.
 1880. *Hager, Dr H., Brook Road, Fallowfield, Manchester.
 1885. Harcourt, Right Hon. Sir W. G. G. V. V., M.A. (Trinity):
 7, Grafton St., Bond St., W.
 1890. Harmer, Rev. J. R., M.A., Corpus.
 *Haskins, C. E., M.A., St John's.
 1886. Haydon, J. H., B.A. (King's): The Leys School, Cambridge.
 1879. *Hayman, Rev. Henry, D.D. (St John's, Oxon.): Aldingham Rectory, Ulverston.
 1880. *Heathcote, W. E., M.A. (Trinity): Round Coppice, Ivor Heath, Uxbridge, Bucks.
 1885. Hessels, J. H., M.A.: The University Library.
 1880. *Hicks, R. D., M.A., Trinity.
 1874. Holden, Rev. H. A., LL.D. (Trinity): 20, Redcliffe Square, London, S.W.
 Hort, Rev. Prof. F. J. A., D.D. (Emmanuel): 6, St Peter's Terrace.
 1889. Housman, A. E., (St John's, Oxon.): Byron Cottage, North Road, Highgate, N.
 1882. Hügel, Friedrich Baron von, 4, Holford Road, Hampstead, N.W.
 *Image, J. M., M.A., Trinity.
 *Jackson, Henry, Litt. D., Trinity.

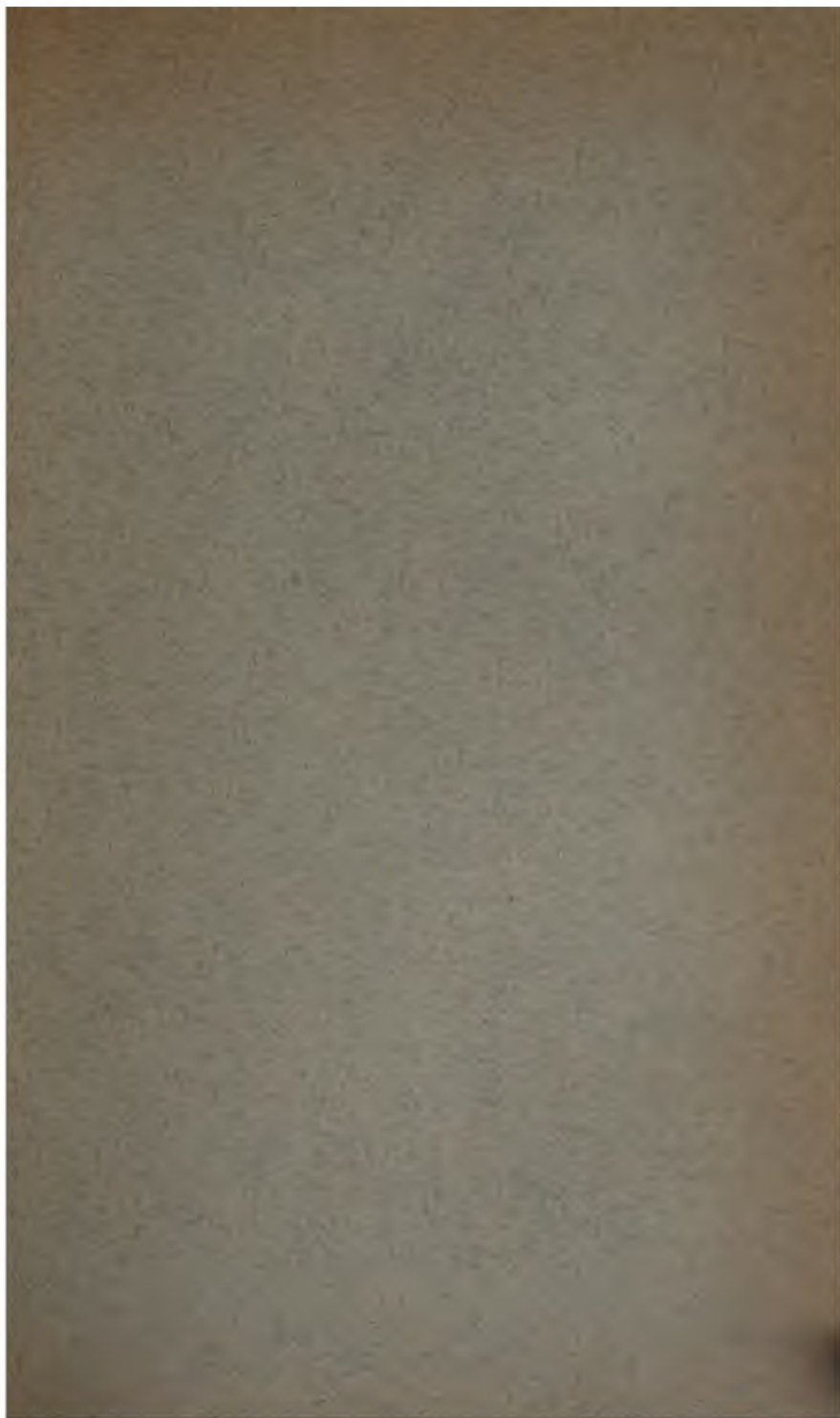
1883. James, Rev. S. R., M.A. (Trinity): Eton College, Windsor.
 *Jebb, Prof. R. C., Litt. D. (Trinity): Springfield, Cambridge.
1881. Jenkinson, F. J. H., M.A. (Trinity): 10, Brookside.
1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens.
1873. Kirkpatrick, Rev. Prof. A. F., M.A., Trinity.
1880. *Leaf, Walter, M.A. (Trinity): Old Change, London, E.C.
1881. Lendrum, W. T., B.A. (Caius): The College, Dulwich, S.E.
 *Lewis, Rev. S. S., M.A., Corpus.
 *Lumby, Rev. Prof. J. R., D.D., St Catharine's.
1886. Macalister, Prof. A., M.D. (St John's): Torriesdale, Madingley Road, Cambridge.
1882. Macmillan, G. A., 29, Bedford Street, Covent Garden, W.C.
1882. Macmillan, M. C., M.A. (Christ's): 29, Bedford Street, Covent Garden, W.C.
1873. *Magnússon, E., M.A., University Library: 26, Bateman Street, Cambridge.
1881. Mayo, Rev. James, B.D. (Trinity): 6, Warkworth Terrace, Cambridge.
 Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.
 *Mayor, Rev. Prof. J. E. B., M.A., St John's.
 Merivale, Very Rev. C., D.D. (St John's): The Deanery, Ely.
1882. *Michell, W. G., M.A. (Trinity): The School, Rugby.
1874. *Monro, C. H., M.A., Caius.
 *Moss, Rev. H. W., M.A. (St John's): The School, Shrewsbury.
1872. Moule, C. W., M.A., Corpus.
1875. *Moulton, Rev. W. F., M.A., The Leys School, Cambridge.
1885. Moulton, Rev. J. H., M.A. (King's): The Leys School, Cambridge.
1888. Nairne, Rev. A., M.A., Jesus.
1876. *Neil, R. A., M.A., Pembroke.
1874. *Nixon, Prof. J. E., M.A., King's.
1877. Orpen, Rev. T. H., M.A. (Pembroke): Binnbrooke.
1880. *Parry, Rev. R. St John, M.A., Trinity.

- *Peile, J., Litt. D., Master of Christ's.
Perowne, Rev. E. H., D.D., Master of Corpus.
1876. *Peakett, A. G., M.A., Magdalene.
1879. *Postgate, Prof. J. P., Litt.D., Trinity.
1887. Powell, Miss M. (Newnham College): High School, Exeter.
1885. *Powis, The Right Hon. Earl, M.A. (St John's): 45, Berkeley Square, W.
1883. Raikes, Right Hon. H. C., LL.D. (Trinity): Llwynegrin, Mold, Flintshire.
1876. *Rawlins, F. H., M.A. (King's): Eton College, Windsor.
- *Reid, J. S., Litt. D. (Caius): West Road, Cambridge.
1875. *Rendall, Prof. G. H., M.A. (Trinity): University College, Liverpool.
1879. *Ridgeway, Prof. W., M.A. (Caius): The Queen's College, Cork.
- *Roberts, Rev. E. S., M.A., Caius.
1888. *Robinson, Rev. J. Armitage, M.A., Christ's.
- *Roby, H. J., M.A. (St John's): Wood Hill, Pendleton, Manchester.
1890. Rouse, W. H. D., M.A., (Christ's): The College, Cheltenham.
1879. *Rushbrooke, W. G., LL.M. (St John's): City of London School, London, E.C.
1882. Rutherford, Rev. W. G., M.A. (University College, Oxon.): Westminster School, London.
- *Sandys, J. E., Litt. D., St John's.
- *Scott, Rev. C. B., D.D. (Trinity): Ottershaw, Bournemouth.
- Seeley, Prof. J. R., M.A. (Caius): St Peter's Terrace, Cambridge.
1879. Selwyn, Rev. E. C., M.A. (King's): The School, Uppingham.
1877. *Sharkey, J. A., M.A., Christ's.
1884. Shuckburgh, E. S., M.A., Emmanuel: The Avenue, Cambridge.
- Sidgwick, Prof. H., Litt. D., Trinity.
1879. Sing, Rev. G. H., M.A. (Corpus): Derby.
- *Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury Villas, Cambridge.
1879. Smith, W. F., M.A., St John's.
1884. Smith, Prof. W. Robertson, M.A., Christ's.
1873. *Spratt, A. W., M.A., St Catharine's.
- Taylor, Rev. C., D.D., Master of St John's.

1888. Thomas, F. W., B.A., Trinity.
 1876. Thompson, E. S., M.A., Christ's.
 1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): The College,
 Marlborough.
 1883. Tottenham, H. R., M.A., St John's.
 1874. Tovey, Rev. D. C., M.A. (Trinity): Worpleton Rectory,
 Guildford.
 1880. *Vardy, Rev. A. R., M.A. (Trinity): King Edward's School,
 Birmingham.
 1874. *Verrall, A. W., Litt.D. (Trinity): Selwyn Gardens, Cam-
 bridge.
 1880. *Vince, C. A., M.A. (Christ's): The School, Mill Hill, N.W.
 1889. Wardale, J. R., M.A., Clare.
 1879. *Weldon, Rev. J. E. C., M.A. (King's): The School,
 Harrow on the Hill.
 1889. Whibley, L., B.A., Pembroke.
 1885. Whitelaw, R., M.A. : The School, Rugby.
 Wilkins, Prof. A. S., Litt.D. (St John's): The Owens
 College, Manchester.
 *Wordsworth, Rev. C., M.A. (Peterhouse): Tyneham
 Rectory, Wareham, Dorset.
 1884. Wratislaw, Rev. A. H. (Christ's): 90, Manor Road, Stoke
 Newington, London, N.
 *Wright, Rev. A., M.A., Queens'.
 *Wright, W. Aldis, M.A., Trinity.
 1881. *Wyse, W., M.A., Trinity.
 *Young, Rev. E. M., M.A. (Trinity): Sherborne, Dorset.

*Members are requested to send corrections of any errors in this list
 to one of the SECRETARIES of the Society.*





Cambridge Philological Society.

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PROCEEDINGS

OF THE

Cambridge Philological Society.

XXV—XXVII.

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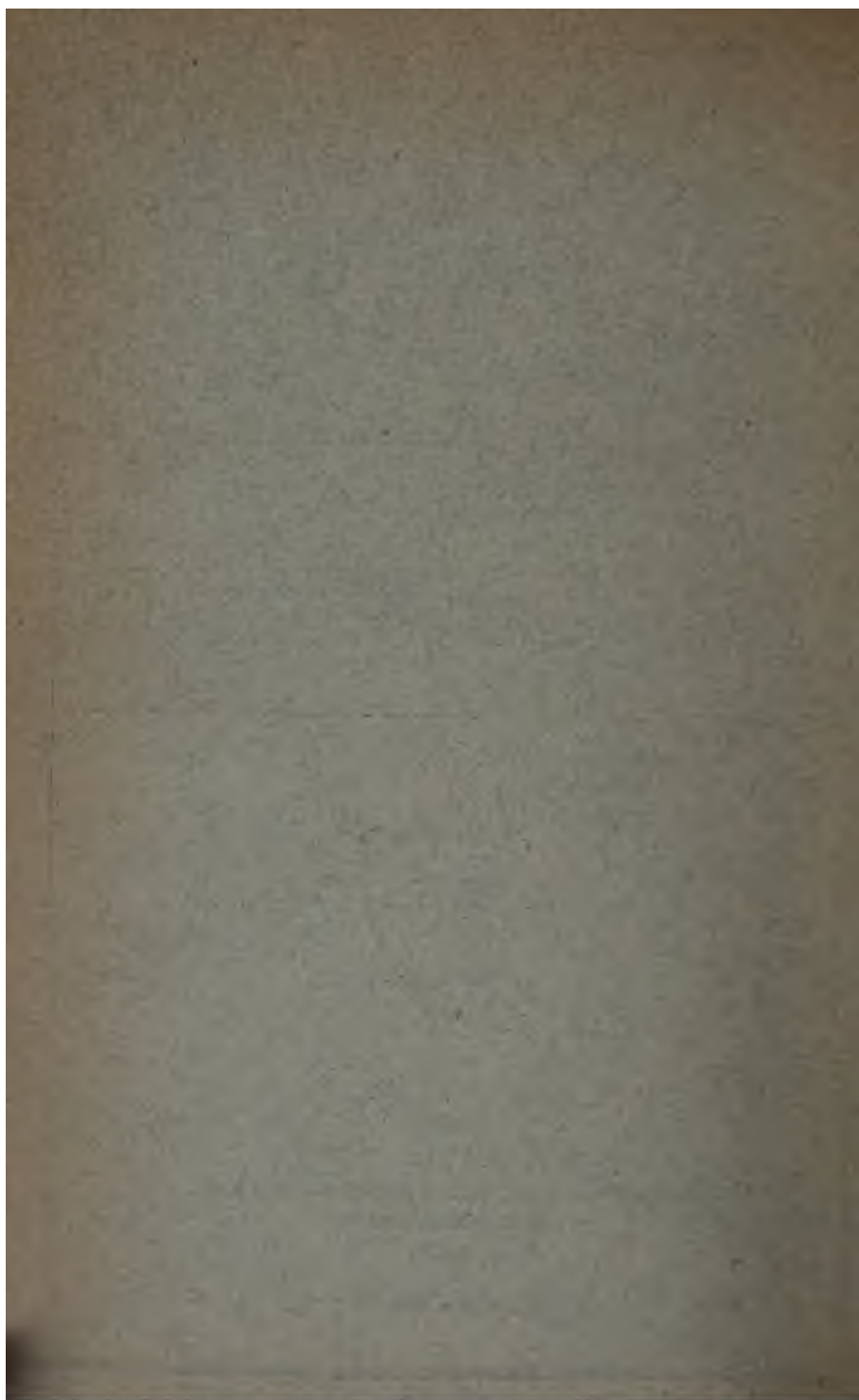


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PROCEEDINGS
OF THE
Cambridge Philological Society.

LENT TERM, 1890.

FIRST MEETING.

At the Annual General Meeting of the Society held in Christ's College Lodge, on Jan. 30, 1890, at 4.45 p.m., the President, the MASTER OF CHRIST'S, in the Chair,

The Treasurer's accounts for the year 1889 were presented duly audited and approved.

The following officers were then elected for the ensuing year :

President : Dr SANDYS, Public Orator.

New Vice-President : The MASTER OF CHRIST'S.

New Members of Council : Dr JEBB, Regius Professor of Greek.

Dr SKEAT, Professor of Anglo-Saxon (re-elected). Dr FENNELL (re-elected). Mr NIXON (re-elected).

Hon. Treasurer : The MASTER OF CHRIST'S (re-elected).

Hon. Secretaries : Dr POSTGATE, Mr GILL (both re-elected).

Auditors : Dr SANDYS, Prof. COWELL (re-elected).

The MASTER OF CHRIST'S read a paper in which he called attention to a modification in the latest editions of Paul's *Principien*, pp. 58—60, and Brugmann's Greek Grammar, p. 11 (in Müller's *Handbuch*, &c.), of the doctrine of the invariability of phonetic sequence. Paul distinguishes from the examples of regular substitution of one sound for another, others not regular which he describes as interchange in certain definite cases. These are (1) metathesis, e.g. *wasp* = A.S. *wæps*, $\psi\epsilon = \sigma\phi\epsilon$, where the sounds are consecutive, or O.H.G. *ezzih* (now *essig*) = *acetum*, where they are not consecutive, (2) assimilation of two sounds not consecutive,

as quinque for Idg. penqe, (3) dissimilation, as pelegrinus for peregrinus; or δρύφακτος for *δρυφρακτος, where *r* is lost, or semestris for *semimestris, where a syllable nearly the same as the following syllable falls out. In like manner Brugmann distinguishes gradual and progressive substitutions of sound from metatheses which take place by sudden transition. The writer of the paper gave reasons for inferring that Brugmann, though he only specifies metatheses, yet may be supposed to include the other changes given by Paul, as cases where strict uniformity was not to be expected; and he pointed out that Brugmann gave a reason for this variability (which Paul had not), viz., that the changes were sudden. It was then suggested that, if regularity was not to be expected in assimilation of nonconsecutive sounds, on the ground that such assimilation was sudden, there might be no reason to expect it when the sounds were consecutive, because it might be plausibly maintained that such assimilations were also sudden. It is notorious that in Latin numerous variations from the ordinary law are found in these assimilations: e.g. we find quondam for *quomdam with change of *m* to *n*, but quamde with none; cena for cesna, but uerna for *uesna; collis for *colnis but uolnus, where *ln* remains; porrum for *porsum but dorsum; and many like ones: even if we allow that some such variations have been plausibly explained, yet many remain for which no explanation has ever been offered. The writer suggested that thoroughgoing adherents of the dogma of unvarying phonetic sequence might find comfort in this explanation of variations which in fact are found, viz. that when change was sudden, regularity was not to be expected. But he pointed out there was a preliminary point to be settled. The most distinguished phoneticians are not agreed whether there is such a thing as "sudden" change. Sievers (*Grundzüge*, p. 226, ed.²) holds that there is, and gives as an instance labialism in Greek, Umbrian and Oscan. Sweet, on the other hand, seems at least (*H.E.S.*² § 42) to deny it. With the view of testing this point, and so furnishing a basis for the view described above, the writer gave a full list of the different kinds of sound-change and classified them tentatively as sudden or gradual. Upon this classification he invited discussion; and a long discussion followed. At the end of it a unanimous vote of thanks was passed to the Master of Christ's for his paper.

A second paper (on sound-change regarded from a different standpoint) was not read for want of time.

SECOND MEETING.

At a General Meeting held in Mr Nixon's rooms, King's College, on Thursday, Feb. 20, 1890, the President, Dr SANDYS, in the Chair,

Miss JULIA KENNEDY was elected a member.

Mr NIXON read a note on the force of the Gerundive in Liv. Praef. § 6 *quae ante conditam condendamque urbem...traduntur*. Assuming that some word like *facta* or *gesta* must be supplied mentally, he maintained that *facta ante condendam urbem* could not properly be rendered "things that were done before the city was in building" (Madvig, Roby, Donaldson, etc.) or "before the beginning of the building," or "before it was contemplated or thought of" as Kühner seemed to take it. Otherwise we should have to admit, as possible, sentences like *mortua est Dido ante condendam Romam* or *mortuus est (or conturbavit) adolescens ante solvendam pecuniam*, both of which really suggest a grotesque or impossible connexion in the way of intention between some contemplated building or payment and the death or bankruptcy respectively. He considered therefore that *facta ante conditam* referred to facts antecedent to, but not necessarily connected with, the building; *facta ante condendam* things done before, and with an ultimate view to, the building, such as the sending of the she-wolf by Mars to suckle Romulus and Remus, the founding of Romulus' asylum, etc. In fact, he maintained that *facta ante condendam* means *facta ante quam urbs conderetur*. He did not think it necessary, as Weissenborn did, to look on *condendam* as an afterthought correcting *conditam*; for two distinct classes of events might well be referred to; nor did he agree with him in explaining *facta ante condendam* as events which were "bound by fate to happen before the building of the city." At least it would be better to say that the words betray the writer's consciousness of the supernatural connexion of the two.

Mr GILES read a paper of etymologies (printed at length in the *Transactions of the Cambridge Philological Society*, Vol. III. Part III., pp. 126 sqq.).

THIRD MEETING.

At a General Meeting held on March 6, 1890, in Mr Nixon's rooms, the President, Dr SANDYS, in the Chair, the following new Member was elected:

W. H. D. ROUSE, Esq., M.A., Christ's College.

Mr DARBISHIRE read a paper¹ on ἐπιδέξις and Hdt. II. 36—
 γράμματα γράφουσι καὶ λογίζονται ψήφοισι, Ἕλληνας μὲν ἀπὸ τῶν
 ἀριστερῶν ἐπὶ τὰ δεξιὰ φέροντες τὴν χεῖρα, Αἰγύπτιοι δὲ ἀπὸ τῶν
 δεξιῶν ἐπὶ τὰ ἀριστερά· καὶ ταῦτα ποιούντες αὐτοὶ μὲν φασι ἐπιδέξια
 ποιέειν, Ἕλληνας δὲ ἐπ' ἀριστερά.

The most common explanation, which makes ἐπιδέξια = 'skillfully,' is not consistent with the lateness of this sense—once in Aeschines (III. [*In Timarch.*] 178), three times in Aristotle (*Eth. Nic.* IV. 14, IX. 11, *Rhet.* II. 4) &c. (see infra),—and does not give a satisfactory antithesis. Its usual sense in Homer is in connexion with the passing of the wine cup, which went from left to right of the *feasters*, and not of the cup-bearer. Compare also Plato, *Sympos.* 177 D, where ἐπὶ δεξιὰ is explained as beginning with the extreme left-hand man. If now we wish to transfer the image to the case of a man writing, it is obvious that he represents the cup-bearer, his hand or pen represents the cup, and the row of letters the row of feasters. The letters then must be considered as having their own right and left, and ἐπιδέξια γράφειν will be "beginning at the writer's right" just as ἐπιδέξια οἰνοχοεῖν is "beginning at the cup-bearer's right." Thus the remark in the text is a play upon words attained by opposing the etymological sense of ἐπιδέξις, "towards the right," to its derived one, which in certain connexions may be "towards the left." This interpretation is supported by the careful contrast of ἐπιδέξια with ἐπὶ τὰ δεξιὰ and of ἐπ' ἀριστερά with ἐπὶ τὰ ἀριστερά in the passage before us.

Any difficulty which may be felt in regarding written characters as having their own right and left can be met by a passage from Aristotle (*Metaph.* N. 6, p. 1093^a 30), in which he says that the Homeric line (viz. the purely dactylic) βαίνεται ἐν μὲν τῷ δεξιῷ ἑνεία συλλαβαῖς, ἐν δὲ τῷ ἀριστερῷ ὀκτώ, where the *right* half is obviously the *first* half, made up of three dactyls, and the left half, the second, made up of two dactyls and a spondee². But to call the first half of the line the *right* is only possible if the line is regarded as facing the reader and having a right and left hand of its own. Compare finally Aristotle, *Probl.* κς' 31, p. 943^b 28, where the wind is credited with a subjective right and left. This, however, is more natural.

The following is perhaps the development of the word³:—

¹ [Printed in full in the *Transactions of the Cambridge Philological Society*, Vol. III. (Part III.), pp. 154 sqq.]

² This is the express explanation of the scholiast, twice repeated. Bonitz, who attempts to reverse the relations by dividing the line at the caesura, is compelled (a) to restrict the remark to lines with feminine caesura; (b) to make Aristotle commit a ὑστερον πρότερον, as he thus states the *second* half and the *larger* number first.

³ ἐπιδέξις and ἐνδέξις being practically identical, are taken together for convenience.

I. Literal uses.

1. "Towards the right." Hdt. II. 36; Aristotle, *Probl.* κς' 12, p. 941^b 11; *Ib.* 31. 943^b 28.

2. "On the right." Hdt. I. 51, II. 93, IV. 191, VI. 53; Ar. *Av.* 1493; Xen. *Anab.* VI. 2. 1. Possibly B. 353, I. 236. Defined by χεῖρός, Pind. *Pyth.* 6. 19; [Theocr.] xxv. 18.

II. Special uses.

1. Of the course of the wine at feasts:—A. 597, H. 184, p. 365, φ. 141. [Possibly B. 353, I. 236.] Hdt. II. 36; Plato, *Theaet.* 175 E (?); *Symp.* 177 D, 214 B; *Rep.* IV. 420 E; Ar. *Pac.* 957; Athen. 463 F.

2. Of the mode in which the ἱμάτιον was worn:—Ar. *Av.* 1568; Plat. *Theaet.* 175 E (?).

III. Metaphorical use.

From I. 1, as the lucky direction directly, or through II. 1 (see however Cope, *Rhetoric* Vol. II. p. 48 f.), come the meanings "lucky," "skilful," "agreeable."—Aeschines III. (*Timarch.*) § 178; Aristotle, *Eth. Nic.* IV. 14. 1128^a 17, IX. 11. 1171^b 3; *Rhet.* II. 4. 1381^a 34; Theocr. *Epigr.* XIX. 5; Polyb. III. 19. 13, IV. 35. 7, V. 39. 6; Dio Cass. LXIX. 10, &c. &c.

Dr POSTGATE made some observations on the *u*-declension in Latin, criticising, inter alia, V. Henry's view that *senatus* was derived from *senatūds*, as the change of *uo* to *uu* was only established for Imperial times, the truth being that *senatus* was only a mode of writing to show that the *u* in *senatūs* was long.

EASTER TERM, 1890.

FIRST MEETING.

At the General Meeting held on May 1, 1890, at Dr Sandys' house, the President, Dr SANDYS, in the Chair,

The Rev. J. R. HARMER, M.A., Corpus Christi College, was elected a member.

Dr POSTGATE suggested that in Hor. *Od.* II 18 34 regumque pueris the word *pueris* should be scanned as a spondee, there being no other instance of a resolved syllable in this metre in Horace and *pueri* being so scanned in Lucr. IV. 1026. (This suggestion had already been made by L. Müller.)

ful sight the watchers are unable to tear themselves away 'until dewy night brings overhead her sky set with stars *that also burn.*' The course of the language manifestly presents the thought, that the fire which dies out in the funeral piles dies away into the stars and there reappears. Here is the consolation. Ancient thought and imagery, in figuring the soul as a fire, also conceived that fire as naturally inhabiting the stars, as thence derived into mortal bodies and thither returning when released. The sight of the glowing stars therefore reminded the mourners symbolically and actually that the glowing spirits still lived on, and was in fact a comforting assurance against the seeming triumph of death.

The way for this parable has already been prepared a few lines before ; when the burning heaps are thus described :

spolia occisis derepta Latinis
coniciunt igni galeas ensesque decoros
frenaque *feruentesque* rotas.

Conington (after Servius) notes that *feruentes* is an epithet proper to the chariot-wheels in life, if we may so say, when they were heated in the race ; though it is also adapted in another way to the context and to the state of the wheels upon the pyre. The union of the two associations is parallel to that in *ardentis socios* and, though not so happy, is justified when it is seen in connexion with the subtle and singularly beautiful climax to which the whole description is worked up."

Dr POSTGATE proposed in *Hor. Od.* 4. 4. 65, for the corrupt

merses profundo : pulchrior *euenit*,

to read *exiit*. This reading completely explains the variants, *euenit* of most MSS., *exiit* (of two inferior MSS.) a post-Augustan future of *exire* replacing the perfect as *transiit* for *transiit* (Cod. Med. of Virg. *Aen.* 10. 785, cf. Tib. 1. 4. 27 where all the MSS. have *transiit*), and the *exiit* which we gather from Rutilius Numatianus l. 130 (a palpable imitation of Horace) that he found in his text of Horace. Dr Postgate supported the use of *exiit* 'at once emerges' by references to Kühner *Lat. Gr.* II. p. 101 and p. 97. (See also the *Transactions of the Cambridge Philological Society*, Vol. III. (Part III.), pp. 176 sqq.)

In Pind. *Nem.* 5. 43 ἦτοι μεταίξαντα καὶ νῦν τεὸν μάτρῳ σ' ἀγάλλει κείνος ὁμοσπορον ἔθνος, Πυθία (Fennell's reading, MSS. τεὸς μάτρως κείνου ὁ ἔ. Πυθίας) he proposed to retain κείνου, as there is no authority for taking ἔθνος 'family' or 'race' in the sense of 'offspring' or 'descendant' either in Pindar or out of it ; and ἀγάλλει is used as in *Ol.* 1. 89 (the only other place where it occurs in Pindar) of paying outward honour to a person. The sense of *consobrinus* assigned to μάτρως by Rumpel *Lex. Pind.* and others is not borne out by the passages quoted by him.

Mr J. H. MOULTON read the following notes :

ἐνδύω must = *induo*, but this is *ind-uo*, cf. *exuo*. Did not ἐκδύω for *ἐξύω come by a wrong division of ἐνδύω, through association with δύω? latter perh. = sink or fail, same √ as δέω.

ἀρετή for ἤρ-ε τᾶ, from *ner-*, man: so ἀροῦῆτα (sic leg. in Il. 22. 857) for ἤρο-τᾶτ-. (In the last suggestion I find Mr P. Giles has anticipated me.)

ἀγινέω a verb in the *-neu-* class from √*gei*, with the prep. *ἡ-* (wk. form of *en*): the verb is found in the oldest Zend compounded with *vī* (*vī-zaijapā*, Y. 53. 7, "defend ye").

ἄκρος: ἄπ. λεγ. in Theocr. 28. 15: for *ἡ-γίρο-s*, the negative of Vedic *ni-cira-* "careful."

ἀσφόδελος perhaps means "earth's spear" or "spit": ? I.E. *azghā*, Goth. *azgo*, E. ashes, and ὄδελος (ὄβελος). The plant has a very spiky appearance.

fenestra for *bhenes-tr-a*, ultimately √*bhen*, shine, in *φαίνω*. I accept this old etym., believing Osthoff's account of *φαίνω* very strained. The √s *bhen*, *bhā*, *bhaṃ* are related as *gem* and *gā*, *sneṃ* and *snā*, etc.

fluo, √*dhleug* to flow away, cf. Ger. *trocken*, E. *dry*, *drought*.

lupus most simply explained by cing. Skt. *lop-āṣa*, *lop-āka*, fox. Probably the words for fox and wolf have been confused in other cases also.

opīnor, *neō-opīnus* etc., from *op* = ἐπι, and √*aiṅ* in *αἶνος αἰνέω*. Thus *opīnor* = ἐπαινῶ, approve.

oppido = *ἐπιπέδος, lit "planely," hence "plainly."

prandium (against Stolz) must come from *prando*. This seems made up from *pransus* = *prām* + *ssus* (ppp. of *ēdo*, Gk. ἄρι-στον). **Prām* = Dor. πρᾶν; cf. *clām*.

uirus. The neuter *-os* stem to which the gender of this word has been traced I recognise in Zend *vaesō*, pain. Thus *ueīsos* was contaminated with *uisō* = *Fūs*.

MICHAELMAS TERM, 1890.

FIRST MEETING.

At a meeting held on Oct. 30, 1890, in Mr Gill's rooms, Magdalene College, the President, Dr SANDYS, in the Chair,

Mr ADAM read notes on Plato, *Symp.* 177 B and 188 B, and on *Theaet.* 155 D.

In 177 B ἀλλ' ἔγωγε ἦδη τινὶ ἐνέτυχον βιβλίῳ, ἐν ᾧ ἐνήσαν ἄλες ἔπαινον θαυμάσιον ἔχοντες πρὸς ὠφελίαν Mr Adam argued that the

real author of this little book was Eryximachus, and not (as has been suggested) Polycrates. The form of expression is intended to hint, no doubt ironically, that Eryximachus' book was witty—"a little book containing Attic salt, highly commended for its beneficial effects." Liddell and Scott do not cite for this use of ἄλεις any passage before Plutarch.

In 188 B οἱ τε γὰρ λοιμοὶ φιλοῦσι γίγνεσθαι ἐκ τῶν τοιούτων καὶ ἄλλ' ἀνόμοια πολλὰ νοσήματα καὶ τοῖς θηρίοις καὶ τοῖς φυτοῖς Mr Adam suggested that for ἄλλ' ἀνόμοια πολλὰ we should read ἄλλ' ἀνομή, οἷα πολλά: i.e. "other lawless things, like many, etc." ἀνομα is the correct antithesis to οὐδὲν ἠδίκησεν just above, and serves, from its musical associations, to connect this discussion more nearly with the preceding account of music: so also ἁρμονία occurs a line or two above (in 188 B).

In *Theaetetus* 155 D οὐ γὰρ ἄλλη ἀρχὴ φιλοσοφίας ἢ αὕτη (sc. τὸ θαυμάζειν), καὶ εἰκεν ὁ τὴν Ἴριν Θεάμαντος ἔκγονον φήσας εἶναι οὐ κακῶς γενεαλογεῖν Mr Adam commented on the connexion between Iris and Philosophy, comparing *Sympos.* 202 E—204 C and *Cratylus* 408 B. Iris as the messenger of the gods to man is to Plato the patron-goddess of philosophy, as it were μεταξὺ θεοῦ τε καὶ θνητοῦ, even as τὸ δαιμόνιον is described by Plato as ἐρμηνεῦον (like Hermes) καὶ διαπορθμεῖον θεοῖς τὰ παρ' ἀνθρώπων καὶ ἀνθρώποις τὰ παρὰ θεῶν (*Symp.* l.c.). The passage of the *Cratylus* is probably genuine, though rejected by Heindorf and bracketed by Schanz, but we should expect Plato to derive Ἴρις from εἶρειν 'to string together' rather than from εἶρειν 'to tell,' in conformity with *Republic* x. 616 B, where the column stretching through the entire universe is said to be μάλιστα τῆ Ἴριδι προσφερής.

Dr POSTGATE pointed out the unsuitableness of the compound verb in *Lucr.* v 703 'qui faciunt solem certa *desurgere* parte' which has only the sense of 'surgere ad exonerandum uentrem' in Latin as in the medical writer Scribonius Lærgus *Comp. medicamentorum* 142 8, Pliny, and perhaps also in *Hor. Serm.* ii 2 77 with which should be compared *Plaut. Curc.* 362 'dico me ire quo saturi solent.' He proposed to read 'certa *de surgere* parte' comparing for the position of the preposition vi 855 'supera de reddere parte.'¹

Mr HOUSMAN read the following emendations of Euripides' fragments (Nauck ed. 1889).

235 πλουτεῖς ὁ πλοῦτος δ' ἀμαθία δειλὸν θ' ἄμα. Wealth and witlessness are often found together, but they are not one: write perhaps ἀμαθία δειλὸν θαμά, 'is often rendered a sorry thing by the thick-wittedness of its owner,' comparing frag. 163 χρυσὸς ἀμαθίας μέτα | ἄχρηστον. It would also be possible to read ἀμαθίαν δηλοῖ θαμά.

¹ [The line is thus printed in W. S. Walker's *Corpus Poetarum Latinorum*. See *Journal of Philology*, Vol. xix. pp. 288 sqq.]

298 οὐκ ἂν γένοιτο τραῦμ', ἐάν τις ἐγξέσῃ | θάμνοις ἐλείοις, οὐδ' ἂν ἐκ μητρὸς κακῆς | ἐσθλοὶ γένωντο παῖδες εἰς ἀλκὴν δορός. For ἐλείοις it is usual to write ἐλείοις, but the image is ludicrous, and since wounds really can be inflicted by θάμνοι, the comparison comes to naught. Write θαλλοῖς ἐλαίας, the regular name for the pliant shoots of young olive woven into wreaths at festivals.

330 ἐς ταῦτ' ἦκεν φημί ταῖς βροτῶν τύχαις | τόνδ' ὄν καλοῦσιν αἰθέρ', ᾧ τὰδ' ἔστι δῆ. | οὗτος κτλ. It is impossible to construe ᾧ τὰδ' ἔστι δῆ intelligibly, nor after these words could the next sentence proceed as it does. βροτῶν above and θνητῶν in v. 6 below suggest αἰθέρ' ἐστὶαν Διός, for which compare frag. 487 αἰθέρ' οἴκησιν Διός and the αἰθέρα Διὸς δωμάτιον imputed to Euripides at Ar. Ran. 100 and 311. ἔστι ΔΗ being written for ἐστὶAN, the compendium of Διός might be absorbed by δῆ.

495, 34 ὄρεος ὑλίμω φόβῃ. This verse of the fragment published by Blass in 1880 supports ὕλιμος (given in Christ. pat. 2260) against εὐλιμος in Eur. Bacch. 1084. The adjective is not in Liddell and Scott, and σοσφόνοσ, found in v. 29 of this fragment, seems to be in no lexicon.

793 μακάριοσ ὅστισ εὐτυχῶν οἴκοι μένει· | ἐν γῆ δ' ὁ φόρτοσ, καὶ πάλιν ναυτίλλεται. For πάλιν write ποδοῖν, which is easily confused with πόλιν, and πόλιν with πάλιν. The two halves of the verse then correspond: 'his "freight" is on dry land and his "voyages" are performed on two legs,' i.e. he has nothing to do with either freights or voyages: for this form of expression compare Soph. Ant. 716 sq.

860. Etym. magn. p. 797, 14 πρότερον οἱ Φοίνικεσ ᾠκουν πρὸσ τῆ ἐρυθρᾷ θαλάσση, καὶ ἐντεῦθεν αὐτοῖσ τοῦνομα· φοινικὸὶ γὰρ τὴν χροῖαν, ἀπὸ τῶν παρακειμένων αὐτοῖσ πετρῶν πορφυρῶν οὐσῶν· διὸ καὶ ἐρυθρὰ λέγεται. καὶ παρ' Εὐριπίδῃ Φοίνισσαισ 'ἄλμῃ' εἴρηται. Write, as the context demands, παρ' Εὐριπίδῃ 'φοίνισσα (or Φοίνισσα) ἄλμῃ' εἴρηται.

897 παίδευμα δ' Ἔρωσ σοφίασ ἀρετῆσ | πλείστον ὑπάρχει. Since either σοφίασ or ἀρετῆσ must go, perhaps the simplest change is to alter the latter to ἐρατῆσ, so that love is said to lesson men in lovely wisdom. The same error occurs in Tyrt. frag. 10, 28.

996 σύμμεκτον εἶδοσ κάποφῶλιον τρέφοσ: a description of the Minotaur, which was by no means ἀποφῶλιον, empty, idle. There is a ms. variant καὶ ἀπόφημον: write κάποφύλιον, i.e. sui generis, a word which is corrupted into ἀποφῶλιος at Aesch. frag. 287. Compare the use of φύλον in Aesch. Eum. 57, and also Lucr. v 839 'androgynum, interutrasque nec utrum, utrimque remotum' as a parallel to the whole verse.

1088. Suidas sub uoc. παλαιγενέσ: τοὺσ γὰρ εὐήθεσ ἀρχαίουσ καὶ παλαιούσ ἔλεγον...Εὐριπίδῃσ 'ἀρχαίον εἴρηκασ' ἀντὶ τοῦ εὐήθεσ. This should probably be removed from among the fragments: anyhow it enables us to emend I. T. 740 δίκαιον εἴπασ· πῶσ γὰρ ἀγγεῖλειεν ἂν; where δίκαιον is absurd, the required sense is εὐήθεσ, and ἀρχαίον, a very easy change, should be written.

SECOND MEETING.

At a Meeting held in Mr Gill's rooms, Magdalene College, on Nov. 13, 1890, The MASTER OF CHRIST'S, Vice-President, in the Chair,

Mr HASKINS read a paper on Homeric fishing-tackle (see *Journal of Philology*, xix. pp. 238 sqq.).

His object was to show that the *κέρας βοός ἀγρᾶύλοιο* mentioned in Il. 24. 81 and Od. 12. 253 could not be, according to the explanation given by Aristarchus, a ring of horn placed above the hook to prevent the fish from biting through the line answering the purpose of gimp as used now, because (1) it is evidently an important part of the tackle: no one would say 'as a fisher throws into the sea the gimp:' (2) in the passage from the Odyssey it is spoken of as used in fishing for little fish when such a device would be unnecessary.

He argued that it was an artificial bait made of horn with a plummet of lead, *μολύβδαυα*, let into the upper end, which was cast out and drawn through the water in the same way as a modern artificial minnow.

He showed that it was not improbable that such artificial baits were used in primitive times, as artificial baits made of shell are used by the South Sea islanders, and quoted a passage from Professor Moseley's Notes of a Naturalist on the Challenger, showing that no other baits were used by the natives of the Admiralty Islands, who could not understand the use of European hooks which required to be baited.

Mr DUFF read notes on the following passages of Lucretius:

v 564, 565

nec nimio solis maior rota nec minor ardor
esse potest nostris quam sensibus esse uidetur.

The mention of *ardor* seems unsuitable in this argument. If *autem* be read instead of *ardor*, the argument is made clear, the case of the sun is now parallel with that of the stars (l. 590), and the translation from Epicurus (Usener p. 39) is exact. The singular verb *uidetur* also seems to point to a single subject. This use of *autem* is well established for Lucretius: see I 857; III 561.

v 1081, 1082

longe alias alio iaciunt in tempore uoces
et quom de uictu certant praedaeque repugnant.

Though l. 1081 is a complete sentence in itself, yet *alias* is commonly translated 'other' and closely connected with *et* (= 'than') in the following line. The syntax is very harsh and

has no parallel in Lucretius. It is simpler to suppose that a line of this kind has dropped out between 1081 and 1082:

et quom progeniem paruam nidosque reuisunt.

The similar beginning of the two lines will easily account for the loss.

v. 1354—1356

et facere ante uiros lanam natura coegit
quam muliebre genus; nam longe praestat in arte
et sollertius est multo genus omne uirile.

There are two difficulties here: First the use of *arte* for *artibus* is unusual; second, *genus omne* is contrary to the known facts. If *omni* be read for *arte*, and *arte* for *omne*, both difficulties are removed by the transposition; and the sentence gains in point.

THIRD MEETING.

At a Meeting held in Mr Gill's rooms, Magdalene College, on Dec. 4, 1890, the President, Dr SANDYS, in the Chair,

Dr VERRALL read notes on Propertius, i. 7 15.

"The MS. reading should here be retained, with this punctuation:

te quoque si certo puer hic concusserit arcu
(quod nolim nostros euiolasse deos).
longe castra tibi, longe miser agmina septem,
flebis in aeterno surda iacere situ:

'if thou too shouldst be struck by the sure aim of the young archer (though I trust the power of the love-gods shall not stretch so far), then' etc. The construction of *quod* (as 'inner accusative') with *euiolasse*, and the formation of this word itself, on the analogy of such as *ἐκβιάζεσθαι*, are imitations of Greek: *euiolasse hoc* = *to carry power to this length*. *Nostri dei* are the gods with whom the lover (Propertius) has to do. He charitably wishes that the mocker of love may *not* be destined to feel its violence.

Propertius i. 9 11—14.

plus in amore ualet Mimnermi uersus Homero:
carmina mansuetus lenia quaerit amor.
i, quaeso, et tristes istos compone libellos
et cane quod quaeuis nosse puella uelit.

The person here addressed is the same as in i. 7, the heroic poet (Ponticus), who has now fulfilled Propertius' prophecy, and

having fallen in love, finds his *Thebaid* of no use to him. The third line presents the difficulty that it seems at first sight contrary to the intent, which is to advise that the 'harsh books' of epic shall not be 'composed' any longer, but abandoned. Accordingly some adopt the very bold substitution of *depone* for *componere*. But the text is right. The explanation lies in the ironical tone of *quæso* (do, if you can) and in the mutual relations of *et...et*. These conjunctions here express, as $\tau\epsilon\dots\kappa\alpha\iota$ often do in Greek, a combination which in English could more naturally be given by a subordination of one clause to the other. The sense is 'I defy you, so long as you compose in that unpleasing style, to make poetry which any woman will care to notice'; which is expressed in the form 'Pray compose if you can in that unpleasing style and also (i.e. at the same time) make poetry to which a woman will attend.' The epic writer is ironically bidden to combine two incompatible things.

Propertius I 17 3.

nec mihi Cassiope solito uisura carinam :
omniaque ingrato littore uota cadunt.

For *solito* read *solio*: 'Cassiope from her throne will not behold my ship, and all my prayers are wasted upon the unheeding shore.' The *chair* (*solium*) is a well-known mark of the constellation, and the sense is simply 'no stars are to be seen.' With this slight change no further seems to be wanted."

Mr GILES read a paper on certain derivations.

"1. φάτνη; *funda*.

φάτνη (byeform πάθνη) cannot be connected with πατέομαι nor as Fick suggests (*Bezzenberger's Beiträge*, I. 171) with βαθός, βόθρος, etc. Nor is the ordinary meaning, 'manger, feeding-trough' certain for Homer. If φάτνη really meant this we should expect not ἐπὶ φάτνη—the only form which occurs in Homer—but ἐπὶ or ἐκ φάτνης as in a fragment of Eubulus (Incert. 17). As we see from K 568, ἵππους μὲν κατέδησαν ἰμάσιν | φάτνη ἐφ' ἱππέην, animals were tied up at the φάτνη whatever it may have been. The original meaning of the word seems to be 'halter' or 'tether,' hence 'stall,' and in the classical period 'manger.' From this latter use came the derivatives φάττιον 'tooth-socket,' and φατνώματα *lacunaria*, as well as the use of φάτναι in the sense of 'panels.' For similar wide changes in the meaning of words between the Homeric and the classical period, compare the Homeric and the classical use of ἔμβρον and βρέφος.

If this was the original meaning the root with which φάτνη must be connected is *bhendh, the root of πείσμα (= *πενθ-μα) 'anchor-cable,' and πενθερός 'connexion by marriage;' cf. also

Skt. *bandhu* 'relation,' and the English 'bond' and 'band.' *πάθ-νῆ* therefore represents an original **bhndh-nā* with the same suffix as in *ποι-νῆ*, etc. For the change of position in the aspirate cf. *χιδών* and *κιδών* etc.

The Latin *funda*, 'sling,' is rather to be connected with this root than to be treated as a borrowing from *σφενδόνη*. It represents an original **bhondh-ā* or *bhond-nā* (Thurneysen, *K.Z.* 26, 303) and is thus the exact philological equivalent in root-form of the English *band*.

2. *μισέω, μῖσος; μαρός, miser.*

μαρός=**mis-ro-s* is the exact philological equivalent of *miser*. Both are to be separated from *μισέω* and *μῖσος*¹, which come from a root appearing in Skt. as *mīth*. *μισέω* is Homeric and Herodotean, *μῖσος* appears only in Attic. Hence it is legitimate to suppose that the verb is older than the substantive. *μισέω* at any rate shows no trace of being a derivative of *μῖσος* as *τέλέω* is of *τέλος*. The history of the words was probably as follows. From a root **mīth-* with a byeform **mīth-* (cf. Skt. *vīras* with Latin *vīr*=**vīros*) we could have a derivative *mīth-io-s*, whence in Gk. *μῖσος*, later *μῖσος*, just as **medh-io-s* becomes *μέσος*, *μέσος*. From this adjectival form came the verb *μισέω*; cf. *μείω* from *μέσος*. The neuter substantive is formed later, perhaps on the analogy of *ἔχθος*. The history of *στυγέω* and *στύγος* is identical; the verb is Homeric, the substantive later.

With this root must be connected the English verb *miss* and the prefix in *mis-trust*, *mis-lead*, etc., which come from a participial form in original Teutonic = **mīþ-tō-* (Kluge); the Old Church Slavonic *mīstī* (= **mīth-tī-s*) 'revenge, punishment,' and possibly Latin *mittō* (old form *mītō*).

3. *Augur.*

The first part must be the same as in *au-spec*, *au-ceps*, hence a shortened form of the stem of *avis*. The second part is to be identified with the suffix in *πρεσ-βυ-s*, Cretan *πρεῖσ-γυ-s*, Skt. *vanar-gu* 'haunter of the wood,' Lithuanian *zmo-gū-s* 'man,' and other words discussed by Brugmann in vol. 41 of the *Berichte über die Verhandlungen d. K. Sächs. Gesellschaft der Wissenschaften* (p. 54). The words in the other languages are *u* stems, and hence we must postulate a change of declension in the Latin word. Whatever the original meaning of this stem may have been, in all these languages it seems to have reached the stage of acting as a vague designation for 'being' or 'person,' and it seems not impossible that *γυ-νῆ* is after all only the feminine to this masculine form—*γυ-s*."

¹ Johansson's attempt (*K.Z.* 30, 422) to maintain a connexion between *μῖσος* and *miser* is not very successful.

Mr CONWAY read the following paper on "The Origin of the Latin Passive, illustrated by a recently discovered inscription."

"So far as I know, nothing has yet been added to the brilliant explanation of the passive forms in Italic and Celtic which was given by Zimmer in the last of his *Keltische Studien* in Kuhn's *Zeitschr.* for 1888-9 (Vol. xxx.)¹. An Oscan inscription discovered in 1889 and discussed by Bücheler in the second number of the *Rheinisches Museum* for 1890, appears to me to afford direct evidence of an interesting kind in favour of the theory.

To begin by a brief statement of the results of Zimmer's investigations. They may be summed up in three propositions. 1. That the Indo-Eur. ending of the 3rd pers. pl. of secondary active tenses was the liquid *-r*, consonant or sonant according to the preceding sound, contrasted with the *-nti* which is proper to the primary tenses. This *-r* ending survives in Sanskrit in regular use in the non-thematic aorist and perfect (*nēmur*, *adur*, *arautsur*, *apāvišur*); and the *-nt* which we find (for instance) in Greek, e.g. *ἔφερον*(*τ*) has been created by the analogy of the primary *-nti* in the active, and the primary and secondary *-ntai -nto* of the middle. [The relation between the two kinds of ending, whatever it may be, appears at all events to be parallel to the variation in the stem of nouns like *ῥῥωπ ῥῥαρος*, *iecur iecinoris* etc.] 2. The secondary endings as a class, including this *-r* in the 3rd pl., were proper not merely to the tenses denoting past time but to all *compound* verbal forms, as opposed to those of the simple verb; that is to say, they were applied to the secondary tenses because the augment and (possibly by its analogy) the reduplicating syllable of the perfect were regarded as belonging to the same class as the prepositional adverbs *pro- ec- en-* etc. This important point is practically proved by the evidence in Old Irish, which has preserved intact the distinction between the inflexion of the simple and of the compound verb. *berid* = Skt. *bharati* 'he carries'; *dobeir* (a compd. with the particle *do-*) 'he gives' = **do-beret*.

Thus we should have in I. Eu.

Present uncompounded. Pres. comp. and impf.

$$\left. \begin{array}{l} bhereti \\ bheronti \end{array} \right\} : \left\{ \begin{array}{l} \left\{ \begin{array}{l} pro- \\ e- \end{array} \right\} bheret \\ \left\{ \begin{array}{l} pro- \\ e- \end{array} \right\} bheror \end{array} \right.$$

In Sanskrit also there is a good deal of evidence, direct and indirect, for this view of the secondary endings, e.g. such Vedic presents as *duhur*, which show that the *-r*-ending must have been

¹ Since this was written the theory has received Prof. Brugmann's assent. In a paper before the Königl. Sächsische Gesellschaft der Wissenschaften on Dec. 9, 1890, and subsequently published in their *Berichte* (1890, p. 205 ff.) he adds several examples to those given by Zimmer from Italic (including the new inscription). These will be noticed below.

used in primary tenses under some circumstances, i.e. in compounds.

3. In European languages generally these third plurals in *-r* seemed too anomalous to stand in the regular verbal system, and so were superseded by analogical formations such as that in *-nt*; but in Italic and Celtic they did not absolutely go out of use, remaining as a by-form of the 3rd person plural, and *taking gradually the meaning of a generic plural*, i.e. of a verb whose subject was the indefinite 'they', 'one', 'someone', Fr. *on*, Germ. *man*. Now a form of this sort, say the Old Irish *doberr* 'one gives' so and so, so and so 'is given' differs only from a passive form in that the latter has the object of the action expressed in the nominative, instead of the accusative. From this sprang the passive inflexion in Celtic and Italic, by the process of applying this *-r* which was regarded as a sign of the passive, to various active forms. The evidence of this development in the different Celtic languages is very interesting and abundant; for example, both in Irish and Welsh to this day the passive has, strictly speaking, only one form in each tense for all persons and numbers, which however are distinguished by the addition of the several personal pronouns, always in the accusative.

We may now distinguish four stages in the history of these *-r* forms.

a. The purely active use with a personal subject. This is still represented by Sanskrit.

β. An active but impersonal use with the object of the action in the accusative. This is represented by the Celtic passive, and hitherto only by that.

γ. An impersonal use with the object of the action unexpressed. This cannot be called either active or passive. It occurs in Celtic (e.g. Breton), in one or two Oscan and Umbrian forms (*ferar*, *ier*, *lamatir*), and in the very common impersonal use of the passive forms in Latin, *pugnat**ur*, *itur* etc., the origin of which is now clear.

δ. The genuine passive use with the object of the action in the nominative. This occurs frequently in Oscan and Umbrian as well as in Latin. At this point there is a very important development in the *form* of the passive: as soon as it takes a subject of its own in the nominative, its inflexion is adjusted on the model of the active or middle verb so as to *express* the distinctions of person and number. Thus the word **vehor* which in proethnic Italic meant 'one carries (so and so)', '(so and so) is carried', was modified in Latin into *vehitur vehuntur* (and hence *vehimur* etc.) according to the subject. Forms like this **vehor* in which the passive *-r* takes the place of the *-nt(i)* of the active we may call legitimate or, better, rudimentary passives: those like *vehuntur*, the contaminated or developed.

Now the rudimentary forms are obviously of great importance

for the theory, but we have no examples of them in Latin: happily a few are on record in Oscan and Umbrian beside the more numerous examples of the fully developed passive. Three of the six examples are words in later Umbrian which have lost their final *r* and therefore though their impersonal use seems to vouch for their origin, their evidence is less strong¹. The other three (*ferar*, *ier* in Umbr. and Osc. *lamatir*) are used impersonally and the object of the action is unexpressed². So that so far we have no direct evidence in Italic of anything older than the third stage of the history of the *r*-forms. But in the new inscription we have another example in Oscan of the rudimentary passive, but here constructed unmistakably, as I think, with an accusative. If so, it demonstrates that the *-r* forms had originally an impersonal but transitive use in Italic as well as in Celtic.

Bücheler gives the text of the pair of inscriptions as follows (Rh. Mus. XLV. p. 161).

a. $\overset{\circ}{U}$ pil. Vi. Pak. Tantrnnaũm iũvilas sakran-
nas eidũis mamerttiaĩs, pũn meddis, pis idad fust,
iũviaĩs messimais staief fuf. sakriiss sakrafir
aut ũltiumam kerssnaĩs.

b. $\overset{\circ}{U}$ pil. Vi. Pak. Tantrnnaĩũm iũvil. sakrann.
pũmperiaĩs sũll. eikviarĩs pũn medd. pis ũni-
veresim fust. sakrid sakrafir.

They belong to a group of 7 or 8 inscriptions found on the site of the ancient temple of Capua (in an estate now belonging to Sign. Patturelli near Curti), which are all concerned with the dedication of the *jovilas* or heraldic emblems of some family or group of families. The emblems themselves are preserved in some cases, e.g. Zvétaieff, *Syll. Osc.* nos. 33-37 = *Inscr. It. Inf.* 110-118. The inscriptions as a rule contain (1) the name of the dedicator in the genitive, (2) that of the family or fraternity he represents; after that they vary in details, but most of them give (3) directions for sacrifices in connection with the *jovilũ* or dedicated emblem at certain seasons, though others only record the fact and date of the dedication. We have references to the custom in Ovid (*Fast.* II. 530, the *stultorum festa*), and in the Tab. Hera-

¹ To these Brugman (*Berichte d. K. S. Ges. Wiss.* 1890, p. 214) would add *pihafei*, *herijũ covortuso*, *benuso*, which are certainly forms of the same class, and *seste ise* and (with the *r* kept) *adpener*, which seem to me more doubtful.

² *Lamatir* is used with no subject in the curse of Vibia but in the Tab. Bant. with *esuf* 'ipse' which occurs elsewhere as a nominative, but may be indeclinable. If it is nominative it shows that in later Oscan the construction of this old legal form had been assimilated to that of the regular passive.

cleanses, where individuals are described by their crest as well as their own and their father's name (Caner² 40, 41) e.g. $\Phi\epsilon\ \tau\rho\acute{\iota}\pi\omicron\nu\varsigma\ \Phi\iota\lambda\acute{\omega}\nu\nu\mu\omicron\varsigma\ \text{Ζ}\omega\pi\upsilon\rho\acute{\iota}\sigma\kappa\omega$.

The pair of inscriptions may be translated provisionally as follows:

a. *These coats of arms, dedicated by Opilius Paquius the son of Vibius on behalf of the Tanternaei, are to be consecrated anew on the Ides of March, after the special magistrate (lit. who shall have been for the purpose) has been elected (or 'has officiated') at the Great Festival of Jupiter. [or putting a full stop at mamertiais, and only a comma at fuf, 'on the Ides of March; and further, after the special magistrate...']. They are to be consecrated with sacrifices, and the last of them is to be celebrated with a public banquet'.*

The second inscription after the first six words would run:

. . . . 'on every (i.e. every annual) assembly of the demes after a general (i.e. a secular) magistrate shall have been elected, it is to be consecrated with a sacrifice'.

Generally we have only one *joviliū*; in the first inscription there are several, and there appears to be a special ceremony commanded for one of them. The same distinction between companion *jovilas* (one with a 'sacrifice' *sakrasias* the other with a 'banquet' *kerssnasias*) appears on another pair of inscriptions (Rh. M. 44 (1889) p. 323).

In the rendering given above I have departed from Bücheler in several points: (1) in considering *staiēf fuf* not as a perfect participle, which involves very serious difficulties, but as two words, the first of which would be the regular Oscan equivalent of *stans*, and the second an abbreviation for **fufid* the perf. subjunctive corresponding to the (plur.) indic. *fufens* which occurs on another inscription. (2) In regarding *messimais* as equivalent to the Latin *maximus*, with the *e* which appears from the Gr. $\mu\acute{\epsilon}\gamma\alpha\varsigma$ to have been original¹ in the word, rather than as = *menstruis*, as a monthly feast to Jupiter seems unlikely, and it is not easy to reconcile it with the *eidūis Mamertiais* which must mean 'idibus Martiis'².

¹ Osthoff *Morphol. Untersuch.* V (preface) has already suggested that the *mā-* of *māgnus* represents *m̄*. I should prefer to derive it from *m̄*, which would be in harmony with what we know so far of the representation of the long sonant nasals in Latin (*gnātus* = I. Eu. $\gamma\eta\acute{\nu}\omicron\tau\omicron\varsigma$); it is likely that some sound is lost before the *m*, probably *s-* (cf. *miror* = Skt. *smāyatē*, etc.), from the Homeric scansion of $\mu\acute{\epsilon}\gamma\alpha\varsigma$ which lengthens a preceding short vowel some 200 times (v. Munro, *Hom. Gram.* § 371—2). Then the *a* of *magnus* must have invaded an original **megis* (also **me(gh)-ior?*) and **meximus*, if the latter is the original of this Oscan form. I am bound to add that Brugmann regards Osc. *messimo-* as standing for **medh-simo-* 'midmost', which would make equally good sense here, but contradicts Bartholomae's law (*Bezz. Beitr.* xii. 80, cf. also *Verner's Law in Italy*, p. 42), that every *-d + s-*, *-t + s-*, etc. in Oscan became *-tt-*. This need not however apply to *-dh + s-*.

² The form *eidūis* occurs on another inscription which is a good deal

(3) In my rendering of *últiumam* which is the regular Oscan equivalent of Lat. *ultimam*. Bücheler regards this as an adverb of time 'on the last festival day' understanding **joviam*. But it is at least doubtful whether this word has any existence in the singular, and adverbs formed in this way, *tam quum palam* etc. denote not time but manner; no other acc. of time-when can be found in the Italic dialects, and it is extremely unlikely that after twice using the locative the writer of the inscription should arbitrarily take to the acc. in the same sense. I do not see therefore what other construction can be assigned to *últiumam* but that of object to *sakrafir*.

The active verb *sakraom* = Lat. *sacrare* frequently occurs in Oscan, its gerundive on this very inscription. As regards the form *sakrafir* Bücheler is clearly right in calling it a perfect subjunctive passive, and comparing it with the form *pihafei* in Umbr.; but his account of the termination as derived from the ablative of a verbal noun, does not seem very probable. Clearly it is a subj. of the *-f* perfect, formed by the suffix *-ē* (Osc. *-ī*) just as *lamatir* 'let (him) be sold' is the pass. subjunctive from a perfect in *-t* and *fefacid* the subj. act. of a reduplicated perfect, with other forms of the same kind¹.

I have said that there is no other direct evidence for the transitive meaning of the *r*- forms in Italic. But there is a curious legal construction in Cicero (*Flacc.* § 80) *censetor pecuniam*, which reappears in the Oscan of the Tabula Bantina *censamur esuf in. eituum* 'censetor ipse et pecuniam'. This is the only example in Oscan of an accusative after a developed passive form², and it seems at least possible that both reproduce a very ancient construction which survived in legal and sacred formularies. The

earlier (*eiduis luisarifs* Büch. *Rhein. Museum*, XLIV. 1889, p. 326; is this an Oscan name for the 'ploughing-, furrow-month' (Lat. *lira*, *loesa*, Germ. *geleise*) i.e. September?) and this (not to mention the Greek form, acc. pl. *εἰδούς*, gen. *εἰδῶν*), seems to show that the word was originally an *o*-stem, and presumably masculine. What caused its change of gender and declension? The former, I should suggest, was adjusted to that of *Kalendae* and *Nonae*; the latter to that of such words as *quinqvatus*, *septimatrus*, and, further *tribunatus*, etc., with the group *senectus*, *juventus*, etc., originally simple *-tu*-stems; Bücheler, who compares these last, regards the *u* declension of *idus* as an extension of its stem, comparing *Jan-us*: *Janu-arius*; which after all comes to much the same thing, since all such extensions are analogical to start with.

The *d*, even more than the *ei* of *eiduis* shows that the old derivation from *aidh*- 'to burn' must be abandoned. Bücheler holds that it originally denoted a band, or gathering of some official kind, and that its meetings gave the name to a particular day of the month, as the Osc. *pimperiae* seem to have done: cf. *gladiatoribus* 'on the day of the games'. He suggests that the root may be that of Gr. *αἰδῖν*.

¹ This view of *sakrafir* is the one adopted by Brugmann, who however says nothing as to the construction of *últiumam*.

² Unless we reckon the deponent *karanter* (*pai humuns bivus karanter*) in the Curse of Vibia (*Zvét. It. Inf.* no. 129).

only other Oscan example of a rudimentary passive is the legal word *lamatir* 'let (him) be sold', and the two or three examples in the Umbrian sacerdotal documents may descend from a very early date.

In the developed passive there is a small divergence between the Oscan and the Latin forms, Oscan has always *-er* (*comparascuster, karanter, vincter*), Latin only *-ur*. This is due, I believe, to a similar divergence in the regular ending of the 3rd plural active, which in Latin is *-unt*, but in Oscan always *-ent, sent passim* = Lat. *sunt, pas fiet* 'quae fiunt' twice in insc. ap. *Rhein. Mus.* XLIII. (1888) p. 557, the only other example of this person from a thematic present in Oscan. *-ent* of course is proper originally only to non-thematic, *-ont -unt* to thematic forms, but one was taken into exclusive use in Latin, the other in Umbro-Oscan¹. Contrast the Osc. perf. ending *-ens* with the Latin *-(er)unt*. Then in Oscan the same thing happened with the *-r* forms; *-er* (**dider*) banished *-or* (**vehor*) because *-ent* banished *-unt*, so that *-er* was naturally taken as the sign of the passive when the new forms were built up upon the active ones. In Latin it was exactly the reverse."

¹ If Brugmann's explanation (loc. cit.) of *covortuso, benuso*, as standing for **covortus sor *benus sor*, where *sor* is the parallel form to Latin *sunt*, is correct, this form in Umbrian has preserved the thematic *o*.

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- 1881. Professor J. Zupitza, Berlin.
- 1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
- 1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.

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- 1880. Oxford Philological Society: Secretary, Prof. Nettleship, 17, Bradmore Road, Oxford.
- 1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
- 1880. Smithsonian Institute: Washington City, D.C., U.S.A.
- 1882. The Royal University of Christiania.

1883. The University College of South Wales and Monmouthshire.
 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
 1885. The Library, Trinity College, Dublin.
 1885. The Canadian Institute, Toronto, Canada.
 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.
 1886. The University College, Dundee.
 1887. The Library, St John's College, Cambridge.
 1889. The Library, Cornell University, Ithaca, N. Y., U.S.A.

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 1885. Adam, J., M.A., Emmanuel.
 1891. Alford, Miss M. (Girton): St Luke's Vicarage, Nutford Place, Edgware Road, W.
 1873. Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O. Antrim, Ireland.
 1874. Archer-Hind, R. D., M.A. (Trinity): Little Newnham, Cambridge.
 1880. *Arnold, Prof. E. V., M.A. (Trinity): University College, Bangor, N. Wales.
 *Atkinson, Rev. E., D.D., Master of Clare College.
 *Austen-Leigh, Rev. A., M.A., Provost of King's College.
 1876. Balfour, G. W., M.A., M.P. (Trinity): 67, Addison Road, Kensington, W.
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 England, E. B., M.A. (Trinity): The Owens College, Manchester.
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 Fanshawe, H. E., M.A., Corpus.
 *Fennell, C. A. M., Litt. D. (Jesus): Barton Cottage, Cambridge.
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1891. Ford, Lionel, M.A. (King's): Eton College, Windsor.
1879. Francis, A. L., M.A. (Jesus): Blundell's School, Tiverton.
1877. *Francis, H. T., M.A., Caius.

1883. Frazer, J. G., M.A., Trinity.
1879. Fulford, Rev. H. W., M.A., Clare.
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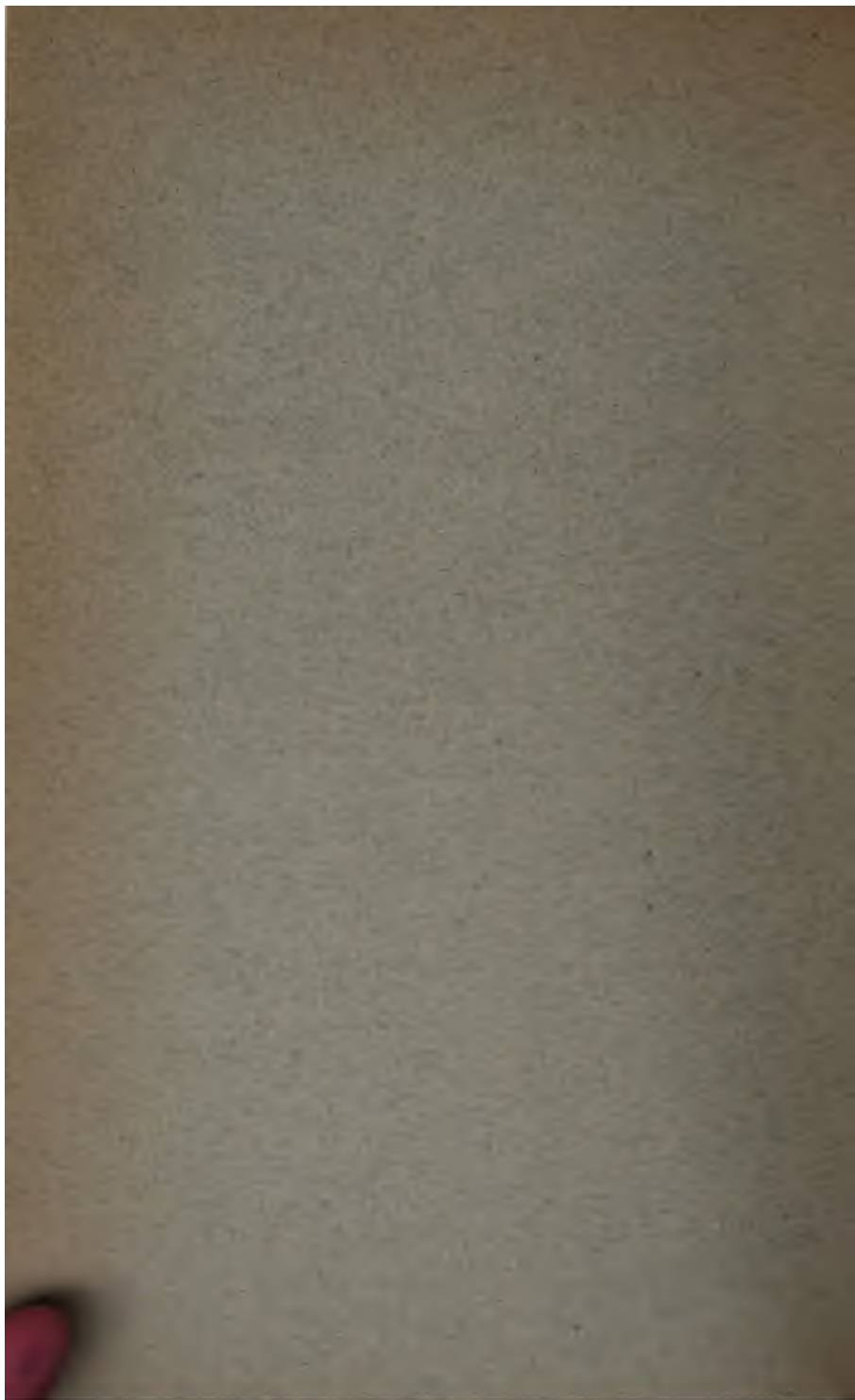
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XXVIII—XXX.
LENT, EASTER AND MICHAELMAS
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PROCEEDINGS
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LENT TERM, 1891.

FIRST MEETING.

AT the Annual General Meeting held on Jan. 22, 1891, at 4.45 p.m., in Dr Sandys' house, the President, Dr SANDYS, in the Chair, the following officers were elected :

President : Dr SANDYS (re-elected).

New Vice-President : Dr JEBB.

New Members of Council : Mr EDWARDS and Mr J. ARMITAGE ROBINSON.

Treasurer : Mr ADAM.

Secretaries : Dr POSTGATE, Mr GILL (both re-elected).

The Treasurer's accounts were presented and passed, and a unanimous vote of thanks was accorded to the Master of Christ's, the retiring Treasurer.

A paper was read by Mr F. W. THOMAS on 'The representation of the Indo-European long and short liquid and long nasal sonants in Greek and Latin.'

I. E. ř ǵ appear in Greek in a double form $\alpha\rho$ $\alpha\lambda$ (Aeol. $\sigma\rho$ $\sigma\lambda$) and $\rho\alpha$ $\lambda\alpha$ (Aeol. $\rho\sigma$ $\lambda\sigma$). The nature of the instances forbids our explaining either form away as due to analogy. Recognizing therefore both forms we have to seek a cause for the variation. Osthoff's view (M. U. II. p. 144) that η $\kappa\rho\alpha\delta\acute{\iota}\eta\varsigma$ was parallel to Sk. sā gnā , while $\tau\eta\varsigma$ $\kappa\rho\alpha\delta\acute{\iota}\eta\varsigma$ was parallel to Boeotian $\beta\alpha\nu\bar{\alpha}$, is untenable inasmuch as (1) the variations under Sievers' Law

appear only before vowels: (2) it fails to account for numerous words such as *γραφή* (for **σκραφή*) *στρατός* *ἀστραπή* *τράπεζα* *πίμπλαμεν* *ἤμβροτον* &c. That the form of the sonant was not influenced by the nature or number of the surrounding consonants is proved by *μάρτυς* v. *βραδύς*, *μάρτυς* v. *στρατός*, *κράνον* v. *μάρναμαι*, *χλαμύς* and *ἐμβραμέννα*, *ράπτω* v. *μάρπτω*. The *vera causa* must be some wider factor in speech, and the first to suggest itself, and the cause really at work, is the I. E. accent. The chief heads of the evidence are as follows:—

A. *Where the syllable in question was unaccented, only ρα λα are found.*

- (1) Out of 15 verbs in *ιό-* such as *βλάπτω* *κράζω* &c. 14 have *ρα λα*. The single exception *μάρπτω* (1) is otherwise peculiar, (2) has by its side forms *βράπτω* *βράψαι* *βράξει* in Hesychius.
- (2) Out of 25 strong aorists 21 have *ρα λα* only. Of the remaining four *κατέδαρθον* (Aristoph.) is later than *καταδράθω* (Hom.), *ἤμαρτον* (Theogn.) than *ἤμβροτον* (Hom.), *ἐτάρπην* *ταρπώμεθα* (Hom.) from *τέρπω* exist side by side with *τραπείομεν* and are analogical from *τέρπω*, while for *ἐπαρδον* (Aristoph.) from *πέρδομαι* a similar origin may be suggested.
- (3) *γλάφω* *γράφω* *βλάβεται* *βράχω* *τράπω* *τράχω* *βαρδῆν* correspond to the Sk. sixth class. *βαρδῆν* is for *βραδῆν* (β!). *κάρφω* (Lat. *carbo*) contains I. E. *a*.
- (4) *ρα-λα-* appear in 12 adj. in *-ρο -λο-*. *καρτερός* (*κρατερός*) is due to *κάρτος*.
- (5) *βραδύς* *βραχύς* *κρατύς* *θρασύς* *πλατύς* *χλαμύς*. *ταρφύς* is due to *ταρφεῖός* from *τάρφος*, cf. *τραφερός*.
- (6) *βροτός* *δρατός* *ὀφείσπρατος*. *δαρτός* *σπαρτός* *φθαρτός* &c. are analogical (v. Brugm. Gr. i. § 292 p. 236).

B. *Where accent varied in declension or conjugation, both forms are found.*

- (1) Nouns in *-es*. Compare *κράτος* *θράσος* *κράνος* *γλάγος* *πλάτος* *πλάγος* *βράχος* *βλάβος* with *κάρτος* *θάρσος* *τάρβος* *τάρφος*.
- (2) Nouns in *-o*. I. E. *térsos* *trésésjo* gave rise to *térsos* (*τερσιά*) *tífsos* (*ταρσός* *ταρσιά*) and *trésós* (*τρασιά*). To the same variation are due *χαλκός* (cf. *Τελχίν* Prellwitz B.B. xv. 148 sqq.), *μάργος* (Sk. *mṛgá*, Zd. *mer^oga*, Lat. *mergus* (not = *madgus*)).
- (3) Nouns in *-n*. Note *ἄρνα* as compared with *ῥάνα* (not *ῥάνα*) which Hesychius quotes.
- (4) Verbs in *-νω -νημι -νυμι*. In all of these there was original *abstufung*: cf. *δήλομαι* (*geln(omai)*) with *βούλομαι* (*g^hln(omai)*), *πέρνημι* with *μάρναμαι* and *πορ-*

νάμεν, sternuo with πάρνυμα. Under this heading appear all the verbs apparently contradicting the rule: ἀμαρτάνω and δαρθάνω by the side of βλαστάνω, μάργαμαι by the side of βάρναμαι (for *βράναμαι), πτάρνυμαι and θάρνυσθαι. The variation is due to original abstufung and the words are to be compared with τάμνω = tēmō and the like.

C. *Certain individual words strikingly confirming the rule: also some difficult cases.*

- (a) στήλη Sk. sthūṇā I. E. st(h)ṇā: κάρρα = κόρη: κάρτων κάρρων = κρείττων: σάλπιγξ πάλλαξ πάρνοψ: μάρτυς: ἀφλαστον: ἀτρακτος: κραιπνός = κραπνιός: χλαίης: τράπεζα = qtuṛpedī: ἀγλαός = αγ-ιμ-ός: πραπίδες: ἴλαος = sísiḥmos: βραβεύς: ἀμβλακίσκω: βάρδιστος for βραδιστός (β!).
- (b) καρδία παρθένος Σπαρτοί ἀταρπός τέταρτος are apparent difficulties. But of these τέταρτος, by the side of τέτατος, is due to τέσσαρες, ἀταρπός v. ἀτραπός points to térgos τιγέςιο whence *τάρπος and *τραπός, Σπαρτοί is later than (ὀφίω)σπρατος, καρδίη (occurring in Hom. initial in a single verse thrice repeated) is perhaps due to *κάρδα = corda, σπάρτον σπάρτη Σπάρτη κάρνον σπάργωνον have original noun accentuation shown in A. S. zud 'battle' = Urgerm. zūnþō v. Gk. φατός, πότος v. ποτός, Sk. kārṇa 'ear' v. karṇā 'eared', ὄκνος noun v. ὄκνός adj. &c.

Rationale of the rule. ǣ ĭ tend to develop into glide + r l consonants + glide. The accent falling on the syllable in question, in virtue of its element of extra stress, encouraged this tendency to lengthen, and converted the first glide into a full vowel; falling on a different syllable repressed it. The syllable ταρ is always long in Gk., τρα always short. In final syllables the tendency was perhaps counteracted by the effort to bring the accented part as near the end as possible: thus δράξ is parallel to τιμή. At the same time, as δράξ &c. may be due to δρακός &c., it is not possible to determine what form the sonant took in these cases. υπόδρα Sk. upadṛc is in favour of ρα.

This explanation being of a general nature applies a priori to all sonants showing a variation parallel to that between αρ ρα. The evidence in favour of applying it to ǣ ĭ ǫ ȳ = Gk. ορ ρω ολ λω η (ā) μη (mā) η (ā) νη (vā) is as follows:—

A. *Where the syllable was certainly unaccented, only ρω λω μη νω are found.*

- (1) Verbs in -σκω, viz. βλώσκω τιτρώσκω βιβρώσκω θρώσκω θνήσκω μμνήσκω.

- (2) Verbs corresponding to sixth class in Sk. : τρώω σμήχω κνήθω.
- (3) Verbs in *ιό-*, viz. σμάω κνάω and possibly also τρωχάω τρωπάω στρωφάω and ιδρώω.
- (4) Perfect stems, viz. δέδμημαι τέτμημαι κέκμημαι μέμνημαι τέθνηκα τέτρωμαι μέμβλωκα βεβρώθεις πέπρωται έστρωται.
- (5) Perfect participles passive, viz. τρωκτός στρωτός βρωτός τρωτός τμητός κμητός θνητός δημητός.
- (6) The following;—πρωκτός βλωθρός γρωθύλος (Sk. gr̥ha, Zd. ger^ada) γλώσσα γλωχίν στρωμνή χλωρός χλοή πρώνη μνεία (Sk. māyā) δημητήρ ἱγνητες.

B. στρώννυμι by the side of στόρνυμι is a case of variation due to *abstufung*.

C. ορ ολ η (ā) accompany the probable I. E. accent in the following:—

δόρπον κόρση οἶλος (Sk. *úr̥na*) φόρμιγξ κῆπος (Lat. *campus*) πῆνος (Lat. *rappnus*) δῆνεα (Sk. *dāmsāmsi*) μῆδος (if connected with *mentula*) μήτις (cf. *μάντις*), to which should possibly be added πόρτις πόρταξ πόρνη τόλμη.

Difficult forms are *δολιχός* and *πολλοί*. But (1) in *δολιχός* ολ represents ll before the vowel i, which is also found in *στέριφος sterilis* &c. by the side of *στέρφος*; (2) *πολλοί* is otherwise difficult since (a) p̥l̥noí must have produced *πουλοί* (cf. Feist, 'Gothic Vocabulary,' p. 35, and J. Schmidt, 'Neutralbildung,' p. 47 n.); (b) p̥l̥noí is without evidence; (c) p̥l̥noí would in all probability not have given *πολλοί*: perhaps, the proportion μέγα : μεγάλοι = πολύ : πολλοί is the real origin of the form.

In final syllables we have (probably) only the forms -λω -ρω -νη -μη, as in -βρώς, δρώς, γλώξ, -τρώς, -θνής, -δηής, -τμηής. It is however possible that, as De Saussure (Mém. p. 161 n. 1) suggests, *νύκτωρ* is for *νυκτορς* = n̥qtfs, in which case *(νυκτ)-όρς : (ώμοβ)ρώς = (τμ)ῆς : (τμ)ή. Similarly *ἔμπας* may represent *επαq̥nts*, *ἔμπα* being for *επαq̥nt*.

The duplicate representation of *ř ĩ p̥ n̄* is found also in Latin. The same rule may be, though less confidently, suggested, as for Greek. Evidence:—

A. Where the syllable was certainly unaccented, *rā lā mā nā* are found.

- (1) In -to- participles, viz. *strātus lātus grātus prātum* (σπάριον) *scrāpta* (cf. *scortum*) (*n*)*nāctus nātus*: *fartus* and *sartus* are naturally analogical.
- (2) In adj. in -vo- and -ro-, viz. *flāvus* (cf. *fulvus*) *prāvus clāvus nāvus clārus gnāvus*.
- (3) In *rāmus strāgulus crābro* (cf. *στραβών* &c.) *grāndo*

(= *grādñō*) *plānus rādīx frāvinus* (cf. Sk. *bhūrja*)
clāmor crātes clādes strāges.

B. *Where accent varied in declension, both forms are found:*
 viz. in

grāmen (cf. *germen*) *flāmen* (*fulmen*) *strāmen* (στρώμα) by
 the side of *cardo* (Sk. *kūrdati* Gk. *κραδαίνω*) *margo*
sarmen.

C. *ar al an am accompany the accent in sanguis* (if connected
 with *σμήχω*) *campus* (= *κῆπος*) *pannus* (= *πῆνος*) *jan(i)trices* (Sk.
yātar) and possibly in *farnus* for **fargnus* 'ash' (Sk. *bhūrja*,
 Lat. *fracinus*). *salvus* (Gk. ὄλος, Sk. *sārvas*) and *calvus* (Gk.
κόλος, Sk. *kulva*) are only apparent exceptions, since the accent
 on the first syllable is proved I. E. by the Gk. and Sanskrit.
 The words must originally have had *abstufung*.

The verbs (*sarcio*, *farcio*, *nancio*, *scalpro*, *spargo*, *rancor* = Gk.
ρέγκειν) are all against the rule. Their unanimity may be ex-
 plained by supposing a verb accent on the first syllable prior to
 the Italic accent.

Note I. I. E. *ř ĩ* initial *always* became *op ol* in Greek. At
 least 10 instances are quotable: e.g. Gk. ὄργια = Sk. *ṛjūyā* Zd.
er^ozus pathō. Hence we must reject Osthoff's derivation (Perf.
 447 n.) of *λῶστος* from *Isistós*. Rather derive it from *σλωφιστός*
 (cf. ὄλος *sarva salus*). A reminiscence of the sense of '*salus*'
 appears in the Delian epigram

κάλλιστον τὸ δικαιοτάτον, λῶστον δ' ὑγαινεύ, &c.

Note II. *op ol* in *βορά πόλις πολύ, &c.* cannot be as Brug-
 mann suggests (Grundriss, I. p. 246) analogical for *βαρά πάλις*,
 &c. This is proved by Latin *parentes pario mare salix caries, &c.*
 Hence *ř ĩ* must be supposed to have had at the time of the
 separation of the I. E. peoples each two values, one of which
 (*ř₁ ĩ₁*) gave *ap al* as in *βαρύς* &c., the other (*ř₂ ĩ₂*) gave *op*
ol as in *βορά πόλις, &c.*

SECOND MEETING.

AT a General Meeting held in Dr Jackson's rooms, Trinity
 College, on Thursday, February 12, 1891, at 4.45 p.m., the
 President, Dr SANDYS, in the Chair,

It was carried *nem. con.* that Law 4 of the Society should be
 altered as follows:

4. "Any member may compound for all future subscrip-
 tions by one payment of ten guineas or after fifteen years'
 subscriptions have been paid by one payment of five guineas,

the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891."

Dr SANDYS and Prof. COWELL were re-elected Auditors for the year 1891.

I. A paper was contributed by Mr GREEN on Euripides *Ion*.
l. 745 ὀρθῶς ἔλεξας ἀλλὰ μὴ παρεσκόπω (read *παρασκόπει*).

ib. 469—70 εὐόχθου βοράς. Perhaps εὐωχοῦ βοράς (compare εὐωχία) is to be read.

ib. 1288 ἀλλ' ἐγενόμεσθα πατρός δ' οὐσίαν λέγω. Perhaps ἀλλ', εἰ γένοι μὴ, πατέρα Δοξίαν λέγω.

ib. 1300—1 *káππειτα τοῦ μέλλειν μ' κ.τ.λ.* were interpreted to mean "*Ion*. And then did you go about to kill me for fear of future ill? *Creusa*. Yes, lest I might die, if you should come to be no future ill." *Ion* being settled in *Creusa's* Attic home would be no *future* (μέλλων) danger but a present one, cf. v. 845—6.

II. On "Aristotle on the Constitution of Athens" (*Brit. Mus.* 1891).

The following are abstracts of the papers read to the Society :

(1) By Dr JACKSON :

P. 6, l. 17. [οὔτοι] μὲν οὖν [ἐς] τοσοῦτον προέχουσιν ἄλλων. ᾤκησαν δ' οὐχ ἅμα πάντες οἱ ἐννέα ἄρχοντες. "The MS. reading here," says the editor, "is *αλληλωνησαν*." Read ἀλλήλων. ἦσαν.

P. 11, l. 12. κληροῦσθαι δὲ καὶ ταύτην καὶ [τὰς] ἀλ[λας] ἀρχὰς τοὺς ὑπὲρ τριάκοντα ἔτη γεγονότας, καὶ δις τὸν αὐτὸν μὴ ἀρχειν πρὸ τοῦ πάντ[ας περι]ελθεῖν. This passage suggests an explanation of the use of the lot in elections. The rule that no one should sit for a second time until every qualified person had sat once, seems to imply that, theoretically, the lot decided, not, who should hold a given office, but, in what order the qualified persons should succeed to it. Thus conceived, the use of the lot is not so plainly repugnant to common sense as it is generally supposed to be.

P. 16, l. 10. οὐ γὰρ [εἰκὸς ἐ]ν μὲν τοῖς ἄλλοις οὕτω μέτριον γενέσθαι καὶ κοινόν, [ἅμα] τ' ἐξὸν αὐτῷ [τ]οὺς [νόμ]ους ὑποποιησάμενον τυραννεῖν τῆς πόλεως ἀμφοτέροις ἀπεχ[θάν]εσθαι καὶ περὶ πλείονος [ποι]ήσασθαι τ[ὸ κα]λὸν καὶ τὴν τῆς πόλεως σωτηρίαν ἢ τὴν αὐτοῦ πλεονεξίαν, ἐν [οὔτ]ῳ δὲ μικροῖς [καὶ] ἀν[αξί]οις καταρρηπαίν[ε]ιν ἑαυτόν. For [ἅμα] τ' ἐξόν, read [ᾤσ]τ', ἐξόν; and place a comma after τυραννεῖν τῆς πόλεως.

P. 26, l. 10. οἴονται μὲν οὖν τινὲς ἐπίτηδες ἀσαφεῖς αὐτὸν ποιῆσαι τοὺς νόμους ὅπως τι τῆς κρίσεως [ἐ]χρη [ὁ δῆμος κ]ύριος. For κύριος, read perhaps κυρίως, comparing p. 9, l. 3.

P. 28, l. 7.ἀποδημίαν ἐλογίσατο κατ' ἐμπορί[αν] ἅμα καὶ θεωρίαν εἰς Αἴγυπτον [περὶ Κα]νώπου [πό]λει δέκα ἐτῶν οὐ γὰρ

οἶσθαι δίκαιον εἶναι [το]ῦς νόμους ἐξηγεῖσθαι παρὼν ἀλλ' ἕκαστον τὰ γεγραμμένα ποιῆσαι. For εἰς Αἴγυπτον [περὶ Κα]νῶπον [πό]λει δέκα ἐτῶν, read perhaps εἰς Αἴγυπτον [ἐπὶ Κα]νῶπον [ῶς]εὶ δέκα ἐτῶν. In the next sentence, for δίκαιον, read δίκαιος.

[Professor MAYOR stated that the MS appears to have, not ἐλογίσατο, but ἐποιήσατο, at the beginning of this extract.]

P. 74, l. 8. μετὰ δὲ ταῦτα πρὸς τὸ δημαγωγεῖν ἐλθόντος Περικλέους, καὶ πρώτου εὐδοκμησάντος ὅτε κατηγόρησε τὰς εὐθύνas Κίμωνος στρατηγούntos νέος ὢν, δημοτικωτέραν ἔτι συνέβη γενέσθαι τὴν πολιτείαν. For πρώτου, read πρὸ τοῦ.

P. 107, l. 1. πρώτον μὲν Ἀγύρριος ὀβολὸν ἐπόρισεν, μετὰ δὲ τοῦτον Ἡρακλείδης ὁ Κλαζομένιος ὁ βασιλεὺς ἐπικαλούμενος δῶβολον, πάλιν δ' Ἀγύρριος τριῶβολον. In the *Ion* attributed to Plato, 541 c, Heracleides of Clazomenae is mentioned, together with Apollodorus of Cyzicus and Phanosthenes of Andros, as a foreigner who had held the office of στρατηγός and other offices at Athens.

(2) From Mr WYSE:

P. 6, l. 4. ἀρξ]ειν. The future after ὀμνύουσι.

P. 6, l. 14. The supplement αἰρ[εθέντες ἐπὶ] is unsatisfactory. Read αἰρ[ουμένων] τὰς ἀρχάς.

P. 14, l. 8. For ῥήσει read φύσει; cf. Plutarch Solon c. 1, οὐσία μὲν καὶ δυνάμει μέσου τῶν πολιτῶν, οἰκίας δὲ πρώτης κατὰ γένος.

P. 17, l. 8. τάνδε <τὸν> τρόπον. So p. 82, l. 11, p. 97, l. 1. But at p. 28, l. 22 the editor inserts the article.

P. 26, l. 2. Cf. Plut. Sol. c. 18, γράφεισθαι τὸν ἀδικοῦντα καὶ δῶκειν. I first thought of γράφεισθαι, but now [τιμωρεῖσθαι] seems the appropriate supplement.

P. 27, l. 1. As μ' is the symbol for μετὰ in composition we might venture to read τῆς κρίσεως μετέχῃ ὁ δῆμος κύριος. A participle seems required; can ὢν have fallen out before οὐ?

P. 27, l. 11. The supplement should mean "weighing"; I thought of ἄγουσα and ἔλκουσα, the former being the more usual word. If βούς should be restored from Pollux on p. 27, l. 13, possibly διδράχμου <βούς>.

P. 28, l. 7. Cf. p. 32, l. 18. Read ἀποδημίαν ἐποιήσατο.

P. 29, l. 12. For διαγνώθῃ ποῦ I proposed ἀλλοθί που. Mr Hicks suggested ἐτέρωθί που.

[The PRESIDENT mentioned that he had already sent this last emendation in a letter to the *Academy*.]

P. 41, l. 11. An imperfect seems more suitable; read κατεῖχεν.

P. 43, l. 3. The sign for εἶναι is only a stroke \. Probably it has fallen out after ἐπὶ τῶν ιδίων. Possibly at p. 43, l. 11 we should read προσεδάνειζε, and at p. 45, l. 1 ἀπελάμβανε. The prepositions are in other cases undoubtedly confused.

P. 50, l. 13. With some diffidence I suggest ὅθεν ἐπόρησαν

χρησμών (delete comma) πρὸς κ.τ.λ. If so in line 15 δὲ must be replaced by γάρ. How slight a change this is, γ' for δ', may be seen from the list of abbreviations.

P. 51 l. 12. For ἐπεξιόντας read ὑπεξιόντας.

P. 52 l. 1. τὰ δὲ σύμπαντα σὺν οἷς κ.τ.λ. I note the idiomatic use of the preposition σὺν, as in the Orators and upon inscriptions, in an enumeration.

P. 52 l. 8. I should correct ἀπολειπόμενος here and at p. 76 l. 5: also at p. 93 l. 5 ἀπολείπεσθαι.

[Mr HASKINS thought the change to ὑπολειπόμενος and ὑπολείπεσθαι quite as obvious.]

P. 64 l. 10. As Argos is west of Scyllaeum and Samos east of Geraestus these cannot have been the extreme western and eastern limits of residence in the sense suggested in the editor's note. Read ἐκτός.

P. 76 l. 7. Cf. Pl. Pericles c. 4: τῷ δὲ Περικλεῖ συνὴν καθάπερ ἀθλητῆ τῶν πολιτικῶν ἀλείπτῃς καὶ διδάσκαλος. It seems possible Plutarch wrote with this treatise before him. Correct therefore τῶν πολιτικῶν.

P. 86 l. 1. Cf. p. 113, 3 κήρυξιν καὶ πρεσβείαις. Read πρεσβείαις here also.

P. 87 l. 9. Correct ἐπειδὴν καταστηῆ, and at the end of the line <ἐν> ὄπλοις.

P. 91 l. 8. Read ἀπιέναι for ἀιέναι.

P. 93 l. 1. Since διασώσειν is inadmissible, while awaiting the appearance of the fac-simile I suggest διασῶσαι.

P. 95 ll. 1, 2. The law is known from [Dem.] 46 § 14, p. 1133, 11: εἰ μὴ μανιῶν ἢ γήρωσ ἢ φαρμάκων ἢ νόσου ἔνεκα, ἢ γυναικὶ πειθόμενος κ.τ.λ. Here therefore correct γηρῶν to γήρωσ <ἔνεκα>, and possibly the aorist participle to the present.

P. 101 l. 13. Unless we are prepared to sanction πρὶν with the subjunctive in Attic prose of the 4th century we must correct πρὶν ἀπογράφηται to πρὶν ἂν ἀπογράφηται.

P. 101 l. 15. Possibly ἀντοχειρία, and in line 17 ἡ τρώσας, are worth recording as provisional suggestions, pending an examination of the papyrus.

P. 103 ll. 14, 15. Correct not only καὶ ἰδίᾳ, but in the next line προσγεγεννημέναις.

P. 105 l. 2. With some hesitation I propose παρέχουσα πολιτείας τάξιν.

P. 107 l. 9. Read, or rather divide, thus: ὅταν δ' ἐγγράφονται.

P. 108 l. 4. Another confusion of prepositions. For ἐπιψηφίσονται read ἀποψηφίσονται. At the end of line 13, possibly it should be κατὰ φυλάς.

P. 109 l. 6. I am inclined to read ἐξασκοῦσι rather than διάγουσι, and perhaps δεύτερον l. 7.

P. 110 l. 7. I know of no authority for τῶν ἐπὶ τῶν θεωρικῶν,

gen. plur., for Dem. 18, 55 and 118 are not genuine documents. The dative singular would be the easiest correction. But p. 120 l. 1 we have the quite well attested phrase τῶν ἐπὶ τὸ θεωρικόν (cf. Aesch. 3. 25). In C. I. A. II. 114 C vs. 5, the right reading is ἐπὶ τὸ θεωρικόν according to Köhler.

P. 111 l. 5. Omit the unnecessary εἰς: cf. p. 113 l. 14. So in Harpocration (s. v. κυρία ἐκκλησία) the text is, συνάγειν τὴν βουλὴν καὶ τὸν δῆμον; and in Pollux VIII. 96 it is ὅταν οἱ πρυτάνεις τὸν δῆμον ἢ τὴν βουλὴν συνάγωσιν.

P. 119 l. 8. Here, and at line 14, read κληροῦνται δ' εἰς ἐξ <ἐκάσ>της φυλῆς. Cf. p. 149 note.

P. 120 l. 21. Cf. [Dem.] 43 § 58 s. f. τοὺς δὲ μὴ ἀποδιδόντας τὰς μισθώσεις τῶν τεμενῶν. Restore τὰς μισθώσεις τῶν τεμενῶν here.

P. 122 l. 8. Read ἐπιγραφόμενος for [παραλ]αβόμενος. On the same page at l. 22 the supplement suggested by the editor leaves οἱ τινες with subjunctive δοκῶσιν. This is ungrammatical.

P. 122 l. 24. Restore ἀμίππους for ἀνίππους. Another instance of confusion of prepositions occurs in lines 23 and 25: probably we should read ἀποχειροτονήσῃ, not προχειροτονήσῃ, both times.

P. 124 l. 7. Read συνδιωκεῖ for συνοικεῖ.

P. 125 l. 1. The correction μηδεὶς ἐντὸς τοῦ Πελαργικοῦ τείχους is tempting: cf. p. 51 l. 10, C. I. A. IV. 1 Fasc. 2 n. 27 b, vs. 56 sqq. and Herod. 5, 64, ἐν τῷ Πελαργικῷ τείχει. But perhaps ἐντὸς τοῦ τείχους gives sufficiently good sense.

P. 125 l. 4. Cf. Plato Laws 761 B: τὰς ἐκροὰς αὐτῶν (sc. τῶν ἐκ Διὸς ὑδάτων) εἰργοντάς οἰκοδομήμασί τε καὶ ταφρεύμασιν. I restore the passage thus: ὀχετοὺς μετεώρας εἰς τὴν ὁδὸν ἐκροὰς ἔχοντάς ποιεῖν. In line 2 it may be questioned whether ἐπιμέλονται of MS. should be altered.

P. 126 ll. 4, 7. πώληται...χρήσονται. Here twice over we have ἐπιμελεῖσθαι ὅπως followed by subjunctive.

P. 129 l. 6. Read ἰδίας for ἄλλας; and at p. 134 l. 6, γραμμάτων with Harpocration.

P. 139 l. 9 sqq. καὶ πρότερον μὲν εἰς ἐνέβαλλε τὴν [ψ]ῆφον, νῦν δ' ἀνάγκη πάντας. ἔστι δὲ ψηφίζεσθαι περὶ αὐτῶν, ἵνα κ.τ.λ. A more satisfactory sense can be obtained by a change of punctuation. Remove the full stop after πάντας and replace δὲ ψηφίζεσθαι by διαψηφίζεσθαι. The latter part of the sentence will then run νῦν δ' ἀνάγκη πάντας ἔστι διαψηφίζεσθαι περὶ αὐτῶν.

P. 139 l. 13. Surely this should be δοκιμασθέντες.

P. 140 l. 14. Cf. Demosth. 39 § 7, p. 996, 21, πότερον σὲ φέρουσιν ἢ μέ; The accusative seems absolutely required. Read τούτους here and on p. 141 line 1.

P. 142 l. 2. <γο>νέων κακώσεως is certain. At line 8 τὰ παρῶα or τὴν παρῶαν οὐσίαν would be a more satisfactory supplement. At line 11, the editor's supplement leaves εἰ with subjunctive, εἰ...θέλωσιν. At line 19, probably τιμη]τῆς.

P. 143 l. 14. I see no reason to alter *πρός τινα* of MS.

P. 145 ll. 9, 10. Correct *οὐδ' εἰς τὴν ἀγορὰν ἕξεισιν ἐμβάλλειν αὐτῷ*. For the latter part of this corrupt passage it is necessary to compare [Dem.] 47 § 69, p. 1160, 19, *ὄνομαστὶ μὲν μηδενὶ προαγορεύειν τοῖς δεδρακόσι δὲ καὶ κτείναςιν*. That is, the blank in the indictment was filled by "the perpetrators and slayers" (the participles are masculine). Cf. also Plato Laws 874 A B: *εἰάν δὲ τεθνεῶς μὲν αὐτὸς τις φανῆ, ἄδηλος δὲ ὁ κτείνας ἢ καὶ μὴ ἀμελῶς ζητοῦσιν ἀνεύρετος γίγνηται, τὰς μὲν προρρήσεις τὰς αὐτὰς γίνεσθαι καθάπερ τοῖς ἄλλοις, προαγορεύειν δὲ τὸν φόνον τῷ δράσαντι καὶ ἐπιδικασάμενον ἐν ἀγορᾷ κηρῦξαι 'τῷ κτείναντι τὸν καὶ τὸν καὶ ὠφληκῶτι φόνου μὴ ἐπιβαίνειν ἱερῶν.'* I propose then *ὅταν δὲ τις μὴ εἰδῶ* (or, as the letters are much rubbed, *ἀγνοῶν*) *τὸν ποιήσαντα, τῷ δράσαντι λαγχάνει*. The dative participle is of course masculine.

P. 147 l. 2. Possibly we should read *ἐπιχειροτονίας*; and at l. 17, *<κατα>κυροῦσι*.

P. 168 l. 14. Correct *ὁ κῆρυξ ἀγορεύει* for *ὁ κήρυξ ἀγοράζει*.

(3) From Mr HICKS: p. 39 l. 1 *οὐκ* (or *οὐδὲν*) *ἐπειθεν*, p. 41 l. 1 *Παιανίων*, p. 43 l. 12 *ἐγώργουν*, p. 92 l. 4 *χρησάμενοι*, p. 97 l. 9 *κατασκευάσασι*, p. 148 l. 12 *τὸ δ' ἔλαιον συλλέγεται*, p. 45 l. 10 insert *ἐπι<τιθῆται>* before *τυραννίδι*, cf. Lycurg. in Leocr. § 125, Aris. Pol. VIII (v), c. 7 § 7, 1308 a 22, etc.

Prof. MAYOR communicated the correction *ἐνὸς δέιν πεντήκοντα* for *ἐ. δέι π.* in two passages, p. 52 l. 2, p. 75 l. 7. Further p. 143 l. 7 *ἐπὶ Ληναίῳ* was now accepted by the editor. In the opening sentence of c. 2 p. 2 he defended the text, taking *στασιάζειν* transitively.

Additional Notes on the "Constitution of Athens¹."

In c. 49 ad init. p. 122 l. 18, Mr Wyse would supply *κἂν μὲν τις κατ[ά]στασιν ἔχ[ω]ν κακῶς δοκῆ τρέφειν, ζημιοὶ τῷ σίτῳ* (the Boule stops his allowance). Cf. Harpocr. and Suidas s. v. *κατάστασις*.

At line 20, *ἀνάγουσι τροχὸν ἐπὶ τὴν...* (see the editor's note), "what is the whole process spoken of" may be learnt from Hesych. s. v. *τρυσίππιον*: *τὸν χαρακτήρα τὸν ἀπὸ τῆς βουλής ἐν ταῖς δοκιμασίαις τοῖς ἀδυνάτοις καὶ τετρυ[μ]μένοις...* (here Hesychius is defective) *ἵνα μηκέτι στρατεύωνται τροχὸς δὲ ἦν ὁ ἐπιβαλλόμενος χαρακτήρ τῇ γνάθῳ τῶν ἵππων*. Cf. also Photius s. v. *ἱππότροχος*, Eustath. 1517, 8 whose explanation of *τρυσίππιον* is *ἐγκαυμα ἵππου γεγρακῶτος ἐπὶ τῆς γνάθου, ὅμοιον τροχῷ*, and Pollux 7, 186. Mr Hicks would accordingly read *ἐπιβάλλουσι τροχὸν ἐπὶ τὴν γνάθον*, "the Bouleutae put a circular brand on the jaw" of the

¹ Included in the abstract published in the *Cambridge University Reporter*.

rejected horses. (For change from singular to plural cf. p. 123 ll. 14 and 16.) In l. 19 *τρέφειν* has no sense as applied to the horses. It may be a repetition of *τρέφειν* in the line before, which has replaced some other verb. In a similar passage, Hipp. l. 13, Xenophon proposed that restive horses should be rejected at the inspection: *τοῖς μὴ θέλουσι μένειν* may well mean *τοῖς βιαίοις ἵπποις*. If however the infinitive could not = *μένειν κατὰ χώραν*, then *πονείν* would be an easy remedy.

From Hesych. s. v. *ἵππον τροχός· τοῖς γεγρακόσιν ἵπποις ἐχάραιπον ἐπὶ τὴν γνάθον σημεῖον κ.τ.λ.*, Mr Wyse is inclined to propose *χαράττουσι* for the corrupt *ἀνάγουσι*. Dr Jackson proposes *ἀνάπτουσι*, and for *[τ]ρέφειν*, *[στ]ρέφειν*.

THIRD MEETING.

At a General Meeting held in Dr Jackson's rooms, Trinity College, on Thursday, February 26th, 1891, at 4.45 p.m., the President, Dr SANDYS, in the chair, the following new members were elected:

Rev. J. O. F. MURRAY, M.A., Emmanuel College.
 C. E. S. HEADLAM, Esq., M.A., Trinity Hall.
 E. J. BROOKS, Esq., B.A., St John's College.
 F. G. PLAISTOWE, Esq., B.A., Queens' College.
 E. ABBOTT, Esq., B.A., Jesus College.

The following are abstracts of the papers read to the Society on "Aristotle On the Constitution of Athens:"

(1) By Professor MAYOR:

c. 1 f. p. 2 l. 2 *ἔφυγεν ἀειφυγίαν*. Plut. Sol. 24 § 4 *τοῖς φεύγουσιν ἀειφυγία τὴν ἑαυτῶν*. Phot. (s. v. *μαστήρες*) *τῶν ἀειφυγίαν φυγαδευθέντων*.

c. 2 p. 3 l. 2 [ἐπὶ] *ταύτης γὰρ τῆς μισθώσεως [εἰ]ργάζοντο τῶν πλουσίων τοὺς ἀγρούς*. With ἐπὶ in this sense we should expect the dative. Qu. *ὑπέρ* or *περί*? [Dr JACKSON suggests *ἀπό*.]

c. 4 p. 12 l. 4 *ἔδρα βουλής*. So p. 85 l. 11. The technical term CIA I 31 l. 7, 59 l. 41 cet. II 800 b 15.

c. 5 p. 13 l. 13 *διαλλακτήν*. p. 100 l. 6. Plut. Sol. 10 § 1 and Wytttenbach's ind. Clem. Al. protr. § 109 f. p. 86 Potter. Aristid.

c. 1 p. 17 l. 2 *ἐν τῇ στοᾷ τῇ βασιλείῳ*. See C. Wachsmuth, Athen I 532 n. 5. 537 n. 2. II (1) 345.

c. 8 p. 24 l. 8 (of the council of the Areopagites) *ἐπίσκοπος οὐσα τῆς πολιτείας*. Plut. Sol. 19 § 2 *τὴν δ' ἄνω βουλήν ἐπίσκοπον πάντων καὶ φύλακα τῶν νόμων ἐκάθισεν*. cf. 22 § 3 *ἐπισκοπεῖν* (where, as here l. 11, we have *κολάζειν*).

c. 11 p. 28 l. 4—8 *ἐπειδὴ προσιώντες πάντες περὶ τῶν νόμων ἐνάχλου, τὰ μὲν ἐπιτιμώντες τὰ δὲ ἀνακρίνοντας, βουλόμενος μήτε ταῦτα κινεῖν μήτ' ἀπεχθάνεσθαι παρὰν ἀποδημίαν ἐποίησατο εἰς Αἴγυπτον ἐπὶ Κανώπου.* cf. Heraclid. Pont. (fr. 5 in Müller fr. hist. II 308, in Rose fragm. Aristot.² 611 n. 3) *ὡς δὲ διώχλου αὐτῷ τινες περὶ τῶν νόμων, ἀπεδήμησεν εἰς Αἴγυπτον.* Plut. Sol. 25 § 5 *ἐπεὶ δὲ τῶν νόμων εἰσνεχθέντων ἔνιοι τῷ Σόλωνι καθ' ἑκάστην προσήεσαν ἡμέραν ἐπανοιόντες ἢ ψέγοντες . . . πλείστοι δ' ἦσαν οἱ πυθανόμενοι καὶ ἀνακρίνοντας, . . . ὁρῶν ὅτι ταῦτα καὶ τὸ πράττειν ἀτοπον καὶ τὸ μὴ πράττειν ἐπιφθονον, . . . πρόσχημα τῆς πλάνης τὴν ναυκληρίαν ποιησάμενος ἐξέβλευσε δεκαετῇ παρὰ τῶν Ἀθηναίων ἀποδημίαν αἰτησάμενος.* c. 26 § 1 *πρῶτον μὲν οὖν εἰς Αἴγυπτον ἀφίκετο καὶ διέτριψεν, ὡς καὶ πρότερον αὐτὸς φησι,*

Νεῖλου ἐπὶ προχῶσι Κανωβίδος ἐγγύθεν ἀκτῆς.

c. 13 p. 34 l. 2 *ἐξηλάσθη* is the ms. reading.

c. 13 p. 36 l. 1—6 cf. Plut. Sol. 29 § 1.

c. 14 p. 38 l. 1 *κατατραυματίσας ἑαυτὸν.* Diod. Sic. XIII 95 f. has the same participle in telling the same story. Plut. Sol. 30 § 1, Polyæn. I 21 § 3, Diog. Laert. I 60 have *κατατρώσας* (or *κατέτρωσεν*). Diog. § 66 *ἑαυτῷ τραύματα ποιήσας*). Polyb. xv 13 l. Dionys. Hal. and Dio Cass. also use *κατατραυματίζω*.

c. 14 p. 38 l. 5 *κορνηφόρους* Plut. Solon 30 §§ 2 4. Diog. Laert. I 66. Polyæn. I 21 § 3.

c. 14 p. 38 l. 6 *κατέσχε τὴν ἀκρόπολιν.* Plut. Solon 30 § 4 *τὴν ἀκρόπολιν κατέσχε.* Phaedr. I 2 5 *arcem tyrannus occupat Pisistratus.* As the new edition of the Dictionary of Antiquities (s. vv. *acropolis*, *arc*) makes no allusion to the political importance of the citadel in revolutions, I may refer to Iuv. x 307 n. Lucan VIII 490. Diod. Sic. XVI 70 § 4. Plut. Timol. 22 § 1.

c. 14 p. 38 l. 8—p. 39 l. 6. See Diod. Sic. x 16 § 1. Plut. Sol. 30 §§ 2 3. Diog. Laert. I §§ 49. 65. Ael. v. h. VIII 16. Aristid. I 765 Dind.

c. 14 pp. 40 41 the story of Phye in Polyæn. I 21 l.

c. 16 p. 43 l. 3 the story is told by Suid. *σφακελισμός.* I 11 Peisistratus lent money to the citizens, to encourage farming and divert the town population to the country. Heraclid. Pont. (in Aristot. fragm. Rose² 611 20 p. 375) *Περίανδρος δὲ πρῶτον μετέστησε τὴν ἀρχὴν δορυφόρους ἔχων καὶ οὐκ ἐπιτρέπων ἐν ἄστει ζῆν, ἐτι δὲ δούλων κτήσεις καὶ τρυφὴν ὄλωσ περιαιρῶν.* Diog. Laert. I 98 of Periander: *οὗτος πρῶτος δορυφόρους ἔσχε καὶ τὴν ἀρχὴν εἰς τυραννίδα μετέστησε. καὶ οὐκ εἶα ἐν ἄστει ζῆν τοὺς βουλομένους, καθά φησιν Ἐφορος καὶ Ἀριστοτέλης* (fr. 516). Plut. Solon 31 § 6 *ᾧ [τῷ τῆς ἀργίας νόμῳ] τὴν τε χώραν ἐνεργεστέραν καὶ τὴν πόλιν ἡρεμιστέραν ἐποίησεν.*

c. 16 p. 44 l. 16 διὸ καὶ πολλάκις παρωμιάζετο ὡς ἡ Πεισιστράτου τυραννὶς ὁ ἐπὶ Κρόνου βίος εἶη. Plat. Hipparch. 229^b: after the death of Hipparchus *τρία ἔτη ἐτυραννεύθησαν Ἀθηναῖοι ὑπὸ τοῦ*

ἀδελφοῦ αὐτοῦ Ἰππίου, καὶ πάντων ἂν τῶν παλαιῶν ἤκουσας, ὅτι ταῦτα μόνον τὰ ἔτη τυραννίς ἐγένετο ἐν Ἀθήναις τὸν δ' ἄλλον χρόνον ἐγγύς τι ἕζων Ἀθηναῖοι ὡσπερ ἐπὶ Κρόνου βασιλείοντος.

c. 17 p. 45 l. 13 ἀφ' οὗ μὲν κατέστη τὸ πρῶτον τύραννος ἔτη τριάκοντα καὶ τρία βιώσας. Heraclid. Pont. (fr. in Aristot. fr. Rose² 611 4) Πεισίστρατος λγ ἔτη τυραννίσας γηράσας ἀπέθανεν.

c. 18 p. 46 l. 14 ὁ δὲ Ἰππαρχος παιδιώδης καὶ ἐρωτικός καὶ φιλόμουσος ἦν . . . Θετταλὸς δὲ νεώτερος πολὺ καὶ τῷ βίῳ θρασὺς καὶ ὑβριστής. See the Platonic Hipparchus 228^b seq. Heraclid. Pont. (fr. 4 in Aristot. fr. Rose² 611 p. 371) Ἰππαρχος ὁ υἱὸς Πεισιστράτου παιδιώδης ἦν καὶ ἐρωτικός καὶ φιλόμουσος, Θεσσαλὸς δὲ νεώτερος <ὁ ν. Schneidewin. J. M. Schultz in stud. philol. Keil 160 adds φιλόδημος καὶ πρῶτος, Ἰππίας δὲ πικρὸς καὶ> θρασὺς. Diod. Sic. x 16 1 gives Thessalus a character for wisdom : ἀπέπειπατο τὴν τυραννίδα.

c. 18 p. 47 l. 1 ἐρασθεὶς γὰρ τοῦ Ἀρμοδίου. This is reported of Hipparchus by Diod. Sic. x 16 § 2. Plut. amator. 16 § 27 p. 760. Athen. p. 602^a.

ibid. l. 4 μέλλουσαν αὐτοῦ τὴν ἀδελφὴν κληφορεῖν Παναθηναίους. The story rejected by the χαριέστεροι in Plat. Hipparch. 229^{bc}. Max. Tyr. 24 2 ὁ δ' ὑπ' ὀργῆς ἄλλα τε ἀμφοτέρους προσηλάκισε καὶ ἀδελφὴν Ἀρμοδίου Παναθηναίους ἤκουσαν ἐπὶ τὴν πομπὴν κληφοροῦσαν ἐξήλασεν ἐπ' ἀτιμίᾳ. cf. Perizon. on Ael. v. h. xi 8.

c. 18 p. 48 Aristogeiton under torture informs against the tyrant's friends as his accomplices. The story is told of Aristogeiton and Hippias by Sen. de ira ii 23. Iustin ii 9 §§ 1—6. cf. Diod. Sic. x 16 §§ 3 4. Constancy of the *hetaera* Leæna Plut. ii 505 f. The like story is also told of Zeno of Elea Cic. Tusc. ii § 52 Davies. Val. Max. iii 3 E § 1 (where the tyrant is Phalaris), as in Heraclid. Pont. in Ath. 652^b). Diog. Laert. ix 26 27. Plut. ii 505^d. See Bayle, Zénon d'Elée n. C.

c. 19 pr. p. 49 (of Hippias) πᾶσιν ἦν ἄπιστος καὶ πικρός. "It is almost certain that the ms. reading is πιστός, but if so it is plainly a slip of the copyist." Heraclid. Pont. fr. (in Müller fragm. hist. ii 209 = Aristot. fr. Rose² 611 n. 4) τοῦτον τυραννοῦντα μὴ δυνηθέντες ἀνελεῖν Ἰππαρχον ἀπέκτειναν τὸν ἀδελφὸν αὐτοῦ, Ἰππίας δὲ πικρότατα (so Rose) ἐτυράννει.

c. 22 p. 57 l. 7 ὁ περὶ τοῦ ὄστρακισμοῦ νόμος the work of Cleisthenes. Heraclid. Pont. (fr. 7 in Müller fr. hist. ii 209, in Rose's Aristot. fr. 611 4 the name is not given) Κλεισθένης τὸν περὶ ὄστρακισμοῦ νόμον εἰσηγήσατο, ὃς ἐτέθη διὰ τοὺς τυραννιῶντας. καὶ ἄλλοι δὲ ὡστρακίσθησαν καὶ Ξάνθιππος καὶ Ἀριστιδής. Ael. v. h. xiii 24.

c. 28 p. 76 l. 1 seq. Cimon's generosity. Transferred to Ephialtes by a blundering scribe, in Heraclid. Pont. (fr. 8 in Müller fr. hist. ii 209 n. 8 = Aristot. fr. 611 5 Rose²) Ἐφιάλτης τοὺς ἰδίου ἀγροὺς ὀπωρίζει παρέχει τοῖς βουλομένοις ἐξ ὧν πολλοὺς ἐδείπνιζε. Theopomp. Philippica x (Müller fragm. hist. ii 293,

fr. 94 in Ath. 533^a): Κίμων ὁ Ἀθηναῖος ἐν τοῖς ἀγροῖς καὶ τοῖς κήποις οὐδένα τοῦ καρποῦ καθίστα φύλακα, ὅπως οἱ βουλόμενοι τῶν πολιτῶν εἰσιόντες ὀπωρίζονται καὶ λαμβάνωσιν εἴ τινος δέουτο τῶν ἐν τοῖς χωρίοις. ἔπειτα τὴν οἰκίαν παρέιχε κοινὴν ἅσασι· καὶ δέπνον αἰεὶ εἰτελὲς παρασκευάζεσθαι πολλοῖς ἀθρώποις, καὶ τοὺς ἀπόρους προσίοντας τῶν Ἀθηναίων εἰσιόντας δευπεῖν. Cic. off. II § 64 Theophrastus scribit Cimonem Athenis etiam in suos curiales Laciadas hospitem fuisse: ita enim instituisse et vilicis imperavisse, ut omnia praeberentur, quicumque Laciades in villam suam dever-tisset. schol. Aristid. III 517 l. 30 Dind. τοὺς γὰρ φραγμαῖς ὑπανέγγυον τοῖς βουλομένοις ὀπωρίζεσθαι τῶν αὐτοῦ καὶ τὴν οἰκίαν τοῖς ἀριστοῦσιν αἰρεῖσθαι. Nep. Cim. 4 § 1.

(2) By Dr SANDYS :

P. 7, l. 2. We are here told that the residence of the Archon-Basileus was in the βουκόλιον. This explains an obscurity in a passage quoted by Athenæus, p. 235, from the law relating to the Archon-Basileus: τοὺς δὲ παρασίτους ἐκ τῆς βουκολίας ἐκλέγειν ἐκ τοῦ μέρους τοῦ ἑαυτῶν ἐκτέα κριθῶν. Hence we may correct the rendering of ἐκ τῆς (or ἐκτὸς) βουκολίας (*absque dolo*) in Telfy's *Corpus Iuris Attici*, § 358.

P. 25, l. 6. In the statement of Solon's reason for prohibiting citizens from remaining neutral, we are told that he observed some of them, owing to indifference, [ἀποστὰ]ντας τὸ αὐτόματον. Here a transitive participle is wanted, and the τὸ αὐτόματον is open to suspicion. I therefore suggest [περιμένο]ντας τὸ ἀποβαῖνον, 'awaiting the result' of the conflict of parties.

P. 28, l. 9. οὐ γὰρ οἶεσθαι δίκαιον εἶναι τοὺς νόμους ἐξηγεῖσθαι παρὼν ἀλλ' ἕκαστον τὰ γεγραμμένα ποιῆσαι. Dr Jackson has proposed to read δίκαιος εἶναι in the first clause. But the use of the nominative with the infinitive after δίκαιον εἶναι may perhaps be defended by Dem. 15 § 16, ὧν οὐδενὸς αὐτοὶ δοῦναι δίκην δίκαιον ἂν εἶναι φῆσαιτε, where several editors, however, prefer δίκαιοι which involves a *hiatus*; and by *Prosem.* p. 1439, 14, ἐγὼ μὲν δὴ δίκαιον ὑπέληφα πρῶτον ἀπάντων αὐτὸς εἰπεῖν. The construction after οἶεσθαι δίκαιον εἶναι seems here identical with that frequently found after οἶομαι δεῖν (*Rehdantz, Indices to Dem. s. v. οἶεσθαι*).

P. 64, l. 10. Mr Wyse has already made the conclusive emendation ἐκτὸς for ἐντὸς Γεραιστοῦ καὶ Σκυλλαίου. I may observe that this correction is confirmed by the *Lexicon Rhetoricum Cantabrigiense*, s. v. ὄστρακισμοῦ τρόπος:—μὴ ἐπιβαίνοντα ἐντὸς Γεραιστοῦ (*Dobree for Πέρα τοῦ*) Εὐβοίας ἀκρωτηρίου.

P. 98, l. 18, and p. 99, l. 16. The two bodies of Ten which succeeded the overthrow of the Thirty are distinguished from one another in Bekker's *Anecdota*, p. 235 s. v. δέκα τίνες εἰσὶ.

P. 126, l. 5. The numbers of the μετρονόμοι (five in Athens and five in the Peiræus) are correctly given in Bekker's *Anecdota*, p. 278 s. v.

P. 127, l. 11. *σιτικὸν ἐμπόριον. ἀστικὸν ἐμπόριον* is not only supported by Bekker's *Anecdota*, p. 255 (quoted by Mr Kenyon) but also by three other passages in the same collection, pp. 208, 284, 456, in all of which it is explained as *ὅπου οἱ ἀστοὶ ἐμπορεύονται*.

P. 141, ll. 2—5. The following is suggested as a provisional restoration pending further information as to the letters actually traceable in the MS.

τὰς σκήψεις εἰσάγει ἂν τις ἢ λε[λειτουργηκῆναι φ]ῆ
 πρότερον ταύτην τὴν λειτουργίαν [ἢ λειτουργεῖν]
 ἑτέραν λειτουργίαν καὶ τῶν χρόνων αὐτῷ [ἔνεκα]
 ἢ μὴ ἐξ[εῖναι διὰ τὸ μ'] ἔτη μὴ γεγονέναι.

Cf. Dem. p. 1209, Or. 50 § 9, *τούτων ἐνὸς οὐδεμίαν πρόφασιν ποιούμενος ὅτι τριηραρχῶ, καὶ οὐκ ἂν δυναίμην δύο λειτουργίας λειτουργεῖν, οὐδὲ οἱ νόμοι ἐώσω.*

For the position of *ἔνεκα*, cf. Dem. *Lept.* 88; Lysias 14 § 32; 20 § 30.

P. 142, ll. 2—6. Bekker's *Anecdota*, p. 269 s. v. *κακώσεως*: ...ἢ τοιαύτη δίκη οὕτως ἀπεφέρετο γονέων κακώσεως, ὀρφανῶν κακώσεως ἢ οἴκου ὀρφανικοῦ κακώσεως. These three kinds of *κάκωσις* are all mentioned in the text in the same terms, and in the same order. This is conclusive (if any argument is needed) in favour of Mr Wyse's emendation, *γονέων* for *νεῶν*.

P. 142 ult. read [καὶ οἱ ἐπίτροποι ἂν μὴ ἀπο]δῶσι τοῖς παισὶν τὸν σίτον, οὗτος εἰσπράττει.

P. 152, l. 7. *χειροτονοῦσι δὲ καὶ φυλάρχους, ἕνα τῆς φυλῆς.* Either *δέκα* or *ί* has dropt out after *δὲ καὶ*.

P. 162, ll. 2—12. *ἐμπήκτης*, proposed by Mr Bywater, is confirmed by Bekker's *Anecdota*, p. 258, *ἐμπήκτης ὁ θεσμοθέτης*. That the lexicographer had the present passage in view is proved by the previous context, where it is stated of the *θεσμοθέτης* that he *ἐμπήγγυσι τὰ πινάκια*.

EASTER TERM, 1891.

FIRST MEETING.

At a General Meeting held in Dr Sandys' house on April 30, 1891, the President, Dr SANDYS, in the Chair,

E. A. GARDNER, Esq., M.A., Gonville and Caius College,

E. H. MILES, Esq., B.A., King's College,

were elected members.

Mr ROUSE communicated notes on the *Nemeans of Pindar*.

Pind. *Nem.* 3. 72—75

ἐν δὲ πείρᾳ τέλος
 διαφαίνεται, ὧν τις ἐξοχώτερος γένηται,
 ἐν παισὶ νέοισι παῖς, ἐν ἀνδράσιν ἀνὴρ, τρίτον
 ἐν παλαιτέροισι μέρος ἕκαστον οἶον ἔχομεν
 βρότειον ἔθνος. ἔλα δὲ καὶ τέσσαρας ἀρετὰς
 ὁ μακρὸς αἰὼν, φρονεῖν δ' ἐνέπει τὸ παρκεῖμενον.

(1) *The Reading.* I cannot separate μέρος from ἕκαστον. μέρος has to be understood with ἕκαστον, if it is coupled with τρίτον: τρίτον is common alone as an adverb (L. and S.): the arrangement whereby the dative comes last in this place, having before been first, is more graceful: the scholiasts couple μέρος ἕκαστον, although they explain differently (Abel, *Schol. Vet. in Pind. Nem. et Isth.*, 106).

(2) *The Meaning.* *Ceteris paribus*, one expects an allusion to the Games rather than to anything else, even Pythagorean philosophy. I begin by citing Suidas, *s. v.* Παναθήναια. He says, ...καὶ ἀγωνίζεται παῖς Ἰσθμικοῦ πρεσβύτερος καὶ ἀγένειος καὶ ἀνὴρ. Compare the *Schol.* on *Isth.* III (IV) 122, Abel, p. 424: ὡς τρις αὐτοῦ ἐστεφανωμένου τὸν ἐπιτάφιον, δις μὲν ἐν παισίν, ἅπαξ δὲ ὅτε ἐγένετο ἀνὴρ, which may or may not allude to a similar classification. The same is described in Müller's *Hdbch.*, *Gr. Sakralalterthümer*, p. 153. And, for a later period, we have a long and most interesting inscription, *C.I.A.* II. 444, which describes the *Theseia* (the date given is the second century B.C.). Here we have nearly all the events placed under four headings: πρώτη, δευτέρα, τρίτη ἡλικία (and all together, ἐκ πάντων), and fourthly, ἄνδρες. We have evidence then of a division according to ages in the *Isthmia* (Suid.), in the *Panathenaea* (see Müller, *l. c.*), and in the *Theseia*. Such a division, too, is not only natural but needful: the number of classes might well vary. Why not assume an allusion to it here?

I translate then (67 foll.): "He deserves a cheer for his careful training...Nay, but 'tis in the trial one finds how far one excels, as a boy amongst young boys, as a man amongst men, thirdly when of older years, each division [of the games] answering to a division of man's life: but in our mortal life there are even four kinds of preeminence (cp. 42), to which we should attend in turn (*i.e.* excel in each as it comes to us, lies before us)." Thus P. implies that the games had a threefold division, but in speaking of it he only suggests the technical terms, as a poet should do, because at the moment he is thinking of life's divisions (boy, man, elder) and uses phrases which suit life rather than the games. The fourth virtue answers to the competition open to all comers, which would naturally form the climax to any classification, whether there were three or four or any other number of groups.

This virtue, applying to all periods, is the virtue of being best in each.

Dr POSTGATE, while taking the same view of the construction of the passage, suggested that *φρονεῖν τὸ παρκεείμενον* should be translated 'suit one's thoughts to one's estate,' viz. not to be high-minded in a low estate or *vice versa*.

Nem. 6. 54 *πὰρ ποδὶ ναός*.

ποὺς here either means some part of a ship, or it does not.

(1) If it does, that part must be the *sheet*, i.e. a rope. But the mainsheet hardly suggests itself as a likely point for the waves to attack. As to the suggested meaning *keel*, the keel is always in the water. And there is no authority for translating it *rudder* or *steering paddle*. The same odd technical word would not be used for such different things.

(2) Surely *πὰρ ποδὶ* = *near*. I have found no example of this particular phrase, but *ἐκ ποδός* occurs, Nem. 7. 67, cp. *ἐκποδῶν ἐμποδῶν*. What objection is there to using *πὰρ ποδὶ* of a ship? The meaning of the parts is lost in the meaning of the whole; and it is quite as natural to say *πὰρ ποδὶ ναός* as it is to say 'on the ship's right hand.'

Dr POSTGATE observed he had always taken the passage in the way proposed by Mr Rouse. With *πὰρ ποδὶ* he compared *παρπόδιον* N. 9. 38.

ib. 62. The vulgate does not give a satisfactory sense; but there may be something in a suggestion held up to ridicule at the end of Dr Fennell's note. The Schol. has (Abel, p. 196)—

ἐν Ὀλυμπίᾳ, φησί, ἐνόσφισεν αὐτοὺς καὶ ἐχώρισεν ἢ προεξάνθησις τῶν τριχῶν· ἀπεκρίθησαν γὰρ ὡς οὐ παιδικὴν ἔχοντες ἡλικίαν διὰ τὸ προσηθηκέαι τὰς τρίχας. πρὸ ὥρας γούν τὸ ἄνθος αὐτοῖς τῆς ἡβης, φησί, συνεκλήρωθη· οὗτος γὰρ κλήρος ἄνθους.

He thus clearly had *ἄνθους προπετῆς κλᾶρος*.

Even in Athens, there seems to have been a physical examination of some kind at *δοκιμασία* (Dar. and Saglio, s. v.), and the evidence of the official rolls of the phratry was not accepted alone. At the public games people came from all parts of Greece, and we can hardly imagine that each could produce satisfactory evidence of his age. Here then a physical examination would be even more needful than at Athens to check a person's account of himself. An early growth of beard might make a boy look several years older than he is. We may then suppose that these boys won their contest, but were disqualified because the judges believed them to be over the proper age.

To us, such an allusion seems ludicrous. It would *not* be so to a Greek, supposing there *was* a physical examination. For

then this would become part of a more or less solemn ceremony, and would pass out of the region of humour.

Mr WYSE communicated a paper upon Aristotle's Constitution of Athens (ed. Kenyon).

p. 64. 9.

Aristides when ostracised resided in Aegina according to [Dem.] 26. 6, Suid. κ. v. Ἀριστείδης. Cf. Hdt. 8. 79. Hence the provision that 'in future persons ostracised were to live *outside* Geraestus and the Scyllaeon promontory'. Note that Cimon when under sentence of ostracism appeared at Tanagra (Plut. Cim. 17).

p. 72. 15.

νεώτερον ὄντα is inconsistent with p. 75. 1. The words are corrupt and conceal some reference either to Cimon's εὐθμία (Aristides 152 5 = II. p. 203 D, cf. Schol. III. p. 515. 8, 516. 5, 517. 28, 518. 6, Plut. Cim. 4. 15) or to the ostracism, which removed him from Athens after Ephialtes' death.

[Dr SANDYS suggested ἀβέλτερον ὄντα.]

p. 80. 3.

For πολιτικούς καὶ τῇ πόλει πάσῃ πατρικῶς χρωμένους cf. Aristides' description of Pericles (119. 15 = II. p. 161 D), and Ar. Pol. Θ (E) 11. 1315 a 21. The paraphrase in Plut. Nic. 2 is misleading and may be due to a misapprehension of the meaning of the original.

p. 108. 18.

The description of the σοφρονιστῶν is confirmed by the earliest ephebic inscription, which belongs to 334-3 B.C. (Bull. de Corr. Hell. 1889, p. 253).

p. 110. 7.

In Aesch. 3. 159 εἰρηνοφύλακα ὑμᾶς ἐκέλευε χειροτονεῖν (Weidner: but αὐτὸν before or after ἐκέλευε MSS.) read κρηνοφύλακα ὑμᾶς ἐκέλευεν αὐτὸν χειροτονεῖν.

pp. 134, 135. The Secretaries of State.

I. The current accounts of the γραμματεῖς need reconsideration. The controversy is now simplified: whether the 5th or the 4th century be under discussion, the main subject of debate will be whether the title ὁ γραμματεὺς τῆς βουλῆς which is so common in inscriptions does or does not denote the secretary whose name is found in the praescripts and at the head of decrees.

II. The third official in the list given in the 'Constitution of Athens' can be traced in inscriptions up to the brink of the 5th century (Bull. de Corr. Hell. 1889, p. 348, C. I. A. 2. 870, 869, 867, 865). His proper title is ὁ γραμματεὺς τῆς βουλῆς καὶ τοῦ δήμου or τῇ βουλῇ καὶ τῷ δήμῳ. He is ὁ γραμματεὺς τῆς πόλεως of Thuc. 7. 10. This was the post held by Aeschines (Libanius' hypothesis to Dem. 19, p. 333, Dem. 19. 249, 314, 70; 18, 265) who was not a ὑπογραμματεὺς as Demosthenes maliciously insinuates (19. 70, 237).

III. In the 5th century and the first three decades of the 4th there was only one Secretary of Council, who changed with the Prytany but was styled *ὁ γραμματεὺς τῆς βουλῆς*.

IV. Some time between 368-7 B.C. and 363-2 B.C. the duties of the "Secretary of Council" were divided between two officials. One was called *ὁ γραμματεὺς ὁ κατὰ πρυτάνειαν*, but the old name, *ὁ γραμματεὺς τῆς βουλῆς*, was often used down to 322-1 B.C.: he did not change with the Prytanies but held office for a year. Perhaps *κλήρωσις* was substituted for *χειροτονία* at this time. Whether the second was originally styled *ὁ ἐπὶ τὰ ψηφίσματα* (C. I. A. 2. 114, 343-2 B.C.) or *ὁ ἐπὶ τοὺς νόμους* is uncertain; at the time of the composition of the 'Constitution of Athens' the balance of evidence is in favour of the title *ὁ ἐπὶ τοὺς νόμους*.

p. 137. 2.

Read *τετάρτη δ' Ἐλευσίνα*. Cf. Ἐφ. Ἀρχ. III. 1883, p. 110 sqq., β. 50 *εἰς τὴν τριητηρίδα τῶν Ἐλευσινίων καὶ εἰς τὴν πεντητηρίδα*. A discussion of the *Ἐλευσίνα* will be found in Nebe, De Mysteriorum Eleusiniorum tempore et administratione publica, 1886, p. 15 sqq. Possibly we should continue *πέμπτη δὲ Παναθήναια*, the ordinal having been abbreviated.

p. 159. 7.

προσπαράγράφεισθαι seems possible and probable.

SECOND MEETING.

At a General Meeting held in the President's house at 4.45 p.m. on May 21, 1891, the President, Dr SANDYS, in the Chair,

The following new members were elected:

WALTER DURNFORD, Esq., M.A., King's College.
 C. H. EVERARD, Esq., M.A., King's College.
 H. V. MACNAGHTEN, Esq., M.A., Trinity College.
 W. G. HEADLAM, Esq., M.A., King's College.
 L. B. G. J. FORD, Esq., M.A., King's College.
 C. A. M. POND, Esq., M.A., St John's College.
 Miss M. ALFORD, Girton College.

Dr POSTGATE discussed Tibullus II 1 57, 58

huic datus a pleno, memorabile munus, ouili
 dux pecoris hircus auxerat hircus oues.

Reading *curtas...opes* with Waardenburg for the corrupt *hircus ...oues* (the scribe has not seen that *ouile* is a goat fold) we should punctuate

huic datus, a pleno memorabile munus ouili,
 dux pecoris curtas auxerat hircus opes.

The corruption *hircus* for *curtas* is best explained by supposing it is a marginal gloss. This suggests that we should read *dux pecoris curtas auxerat hirtus opes*¹.

Mr F. W. THOMAS read a paper on 'Sanskrit *ī* as a representative of the Indo-European Schwa' of which the following is an abstract:—

Indo-European Schwa appears in Sanskrit not only as *ī*, but also as *ī̄*, viz. in

I. *Verbal forms*, including (1) presents in *nā* e.g. *krīṇitē*, (2) such forms as *brāvīti tāvīti āmīti śamīśvā*, (3) preterites in *-im* e.g. *āgrabhīm*, (4) passives e.g. *diyāte*, (5) desideratives e.g. *jihīṣati*, (6) intensives e.g. *marīmṛjyāte*;

II. *Nominal forms*, including (1) *sāvīman* &c., (2) *dhāvītu* &c., (3) *marīṭī* &c., (4) *pārīnas* (πέλανος) *bhāvīna pīthya aṣṭi* &c.

In most of the above cases parallel forms with *ī̄* are found. Three other cases may now be added, (1) nouns in *-ira* e.g. *śāvīra śavīra parīra*, (2) nouns in *-īsa*, really formed from those in *-īṣ* Gk. *-as*, cf. *ῥεῖσα(μα)* beside *αρεῖς* and *τανῖσα* beside *τωνῖς*, (3) such desideratives as *titarīṣati*, denominatives from *s-* nouns (as the futures in *śio* are denominatives in *īo* from the same forms); also such as *sīkṣate ṛpsate līpsate īkṣate dhīpsati*.

The same long *ī̄* is found also in Iranian *hšenevīšā*, *hrvīṣiēti*, *teuīši*, and *sītāt*. Now, as we cannot suppose the lengthening of *ī* to *ī̄* to have taken place in Arian, we must infer the duplication to have existed in I.E., and posit for the original language *a long as well as a short e*. Bartholomae's explanation (B. B. xvii. pp. 130—1) of *ī̄* in *dhīti* &c. as *ē + ī* contradicts the rule that *ē + ī* becomes Sk. *e*, and moreover could not possibly apply to the above classes of cases.

Long *ē̄* would naturally be represented in the European languages by *ā* or a vowel derived from *ā*, and we can at once recognize forms in Latin and Greek which contain this vowel.

(i) *Latin*. (a) *eram* = Sk. *āsīm* (anticipated by Fick B. B. vii. pp. 171—2): (b) the subjunctives in *-am* are really 'improper conjunctives'; thus *feram* = *(a) *bharīm* cf. *agrabhīm avadhīm* &c.: (c) *-bam* of the imperfect = I.E. *bhāṣm*; Thurneysen's explanation of *bayāua* is not necessary, v. Bartholomae (Handbuch, § 137, 2) and Osthoff (M. U. iv. p. 389): (d) *Sāturnus* corresponds to Sk. *sītā* 'furrow' and *sivā* 'plough'; *claudus* belongs to Sk. *klīva*; *amārus* to *amīvā* and *āmīṣ* I.E. *amēsós*; *avārus* to *aviṣya* I.E. *avēsós*; *ācer* to *īṣvara*; *fās* to *dlīṣ*.

(ii) *Greek*. (a) *ἐφερόμην* is for **ἐφερᾶν* (perverted by analogy of *τίθεμαι ἐτιθέμην* &c.) and, along with *feram abravīm* &c., proves the existence of an I.E. preterite in *ēm* (cf. Hoffmann 'Das Praesens' &c.); this preterite, which originally must have been connected with the *ē̄* preterite, is seen also in *ἐρλᾶν ἐπτᾶν* &c.:

¹ See also *Journal of Philology* x. pp. 312 sq.

(b) $\bar{\alpha}$ is found in other verbal forms, as $\kappa\bar{\alpha}\alpha\acute{\iota}\nu\omega$ (Lat. *crēscō*) $\theta\bar{\rho}\acute{\alpha}\sigma\kappa\omega$ (*frētus dhārīman*) $\acute{\epsilon}\bar{\rho}\acute{\alpha}\tau\acute{\iota}\omega$ (*-varūtṛ verētrūm verēcundus vereor* &c.) $\tau\bar{\rho}\acute{\alpha}\nu\acute{\eta}\varsigma$ (*τίτρημι tārītum* &c.) $\acute{\kappa}\acute{\epsilon}\kappa\bar{\alpha}\mu\alpha\iota$ (*κεράω Sk. grī*) $\lambda\bar{\alpha}\acute{\kappa}\acute{\epsilon}\omega$ (*λακεῖν loquor* &c.) $\mu\bar{\alpha}\nu\acute{\nu}\omega$ (*manus*) $\gamma\bar{\alpha}\rho\acute{\nu}\omega$ (Sk. *gṛ* and *jar*) and perhaps $\delta\bar{\rho}\acute{\alpha}\pi\acute{\epsilon}\tau\eta\varsigma$ (*rēro*) and $\lambda\acute{\eta}\psi\omicron\mu\alpha\iota$ Dor. $\lambda\bar{\alpha}\psi\omicron\upsilon\mu\alpha\iota$ (Sk. *līpsate*, a desiderative form): (c) in nouns, as $\nu\bar{\alpha}\rho\acute{\omicron}\varsigma$ (Sk. *nāra*) $\pi\lambda\eta\sigma\acute{\iota}\omicron\nu$ (Dor. $\pi\lambda\acute{\alpha}\tau\iota\omicron\nu$) $\kappa\bar{\rho}\acute{\alpha}\tau\eta\rho$ &c. $\gamma\bar{\rho}\acute{\alpha}\upsilon\varsigma$ (*γῆρᾶς*) $\kappa\bar{\alpha}\lambda\omicron\nu$ (Lat. *cāla* Sk. *kāla*) $\nu\acute{\epsilon}\acute{\alpha}\nu\acute{\iota}\alpha\varsigma$ (*navīna*) $\pi\lambda\bar{\alpha}\theta\omicron\varsigma$ (Cret. Lesb. = $\pi\lambda\eta\theta\omicron\varsigma$) and perhaps $\pi\bar{\rho}\acute{\alpha}\omicron\varsigma$ (if this, as is possible, is connected with Sk. *prī*).

(iii) Possibly O.H.G. *spuot* A.S. *spōd* is not from I.E. *sphōtis* (as Brugmann), of which there is no trace, but = Sk. *sphūtīś*.

Among the above will be found instances of long $\bar{\alpha}$ in connection with all the six 'vocalreihen'. The question therefore arises as to what place in these scales should be assigned to it. Bartholomae has recently proved (B. B. xvii.) that $\bar{\alpha}$ occurs in all the scales. His reconstruction of the vowel systems retains the six scales with four gradations in each, two more being added owing to a posterior lengthening. But he has shown no reason why this lengthening (which cannot have been due to accent, *vide postaccentual* $\bar{\omicron}$ in $\tau\acute{\epsilon}\rho\mu\omega\nu$) should not extend to the third gradation. Assume this, and we have double scales, the $\bar{\alpha}$ -scale showing the gradations

$m\bar{\omicron}\eta$	$m\bar{\epsilon}\eta$	$m\bar{\alpha}\eta$	$m\eta$
$m\bar{\omicron}\eta$	$m\bar{\epsilon}\eta$	$m\bar{\alpha}\eta$	$m\eta$

Thus $\bar{\alpha}\zeta\acute{\iota}\varsigma$: $\bar{\alpha}\zeta\acute{\iota}\varsigma\alpha\varsigma$ = $\lambda\mu\acute{\eta}\eta\nu$: $\lambda\mu\acute{\epsilon}\nu\omicron\varsigma$
 = $\acute{\alpha}\kappa\mu\omega\nu$: $\acute{\alpha}\kappa\mu\omicron\nu\omicron\varsigma$.

A similar *abstufung* lies at the base of the doublets $\nu\acute{\alpha}\rho\acute{\iota}\mu\alpha\nu$ v. $\nu\acute{\alpha}\rho\acute{\iota}\mu\alpha\nu$, $b\eta\acute{\alpha}\nu\acute{\iota}\tau\iota\nu\alpha$ v. $b\eta\acute{\alpha}\nu\acute{\iota}\tau\iota\mu$, $\acute{\iota}\tau\iota\alpha\rho\acute{\iota}\zeta\alpha\tau\iota$ v. $\acute{\iota}\tau\iota\alpha\rho\acute{\iota}\zeta\alpha\tau\iota$, $\alpha\nu\acute{\alpha}\rho\upsilon\varsigma$ v. $\alpha\nu\acute{\iota}\zeta\upsilon\acute{\theta}$, $\kappa\rho\acute{\iota}\nu\acute{\iota}\tau\acute{\epsilon}$ v. $\mu\acute{\alpha}\rho\acute{\nu}\acute{\alpha}\mu\alpha\iota$ &c.

Further consideration of I.E. $\bar{\alpha}$ and its place in the vowel scales may be at present postponed. But it should be observed that the hypothesis of $\bar{\alpha}$ affects the evidence in the European languages for the long sonants. Why should we separate $\delta\mu\acute{\omega}\varsigma$ from $\sigma\tau\bar{\rho}\omega\tau\acute{\omicron}\varsigma$, $\delta\mu\acute{\alpha}\tau\acute{\omicron}\varsigma$ from $\tau\lambda\bar{\alpha}\tau\acute{\omicron}\varsigma$, and say that, while $\sigma\tau\bar{\rho}\omega\tau\acute{\omicron}\varsigma$ contains $\bar{\tau}$ and $\delta\mu\acute{\alpha}\tau\acute{\omicron}\varsigma$ $\bar{\eta}\iota$, $\delta\mu\acute{\omega}\varsigma$ does not contain $\bar{\eta}\iota$ nor $\tau\lambda\bar{\alpha}\tau\acute{\omicron}\varsigma$ $\bar{\iota}$? Why should we separate $\tau\lambda\bar{\alpha}\tau\acute{\omicron}\varsigma$ from Lat. *lātus*? Are we not separating what should be joined together, and joining together what should be separated? Perhaps $\delta\mu\acute{\omega}\varsigma$ and $\sigma\tau\bar{\rho}\omega\tau\acute{\omicron}\varsigma$ = I.E. $dm\bar{\omega}\varsigma$ and $str\bar{\omega}\tau\acute{\omicron}\varsigma$, while $\delta\mu\acute{\alpha}\tau\acute{\omicron}\varsigma$ and $\tau\lambda\bar{\alpha}\tau\acute{\omicron}\varsigma$ = I.E. $dm\bar{\alpha}\tau\acute{\omicron}\varsigma$ and $t\bar{\lambda}\bar{\alpha}\tau\acute{\omicron}\varsigma$. This would not involve a denial of I.E. $\bar{\eta}\iota$ $\bar{\eta}$ $\bar{\tau}$ $\bar{\iota}$, but merely provide a different explanation of some of the occurrences.

MICHAELMAS TERM, 1891.

FIRST MEETING.

AT a General Meeting held in Mr Peskett's rooms, Magdalene College, at 4.45 p.m. on Thursday, Oct. 22, 1891, the President, Dr SANDYS, in the Chair,

On behalf of Mr W. G. Headlam and himself, Dr JACKSON read a paper *On the seventh mime of Herondas*. The paper consisted of a text, a translation of such parts of the poem as are intelligible, and a brief commentary.

Besides emendations which have appeared in the *Classical Review*, Dr Jackson propounded the following tentative restorations and supplements: 1 ὠνηγείρας. 47, 48 φέρ' εἰ φέρεῖς τι τᾶλλα, Δριμύλ. ὕπνωται, ὄκως νεοσσοὶ τὰς κοχῶνας θάλποντες. 53 τὰς μεταξύ βαυκίδας. 54 δεῖ μέγ' ὦδ' ὠνηθείσας. 56 τὰ νέα. 65 ἀπεμπολήσαι. 85 κλείσας. 96 ὡστ' ἐκ μὲν ἡμέων, δι' ἑλεόν σ' ἐῷ, πρήξεις. 106 καὶ ταῦτα καὶ ταῦθ' ἕξεθ' ἑπτά δαρευκῶν. 108 ff. Γ. εἴ τι μὴ σ' ὦδε | ἐόντ' ἐλήθαν, ἐσθέουσ' ἄν, ἄτθ', ἦκον. | Κ. ἔχεις γὰρ οὐχὶ γλαῦσαν. ἤδη ἴν' εἰ ἔδει ἐλθεῖν. | λαθὼν ἐκείνος οὐ μακρὴν ἀφειστήκει | ὄτεω κ.τ.λ.

Mr HEADLAM's suggestions have already appeared in the *Athenaeum* (Sept. 5 and 12) and the *Academy* (Oct. 10 and 24).

SECOND MEETING.

AT a General Meeting of the Society held in Mr Peskett's rooms, Magdalene College, at 4.45 p.m. on Thursday, Nov. 12, 1891, the President, Dr SANDYS, in the Chair,

Dr JACKSON read a paper on *Herondas V*. The paper consisted of a text and a translation, with comments upon 4—15; 29, 30; 43; 53—62; 66 ff. (? κατ' ἡρτήσθω οὕτω κατὰ μνάς; 74 ff.; 85. (See *The Classical Review*, Vol. vi. p. 4 ff.)

THIRD MEETING.

AT a General Meeting held at 4.45 p.m. on Nov. 26, 1891, in Mr Peskett's rooms, Magdalene College, the President, Dr SANDYS, in the Chair,

Mr CONWAY read (i) a note on the Homeric adjectives in -οπι (ἦνοπι χαλκῶ, μέροπες ἄνθρωποι κ.τ.λ.) and kindred forms. These

he held contained the suffix *-q-*, a shorter form of *-qo-* (which appeared in *ποδαπόσ*, *ἐνιπή*, *bellicus* etc.), just as *-κ-* which was already recognised as a suffix (Brugmann Grundriss II. § 129) was a shorter form of *-ko-* (e.g. Gr. *μείραξ* = Skr. *maryakas*). The forms in *-π-* showed one of the most characteristic meanings of the suffix *-qo-*, which formed adjectives like those in English in *-ish*, *οἶνοψ* = 'wine-ish, wine-like' (Brugm. l. c. § 88). *μέροψ* 'mortal' might perhaps be compared directly with Skr. (Brahmana) *maraka-* 'deadly plague.' The suffix of *εἶσω-ποι* Il. xv. 653 (simply meaning 'being within') was exactly that of Skr. *anū-ka-* etc., showing another use of the suffix *-qo-* (Brugm. l. c. § 86). These *-q-* forms had mostly vanished in non-Aeolic Greek because it was only in Aeolic that it was represented by a single sound (*-π-*) in all cases of the noun; in Ionic it would become *-κ-*, *-π-*, or *-τ-* according to the sound that followed it. *φύλοπις* was a derivative from such a stem and was orig. an abstract noun in *-ī* Gr. *-ᾶ* (Lat. *materies* etc.) and meant 'butchery, killing': in Il. iv. 65 (during the armistice) *φύλοπις αἰνή* = 'murderous host' by the common use of abstract nouns in a collective sense. For the change of declension cf. *ληστρίς* beside *ψάλτρια* etc. (Brugm. Gds. II. § 109, Remark); in this case the similarity of meaning of *ἔρις μήνις ὕβρις* had helped the transition. **φυλοπ-* was a regular Aeolic derivative from **ghū-lo-* (Att. *θυλόμαι* 'sacrifice'), root *ghū-* 'to kill, offer.'

(ii) a paper on the change of *d* to *l* in *lacrima*, *lingua*, *delicatus* ('*luxuri dedicatus*' Festus Ponor p. 48, Müll. p. 68) etc., and in two or three words in Modern Italian (Gröber, Grundr. Rom. Phil. I. p. 531) which were to be regarded merely as survivals of ancient forms. Mr Conway held that the change must be definitely ascribed to the Sabine dialect, first, because the negative evidence of the inscriptions and place-names of all the other Italic dialects proved conclusively that the change did not take place in them, secondly, because the number of the words in Latin showed that they must have come from some closely adjacent tribe; and thirdly, from direct evidence. Varro (L. Lat. 5. 74 and 123) quoted *novensides* (the form occurs elsewhere with *l*) and *lepestae* as Sabine; no Sabine place-names contained a *-d-*, and, besides other examples of the change, the modern name *Licenza* of Horace's *gelidus Digentia rivus* had preserved the form of the name at the source of the stream in the Sabine hills (*fons Bandusiae*), not the Latin form by which it was known at its confluence with the Anio. *Licenza* was especially interesting because the *c* vouched for the Sabine (i.e. voiceless, as in Oscan) pronunciation of the *-g-*: *Digentia* would have been **Dienza* in Italian. (Gröber, Grundr. p. 531, § 70, Am. J. Phil. XI. p. 302.) For an exact parallel cf. Latin *Fa(r)baris*, Sabine *Farfarus*, mod. Ital. *Farfa*. In fact modern names, if they represented the ancient at all, regularly kept the local form. The word *fedus* Varr. L. L. 5. 97 should be corrected to *felus*. In conclusion Mr Conway endeavoured to

assign special reasons for the persistence of the Sabine instead of the Latin form in different words, e.g. *lacrima*, from its resemblance to *lacer* 'wounded,' *delicatus* as resembling *deliciae*, which of course came from *-lacio*.

Dr POSTGATE read a note on Plautus *Rudens* 1242 'mihi istaec uidetur praeda praedatum irier' in which he contended that the editors had wrongly assigned the verb a passive function, the sense and the parallelism of 1262 'praeda praedam duceret' requiring an active one. A future infinitive in *iri* must be added to the forms of the deponent verbs. He further argued in favour of the view already put forward by Neue (*Lateinische Formenlehre* II. p. 383) that the formations were not originally impersonal (amatum *iri* 'there was a going to love') but analogical transformations of the active, amatum *ire* 'to be going to love.'

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L A W S
OF THE
Cambridge Philological Society.

1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas ; the right to compound for all future payments for five guineas being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

LIST OF MEMBERS

OF THE

Cambridge Philological Society.

JULY 1, 1892.

* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

- 1881. Professor Th. Mommsen, Charlottenburg, Berlin.
- 1881. Professor J. Zupitza, Berlin.
- 1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
- 1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.

SOCIETIES.

- 1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.
- 1880. Oxford Philological Society: Secretary, Prof. Nettleship, 17, Bradmore Road, Oxford.
- 1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
- 1880. Smithsonian Institute: Washington City, D.C., U.S.A.
- 1882. The Royal University of Christiania.
- 1883. The University College of South Wales and Monmouthshire.

1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
 1885. The Library, Trinity College, Dublin.
 1885. The Canadian Institute, Toronto, Canada.
 1885. The American Philosophical Society, Philadelphia, Pa.,
 U.S.A.
 1886. The University College, Dundee.
 1887. The Library, St John's College, Cambridge.
 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.

MEMBERS.

1891. Abbott, E., B.A., Jesus.
 1885. Adam, J., M.A., Emmanuel.
 1891. Alford, Miss M. (Girton): St Luke's Vicarage, Nutford
 Place, Edgware Road, W.
 1873. Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O.
 Antrim, Ireland.
 1874. Archer-Hind, R. D., M.A. (Trinity): Little Newnham,
 Cambridge.
 1880. *Arnold, Prof. E. V., M.A. (Trinity): University College,
 Bangor, N. Wales.
 *Atkinson, Rev. E., D.D., Master of Clare College.
 *Austen-Leigh, Rev. A., M.A., Provost of King's College.
 1876. Balfour, G. W., M.A., M.P. (Trinity): 67, Addison Road,
 Kensington, W.
 1886. Barnes-Lawrence, H. C., M.A. (Lincoln Coll. Oxon.):
 The Perse Grammar School, Cambridge.
 1889. Bayfield, Rev. M. A., M.A. (Clare): The College, Brecon.
 1878. *Bell, Rev. W., M.A. (Christ's): The College, Dover, Kent.
 1875. *Bensly, Prof. R. L., M.A., Caius.
 1887. Bethune-Baker, Rev. J. F., M.A., Pembroke.
 1874. Birks, Rev. E. B., M.A., Trinity.
 1891. Brooks, E. J., B.A. (St John's): 127, Cornwall Road, W.
 1889. Brown, A. L., B.A. (Trinity): Selwyn College.
 1892. *Burkitt, F. C., M.A. (Trinity): 12, Harvey Road, Cam-
 bridge.
 *Burn, Rev. R., M.A. (Trinity): St Chad's, Cambridge.
 Butcher, Prof. S. H., M.A. (Trinity): The University,
 Edinburgh.

1874. Butler, Rev. H. M., D.D., Master of Trinity College.
1881. Candy, F. J., M.A. (Emmanuel): 10, Norham Road, Oxford.
- *Canterbury, The Lord Archbishop of, D.D. (Trinity): The Palace, Lambeth.
1872. *Carver, Rev. A. J., M.A. (D.D.), (Queens'): Lynhurst, Streatham Common, Dulwich, S.E.
1882. *Chambers, C. E., M.A. (Trinity): The School, Derby.
1892. Chase, Rev. F. H., M.A., 16, Brookside, Cambridge.
1876. *Chawner, W., M.A., Emmanuel.
1888. Conway, R. S., M.A., Caius.
1881. Cooke, Rev. A. H., M.A., King's.
- *Cowell, Prof. E. B., M.A. (Corpus): 10, Scrope Terrace, Cambridge.
1880. *Dale, A. W. W., M.A., Trinity Hall.
1886. Darbishire, H. D., B.A. (St John's College): 94, Charlotte Street, Fitzroy Square, W.
1872. *Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1885. *Derby, Right Hon. the Earl of, M.A. (Trinity): 33, St James' Square, London, S.W.
1892. *Devonshire, His Grace the Duke of, LL.D. (Trinity): Devonshire House, Piccadilly, London, W.
1881. *Donaldson, Rev. S. A., M.A. (Trinity): The College, Eton, Windsor.
1884. Duff, J. D., M.A., Trinity College.
1891. Durnford, Walter, M.A. (King's): Eton College, Windsor.
1876. Edleston, Rev. J., LL.D. (Trinity): 57, Rhadegund Buildings, Cambridge.
1880. Edwards, G. M., M.A., Sidney Sussex.
- England, E. B., M.A. (Trinity): The Owens College, Manchester.
1891. Everard, C. H., M.A. (King's): Eton College, Windsor.
- Fanshawe, H. E., M.A., Corpus.
- *Fennell, C. A. M., Litt. D. (Jesus): Barton Cottage, Cambridge.
1879. Flather, J. H., M.A. (Emmanuel): Grove Cottage, Grantchester
1891. Ford, Lionel, M.A. (King's): Eton College, Windsor.
1879. Francis, A. L., M.A. (Jesus): Blundell's School, Tiverton.

1877. *Francis, H. T., M.A., Caius.
 1883. Frazer, J. G., M.A., Trinity.
 1879. Fulford, Rev. H. W., M.A., Clare.
 1891. Gardner, E. A., M.A., Caius.
 1888. Giles, P., M.A., Emmanuel.
 1880. *Gill, W. A., M.A., Magdalene.
 1888. Goodhart, Prof. H. C., M.A. (Trinity): The University,
 Edinburgh.
 1880. Gow, James, Litt. D. (Trinity): 1, Waverley Street, Not-
 tingham.
 1876. *Grant, C. E., M.A., King's.
 1884. Gray, Rev. J. H., M.A., Queens'.
 *Green, Rev. W. C., M.A. (King's): Hepworth Rectory, Diss.
 1875. Greenwood, Prof. J. G., LL.D., 34, Furness Road, East-
 bourne.
 1881. *Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road,
 Cambridge.
 1883. Hadley, W. S., M.A., Pembroke.
 1880. *Hager, Dr H., Brook Road, Fallowfield, Manchester.
 1890. Harmer, Rev. J. R., M.A., Corpus.
 *Haskins, C. E., M.A., St John's.
 1886. Haydon, J. H., M.A. (King's): Tettenhall College, near
 Wolverhampton.
 1879. *Hayman, Rev. Henry, D.D. (St John's, Oxon.): Alding-
 ham Rectory, Ulverston.
 1891. Headlam, C. E. S., M.A., Trinity Hall.
 1891. Headlam, W. G., M.A., King's.
 1880. *Heathcote, W. E., M.A. (Trinity): Round Coppice, Ivor
 Heath, Uxbridge, Bucks.
 1885. Hessels, J. H., M.A.: The University Library.
 1880. *Hicks, R. D., M.A., Trinity.
 1874. Holden, Rev. H. A., LL.D. (Trinity): 20, Redcliffe Square,
 London, S.W.
 Hort, Rev. Prof. F. J. A., D.D. (Emmanuel): 6, St Peter's
 Terrace, Cambridge.
 1889. Housman, Prof. A. E., (St John's, Oxon.): Byron Cottage,
 North Road, Highgate, N.
 1882. Hügel, Friedrich Baron von, 4, Holford Road, Hamp-
 stead, N.W.
 *Image, J. M., M.A., Trinity.

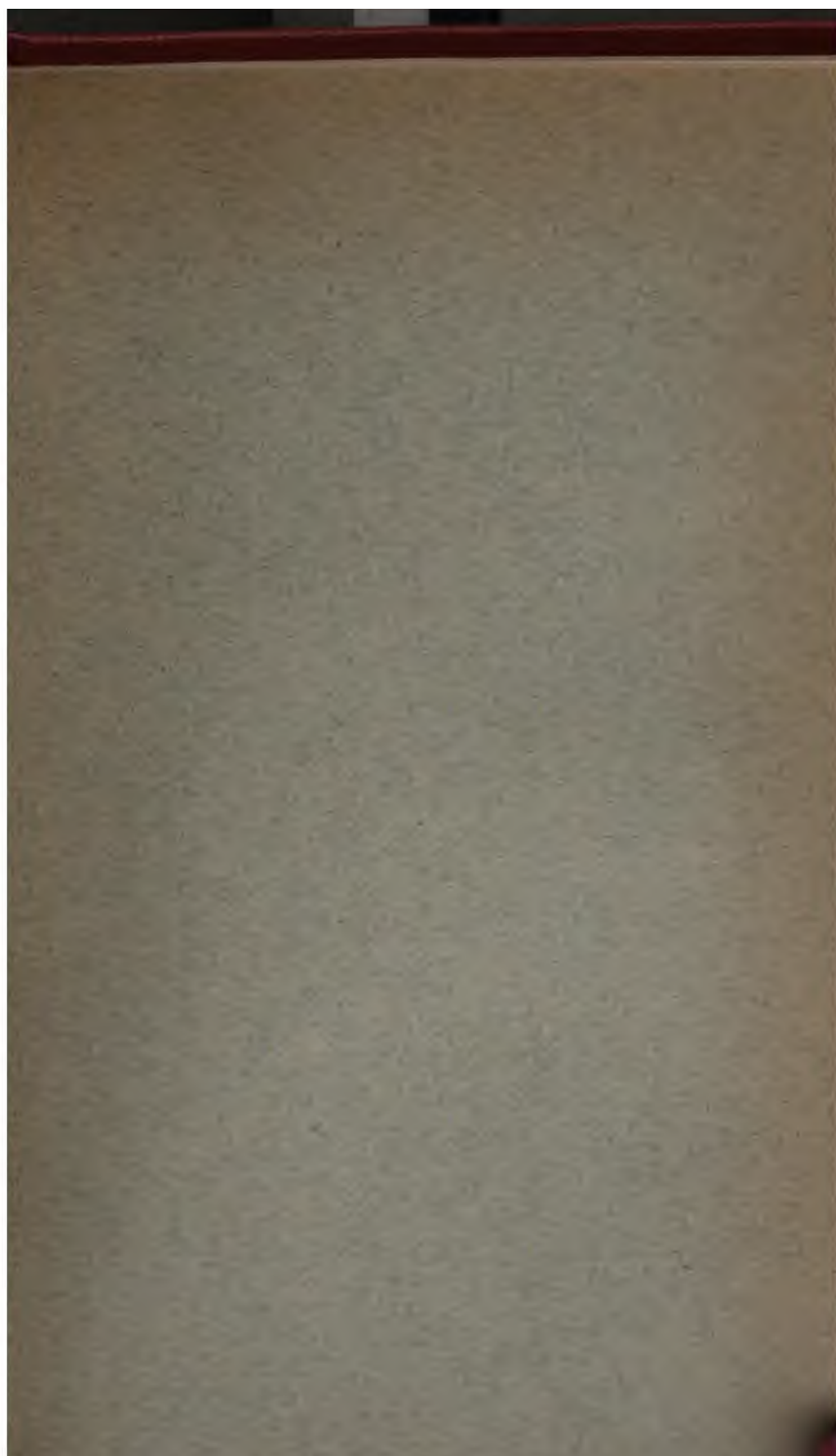
- *Jackson, Henry, Litt. D., Trinity.
1883. James, Rev. S. R., M.A. (Trinity): Eton College, Windsor.
- *Jebb, Prof. R. C., Litt. D., M.P. (Trinity): Springfield, Cambridge.
1881. Jenkinson, F. J. H., M.A. (Trinity): 10, Brookside, Cambridge.
1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens, Cambridge.
1873. Kirkpatrick, Rev. Prof. A. F., D.D., Trinity.
1880. *Leaf, Walter, M.A. (Trinity): Old Change, London, E. C.
1881. Lendrum, W. T., M.A., Caius.
- *Lumby, Rev. Prof. J. R., D.D., St Catharine's.
1886. Macalister, Prof. A., M.D. (St John's): Torriesdale, Madingley Road, Cambridge.
1882. Macmillan, G. A., 29, Bedford Street, Covent Garden, W.C.
1882. Macmillan, M. C., M.A. (Christ's): 29, Bedford Street, Covent Garden, W.C.
1891. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1873. *Magnússon, E., M.A., University Library: 26, Bateman Street, Cambridge.
1892. Marchant, E. C., M.A., Peterhouse.
Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.
- *Mayor, Rev. Prof. J. E. B., M.A., St John's.
Merivale, Very Rev. C., D.D. (St John's): The Deanery, Ely.
1882. *Michell, W. G., M.A. (Trinity): The School, Rugby.
1891. Miles, E. H., B.A., King's.
1874. *Monro, C. H., M.A., Caius.
- *Moss, Rev. H. W., M.A. (St John's): The School, Shrewsbury.
1872. Moule, C. W., M.A., Corpus.
1875. *Moulton, Rev. W. F., M.A., The Leys School, Cambridge.
1885. Moulton, Rev. J. H., M.A. (King's): The Leys School, Cambridge.
1891. Murray, Rev. J. O. F., M.A., Emmanuel.
1876. *Neil, R. A., M.A., Pembroke.

1874. *Nixon, Prof. J. E., M.A., King's.
 1877. *Orpen, Rev. T. H., M.A. (Pembroke): Binnbrooke, Cambridge.
 1880. *Parry, Rev. R. St John, M.A., Trinity.
 1892. Pearson, A. C., M.A., (Christ's): 16, Northgate Street, Bury St Edmunds.
 *Peile, J., Litt.D., Master of Christ's.
 Perowne, Rev. E. H., D.D., Master of Corpus.
 1876. *Peskett, A. G., M.A., Magdalene.
 1891. Plaistowe, F. G., M.A., Queens'.
 1891. *Pond, Prof. C. A. M. (St John's): University College, Auckland, New Zealand.
 1879. *Postgate, Prof. J. P., Litt.D. (Trinity): 14, Hills Road, Cambridge.
 1887. Powell, Miss M. (Newnham): High School, Exeter.
 1876. *Rawlins, F. H., M.A. (King's): Eton College, Windsor.
 *Reid, J. S., Litt. D. (Caius): West Road, Cambridge.
 1875. *Rendall, Prof. G. H., M.A. (Trinity): University College, Liverpool.
 1879. *Ridgeway, Prof. W., M.A. (Caius): The Queen's College, Cork.
 *Roberts, Rev. E. S., M.A., Caius.
 1888. *Robinson, Rev. J. Armitage, B.D., Christ's.
 *Roby, H. J., M.A. (St John's): Wood Hill, Pendleton, Manchester.
 1890. *Rouse, W. H. D., M.A. (Christ's): The College, Cheltenham.
 1879. *Rushbrooke, W. G., LL.M. (St John's): City of London School, London, E.C.
 1882. Rutherford, Rev. W. G., M.A. (University College, Oxon.): Westminster School, London.
 *Sandys, J. E., Litt. D., St John's.
 *Scott, Rev. C. B., D.D. (Trinity): Ottershaw, Bournemouth.
 Seeley, Prof. J. R., M.A. (Caius): St Peter's Terrace, Cambridge.
 1879. Selwyn, Rev. E. C., M.A. (King's): The School, Uppingham.
 1877. *Sharkey, J. A., M.A., Christ's.
 1884. Shuckburgh, E. S., M.A., Emmanuel: The Avenue, Cambridge.
 Sidgwick, Prof. H., Litt. D., Trinity.
 1879. Sing, Rev. G. H., M.A. (Corpus): Derby.

- *Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury Villas, Cambridge.
1879. Smith, W. F., M.A., St John's.
1884. Smith, Prof. W. Robertson, M.A., Christ's.
1873. *Spratt, A. W., M.A., St Catharine's.
Taylor, Rev. C., D.D., Master of St John's.
1888. Thomas, F. W., B.A. (Trinity): 6, Hunton Road, Gravelly Hill, near Birmingham.
1876. Thompson, E. S., M.A., Christ's.
1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): The College, Marlborough.
1883. Tottenham, H. R., M.A., St John's.
1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory, Guildford.
1880. *Vardy, Rev. A. R., M.A. (Trinity): King Edward's School, Birmingham.
1874. *Verrall, A. W., Litt.D. (Trinity): Selwyn Gardens, Cambridge.
1880. *Vince, C. A., M.A. (Christ's): 3, Hermitage Road, Edgbaston, Birmingham.
1889. Wardale, J. R., M.A., Clare.
1879. *Welldon, Rev. J. E. C., M.A. (King's): The School, Harrow on the Hill.
1885. Whitelaw, R., M.A.: The School, Rugby.
Wilkins, Prof. A. S., Litt.D. (St John's): The Owens College, Manchester.
- *Wordsworth, Rev. C., M.A. (Peterhouse): Tyneham Rectory, Wareham, Dorset.
1884. Wratishaw, Rev. A. H., M.A. (Christ's): Clairville, Merton Road, Southsea.
- *Wright, Rev. A., M.A., Queens'.
- *Wright, W. Aldis, M.A., Trinity.
1881. *Wyse, Prof. W., M.A., (Trinity): University College, London, W.C.
- *Young, Rev. E. M., M.A. (Trinity): Sherborne, Dorset.

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1



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PROCEEDINGS
OF THE
Cambridge Philological Society.

XXXI—XXXIII.
LENT, EASTER AND MICHAELMAS
TERMS, 1892.



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PROCEEDINGS
OF THE
Cambridge Philological Society.

LENT TERM, 1892.

FIRST MEETING¹.

At the Annual General Meeting held on Jan. 28, 1892, at 4.45 p.m., at Dr Sandys' house, the President, Dr SANDYS, in the Chair, the audited accounts for 1891 were submitted and passed.

The following were elected officers for the year 1892 :

President : Prof. JEBB, Litt.D., M.P.

New Vice-Presidents : Prof. SKEAT, Litt.D., Dr SANDYS, Public Orator.

Members of Council : Prof. MAYOR (re-elected), Mr HICKS (re-elected), Dr JACKSON, Mr PESKETT, Mr CONWAY, Mr GILES.

Treasurer : Mr ADAM (re-elected).

Secretaries : Dr POSTGATE (re-elected), Mr GILL (re-elected).

Votes of thanks were passed to the retiring President; and to the members of the Society (Dr SANDYS, Dr JACKSON and Mr PESKETT) who had provided rooms for the meetings of the Society during the past year.

Prof. COWELL and Mr NIXON were elected auditors for the ensuing year.

¹ Reported in the *Cambridge University Reporter*, Feb. 2, 1892.

A paper on the *Flinders Petrie Papyri* was communicated by Mr WYSE.

The following readings were suggested :

XI. 2. Εὐκλέους τοῦ Εὐβάτα. 10. Πτολεμαίῳ τῷ γεγενημένῳ ἐξ ἐμοῦ καὶ Χρυσόπολεως.

XII. 3. ὡς 1v. 7. τὴν συνοικίαν. 11. Λιβύσιον. 18. γυναικείου τ-. 19. περιβολαίου. 22. ὑποδημάτων γυναικείων. 23. ἀνδρείου τ-λ ἐρίων μαλακῶν τ-. χρυσία. 24. ἐρίων ἀργῶν.

XIII. (1) 3. τῶν Εὐρυμέδοντος. 12. ὑποσκνιπός, οὐλή. (2) 1. πράσσιων αὐτός. 6. -του Ἐλευσίνιος. 7. οὐς ἀριστερόν. 8. οὐπω ἐπηγμένων.

XIV. 15. ὅσα ἂν προσκλήσωμαι. 17. τὸν ἐμὸν ἐκ.

XV. 4. Βουβάστῳ κληροῦχος. 16. μου ἔχειν. 17. τὰ δὲ λοιπὰ καταλμπάνω. 18. γεγενημένον ὅτι ἦν εὐνοῦς. 20. πιστότατοι ἦσαν καὶ ἔστωσαν ἐλευθεροὶ καθὰ καὶ Μελαινίς, καὶ μηθεὶ ἐξέστω ἐφάπτεσθαι αὐτῶν πανελευθερία ἐλευθέρων.

XVIII. (2) 9. οὐλή ἐπ' ἀριστερὰς ὀφρύος. 12. ὑπάρχοντά μοι πάντα.

XX. (1) 1. μοι. 5. ὑποσκνιπός. 8. Μακεδῶν τῶν.

XXIV. (2) 6. Λειονάτου Ἀσπένδιος τῆς ἐπιγονῆς. (3) 1. Ἡρακλειδῆς ἐπὶ τοῦ διαλογισμοῦ. 2. ἡ τιμὴ τούτου ὑπὸ τοῦ διοικητοῦ.

XXV. (2) 2. ἀπὸ τῆς τετρακαικοστῆς πυρῶν. 3. ἐπισκεψάμενος.

XXVIII. (1) 3. συγγραφὴν (under δίκη). (2) 10. τὸ ιβ 1. ib. καὶ Ἀριστέου.

SECOND MEETING¹.

At a General Meeting held on Feb. 25, 1892 at 4.45 p.m., in Mr Nixon's rooms, Mr NIXON, in the absence of the President, in the Chair,

The Duke of DEVONSHIRE, Chancellor of the University, and
E. C. MARCHANT, Esq., M.A., Peterhouse,

were elected members.

Dr JACKSON read two notes on *Parmenides*.

Parmenides 50 Stein. οὐ γὰρ μήποτε τοῦτο δαμῆ εἶναι μὴ ἔόντα. Stein's rendering "nec enim unquam hoc vincatur (cogatur) esse ea quae non sint" would seem to be impossible. Read οὐ γὰρ μήποτε τοῦτο δαμῆ ἦ, εἶναι μὴ ἔόντα: i.e. οὐ γὰρ μήποτε τοῦτο μηδαμᾶ ἦ, εἶναι μὴ ἔόντα, 'never, anyway, shall this be, that what is not, is.' Compare Alcaeus καὶ κ' οὐδὲν ἐκ δενὸς γένοιτο, where οὐδὲν ἐκ δενὸς = οὐδὲν ἐξ οὐδενός. *Etym. Mag.* 639, 31. For οὐδαμά, see Empedocles 93, 99, 148.

¹ Reported in the *Cambridge University Reporter*, March 8, 1892.

51, 52 Stein.

χρὴ τὸ λέγειν τε νοεῖν τ' ἐὼν ἔμμεναι· ἔστι γὰρ εἶναι,
μηδὲν δ' οὐκ ἔστιν τὰ σ' ἐγὼ φράζεσθαι ἄνωγα.

As at present placed, before πρώτης γὰρ σ' ἀφ' ὁδοῦ ταύτης διζήσιος εἶργω, these lines disturb the argument. Should they not stand, after ξυνὸν δέ μοί ἐστιν ὅπποθεν ἄρξωμαι, τόθι γὰρ πάλιν ἔξομαι αὐθις, at the end of the προοίμιον, as an emphatic statement of Parmenides' fundamental dogma? The evidence of Simplicius is not conclusive.

Mr DARBISHIRE read a paper on the words for 'Wolf' and 'Fox' in Indo-European¹.

The cognate words in the several languages may be arranged thus:

Indo-European

leup-ēko- } = { *lorāṣa* Sanskrit
 loyp-ēko- } = { *alowēs* Armenian
 lōp-ēko- = *άλώπηξ* Greek
 lup-ō- = *lupus* Latin

ῥῥ-ῥῥ- } = { *vrka* Sanskrit
 ῥῥ-ῥῥ- } = { *vīlka* Lithuanian
 ῥῥ-ῥῥ- } = { *λύκος* Greek
 ῥῥ-ῥῥ- } = { *vulpes* Latin
 ῥῥ-ῥῥ- } = { *gail* Armenian

with the result that the ultimate analysis is into two verbal roots—one leup seen in Skt. *rup*, *lup*, "zerreissen," the other ῥῥ in *vello vulpus* &c.

Greek *λύκος* is to be traced to ῥῥ-ῥῥ- on two suppositions, 1st that initial ῥ was lost in the position uru- ῥlu-; 2nd that in pre-Greek times the labialised velar ῥ vocalised its labial affection. For the latter rule compare Brugmann *Grundriss* i. §§ 426—429 and add

τῥύσσω : ἄτρακτος (Müll. *Hdbch.* II^o p. 235).

ἀμύσσω : *makha* ?

κύκλος i.e. k^uklos root qel.

κύκνος i.e. k^uknos root qen.

κυλλός } : { k^ulio- root qel.
 κυλινδέω } : { &c.
 &c. }

κύλυξ root qel stands for κύλυξ by dissimilation (cf. *πινυτός*) and the suffix as in ὄρνυξ, ἄμπυξ &c. (*Grds.* II. p. 384 f.) and is the reduced form of -ῥῥ- (*l.c.* p. 238).

¹ Published in the *Transactions of the Cambridge Philological Society*, vol. III. part IV. pp. 187 sqq.

σκύλακες beside Hesych. σπάδακες κύνες. (Qy. read σπάλακες?)

σκύμνος Skt. *cam* 'to suck'.

κύλα· τὰ ὑποκάτω τῶν βλεφάρων κοιλώματα Hesych. Perhaps k^hla i.e. q + -lo- (q being the reduced form of oq) and so = *oculus*.

κύω and κύαρ, cf. Skt. *cas* "to split", γυῖα = g^hsjā from a root gas in βαστάζω and Latin *veru* i.e. gas-u.

γυμνός = g^hm-no- from the root gem of βαίνω &c.

THIRD MEETING¹.

AT a Meeting held on March 10, 1892, at 4.45 p.m., in Mr Nixon's rooms, Professor SKEAT, Vice-President, in the chair,

A. C. PEARSON, Esq., M.A., of Christ's College, was elected a member.

Prof. SKEAT read a paper of emendations on the *Romaunt of the Rose*², of which the following is an abstract.

The authorities for the *Romaunt of the Rose* are Thynne's edition (1532), the Glasgow MS., and the French original. The latter, in particular, renders nearly all the emendations certain. Emendations are suggested in a large number of passages. Three or four of them occur in Bell's edition. The rest are due to Dr Max Kaluza, of Königsberg, and to Prof. Skeat, working in conjunction; but mainly to the former. Some of the more important emendations are these.

275. Insert *wo* after *such*. 379. Insert *er* (ere) before *men*. 567. Insert *in honde* after *hadde*. 1007. For *And* read *As was*. 1018. For *wintred* read *windred*; see 1020. (*Windre* is F. *guigner*, to paint up.) 1089 (and elsewhere). For *durste* read *thurte* (needed). 1188. For *sarlynysh* read *sarsineshe*, 'like sarsnet.' 1201. For *gounfaucoun* read *gonfanoun*. 1282. For *And she* read *Youthe* (F. *Jonesce*). 1334. Read—'He bad him bende it.. sone it sette on ende.' 1369. Read *grain de paradis*, i.e. cardamoms. 1453. Read *To shete, at good mes*, i.e. when in a good position for shooting; *mes* (Lat. *missum*) is an old Norman hunting-term. 1591. Read *estres*. 1608. Read *loving*. 2285. Read *Fard*. 2293. Read *laugheth* (F. *rit*). 2650. Read *weder*, i.e. weather. 3337. Read *chevisaunce*. (Chatterton used *cherisaunye*, Kersey's error for *cherisaunce*, thinking it a real word!) 3694—9. Alter *Though to Thought*; read *rewing*; alter *come to to me*; and *werieth* to *werreyeth* (wars upon). 4322. Read *wende ha bought it*.

¹ Reported in the *Cambridge University Reporter*, March 15, 1892.

² Published in the *Transactions of the Cambridge Philological Society*, vol. III. pp. 229 sqq.

Mr NIXON read a note on TAC. *Annal.* xii 31 *cunctaque castris Antonam et Sabrinam fluuios cohibere parat*, and on the various emendations proposed. He pointed out that, for such an object as this (*cuncta cohibere*), a *single* camp near the Severn (so Draeger, Nipperdey &c.) was quite inadequate; that the preparations for a camp near the Severn could hardly have aroused "first and foremost, the Iceni" (of Norfolk and Suffolk) (*quod primi Iceni abnuere*); and that even two camps at two distant rivers, as suggested by others, would hardly satisfy the case. There was wanted rather a series of military stations: and the account given in *Agricola* xiv 8 of Ostorius' successor, Didius Gallus, that he tried to gain credit by "pushing a very few forts still further" supports the idea that Ostorius had had in view, and commenced, some scheme of a series of forts extending to the Severn, starting from the country near the Iceni. In that case "*castris*" must be taken in a plural sense: and *ad* might plausibly be inserted before *Antonam* in the sense of "up to" (as in *Ann.* xi 10, 7 *medias nationes subegit ad flumen Sinden*). The further change, as in most modern editions, to *Avfonam* would be less open to objection than the proposed *Trisantonam*: and "the Avon" might well have been meant as marking with the Severn the limit of the line stretching from the east to the west. Another proposed reading *cis Trisantonam* (instead of *castris*) would leave this clause a very bald meaning, when taken in connexion with the specific remedy of disarmament mentioned just before.

Mr ROBINSON read a paper on a ms.¹ of the xvth cent. containing (1) a Greek Glossary, (2) Christian Iambics interrupted by glosses, (3) Hexameters by Gregory Nazianzen also interrupted by glosses (cf. Migne, *P. G.* xxxvii. p. 669), (4) Tracts relating to the Council of Florence, &c. The Glossary is copied from a ms., a gathering of the leaves of which had been displaced. It is immediately followed by roughly alphabetical lists of glosses. Most of the glosses, whether in the main glossary or in the subsequent lists, may be found embodied with variations which seem of a later type in the much larger and more elaborate Lexicon of Zonaras. Thus we seem to have here one of the sources of Zonaras. The Glossary may be of value (1) as a means of emending the text of Zonaras, (2) as containing glosses which he has not embodied (thus *τριτοφαῆ τριήμερα* gives us a word apparently not recognised hitherto).

Starting from the gloss *πηρώμασι τυφλώμασι*, Mr Robinson discussed the use of *πηρός* and its derivatives as connoting 'blindness.' Acts of SS. Nereus and Achilles, c. 21 *πηρός ὤν... ἀνέβλεψεν*: Clementin. Hom. xix. 21 and Ap. Constt. v. 7. 17 *ὁ ἐκ γενετῆς πηρός* (quoted by Resch, *Agrapha*): Lucian *de domo* 28, 29 *Ἥλιος...ἵαται τὴν πῆρωσιν* of Orion who is *τυφλός*: Just.

¹ Now in the University Library, Cambridge.

aut capere aut captas iam despectare uidentur', for in Virgil's MSS *l* is much confused with *r* and *s* with *c*; and this moreover will remove the perplexity which has been caused by the phrase 'terras captas despectare' itself. For the hyperbole compare III 423 'Charybdis...sidera uerberat unda', 567 'ter spumam elisam et rorantia uidimus astra', 619 'ipse arduus altaque pulsat | sidera', Ovid *met.* IV 789 'quae iactatis tetigisset sidera pennis', Tennyson, *The Princess*, book IV 'The leader wild-swan in among the stars'.

Dr POSTGATE read a note on Lachmann's dictum on Lucr. I 159, showing that he neglected *Trist.* 4, 8, 38 and 5, 8, 2 in denying the scansion *nihil* to Ovid in emending *Met.* 10, 520. An enumeration of the passages where *nihil* and *nil* occur adds a fresh argument for the spuriousness of *Heroides* 15—20 (19 instances) whereas *Heroides* 1—14 show only 5 instances.

Mr WRATISLAW communicated a paper on I Cor. ix. 24—27, of which the following is an abstract:

The author endeavoured to show that ἀδήλως is wrongly translated 'uncertainly'. The word occurs thrice in Thucydides, and so far as he was aware, nowhere else, except in St Paul. In Thucydides I. 92 ἀδήλως means 'secretly', in VII. 50, ὡς ἀδηλότατα, 'as secretly' or 'with as little publicity as possible'. In VI. 58 ἀδήλως means 'obscurely', 'unindicatively', 'without betraying knowledge of the assassination of Hipparchus'. These senses suit I Cor. ix. 26 admirably; 'I therefore run like those running in a stadium, as not running without publicity'. The contests in the public games were in the full glare of publicity. It is nonsense to talk of 'vague' running in a public and enclosed race-course. The idea of publicity also connects Heb. xii. 1 with I Cor. ix. 24—27. The 'cloud' of invisible witnesses there mentioned as surrounding us may have been taken from the visible 'corona' of the Isthmian games. The idea of publicity is involved in both ἐν σταδίῳ and ἀγωνιζόμενος, as well as βραβεῖον.

It is much more rational to illustrate ὡς οὐκ αἴρα δέρων in ver. 26 by Virg. *Æn.* v. 376, 377,

'ostenditque umeros latos alternaque iactat
brachia protendens, et uerberat ictibus auras',

where Dares is represented as αἴρα δέρων against an imaginary opponent in order to deter a real one from coming forwards, than by Virg. *Æn.* v. 446—448, where Entellus, missing his lissom adversary, measures his length on the ground. No honest competitor misses his opponent, if he can help it.

In ver. 27, ὑπωπιάζω, 'to bung up the eye', is evidently a term of the Greek P. R. δουλαγωγῶ, lit. 'I slave-lead', must be the like and must be sought for in the vocabulary of the English

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τικῶν καὶ σαρκοβόρων ὀρνέων, <τῶν δ' ἐν νῶ δια> χοίρων> ὅς βορ-
βόρῳ ἦδεται καὶ κόπρω.

II xx 104 = 484. ἔπεται κυρίῳ μετ' ἵχνιον ὥστε θεὸς ἅγιος ἀγίων
γενόμενος. "Imitatur Homericum ὁ δ' ἔπειτα μετ' ἵχνια βαινέ
θεοῖο *Od.* 2, 406 et alibi." Clement is thinking of Plato *Phaedrus*
266 B τοῦτον διώκω κατόπισθε μετ' ἵχνιον ὥστε θεοῖο.

Mr HICKS read a note on the construction of the genitive in
three elliptical sentences of Aristotle's *Politics*. In 1297 b 31,
δημοκρατία τε γὰρ οὐ μία τὸν ἀριθμὸν ἔστι, καὶ τῶν ἄλλων ὁμοίως, he
assumed with some confidence that the complete sentence would
have run: "Democracy is not numerically one, and of the other
constitutions in like manner, Oligarchy is not numerically one,
nor Polity, nor Aristocracy." The genitive will be partitive. In
this instance, at all events, no one needs to suppose that καὶ τῶν
ἄλλων ὁμοίως is a complete sentence, meaning "and this holds
good similarly with the rest": a supposition which encounters
considerable difficulties when the verb to be supplied, meaning
"holds good," has to be identified and its construction with the
genitive exemplified. Certainly ἔστω and ἔχει are excluded.

The like considerations apply to 1256 a 29, ὁμοίως δὲ καὶ τῶν
ἀνθρώπων, and 1253 b 27, οὕτω καὶ τῶν οἰκονομικῶν.

Mr C. E. S. HEADLAM read notes on the following tragic frag-
ments (ed. Nauck).

Carcinus fr. 8 read αὐτὸ τοῦτο (the last word has been ejected
by a gloss τὸ κτήμα). *Euripides* fr. 62, 2 read εἰς ταῦτόν, see fr.
580 (where restore πᾶσαν—μορφῆν). *id.* fr. 816, 3 τὸν δαιμονῶντα
συμφοραῖς.

MICHAELMAS TERM, 1892.

FIRST MEETING².

AT a General Meeting held at 4.45 on Thursday, Oct. 27, 1892,
in Professor Jebb's house, the President, Professor JEBB, in the
Chair,

The Rev. W. C. GREEN read a note on *býskíp* in a passage of
the Egilssaga. In stanza 17 of *Sonatorrek* Egil lamenting for
Bodvar his young son says: *er býskíps í bæ kominn* 'he is gone to
the dwelling of the *býskíp*.' Doubtless he means that he is gone
to Valhalla, the heathen heaven. But what is *býskíp*? Commen-

¹ See also *Transactions of the Cambridge Philological Society*, vol. III.
part v. p. 242.

² Reported in the *Cambridge University Reporter*, Nov. 1, 1892.

tators explain 'ship of bees, i.e. place of bees, air, heaven.' But 'ship' is a curious word thus used, nor do bees fly in heaven. I suggest an explanation from English. *Skep* or *skip* is common provincial for basket; *skep* is 'beehive,' so are *bee-skep* and *bee-skip*. Though *býskip* be not an Icelandic word for 'beehive' (Icelanders indeed kept no bees), yet the English word may have been known. There was much trade in Saga times between England and Iceland: *honey* especially was brought from England. Egil our poet had been much in England. Assuming then that he means 'beehive' by *býskip*, why does he call Valhalla 'the beehive'? Not probably as the sky, but because of the swarming numbers of the dead: a point dwelt on by Virgil, Dante, Milton and others.

This better suits the whole tone of the poem. Egil complains that he is left alone: brother, father, mother, kin, friends, and now his best-loved son gathered to the numerous company in the shade-thranged beehive.

Mr CONWAY read (i) a note¹ on the name *Veseris*, the site of the 'devotion' of P. Decius Mus the elder in 340 B.C. (Liv. 8. 8), which till recently had not been identified. Dr Imhoof-Blumer (*Numismatische Zeitschr.*, Vienna, 1886, p. 206 ff.) had shown from the types of certain Oscan coins with the legends ζεωεφ and *fensernum*, that these must come from a town in the neighbourhood of Nola, just where Livy placed the battle of Veseris. Mr Conway, after pointing out in passing that the discovery of the value of the sign ζ in the Ionic alphabet, as used in S. Italy (= Osc. f) gave at once the solution of two Bruttian helmet inscriptions (*Zvet. Inscr. Ital. Infer. Dial.* 246, 247) which had hitherto been unintelligible, endeavoured to support Dr Blumer's identification of *Veseris* with **Fenseris*, by suggesting that the abnormal representation of Oscan *f* by Latin *v* was due to a mistake in spelling, the mere omission of the *n* being a matter of common occurrence. The nature of the Latin tradition (always and only *ad Veserim pugna*) pointed to the *Annales Maximi* or other equally curt records as the first authority for the name. It was conceivable that the annalist who first embodied the name in a continuous story had simply mistaken the value of the letter F, and interpreted it by *v* because he had found it necessary to do so at earlier points of the tables he was copying. The *Numasioi*-inscription by using FH for Lat. *f* showed that F had still its Greek value in the fifth century B.C., while the *Duenos*-inscription at the end of the fourth century showed it completely naturalised as *f*, so that it was quite reasonable to suppose that the record of 340 B.C. may have been one of its earliest occurrences in public documents with that value. Its mis-interpretation as *v* would be all the more likely if the reader were a Greek (**Ουνηρεπις* instead

¹ Published in the *Transactions of the Cambridge Philological Society*, vol. III. part IV. pp. 222 sqq.

of *Φησεπς), and in fact Livy's chief authority in the 8th book appeared to be Claudius (Quadrigarius?), whom Livy himself stated to have translated the Greek annals of Acilius. The introduction of G by Appius Claudius the Censor in 312 B.C. pointed to just the same epoch as that in which the alphabet took a settled form.

(ii) A note on the *ettuns*-inscriptions of Pompeii (Zvet. *Inscr. Ital. Infer. Dial.* 80—83), which Nissen (*Pompeian. Stud.* p. 492 ff.) had interpreted as road-directions ('Wegweiser') painted on the walls for the benefit of country-soldiers quartered in the town during its siege in the Social War (90 B.C.). Mr Conway felt bound to reject this theory altogether, on the grounds (1) that it failed to explain the position of the inscc., (2) that there were no parallel examples of inscc. with such an object, (3) that the paint had been in excellent preservation ('glänzend') when it was first uncovered (from 1819 onwards), and therefore could neither have been exposed to the weather for 168 years when Pompeii was overwhelmed (78 A.D.), nor (4) have been tolerated so long in notices of this size in one of the chief streets of the town, at a time when it was being continuously embellished by new buildings, some of which were immediately adjacent to the inscriptions, see Nissen, l. c. p. 674 ff. (especially at the dates 20 B.C. and 15 A.D.).

These considerations, Mr Conway held, gave about 20 A.D. as the superior limit of date, and he pointed out that all four inscc. were in the N.W. corner of the town, the nearest to the *pagus* outside the walls where, according to Nissen and Mommsen, the Oscan-speaking inhabitants had settled after being expelled to make room for Sulla's veterans. Further the four inscc. were all painted at the corners of streets which led from the Forum or the *Strada dei Terme* directly to the West and North walls respectively, and they all concluded with the name of some person, three out of the four specifying his abode as immediately within the wall, close to the end of the streets at whose corner they stood. Hence clearly they must be advertisements of something to be found there. Now we know from C. I. L. x. 1064 and 4660 that *cisiarii* 'cabmen' 'a cabstand' were regularly stationed near the gates of Caes and Pompeii, just as we know that *cisia* were forbidden within the walls of Rome; and the trade was just such an one as the Roman 'colonists' would leave in the hands of the Oscan population. Mr Conway therefore proposed to translate *ettuns* (= a Latin **ētōnes*) by 'cisiarii' or 'lecticarii', both of which (Suet. *Jul.* 57) were regularly for hire. The word would mean 'roadmen, roadsters' and be parallel to *carpō*, etc., or might possibly denote the vehicles themselves (cf. *tēmō*, etc.). It would be derived from a word **ēto*- 'road,' cf. Umbr. *etanans*, Gr. ἄμαξιτός, οἶτος, and for the grade of ablaut Goth. *hlīuþ*, Av. *sraotem*, or Germ. *kind* (**kleptom*, **gentom*), Lat. *lectum*, *Vesta*.

SECOND MEETING¹.

At the General Meeting held in Prof. Jebb's house at 4.45 on Thursday, Nov. 10, 1892, the President, Prof. JEBB, in the Chair,

G. A. DAVIES, Esq., B.A., Trinity College,

was elected a member.

Dr VERRALL read a note on the 'praise of archery' in Eurip. *Heracles* 188 foll. The irrelevance of this topic, and the unreality of the argument, are to be accounted for by a right understanding of the situation. The object of the speaker (Amphitryon) is simply to gain a few moments, in the hope that even at the last Zeus will not fail to interpose, and to save the children of Heracles. He first exhausts the topics supplied by the words of Lycus, making the very most of them, and then, after a pause of embarrassment, branches into a new theme, designed to provoke an outbreak between Lycus and the Thebans of the chorus, and so to defer the events a little longer. References to Zeus are placed at the opening of the speech and other places, and would receive significance in declamation. The true character and purpose of the whole are exhibited further by the surprise of the Thebans at the invention and fertility displayed by Amphitryon as an orator, and still further by the language of Amphitryon at the close of the scene, when, abandoning hope, he openly inveighs against Zeus for his neglect, and unfavourably contrasts the conduct of the deity with his own.

Dr POSTGATE read a paper proposing and supporting the following suggestions in *Propertius*.

l 2 13 'litora natiuis persuadent picta lapillis.' Read '*resplendent*.'

l 3 31 'diuersas *praecurrens* luna fenestras.' 'diuersas' is to be retained and means the open, parted window shutters as opposed to the 'iunctae fenestrae' of Hor. *Od.* l 25 l.

l 5 7 'conlata' N, 'collata' O.

Perhaps 'contacta' in sense of 'tangere' II 34 9, cf. Ov. *Tr.* II 252.

l 15 29—32 do not belong here. They might be placed after 18 16.

l 19 19. Read 'quas (sc. lacrimas) uiua mea te possit sentire fauilla.' Cf. vv. 21—23 and Ov. *Tr.* III 3 81—84.

20 48 'tum sonitum raptu corpore fecit Hylas' refers to the fable preserved in Anton. Lib. 26, that Hylas was deprived of his human shape by the Nymphs and turned into an echo.

l 22 9. Grammar seems to require 'proxima suppositos contingens Vmbria campos.'

¹ Reported in the *Cambridge University Reporter*, Nov. 15, 1892.

II 1 10 'miramur facilis (A.FN, faciles DV) ut premat arte manus.' Read 'facili ut *temperat*.'

II 7 11 'a mea tum qualis caneret tibi tibia somnos.' Perhaps '*quateret*.'

II 9 44 'nunc quoque eris quamuis sis inimica mihi.' Read 'erit, quamuis sis inimica, *nihil*.'

II 12 10 'et pharetra ex umero Gnosia utroque iacet.' Read '*lalet*' comparing 11.

II (III) 18 9, 10 'illum saepe decedens fouit in ulnis | quam prius adiunctos sedula lauit equos.' For 'quam' which has come from 'quam grauis' in 14 (16) read *nec* and 'abiunctos' with Scaliger. 13, 14 should be placed before 9 with Burmann.

II (III) 21 17, 18 'huic quoque qui restat iam pridem quaeritur alter ; | experta in primo, stulta, cauere potes.' Read 'hinc (F) quoque—quid (Burmann) *sat erit*!—iam pridem quaeritur alter.'

II (III) 19 25, 26 'qua formosa suo Clitumnus flumina luco | integit.' Perhaps '*sua formoso*.'

II (III) 22 17, 18. Punctuate 'uni cuique dedit uitium natura ; creato | mi fortuna aliquid semper amare dedit.'

THIRD MEETING¹.

At a General Meeting held in Prof. Jebb's house at 4.45 on Thursday, Dec. 1, 1892, the President, Prof. JEBB, in the Chair,

The PRESIDENT read a paper on a series of points in Soph. *El.* 680—763 (the description of the Pythian games), among which were the following.

(1) Verse 686. τῆ φύσει is untenable, even with any of the proposed alterations of *τέρματα*. Musgrave's *τάφσει* gives the best solution. It requires us to suppose that this race was either (1) the *διαυλος*, or (2) the *δόλιχος*. The words in v. 684, *δρόμων* .. *ὃ πρώτη κρίσις*, might be claimed in favour of the *δόλιχος*: for Paus. 6. 13 § 3 (referring to the triple victory of Polites) places the foot-races at Olympia in this order, 1. *δόλιχος*, 2. *στάδιον*, 3. *διαυλος*. The same order occurs in *C. I. G.* 1590, 1591 (games at Thespieae, *circ.* 240 B.C.), and *ib.* 2214 (games at Chios, *circ.* 100—80 B.C.).

(2) 691 f. *δρόμων διαύλων πένταθλ' ἃ νομίζεται, | τούτων κ.τ.λ.* Verse 691 has never been corrected in any tolerable manner. It was probably an interpolation, prompted by a general phrase in the text. Nauck brackets the words *διαύλων...τούτων*, both inclusive, sparing *δρόμων*. But (a) there would then have been no motive for an interpolated reference to the *πένταθλον*: and (b) the tone of vv. 688 f. suggests that the unrivalled *ἔργα καὶ κράτη*

¹ Reported in the *Cambridge University Reporter*, Dec. 6, 1892.

of Orestes were not confined to running, but included some feats in the other branch of the *γυμνικοί ἀγῶνες*, the *βαρέα ἀθλα*. Now, if v. 692 had originally begun with the word *ἀθλων*, that would have given an opening for the interpolation of v. 691; and the interpolation itself would account for the change of *ἀθλων* into *τούτων*. Omitting v. 691, we could, indeed, retain *τούτων* in 692: but the neuter pronoun would be awkwardly vague in such a context.

(3) 703. For *ἐν τούτοις* ('among' these) Nauck substitutes *ἐπὶ τούτοις* ('next to' them), pronouncing *ἐν* impossible. The change would be plausible only if the competitors were described as ranged in line for the start. But there is no reason for supposing that the order of mention here is identical with the order presently fixed by lot (709 f.). The Homeric chariot-race (which Sophocles had in mind, as several touches show) warrants the contrary supposition; since the order in which the Homeric competitors are first enumerated (*Il.* 23. 288 ff.) differs from that in which they are afterwards placed by lot (352 ff.).

(4) 709. *ὄθ' αὐτούς*. The objection to *ὄθ'* (*ὄθι*) is not merely that tragedy elsewhere admits it only in lyrics, but also that, even then, it is not elided (though the elision has epic precedent). If, as Nauck thinks, the true word is *ὶν'*, a gloss *οὐν*, marking the local sense, might have led to *ὄθ'*. *ὄτ(ε)* is hardly probable after *στάντες δ'*.

(5) 743. *λύων* ought not to be changed (as some have proposed) to a word of the contrary sense, such as *ταίνων* or *ἐπισχών*. The effect of slackening the left rein too soon might be such as the poet describes; who here represents Orestes as forgetful, for once, of Nestor's precept, hitherto observed by him (720 ff., *Il.* 23. 338 ff.).—Questions of interpretation in 710, 716—719, 726 f., 731 f., 748, 752 f., were also discussed.

Dr POSTGATE communicated an emendation of *Catullus* LXIV 402 'liber ut innuptae poteretur flore nouercae.' Read *nuriclae* (= *nuriculae*)¹.

And one of *Propertius* II. 32 35 'quamuis Ida Parim pastorem dicat amasse | atque inter pecudes accubuisse deam.' Read *Rheam* or *Rhea*. The reference is to the fable preserved in Theocr. 20. 40 *καὶ τῷ, Πρία, κλαίεις τὸν βουκόλον*, Tertullian ad nat. 1, 149 'Cybele pastorem suspirat.'

¹ See also *Journal of Philology*, xxi. p. 241.

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9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

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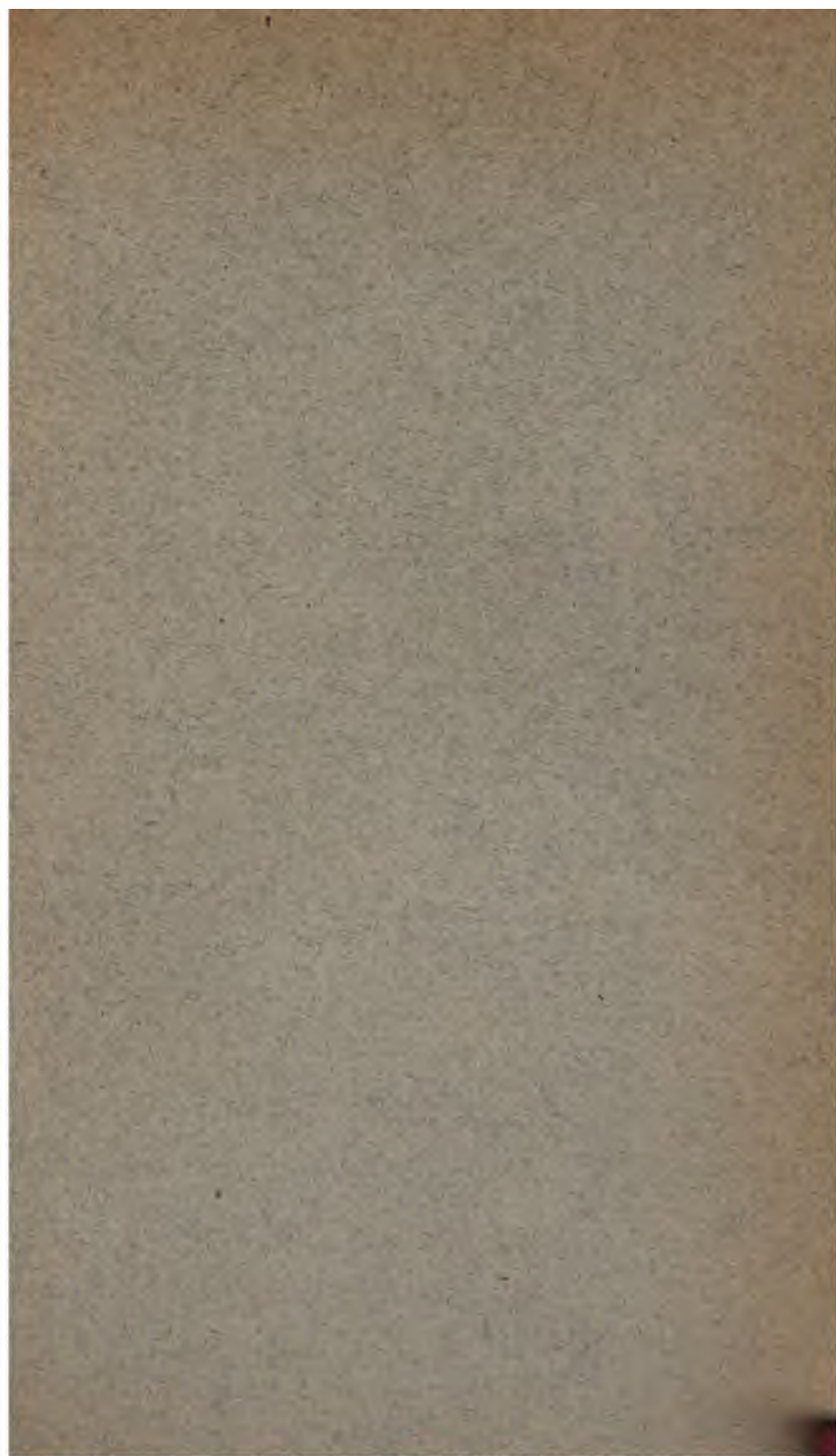
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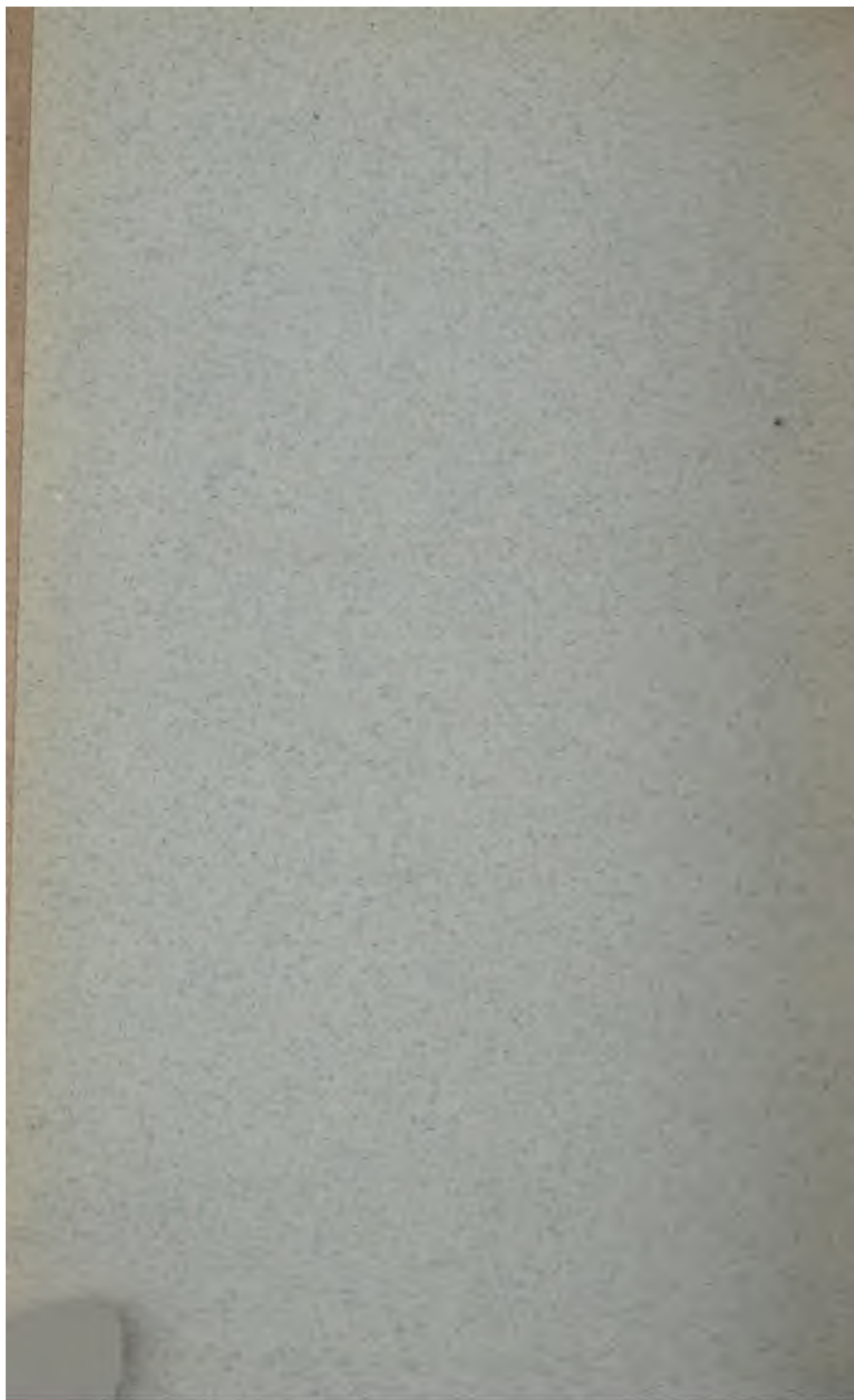


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OF THE
Cambridge Philological Society.

LENT TERM, 1893.

FIRST MEETING¹.

At the Annual General Meeting held on Thursday, Jan. 26, 1893, at 4.45 p.m., in Prof. Jebb's house, Dr SANDYS, Vice-President, in the unavoidable absence of the President (Prof. JEBB), in the Chair,

The Treasurer's accounts for 1892 were submitted as audited and accepted.

The following were elected officers for the ensuing year:

President: Prof. Jebb (re-elected).

Vice-President: Dr Verrall.

Members of Council: The Master of Christ's, Vice-Chancellor. Dr Fennell (re-elected). Mr Nixon (re-elected).

Hon. Treasurer: Mr Adam (re-elected).

Hon. Secretaries: Dr Postgate (re-elected). Mr Gill (re-elected).

Prof. Cowell and Mr Nixon were re-elected Auditors.

The following change in the hour of meeting was agreed to: "That in future the meetings be held at 4.15 p.m. in the Michaelmas and Lent Terms and at 4.45 p.m. in the Easter Term."

¹ Reported in the *Cambridge University Reporter*, January 31, 1893.

Mr THOMPSON communicated the following notes :

HERODOTUS VIII 73.

This chapter contains an account, simple and clear for the most part, of the seven different races inhabiting the Peloponnesus. The last to be mentioned are the Cynurii, and of these we read :

οἱ δὲ Κυνούριοι ἀπόχθονες ἔοντες δοκέουσι μόνου εἶναι Ἴωνες, ἐκδεδωρίευνται δὲ ὑπὸ τε Ἀργείων ἀρχόμενοι καὶ τοῦ χρόνου, ἔόντες Ὀρνεῆται καὶ οἱ περίοικοι.

This Rawlinson translates: "The aboriginal Cynurians alone seem to be Ionians; even they, however, have in course of time grown to be Dorians, under the government of the Argives, *whose Orneats and vassals they were.*"

On the last words he has this note:

"The Orneats proper were the inhabitants of Orneae, a small town on the frontiers of Argolis towards Phlius and Sikyon. They seem to have been a remnant of the old population of the Peloponnesus, and to have long resisted the Dorian immigrants. At length they were reduced by the Argives, and became their *περίοικοι* or free vassals. From them the whole class of *περίοικοι* at Argos grew to have the name of Orneats." This explanation seems to be due to K. O. Müller, *Dorians* I. vii. § 16. It is acquiesced in by Stein and by Abicht (also Gilbert, *Staats*. II. 74). The first point to notice about it is that it implies some departure from the best MS. reading. The best MSS. (the class denoted by Holder as *a*) read Ὀρνεῆται καὶ οἱ περίοικοι. To obtain the meaning just given the article must be cut out. Stein remarks "der Artikel ist unverständlich. Die Stelle ist wohl verderbt."

The explanation is of course intrinsically possible. Stein quotes Caerites as an example of a name of a political class drawn from a local name. Perhaps Πλαταιεῖς at Athens may be another example. But it is extremely unlike the manner of Herodotus, loving digressions as he does, to introduce without a word of explanation a term that looks as if it had a story connected with it. There is absolutely no evidence in any other writer that the Argive *περίοικοι* were ever called Ὀρνεῆται. Indeed what little we know of the history of Orneae makes the thing improbable. Soon after the year 470 B.C. Orneae, like Mycenae, Tiryns, and other towns in the Argolic peninsula, was conquered by Argos; and the chief part of the population of these towns was deported thither. (Abbott, *History of Greece*, II. vii. 9.) The authorities for this statement are Herodotus VI. 73, Aristotle, *Politics*, VIII (V). III. 7; Pausanias II. 25. 3 and VIII. 27. 1. It is clear that Pausanias in these places is speaking, not of the destruction of Orneae by Argos in 416 B.C., but of an earlier conquest, contemporaneous with that of Tiryns and Mycenae. In the latter extract Pausanias

says that this replenishment of the population of Argos, almost exterminated by Cleomenes about 494 B.C., not only secured Argos from Sparta, but was at the same time a source of strength against her own *περίοικοι*. It seems very unlikely that the name *Ὀρνεᾶται*, after being given to the *περίοικοι* of Argos generally, should have continued to be so used after the *Ὀρνεᾶται* proper had become part of the metropolitan population as distinct from *περίοικοι*.

The last point that I have, and it is the one to which I attach most weight, is that the meaning thus given to the phrase does not square with the rest of the chapter. In mentioning the several races, Herodotus gives the *towns* in which they were mainly seated. The Dorians have *πολλάι τε καὶ δόκιμοι πόλεις*, the Aetolians have Elis, the Dryopes have Hermione and Asine and so forth.

You would expect then to have with the Cynurii the name of *their* chief town or towns. And this you get by a very slight alteration. For *Ὀρνεῖται* read *Θυρεῖται*. The Cynurii are the inhabitants of *Thyrea* and *the* surrounding population. Which is true to fact.

ÆSCHYLUS, *PERSÆ* 674—680. ARISTOPHANES *RAN.* 1028, 9.

The short epode that concludes the second stasimon of the *Persæ* has generally been abandoned as hopelessly corrupt, as it is by Wecklein, or freely rewritten, as by Dindorf. It seems worth while to consider whether a fair sense may not be obtained without so seriously deserting the track of the MS. reading. For this purpose it is important to remember with what view the shade of Darius is summoned. He is to tell them how they may prevent bad from becoming worse. Atossa v. 525, 6 says she is about to make the offering:

*ἐπίσταμαι μὲν ὡς ἐπ' ἐξειργασμένοις,
ἀλλ' ἐς τὸ λοιπὸν εἴ τι δὴ λῶν πέλοι.*

The words of the chorus (631, 2) before they begin their invocation to Darius point in the same direction:

*εἰ γάρ τι κακῶν ἄκος οἶδε πλέον
μόνος ἂν θνητῶν πέρας εἶποι.*

The great question is actually put by the chorus, when they have at length sufficiently recovered from their awe to address the august shade in v. 787 and the two following lines. They would hear the conclusion of the whole matter:

*τί οὖν, ἀναξ Δαρείε, ποῖ καταστρέφεις
λόγων τελευτήν; πῶς ἂν ἐκ τούτων ἔτι
πράσσοιμεν ὡς ἄριστα Περσικὸς λεώς;*

The reply of Darius is given in another three lines :

εἰ μὴ στρατεύουσθ' ἐς τὸν Ἑλλήνων τόπον,
μηδ' εἰ στρατεύμα πλείον ἢ τὸ μηδικόν·
αὐτὴ γὰρ ἡ γῆ ἐύμαχος κείνοις πέλει.

These six lines may be regarded as the climax of the scene. The audience now hear from the mouth of the fortunate Great King himself words implying that there is now no further fear of Persian invasion.

It seems probable, then, that the conclusion of the invocation to Darius contained some expression of a desire for advice and guidance. Following this lead we read in 675 by a small change

τίνα δὲ δυνατὰ δυνατὰ

(the δὲ being of course usual after addresses with ὦ).

In the next line τᾶ σᾶ may be taken as a dittography of γᾶ σᾶ in the line below. We read therefore γᾶ σᾶ here, and erase those words in the next line. The MSS. proceed διδύμα διαγοῖεν (or διαγοῖεν) ἄμαρτίαν. After δυνατὰ we should expect some infinitive, and this infinitive may well have been a word of the sense "to avert" governing ἄμαρτίαν in the accusative. The word διαλύειν is suggested. We find a commentary on διδύμαν ("both by land and sea") in lines 707, 720 and 728. In the next line we now have πάσα τᾶδ' as the commencing words. It is not without point that they are put in an emphatic position. One of the chief fears of the Persians (and what was the fear of the Persians was the exultant hope of the Greeks) was that this was the beginning of the disintegration of the Persian Empire. See 584—594, where no doubt the *Greeks* of Asia are specially in view. This disaster might affect *all* the Empire.

It now remains only to connect the words ἐξέφθινται κ.τ.λ. with what has gone before, and for that I can suggest nothing better than the insertion of ὡς.

The lines now run :

ὦ πολύκλαντε φίλοισι θανάων,
τίνα δὲ δυνατὰ δυνατὰ
περὶ γᾶ σᾶ διδύμαν διαλύειν ἄμαρτίαν
πάσα τᾶδ', ὡς ἐξέφθινται
τρίσκαλμοι νᾶες ἄναες ;

"Thou whose death has caused many a tear to thy friends, what, what is possible to stay the course of double disaster to thy land, to all this land of ours, now that the three-banked ships are lost and are ships no more?"

The exact words are so uncertain that questions of metre must remain in the background. But this restoration contains a mixture of dactylic (or anapaestic) with trochaic rhythm similar to that which characterizes the last strophe.

At the end of the epode what followed? Remembering the immense reputation of Aeschylus for the management of stage effect, we may be sure that the appearance of the Shade was led up to in such a way as to make it in the highest degree impressive. From an entire want of any stage directions we are bereft of a good deal of the most vital part of Greek tragedy; in the case of Aeschylus especially we seem to have in the text little more than a skeleton that we must do our best to vivify by the aid of imagination.

The invocation sung by the chorus is an accompaniment to the sacrifice performed by Atossa and her attendants. The functions are pretty clearly divided (vv. 619 and the following); the chorus is to invoke Darius, Atossa is to propitiate the *νέρετροι θεοὶ* to give him passage. The climax of the ceremony performed by Atossa comes at the end of the invocation by the chorus. It would be premature and ineffective if it came earlier. But now the bloodless offerings being duly placed on the *ὄχθος* that forms Darius' tomb, Atossa and her attendants consummate the sacrifice by a cry to the lower gods. Something in the same way Aeneas (*Aen.* vi 247) makes his offering of black beasts:

voce vocans Hecaten, Caeloque Ereboque potentem,

on which Servius has the strange comment "non verbis sed quibusdā mysticis sonis." Immediately after this the shade emerges from the top of the *ὄχθος*, and the chorus make a gesture and utter a cry expressive of their astonishment and awe.

If we turn now to the reference to this scene in the *Ranae* we find in line 1028 a corruption, the antiquity of which is shewn first by the unanimity of the MSS. and next by the scholiast:

ἐχάρην γοῶν ἤνικ' ἤκουσα περὶ Δαρείου τεθνεώτος.

The scholiast observes that there is nothing about the death of Darius in the extant *Persae*, and amongst other theories brings forward one of a *Sicilian* recension of the play to which the reference may be. No one, I think, now believes in any other recension of the *Persae* than that we possess. Looking at the line in the light of the observations previously made, it becomes obvious that the missing word is *ἐκώκυσαν*.

*ἐχάρην γοῶν ἤνικ' ἐκώκυσαν περὶ Δαρείου τεθνεώτος,
ὁ χάρος δ' εὐθύς τῷ χεῖρ' ᾠδὴ ξυγκρούσας εἶπεν ἰανοῖ.*

"I *did* like it when they raised the shriek about the place when Darius lay dead, and then at once the chorus, smiting their hands together thus, shouted *ἰανοῖ*." Of course we need not conclude that the chorus did clap their hands, or did really shout *ἰανοῖ*; Wecklein (p. 37) thinks it impossible that a tragic chorus should clap their hands; and I dare say he is right. If there was

some gesture and *some* cry capable of being thus caricatured, it is enough.

The criticism of Dionysus is just what we should expect. Aeschylus says "What a martial, soul-stirring play was the *Septem!*" "Yes," says D., "but you gave the prize for courage to those cursed Thebans." "How the *Persae*," says Aeschylus, "made men yearn to fight for their country!" "I am not sure about that," says D., "but I own the ghost *did* fetch me."

SECOND MEETING¹.

At the General Meeting held in Mr Nixon's rooms, King's College, on Thursday, Feb. 9, 1893, at 4.15, Prof. SKEAT, Vice-President, in the unavoidable absence of the President, in the Chair,

Prof. K. BRUGMANN of Leipzig was elected an Honorary Member.

E. E. SIKES, Esq., B.A., St John's College, was elected a Member.

Dr POSTGATE communicated and supported the following emendations of *Propercius*.

II 20 31 atque inter Tityi uolucres mea poena uagetur. The absurd 'uagetur' is possibly for 'nouetur,' but 'cauetur' (cf. Sen. *Thyest.* 9, 10, *Herc. F.* 982) satisfies the palaeographical conditions better.

II 23 4 ut promissa suae uerba ferat dominae. 'promissa' is sound; but 'ferat' should be 'serat.'

id. 22 nolim furta pudica tori. Read *pigenda*.

II 34 7 hospes in hospitium Menelao uenit adulter. Read *hostis*; cf. Ov. *Fasti* 2 785 sqq.

id. 15 te socium uitae, te corporis esse licebit. Read 'pectoris,' and in 13 probably 'corpus' for 'pectus.'

17 'lecto te solum, lecto te deprecor uno.' Read 'socium,' 'uno' is *dat*.

III 7 56 'attulimus longas in freta uestra manus.' Read 'sontes.' The sentence is to be printed interrogatively with Arntzen and Housman.

¹ Reported in the *Cambridge University Reporter*, February 14, 1893.

Mr DARBISHIRE read etymological notes on *altus—iubar—colo—numen—scio*.

"It may be taken as an axiom for etymology that the laws of sense-development are as rigid as those of sound-change, though they may be less easy to formulate. Such rules will always be obscured unless every development is subjected to a rigorous scrutiny. We must ask, not only 'is it possible?' but 'is it necessary?' For this *necessity* two facts must be taken into account. (1) Sense-syncretism, i.e. the union of two or more originally distinct words in a single form. (2) That a formally accurate derivation is not necessarily correct. Thus in the following words the assumed change of meaning is swept away by the recognition of these facts. *altus*, the constant sense of 'deep' as well as that of *alpeis* 'old' shews that the derivation from *alo* is untenable. Refer to a pronominal root *a^l* meaning 'separation,' also in *ultra, ultro, olim, alius, alter*. The suff. is superlative. Perhaps add *lātus*. [Prof. SKEAT said that the reference of *alpeis* to *alo* now seemed to him improbable.] *colo* is not only from *qel* of which the uniform sense is 'motion' but also from *quel* which contained some such idea as 'rest'. For this root cf. Skt. *kula* and derivv., Gk. *πέλω*, which cannot = *qel-ō* in form or sense, and *πόλις* which has nothing to do with Rv. *pūr. cultus* which is irregular from *qel* (Brugm. *Grds.* I. § 432 Anm. 2) is correct from *quel* [Dr POSTGATE queried the difficulty of deriving rest from motion, citing *uersor*].—*iubar*, the connexion with *iuba* is fanciful. Analyse *dju-bhas-* 'dayshine'—for the form Brgm. *Grds.* II. § 163.—*numen* is not only from *nuo* as in Lucr. 3. 144, Catull. 64. 204 but also i. q. *πνεῦμα* = *qneṽ-men* in the sense of divine being. Contrast the translations of *numen adest* 'a nodding is present' and 'a spirit is present'. This involves separating *πνέω* from AS. *fnäst* which is no great sacrifice. [Dr VERRALL quoted Verg. *Aen.* 6. 50.]—*scio* from *κείω* is not *prima facie* a natural Latin development—at least, so early as to have left no trace of its primitive sense—it implies a philosophic subtleness which is not found in most other Latin developments. Analyse *sġh-fō* from *sġh* which approaches the same sense in a common use of *εἶχω*—*scio* then is simply 'I grasp.' For the assimilation cf. *custos*.

Whether these etymologies are ultimately accepted or not, they exemplify the mode in which strict sense-development must be applied to check even the strictest form-developments before an etymology is perfect."

THIRD MEETING¹.

At the General Meeting held in Mr Nixon's rooms, King's College, on Thursday, February 23, 1893, at 4.15 p.m., Prof. SKEAT, Vice-President, in the unavoidable absence of the President, in the Chair,

Prof. SKEAT read a paper "On the relations between the works of Chaucer and Gower," of which the following is an abstract.

"The poets were at one time good friends. When Chaucer was abroad in 1378, he appointed Gower as his representative.

In *Anglia*, xiv. 77, 147, E. Lücke compares the story of Constance in Gower with Chaucer's 'Man of Lawes Tale;' and fairly proves that there are upwards of twenty cases of apparent plagiarism (on one side or the other) in passages where the original Anglo-French text does not suggest the phrases actually employed. He draws the conclusion that Chaucer copied Gower.

But we must examine the dates. Of Chaucer's Tale there are two versions. The former, shewing no traces at all of Italian influence, and some awkwardness of style as compared with other later poems, can hardly be dated earlier than 1380. The latter version, to which a new Introduction was prefixed, is best dated in 1387, which is about the central period, or the most active period, of his writing the groups of the Canterbury Tales. This date exactly fits all astronomical requirements.

Of Gower's poem there are also two versions. The former was almost completed, when its author must have been allowed to see a part at least of his friend's 'Legend of Good Women;' for he contrives to insert, just at the end of his poem, numerous references to its general contents; mentions 'the flower and the leaf,' as in Chaucer; and gives Chaucer's peculiar version of Cleopatra's death, viz. that she jumped into a pit full of serpents. Hence this first version appeared in 1385. And the second appeared in 1393.

If we now arrange the dates, we see what happened. First came Chaucer's first version, from which Gower took hints in 1385. Chaucer seems to have resented these plagiarisms, and speaks severely of Gower's choice of subjects. This was about 1387. Lastly, in 1393, Gower retorts by omitting all mention of Chaucer, whom he had previously praised. It is inconceivable that Chaucer copied Gower; for the dates will not admit of it.

Gower had no other opportunity for plagiarism, though he managed to say something about the unpublished Legend. This

¹ Reported in the *Cambridge University Reporter*, March 7, 1893.

is the poem which he refers to as 'a testament of love,' or final declaration of Chaucer concerning love; a poem written, like his own 'Confessio,' by order of Cupid, in which Chaucer was 'to speke wel of love' (L. G. W. 491). Chaucer afterwards repeated three of Gower's tales, quite independently. About 1381, Chaucer dedicates his 'Troilus' to Gower; and Gower refers to this 'Troilus' as a book to be read (ed. Pauli, ii. 95). Chaucer's 'Canterbury Tales,' written soon after the 'Confessio,' was to contain 120 Tales, in order to surpass Gower's collection of more than 80."

Dr POSTGATE read notes on Propertius III 12 30 and 34. "If Prof. Palmer is right in his view that 30 is an interpolation due to the loss of a line containing a reference to the Aeolus adventure of Ulysses, the following may have been the form of the lost line,

inclusisse Euros utribus Aeolios

(compare Ovid *Am.* 3. 12. 29), the similarity of *ueribus* l. 29 and *utribus* having caused the loss.

34. Read 'Sicanium surdo remige adisse latus' for 'Sirenum-lacus,' the latter with F and Bronkhusius, to whose examples of 'latus' of the Sicilian coast may be added Virg. *Aen.* 8. 417."

Dr JACKSON read notes of which the following are abstracts :

"THEMISTIUS *Orationes* II 32 = p. 38 Dindorf. καὶ οἱ τὸν ὀρώμενον γνωματεύοντες εἰ φιλόσοφος τε καὶ ἡγεμονικὸς τὴν φύσιν ἐστί.

For ὀρώμενον, read ἐρώμενον. Themistius is thinking of Plato *Phaedrus* 252 E.

CLEM. ALEX. *strom.* II xxiii 143, 144 = p. 505 Potter. At the beginning of § 143 substitute a comma for a full stop after ἐσθλῆς, and enclose ὁ μὲν γὰρ—ἄγει within marks of parenthesis. At the end of § 143 and the beginning of § 144,—where the editors give συνάδουσαν τῇ φύσει μᾶλλον κατὰ τὸν ὁμολογούμενον θορονθορόν. 144. τὰ γοῦν ἓνα αὐτῶν ᾧ κελεύεται καιρῷ εὐθέως ἀπαλλάττεται,—read κατὰ τὸν ὁμολογούμενον ὄρον. θορόντα γοῦν ἓνα κ.τ.λ. Continue the paragraph to διοικήσει, and there substitute a full stop for a comma. For the 'definition,' see § 137."

Mr R. D. HICKS, accepting θορόντα γοῦν ἓνα, suggested that the word which follows ὁμολογούμενον may be θορόν.

EASTER TERM, 1893.

FIRST MEETING¹.

AT the General Meeting held at 4.45 p.m. on Thursday, May 11, 1893, in Dr Sandys' house, Dr SANDYS, Vice-President, in the unavoidable absence of the President, in the Chair,

The MASTER OF ST JOHN'S (Dr C. TAYLOR) communicated an emendation of the 'Gospel of Peter.'

"In the 'Gospel of Peter' the word Σύρωμεν is perhaps scarcely adequate. It comes in thus, καὶ παρέδωκεν αὐτὸν τῷ λαῷ πρὸ μιᾶς τῶν ἀζύμων, τῆς ἑορτῆς αὐτῶν. οἱ δὲ λαβόντες τὸν Κύριον ἄθουν αὐτὸν τρέχοντες, καὶ ἔλεγον· Σύρωμεν τὸν υἱὸν τοῦ θεοῦ [cf. Heb. vi. 6] ἐξουσίαν αὐτοῦ ἐσχηκότες. The four Gospels have παρέδωκεν here, and three of them, παρέδωκεν ἵνα σταυρωθῇ. Read Σταυρώμεν for Σύρωμεν, comparing in the Fourth Gospel (xix. 6, 10, 16), ἐκραύγασαν λέγοντες· Σταύρωσον σταύρωσον...λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε...ἐξουσίαν ἔχω σταυρῶσαι σέ...παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

Otto on Justin's *Trypho* § 10 has the note

5. σταυρωθέντα] Steph. et Iebb. hic et in sequentibus aliquoties habent στρωθέντα scripturæ compendio, quo στρός pro σταυρός passim invenitur.

For σταυρώμεν therefore we might have 'scripturæ compendio' στρωμεν, and then by clerical error κυρωμεν."

Dr POSTGATE read a paper on a new MS. of Propertius.

"The manuscript forms part of the library of the Earl of Leicester at Holkham. It is imperfect, having lost the first nine leaves, and begins with II 21 3 sed tibi iam uideor Dodona uerior augur. It is dated, having been finished on the 10th of October 1421. The scribe gives us his name in an elegiac couplet 'Hic tua properti perfecti scripta Iohannes | Campofregusa stirpe pia genitus.' The MS. is more closely related to Laurentianus 36, 49 (Baehrens' F) than to any other codex; but it cannot have been copied from F, as may easily be seen from an analysis of its readings. It appears to be descended from the archetype of F, the codex of Propertius which belonged to Petrarch (cf. Baehrens' Catullus Praef. p. x); this theory is confirmed by the fact that with it is bound up a MS. (also imperfect) of the Epistles of Petrarch in the handwriting of the same scribe. The scribe had access to a MS. of the family to which belong the Ottoboniano-Vaticanus 1514 (Baehrens' V) and Dauentriensis (Baehrens' D), from which he has taken a certain number of readings in cases

¹ Reported in the *Cambridge University Reporter*, May 23, 1893.

where his own codex was unsatisfactory. The chief value of the codex is that it assists us materially in ascertaining the original readings of the family to which F, the imperfect Vossianus (A), and, in the main, the Guelferbytanus (N) belong, in passages where A is lost and F and N disagree."

Dr JACKSON read notes on the text of CLEMENT OF ALEXANDRIA, of which the following are abstracts :

"strom. II xx § 103 = 484 Potter. εἴ τῳ ἔναυλα τὰ ἐπὶ τὸν Ἀνανίαν ἱστορούμενα· ὧν εἷς καὶ Δανιὴλ ὁ προφήτης ἦν. For τὰ ἐπὶ τὸν Ἀνανίαν, read τὰ ἐπὶ τῶν Δ̄ νεανιωῶν, i.e. τὰ ἐπὶ τῶν τεττάρων νεανιωῶν, and compare Daniel i. 17.

II xx §§ 124, 125 = 494 Potter. καὶ εἰς πίστιν ἐλογίσθησαν. 125. καλῶς ὁ Ζήνων κτλ. Read καὶ εἰς πίστιν ἐλογίσθη. 125. παγκάλως ὁ Ζήνων κτλ."

SECOND MEETING¹.

At a Meeting held at 4.45 p.m. on Thursday, May 25th, 1893, in Dr SANDYS' house, Dr SANDYS, Vice-President, in the unavoidable absence of the President, in the Chair,

Dr JACKSON read a note on [PLATO] *erastae* 137 B, and on CLEMENT OF ALEXANDRIA *strom.* I xix 92, 93 = 372, 373 Potter, where the passage from the *erastae* is quoted.

Mr THOMPSON communicated a paper on Aristophanes' *Wasps* of which the following is a summary.

"v. 36. ἐμπερημένην must mean 'inflated,' not 'singed'; Cleon being a wind-bag. This may cast light on Ach. 36 χῶ πρίων ἀπῆν, ὁ πρίων being Cleon, either as 'the spouter' (Buttmann Lexilogus E.T. p. 484), or (if the above be not allowed as a proper meaning of πρίω) the *gripper*, the *rasper*, or the man who 'saws the air with his hand.'

341. Place note of interrogation after χανέιν, and for ὄδε read οἴδε.

539. Assign this verse as well as 538 to Bdelycleon (the couplet thus corresponding to 529, 530) and read ὄδι μή for ὄδι με. [Mr PESKETT suggested ὄδε μή με.]

1050. In the word ἐπίνοιαν there may lurk a play on a word ἐπιχνοία derived from χνόα, which would keep up the metaphor.

1119. Read perhaps μήτε κώπης μήτε λόγχης μηδὲ φλύκταιναν λαβῶν (cf. Prop. IV (v) iii 24).

¹ Reported in the *Cambridge University Reporter*, May 30, 1893.

1291. Cleon is the ἄμπελος, Aristophanes the faithless χάραξ. Aristophanes had been prosecuted by Cleon for ξενία soon after the production of the Knights. The matter may have been compromised; but in the Wasps the poet is again hot against Cleon. He even attempts in the parabasis (vv. 1037 sqq.) to make out that Cleon and the Demagogues were attacked with Socrates and the Sophists in the Clouds. Read, with the MSS., μετ' αὐτοῦ in 1037. The Sophists furnished weapons to the Demagogues in their prosecutions for ξενία. The nature of the prosecutions explains ὡς τὸν πολέμαρχον v. 1042. Between 1283 and 1284 a lyric passage came, balancing vv. 1265—1274; and this was possibly a violent attack on Cleon immediately suppressed."

MICHAELMAS TERM, 1893.

FIRST MEETING¹.

At the General Meeting held in Prof. Jebb's house on Thursday, October 26, 1893, the President, Prof. JEBB, in the Chair,

Mr J. H. MOULTON read a paper of which the following is an abstract:

"Lightfoot's objection to the reading Νύμφαν ..αὐτῆς in Col. iv. 15 is that the 'Doric Νύμφᾶν' is most improbable. If however the name is Νύμφᾶν the objection disappears, and we may follow Westcott and Hort, who have not even an alternative. It is natural that a common noun should be slightly altered to make a proper name, and the influence of Homer's νύμφᾶ φίλη would alone account for the change from the η declension to the ᾶ. All original ᾶ nouns in Greek (Sanskrit etc. -ī) have traces of γ before the ᾶ. Nouns without γ fall into two classes. 1. Three which appear in Homer, νύμφᾶ, πότνᾶ, πρέσβᾶ. These are vocative, -ᾶ being the Indog. vocative of -ā nouns. In νύμφη Homer keeps the distinct nominative: the voc. νύμφᾶ is used by Bion, and [Theocr.] xxvii. has κῶρα φίλα, a clear imitation. Πρέσβᾶ, which like the masculines μητίετα etc. is also nominative, is originally the voc. of *πρέσβῆ. Πότνᾶ is voc. of *πότνᾶ, which is to πότνια (Skt. *patnī*) as θεράπνη is to θεράπαινα: 'handmaid' possessing forms with ᾶ suffix as well as ī, 'mistress' followed suit. Theocritus makes πότναν (xv. 14, where πότνιαν is

¹ Reported in the *Cambridge University Reporter*, November 7, 1893. .

an improbable correction), an extension from voc. exactly like our *νύμφᾶν*. In an epitaph by Erinna(?) we may perhaps read *νύμφᾶν εἰώσαν* (cod. *εὔσαν*), but *ἔσσαν* would also serve. Aeolic extended the analogy of these vocatives, having Ἀφροδίτα, *νύμφᾶ* (quoted with 'ὄλον παρὰ τῷ ποιητῇ'), *ἱραννα*, and I think *Ψάπφᾶ*; but the *nom. πρέσβιστα*, modelled on *πρέσβα*, shows that Aeolic merely followed Homeric. Monro's argument against Fick, that Aeolic is 'more primitive' here than Homer, must be reversed. It is even doubtful whether the Indog. had the *ā* voc. except in a few set phrases: the remains are very scanty. II. *Post-Homeric* irregular *ā* nouns, when proper names, are from the vocative analogy. The earliest example of a certain *ā* is *ἔρσᾶ* in Alcman, from which time the nouns become more and more frequent: only five have not a quotable parallel form in *-ā (-η)*, which may be assumed for all. To account for this tendency towards the *ā* declension we have the analogy of Class I, with the two forces mentioned by Brugmann (*Gr. Gram.*² p. 102), and the influence of *-αινα* nouns on those in *-νη*. *Θέρμα*, *τόλμα* (**τέλμα*), *ἄμαξα* and *γέννα* (**γένμα*) are the most likely neuters in the list: see Wheeler *Nominal-accent*, p. 35 n."

Dr POSTGATE read a paper on some Latin papyrus fragments written in uncials in the Zurich library. The chief of these fragments which consists of disjointed moral and religious precepts appears to have been part of a Christian boy's writing exercise in an early century of our era. The words, forms and constructions show popular (or Romance) traces, e.g. "in nuto" (*motto*, *mot*), "gresso" (for *-u*), "simolationem," "magis sicut" for "magis quam."

SECOND MEETING¹.

AT the General Meeting held in Prof. JEBB's house on Thursday, Nov. 9, 1893, Dr SANDYS, in the unavoidable absence of the President, in the Chair,

Mr W. G. HEADLAM communicated emendations of the following passages in Greek authors.

Theognis 692 *καί σε Ποσειδάων χάρμα φίλοις ἀγάγοι*. 'In A *ἀγ cum ras.*' Bergk. Read <κ>*ατάγοι*.

Soph. *fr.* 753 (Plut. *Mor.* 21 F) *τοῦτοδε γὰρ μόνοις ἐκεῖ ζῆν ἔστι, τοῖς δ' ἄλλοισι πάντ' ἐκεῖ κακά*. Read *πάντ' ἔχει κακῶς*.

Eur. *fr.* 361 (Stob. *Flor.* 121. 15) *ἐγὼ δὲ τοὺς καλῶς τεθνηκότας ζῆν φημὶ μᾶλλον τοῦ βλέπειν τοὺς μὴ καλῶς*. Read *κοῦ βλέπειν*.

¹ Reported in the *Cambridge University Reporter*, November 28, 1893.

Diog. Laert. viii. 8 (Pythagoras) 'μὴ ἀνααίδεῦ μηδενί.' Read μὴ ἐναναίδεῦ μηδενί.

Heliod. Aeth. iv. 4 τὴν διήγησιν μηκυννομένην οὐκ ἀποκναίεις. Read οὐκ ἀποκναίει (rather than ἀποκνείς). Cf. Lobeck on Soph. Aj. 136.

Id. v. 13 ὡς δ' οὖν...τὰ ἱερὰ τάχιστα τε, οὕτω...Read τέθνητο.

Longus ii. 3 πῆραν ἐξηρημένους καὶ τὴν πῆραν παλαιάν. Read καὶ ταύτην παλαιάν.

Id. iv. 10 ἦν ἐν τοῖς δώροις καὶ ἀνθοσμίας οἶνος Λέσβιος ποθῆναι ἡδιστος οἶνος. Eject οἶνος in both places.

Lucian i. 768 δυνατον μὲν γὰρ τοῦτο γίγνεσθαι καὶ ἴσως ποτὲ ἐγένετο καὶ ἐν τῷ μακρῷ χρόνῳ. Read ὡς ἐν τῷ...

Id. ii. 34 ...οὔτε φαρμάκου πιεῖν οὔτε βρόχου ἄψασθαι. Read βρόχον. [Dr POSTGATE further suggested φάρμακον.]

Id. ii. 590 τί γὰρ ἡμῖν [δοκεῖ] τρέφειν τὸν ὄνον τοῦτον...; ῥάψωμεν αὐτόν... as Meleag. A. P. v. 178 πωλείσθω τί δ' ἐμοὶ τὸ θρασὺ τοῦτο τρέφειν;

Plut. Mor. 915 σίτον ἐν πηλῷ φυτεύετε τὴν δὲ κριθὴν ἐν κόνει. φύτευε Bergk *Carmin. Pop.* 39. Read φυτεύειν.

Lucian A.P. xi. 431 τοῖς ποσί σου τρώγε, καὶ τρέχε τῷ στόματι. Read τρώγειν.

Cleanthes (*Fragm. Philos. Graec.* Mullach i. p. 153) ἄγε δὴ με ὦ Ζεῦ καὶ σύ γ' ἡ πεπρωμένη. Probably ἄγειν δέ μ' ὦ Ζεῦ.

Ar. Eq. 504 ὑμεῖς δ' ἡμῖν προσέχετε τὸν νοῦν. πρόσχετε Bentley. πρόσσχετε Dindorf. Possibly προσέχειν, as Lucian iii. 174 σὺ δὲ προσέχειν τὸν νοῦν.

The first portion of a paper by Mr THOMAS¹ on δῆ and ἦδη in Homer was read.

THIRD MEETING².

AT the General Meeting held in Prof. JEBB'S house on Thursday, Nov. 30th, 1893, the President, Prof. JEBB, in the Chair,

A. BERNARD COOK, Esq., B.A., Trinity College, and

W. C. SUMMERS, Esq., B.A., St John's College,

were elected members of the Society.

Dr H. JACKSON read a paper *On a detail in the ethical systems of Xenocrates and Polemo*, of which the following is an abstract :

“Ξενοκράτης τε ὁ Χαλκηδόνιος τὴν εὐδαιμονίαν ἀποδίδωσι κτήσιν τῆς οἰκείας ἀρετῆς καὶ τῆς ὑπηρετικῆς αὐτῇ δυνάμει. εἶτα ὡς μὲν ἐν ᾧ γίνεταί φαίνεται λέγων τὴν ψυχὴν, ὡς δ' ὑφ' ὧν τὰς ἀρετάς,

¹ Published in the *Journal of Philology*, Vol. xxiii. pp. 81—115.

² Reported in the *Cambridge University Reporter*, December 12, 1893.

ὡς δ' ἐξ ὧν ὡς μερῶν τὰς καλὰς πράξεις καὶ τὰς σπουδαίας ἕξεις τε καὶ διαθέσεις καὶ κινήσεις καὶ σχέσεις, ὡς τούτων οὐκ ἄνευ τὰ σωματικά καὶ τὰ ἐκτός. ὁ γὰρ Ξενοκράτους γνώριμος Πολέμων φαίνεται τὴν εὐδαιμονίαν αὐτάρκειαν εἶναι βουλόμενος ἀγαθῶν πάντων ἢ τῶν πλείστων καὶ μεγίστων. δογματίζει γοῖν χωρὶς μὲν ἀρετῆς μηδέποτε ἂν εὐδαιμονίαν ὑπάρχειν, δίχα δὲ καὶ τῶν σωματικῶν καὶ τῶν ἐκτός τὴν ἀρετὴν αὐτάρκη πρὸς εὐδαιμονίαν εἶναι. CLEM. ALEX. *strom.* II xxii 133 = 500 Potter.

Perceiving that the words ὡς τούτων οὐκ ἄνευ τὰ σωματικά καὶ τὰ ἐκτός are no better than nonsense, Zeller for ὡς τούτων οὐκ ἄνευ substitutes ὡς δ' ὧν οὐκ ἄνευ. With this reading Clement seems to say that according to Xenocrates bodily and external goods are indispensable conditions of happiness, while according to Polemo virtue, independently of bodily and external goods, suffices of itself. This however is inconsistent with the statement made elsewhere that in regard to external goods Xenocrates and Polemo were agreed. In order to meet this objection Zeller (*Ph. d. Gr.* II i 1029 f, 1046) supposes that εὐδαιμονία in the paragraph about Xenocrates stands for the perfection of happiness, as opposed to happiness, and in the paragraph about Polemo, for happiness as opposed to its perfection. Surely this is impossible. Rather, with the change of a single letter, read ὥστ' οὐχ ὧν οὐκ ἄνευ τὰ σωματικά καὶ τὰ ἐκτός."

Professor SIDGWICK read two papers of which the following are abstracts¹:

(1) On *Iliad* XVIII ll. 507, 8

κέιτο δ' ἄρ' ἐν μέσσοισι δύο χρυσοῖο τάλαντα
τῷ δόμεν ὃς μετὰ τοῖσι δίκην ἰθύντατα εἶποι.

"It has long been disputed whether τῷ...ὃς refers to a *litigant* or a *judge* in the trial of which the description terminates in these lines. In *Leipziger Studien* vol. xii (1890) J. H. Lipsius claims to have conclusively proved that the former interpretation is correct; chiefly on the ground that μετὰ τοῖσι cannot be taken as 'equivalent to a genitive.' In answer to this it was pointed out that in a line in the speech of Thetis—*Iliad* I 516—μετὰ was thus used

ὅσσοι ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι.

It was further argued that all the indications of language in *Il.* XVIII 508 were in favour of the interpretation rejected by Lipsius: thus

(a) δόμεν is more natural if the recipient of the gift is not a person who has had to provide the funds:

(b) δίκην ἰθὺ εἶπείν is a more appropriate expression for the delivery of a judicial decision than for the pleading of a cause:

¹ See also *Classical Review* VIII (1894), pp. 1 sqq. and p. 296.

(c) the superlative *ἰθύντατα* more naturally suggests that more than two persons are compared.

It was admitted that no one of these considerations would be decisive by itself; but it was contended that their cumulative force renders the interpretation to which they point the more probable."

(2) On the land-tenure in Attica before Solon.

"It has long been disputed whether the peasants called *έκτημόροι* paid 1-6th of their produce to their landlords and kept 5-6ths, or paid 5-6ths and kept 1-6th. It was argued in the paper that the language of 'Αθηναίων Πολιτεία ch. ii was clearly in favour of the former interpretation: for (a) the phrase *εἰ μὴ τὰς μισθώσεις ἀποδοῖεν* shows that *μισθώσεις*—as Dr Sandys says—is 'rent' not 'wages'; while (b) the words *έκαλοῦντο...έκτημόροι κατὰ ταύτην γὰρ τὴν μίσθωσιν εἰργάζοντο*...show that the rent must have been a 'sixth part'—otherwise the terms of the rent would not directly and obviously have explained the word *έκτημόροι*, as they are clearly supposed to do.

It was further contended that a careful examination of the language of Hesychius, s. vv. *έκτημόροι* and *ἐπίμορτος*, makes it clear that Hesychius must have regarded the ambiguous phrase *έκτω μέρει εἰργαζόμενοι* as meaning that the workers *παῖδ*—not *received*—a sixth part. If this be admitted, it would seem that the testimony of ancient authorities is really all on the same side: and that the view that the tenants paid 5-6ths to the landlords must be attributed to a misunderstanding of a later commentator."

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LAWS
OF THE
Cambridge Philological Society.

1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

LIST OF MEMBERS
OF THE
Cambridge Philological Society.

DECEMBER 1, 1894.

* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

1881. Professor Th. Mommsen, Charlottenburg, Berlin.
1881. Professor J. Zupitza, Berlin.
1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.
1892. Professor K. Brugmann, Leipzig, Germany.

SOCIETIES.

1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.
1880. Oxford Philological Society.
1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
1880. Smithsonian Institute: Washington City, D.C., U.S.A.

1882. The Royal University of Christiania.
 1883. The University College of South Wales and Monmouthshire.
 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
 1885. The Library, Trinity College, Dublin.
 1885. The Canadian Institute, Toronto, Canada.
 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.
 1886. The University College, Dundee.
 1887. The Library, St John's College, Cambridge.
 1889. The Library, Cornell University, Ithaca, N. Y., U.S.A.

MEMBERS.

1891. Abbott, E., B.A., Jesus.
 1885. Adam, J., M.A., Emmanuel.
 1891. *Alford, Miss M. (Girton): St Luke's Vicarage, Nutford Place, Edgware Road, W.
 1873. *Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O. Antrim, Ireland.
 1874. Archer-Hind, R. D., M.A. (Trinity): Little Newnham, Cambridge.
 1880. *Arnold, Prof. E. V., M.A. (Trinity): University College, Bangor, N. Wales.
 *Atkinson, Rev. E., D.D., Master of Clare College.
 *Austen-Leigh, Rev. A., M.A., Provost of King's College.
 1876. Balfour, G. W., M.A., M.P. (Trinity): 67, Addison Road, Kensington, W.
 1886. Barnes-Lawrence, H. C., M.A. (Lincoln Coll. Oxon.): The Perse Grammar School, Cambridge.
 1889. Bayfield, Rev. M. A., M.A. (Clare): The College, Brecon.
 1878. *Bell, Rev. W., M.A. (Christ's): St Michael's Vicarage, Sittingbourne.
 1887. Bethune-Baker, Rev. J. F., M.A., Pembroke.
 1891. Brooks, E. J., M.A. (St John's): 127, Cornwall Road, W.
 1889. Brown, Rev. A. L., M.A. (Trinity): Selwyn College.
 1892. *Burkitt, F. C., M.A. (Trinity): 12, Harvey Road, Cambridge.
 *Burn, Rev. R., M.A. (Trinity): St Chad's, Cambridge.

- Butcher, Prof. S. H., M.A. (Trinity): 27, Palmerston Place, Edinburgh.
1874. Butler, Rev. H. M., D.D., Master of Trinity College.
1881. Candy, F. J., M.A. (Emmanuel): 2, Tudor Road, Norwood, S.E.
*Canterbury, The Lord Archbishop of, D.D. (Trinity): The Palace, Lambeth.
1872. *Carver, Rev. A. J., M.A. (D.D.), (Queens'): Lynhurst, Streatham Common, Dulwich, S.E.
1882. *Chambers, C. E., M.A. (Trinity): Langley Lodge, Beckenham, Kent.
1892. Chase, Rev. F. H., M.A., 16, Brookside, Cambridge.
1876. *Chawner, W., M.A., Emmanuel.
1888. Conway, Prof. R. S., M.A. (Caius): 74, Llandaff Road, Cardiff.
1894. Cook, A. B., B.A., Trinity.
1881. Cooke, Rev. A. H., M.A., King's.
*Cowell, Prof. E. B., M.A. (Corpus): 10, Scrope Terrace, Cambridge.
1880. *Dale, A. W. W., M.A., Trinity Hall.
1892. *Davies, G. A., B.A., Trinity.
1872. *Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1892. *Devonshire, His Grace the Duke of, LL.D. (Trinity): Devonshire House, Piccadilly, London, W.
1881. *Donaldson, Rev. S. A., M.A. (Trinity): The College, Eton, Windsor.
1884. Duff, J. D., M.A., Trinity College.
1891. Durnford, Walter, M.A. (King's): Eton College, Windsor.
1876. Edleston, Rev. J., LL.D. (Trinity): 57, Rhadegund Buildings, Cambridge.
1880. Edwards, G. M., M.A., Sidney Sussex.
*England, E. B., M.A. (Trinity): Hulme Hall, Plymouth Grove, Manchester.
1891. Everard, C. H., M.A. (King's): Newlands, East Grinstead.
Fanshawe, H. E., M.A., Corpus.
*Fennell, C. A. M., Litt. D. (Jesus): Barton Cottage, Cambridge.
1879. Flather, J. H., M.A. (Emmanuel): Grove Cottage, Grantchester.

1879. Francis, A. L., M.A. (Jesus): Blundell's School, Tiverton.
 1877. *Francis, H. T., M.A., Caius.
 1883. Frazer, J. G., M.A., Trinity.
 1879. Fulford, Rev. H. W., M.A., Clare.
 1891. Gardner, E. A., M.A. (Caius): British School of Archaeology, Athens.
 1888. Giles, P., M.A., Emmanuel.
 1880. *Gill, W. A., M.A., Magdalene.
 1888. Goodhart, Prof. H. C., M.A. (Trinity): The University, Edinburgh.
 1880. Gow, James, Litt. D. (Trinity): 52, Arboretum St., Nottingham.
 1876. *Grant, C. E., M.A., King's.
 1884. Gray, Rev. J. H., M.A., Queens'.
 *Green, Rev. W. C., M.A. (King's): Hepworth Rectory, Diss.
 1881. *Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road, Cambridge.
 1883. Hadley, W. S., M.A., Pembroke.
 1880. *Hager, Dr H., Brook Road, Fallowfield, Manchester.
 1890. Harmer, Rev. J. R., M.A., Corpus.
 1886. Haydon, J. H., M.A. (King's): Tettenhall College, near Wolverhampton.
 1879. *Hayman, Rev. Henry, D.D. (St John's, Oxon.): Aldingham Rectory, Ulverston.
 1891. Headlam, C. E. S., M.A., Trinity Hall.
 1891. Headlam, W. G., M.A., King's.
 1880. *Heathcote, W. E., M.A. (Trinity): Round Coppice, Ivor Heath, Uxbridge, Bucks.
 1880. *Hicks, R. D., M.A., Trinity.
 1874. Holden, Rev. H. A., LL.D. (Trinity): 20, Redcliffe Square, London, S.W.
 1894. *Horton-Smith, L., B.A., St John's.
 1889. Housman, Prof. A. E., M.A. (St John's, Oxon.): Byron Cottage, North Road, Highgate, N.
 1882. Hügel, Friedrich Baron von, 4, Holford Road, Hampstead, N.W.
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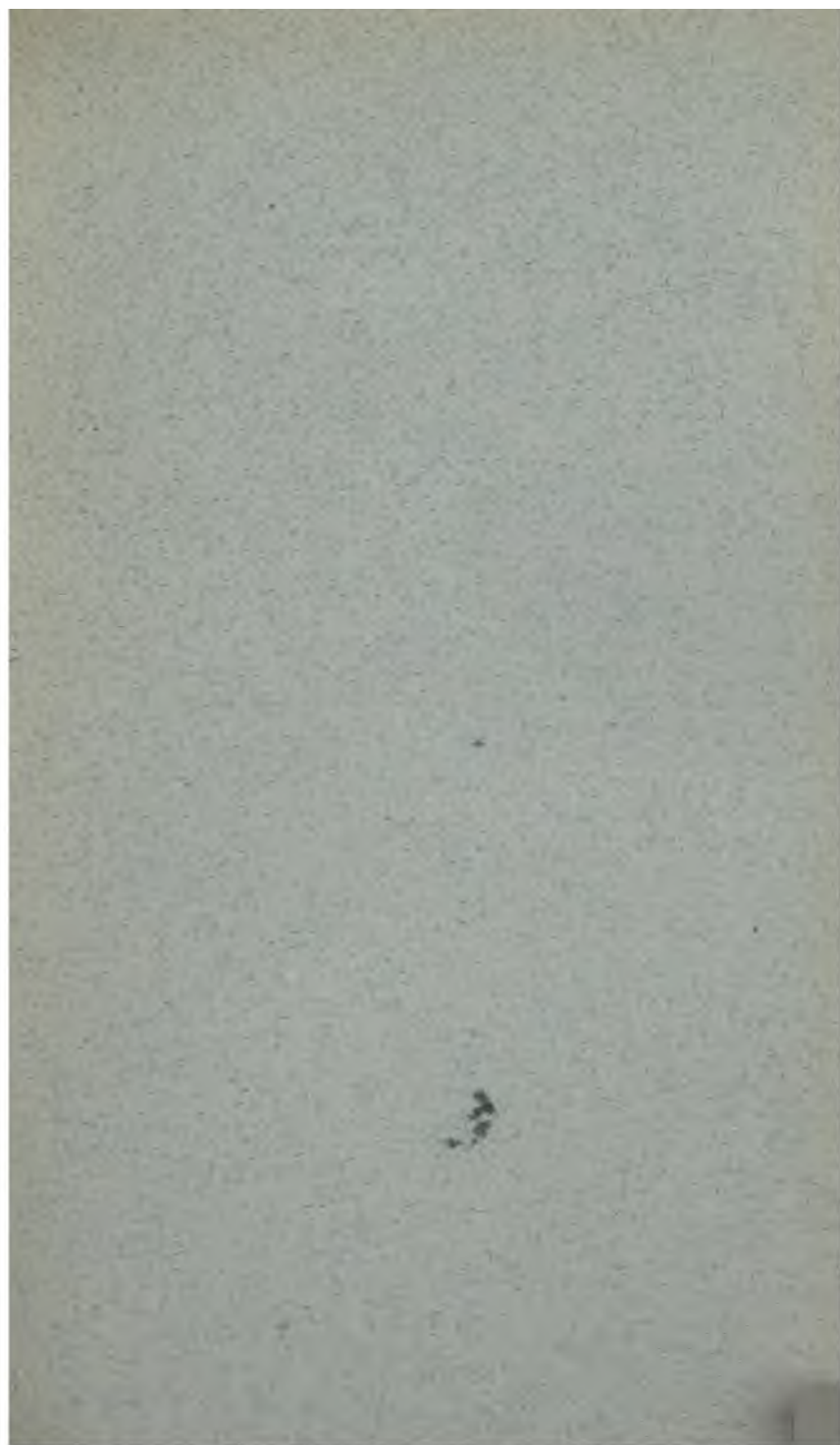
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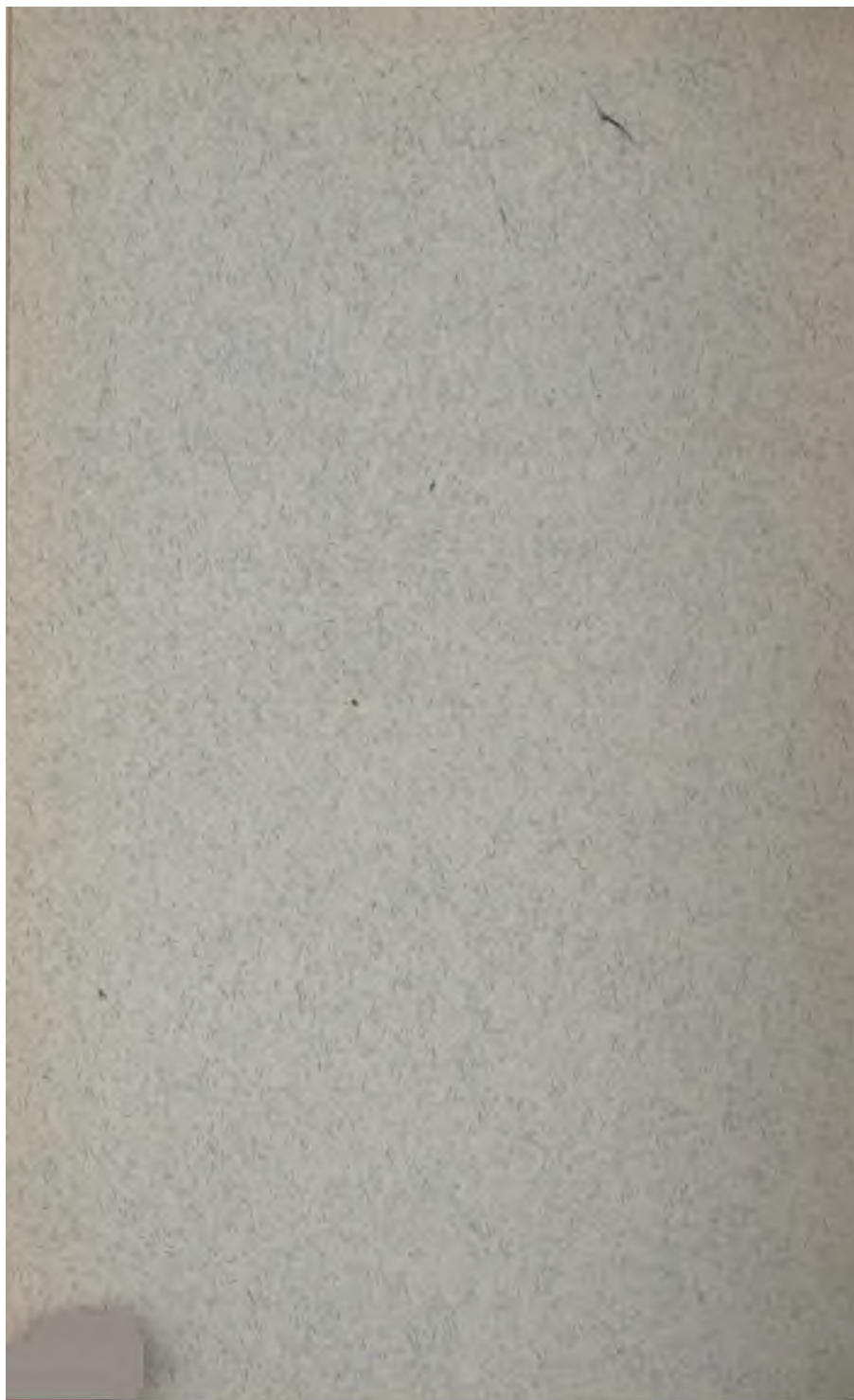
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PROCEEDINGS
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LENT TERM, 1894.

FIRST MEETING.

At the Annual Meeting¹ held in Prof. JEBB's house on Thursday, Jan. 25, 1894, at 4.15 p.m., the President, Prof. JEBB, in the Chair,

L. HORTON-SMITH, Esq., B.A., of St John's College, was elected a member of the Society.

The Treasurer's accounts, duly audited, were submitted and passed.

The following new officers were elected for the ensuing year.

President: Dr POSTGATE.

Vice-President: Professor JEBB.

Members of Council: Professor SKEAT, Mr EDWARDS, Mr HICKS (all re-elected) and Mr NEIL.

Secretary: Mr GILES.

Prof. COWELL and Mr NIXON were elected Auditors.

The following resolutions were unanimously passed:

(1) "That a sum not exceeding £30 be voted for the purpose of printing and publishing the unpublished philological mss. of the late Mr H. D. Darbishire in a memorial volume, it being understood that each member of the Society receive a copy of the volume."

(2) "That the Society authorise the republication in the same volume of the late Mr Darbishire's papers already published by the Society."

¹ Reported in the *Cambridge University Reporter*, February 6, 1894.

Dr FENNELL criticised Dr Brugmann's account of the suffixes *-dhro-*, *-dhrā-*, *-dhlo-*, *-dhlā-* (*Grundz.* II. § 77). Of the three instances adduced to show that "isolated examples may date from early times" he argued that one had very little weight, viz. Czech *stadlo* by Latin *stabulum*, there being a Czech *stado* of the same meaning as *stadlo*, while Latin showed nothing parallel to *stado*, and *stabulum* meaning 'herd, drove' was late and poetic; that another had no weight, viz. *λύθρον* by Lat. *delubrum*, *pollubrum*, as the *b* was for the *s* seen in *lustrum*. To the instances of *b* for earlier *s* might be added *labrusca* for *las-rusca* (cf. *lasciuas hederas*); *salebra* for *sal-es-ra*; *probrum* for *pros-rum*, akin to Skt. *prish* 'sprinkle,' as if 'a bespotting'; *uibrare* for *g'is-rare* akin to Eng. *queasy* 'shaking, trembling,' *gaesum* (Keltic) as if 'a quiverer,' Skt. *jeshati*, 'moves'; *ebrius* for *ē-yis-ri-* adj. stem from *ē-yis-ro-m* neut. = 'strong ebullience,' from adj. *ē-yis-ro-s* 'strongly ebullient,' fr. *ē* and *yes-ro-*, adj. stem = 'ebullient,' akin to ζέω; *sōbrius* assimilated to *ēbrius* fr. *sōb-ro-s* for *sēb-ro-s* from *sē-yis-ro-s*. The setting of the remaining instance, Czech *sidlo*, by Lat. *sūbula* would be beyond criticism if it were certain that Lat. *-bulo*, *-bulā-* were from *-dhlo-*, *-dhlā-*.

There is not sufficient evidence for the allegation that these suffixes arise from a determinative *dh* + the suffixes *-ro-*, *-rā-*, *-lo-*, *-lā-* respectively. The only early Greek instance of an early *-θρο-*, κ.τ.λ. form by a kindred form in *-θ-* or *-θμο-* is *ἐπιβαθρον* by *ἀναβαθμός* (Brugmann only gives the late *βαθμός*). The meaning of *ἀρθρον* connects it with *ἀρμονία*, *ἀρμός* rather than with *ἀρθμιος*.

The *θ* of *ἑσθλός* may belong to the root, if we derive the word from *ἑσθλος* (cf. *τέτανος*, *βέβαιος*, *βέβηλος*) from *√sadh*, cf. Skt. *sādhi-* 'excellent'; while *ἐχθρός* may be from *ἐχθ* + *ar* + *o* (cf. *ἐχθαίρω*). If *faber* is to be set by *τεθμός*, the *-dh-* is reduplicative, not a determinative. Brugmann has confused two if not three distinct cases, besides offering some questionable etymologies. Is the source of *-dhro-* in some cases (when it is not composite as in *ἐπιβαθρον* and *ἐχθρός*) the root *dhac* 'hold, contain, support'?

Note the Old Pers. *taf-e-dhra*, 'a melting,' not noticed by Brugmann.

SECOND MEETING.

At a meeting of the Society¹ held in Dr POSTGATE'S rooms, Trinity College, on Thursday, Feb. 22, 1894, at 4.15 p.m., the President, Dr POSTGATE, in the Chair, it was resolved: That ordinary meetings of the Society shall in future close at the latest at 5.45 p.m. in the Michaelmas and Lent terms, and at 6.15 p.m.

¹ Reported in the *Cambridge University Reporter*, March 6, 1894.

in the Easter term, unless on the motion of a member, to be put from the chair, it shall be resolved on any occasion to extend the meeting to a later hour.

Dr JACKSON read a note *On Tabu*, of which the following is an abstract.

The word *tabu*, *tapu*, or *tambu*, is Polynesian. To make a tabu, there must be (1) a thing, which (2) is reserved by some one having authority, (3) to the exclusion of some one else, (4) under penalties known or unknown: and it is the thing thus reserved, under penalties, to the advantage of the one and to the prejudice of the other, which is said to be tabu. For example, (a) a Fijian chief, by wearing a cocoa-nut hung round his neck, makes cocoa-nuts tabu, *to* himself, and *against* his subjects, who may no longer gather them: (b) the main passage in the reef between Ovalau and Viti Levu is tabu, *to* a tutelary divinity, and *against* the rest of the world, as appears in the fact that a native never crosses it without making an offering—doubtless as an acknowledgment of his trespass: (c) a European in Fiji, to secure his papers from disturbance, declares them tabu, thus reserving them to himself and withdrawing them from his inferiors. For these examples of actual tabus, I am indebted to Baron Anatole von Hügel.

There are tabus, in this sense of the term, all the world over. Thus in Persius i 112 “*hic, inquis, ueto quisquam faxit oletum. pinge duos angues: pueri, sacer est locus; extra meite,*” “*sacer est locus*” is the exact equivalent of “the place is tabu”; mortal men must go elsewhere, *because* the spot is reserved to a tutelary deity. Similarly, the “bidental” was tabu, inasmuch as the spot which the divinity had marked as his own, became to mankind “*triste euitandumque.*” Again, amongst ourselves, a college grass plot, and at a public school, the part of the football field which is reserved for masters, prefects, visitors, and boys “*who have their people down,*” are, in the true sense of the word, tabu—tabu *to* the privileged few, and tabu *against* the excluded many.

The double notion of privilege and disability, which is characteristic of tabu, appears in the word “swagger,” as it is (or was) used at Harrow. There is, however, a difference: for, whereas, properly speaking, it is a *thing* which is tabu, it is, I believe, an *act* which is called swagger; that is to say, the schoolboy says that “*it is swagger to lounge on the pavement at the house-door,*” —meaning that to do so is in the lower boy a piece of outrageous impudence, and in the sixth-form boy a legitimate assertion of his dignity.

In short, the word tabu is, I believe, properly applicable not to a superstitious precept, nor to a prohibition as such, nor to the time during which a prohibition is in force, nor to an act which contravenes or otherwise regards a prohibition, nor to the penalty

or danger which the neglect of a prohibition entails, but simply and solely to a thing reserved, under penalties, in favour of one person, to the prejudice of another. And I cannot but think that the looser use which is now prevalent, tends to obscure important anthropological facts.

Mr E. S. THOMPSON read a paper on *δίκην λέγειν* and kindred phrases.

It is generally allowed that the phrase *δίκην λέγειν*, or *δίκην εἰπεῖν*, is used in two distinct senses :

- (a) to pronounce judgment,
- (b) to plead a cause.

It is the object of the present paper to show that the first of these meanings belongs to an earlier, the second to a later stage of the language, and by tracing the development of meaning in the word *δίκη* to explain how this change in the meaning of the phrase came about. *Δίκη* is connected with the stem of *δείκνυμι*, and its original meaning is "a pointing," "a direction." In the material sense I believe *δίκη* never occurs; but it occurs often, from Homer downward, in the metaphorical sense (1) "a ruling or judgment" given by a king or judge. (See Jebb, *Introduction to Homer*, p. 48.) Next, as a direction constitutes a way or precedent after which men may walk, *δίκη* comes to mean (2) "manner or custom." This use is also Homeric. In later Greek it is almost confined to the accus. *δίκην* used adverbially. See however Pindar, *Pyth.* I. 50, τὰν Φιλοκλήτῳ δίκαν ἐφέπων and Dr Fennell's note.

Δίκη comes to mean (3) the principle which underlies, or should underlie, judgments, abstracted and sometimes personified as "Justice."

These three are the only meanings of *δίκη* which occur in Homer. Three other meanings are familiar in post-Homeric Greek.

- (4) "a suit," "a trial";—the place or process of it.
- (5) "a plea"—of a litigant.
- (6) the object of a suit, "satisfaction" or "damages" from the point of view of one litigant, "punishment" or "atonement" from the point of view of the other.

These senses are alien from Homer. In Homer *δίκην λέγειν* will depend on sense 1 (or 3) of *δίκη*, and will be equivalent to *δικάζω*, *jus dico*; in later Greek it may (and in fact always does) depend on sense 5, and is equivalent to *δικάζομαι*, *causam dico*.

If this proposition be true it will be decisive as to the meaning of the disputed line Σ 508

τῷ δόμεν, ὃς μετὰ τοῖσι δίκην ἰθύντατα εἶποι.

Among recent commentators both Dr Leaf (*J. H. S.* VIII. p. 128,

and note on the place) and Dr Sidgwick (*Cl. Rev.* VIII. p. 2), though believing that the two talents are to be given to one of the judges, think that the phrase *δίκην εἰπεῖν* in itself might be used either of litigants or judges. Until it has been shown that in Homer *δίκη* may mean "a plea," it is impossible to believe that *δίκην εἰπεῖν* can refer to any other than judges. The force of the superlative *ἰθύντατα* has not escaped notice as showing that more than two parties are in question. It may be added that the epithet *ἰθεία* itself is the constant and appropriate epithet of a straight or right ruling by a judge, as *σκολίη* is of a crooked or wrong ruling; but is far less applicable to the plea of a litigant. The passage is illustrated by Ψ 579 sq.

εἰ δ' ἄγ' ἐγὼν αὐτὸς δικάσω, καὶ μ' οὐ τινὰ φημι
ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεία γὰρ ἔσται.

Menelaus undertakes to pronounce a judgment in his own cause. That *δικάσω* here represents *δίκην λέξω* appears clearly from the fact that the noun has to be understood with *ἰθεία*. There seems no other instance of *δίκην εἰπεῖν*, &c., in Homer.

The passage Ψ 542 demands a word:

Ἄντιλοχος
Πηλεΐδην Ἀχιλλῆα δίκη ἠμείψατ' ἀναστάς.

Dr Leaf appears right in saying that *δίκη* cannot here mean "with justice." (He speaks of this as a "later sense" of *δίκη*. It may be true that *δίκη* = "with justice" does not occur till the Tragedians; but I should regard this as accidental. This meaning is certainly connected with the earlier and Homeric meaning of *δίκη*.) But I question his interpretation "by the custom." It looks at first sight as if *δίκη* here meant "with a plea"—one of the later meanings. But I believe Antilochus' speech is regarded as an *opinion* rather than a *plea*; it is a *sententia*, but one that happens to be delivered by an interested party, like that of Menelaus subsequently. The passage is one that throws light on the process by which this meaning "plea" arose.

Turning to Hesiod we find that the word *δίκη* occurs in the *Ἔργα* some 27 times, 21 times in the compass of less than 100 lines (192—283). In not one instance do we get beyond the Homeric usage.

The meanings are confined to (1) and (3). In v. 39 read with Schömann οἱ τήνδε δίκην ἐθέλοντι δικάσσαν. Here and in 249, 269 τήνδε δίκην means "this decision," a past fact; sense (1), not (4).

At v. 225 δίκας διδοῦσιν is "pronounce judgments"; not the later sense "pay penalties"; sense (1) not (6).

At v. 239 δίκην τεκμαίρεται is "ordains Justice," from the point of view of a Judge rather than a litigant; sense (3) not (6).

At v. 272

εἰ μείζω γε δίκην ἀδικώτερος ἔξει

the sense is "has (reputed) Justice" (3), quite different from the later senses of *δίκην ἔχειν*, for which see below.

In the *Shield* v. 53 we have sense (2). But in the *Theogony* v. 434 we have sense (4) introduced. It is in the hymn to Hecate, and it is said of her,

ἐν δὲ δίκη βασιλεύσι παρ' αἰδοίοισι καθίζα,

the meaning being "at the trial," "in court."

But this hymn to Hecate has been very generally judged to be later than the rest of the poem. (See Flack, and G. C. W. Warr, *Cl. Rev.* ix. 390 sqq.)

In *Theognis* it would seem that an advance in meaning may be traced. The word *δίκη* often occurs, mostly in one of the Homeric senses. But in v. 268 (Bergk⁴),

(πενίη) οὔτε γὰρ εἰς ἀγορὴν ἔρχεται οὔτε δίκας,

δίκας means *the place* where suits are tried and judgments given (4). In line 688 we meet, apparently for the first time after the unique instance in Homer, the phrase *δίκην εἰπεῖν*:

*οὐκ ἔστι θνητοῖσι πρὸς ἀθανάτους μαχέσασθαι
οὔτε δίκην εἰπεῖν· οὐδενὶ τοῦτο θέμις.*

Here *δίκην εἰπεῖν* must mean *causam dicere*, *δικάζεσθαι*. The thought may be paralleled by Job ix. 2, 3.

In Pindar there are at least two passages which show an advance on Homeric usage. In *Isth.* 7. 25 we are told of *Aiakos*

δαμόνεσσι δίκας ἐπέριαινε,

where *δίκας* must mean "suits" or "quarrels" (sense 4), and in *Nem.* 9. 15,

κρείσων δὲ καππαῖε δίκαν τὰν πρόσθεν ἀνήρ,

where the meaning seems to be "claim" (sense 5).

In Aeschylus we find *all* the later meanings developed.

In the *Suppliants* 703 we have *δίκας δίδοιεν*, in the sense "may they grant *tribunals*" (4). Cf. Thuc. i. 28. 2 *δίκας ἤθελον δοῦναι*. At line 733 we have *δώσει δίκην* in the usual sense (6) "shall pay the penalty." Have we an earlier example of this? In the *Prometheus* v. 9 we have *δοῦναι δίκην* in the same sense. At line 614 we have *τοῦ δίκην*; in the sense "in atonement for what?" (6).

In the *Septem* the same sense, "atonement," occurs in line 584

μητρὸς δὲ πηγὴν τίς κατασβέσει δίκη;

At lines 415 and 646 sqq. we have a personification of *Δίκη*. This personification, as old as Hesiod (*Ἔργα* 256, *Theog.* 902), is noticeable here because in the tendency of various persons to claim *Δίκη* as their special patroness we have light cast on the process by which the word passed from an objective to a subjective *meaning*; (3) to (5).

In the *Eumenides* the word *δίκη* occurs some 27 times. In several places it simply means "suit" (4) as

224 *δίκας δὲ Παλλὰς τῶνδ' ἐποπτεύσει θεά;*

at 682, 752, &c. "a prosecution" (*αἵματος δίκη*).

In lines 485, 6

*ὑμεῖς δὲ μαρτύριά τε καὶ τεκμήρια
καλείσθ', ἀρωγὰ τῆς δίκης ὀρκώματα,*

we must take *τῆς δίκης* in the sense "your plea" (5). But Wellauer, followed by Davies, inserts (needlessly) *θ'* after *δίκης*, punctuating after *ἀρωγὰ*, thus giving *δίκη* sense (4) "this trial."

In lines 580, 582 we meet (for the first time?) the phrase *εἰσάγειν δίκην* (4).

As to the difficult line 729, a transposition has been adopted by some editors, whom Davies follows, whereby we read thus :

729. Ἄπ. σὺ τοι τάχ' οὐκ ἔχουσα τῆς δίκης τέλος

730. ἐμεῖ τὸν ἴον οὐδὲν ἐχθροῖσιν βαρύν.

719. Χο. λέγεις· ἐγὼ δὲ μὴ τυχοῦσα τῆς δίκης

720. βαρεῖα χώρα τῆδ' ὀμιλήσω πάλι.

In this case we shall have to render *τῆς δίκης* in the first couplet "thy claim" (as Davies); in the second "Justice," and the passage will illustrate the process by which *Δίκη* passed from an objective to a subjective sense. But it is difficult to separate the phrase *τῆς δίκης τέλος* here from the same at 243, where it simply means "the end of the trial," and I incline to agree with Dr Verrall (*J. P.* xii. 160) that there is something wrong about the earlier part of 729.

Though the epithet *εἰθεία* continued to be attached to *δίκη* (cf. *εὐθόδικος*) yet the later legal *εὐθουδικία* had other associations, a trial on the merits of the case, not on a side issue. We may have a first hint of this in Aesch. *Eum.* 432,

Ἄθ. ὄρκους τὰ μὴ δίκαια μὴ νικᾶν λέγω.

Χο. ἀλλ' ἐξέλεγχε, κρῖνε δ' εὐθείαν δίκην.

One passage of the *Eumenides* remains, v. 491,

*εἰ κρατήσῃ δίκαια τε καὶ βλάβαι
τοῦδε μητροκτόνου.*

It is a pity that this passage has been meddled with. It affords an emphatic example of *δίκαια* in the sense "plea" (5). This plea in itself the Chorus regard as a wrong and an insult, and it is, *pace* Weil, most appropriately conjoined with *βλάβαι*.

The *Choephoroi* adds little to the facts. In line 144

καὶ τοὺς κτανόντας ἀντικαθθανεῖν δίκην (? δίκη),

the reading is doubtful. At 990,

ἔχει γὰρ αἰσχυντήρος, ὡς νόμος, δίκην,

we have the phrase in the sense "has his *punishment*" (6). The other sense of *δίκην ἔχω* "I have satisfaction" (as Hdt. i. 45, &c.) is the same sense of *δίκη* (6) looked at from the point of view of the other party. Compare the double sense of *δίκας λαμβάνειν* (see L. and S.). In Plato, *Rep.* 520 B, *δίκην ἔχει* merely = *δικαίως ἔχει*.

I have purposely reserved the *Agamemnon* for the last, as containing the important disputed passage 1228 sqq.

οὐκ οἶδεν οἷα γλώσσα μισήτης κυνὸς
λέξασα κάκτείνασα φαιδρόνους δίκην,
ἄτης λαθραίου τεύξεται κακῇ τύχη.

I think it clear that when the *Oresteia* was written *δίκη* could be understood in the sense of a "plea," and that therefore *λέξασα δίκην* can be understood in the sense of "urging her plea." This Dr Verrall acknowledges, both in his note on this passage and on v. 804 (814)

δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ
κλύουσιν ἀνδροθνήτας.

Hence, even apart from the "echo" (see *C. R.* iv. pp. 149, 425) of *δίκη* from v. 912, the sense of 1229 should have been clear enough. But I most emphatically admit that there *is* an echo; the word *ἐκτείνασα*, echoed from 916, puts this beyond a doubt. We could not have a better instance of the process by which *δίκη* "Justice" passed into *δίκη* "a plea." What I urge as abstract Justice becomes, when quoted by another, my *view* of Justice, my "plea." [I can only regret that Dr Verrall still unnecessarily complicates this passage. The comma after *λαθραίου* is the root of the mischief. F. A. Paley long ago (*Camb. Phil. Soc. Proceedings*, May 4, 1882) suggested that *τεύξεται* was future of *τεύχω*. This I believe; and that the genitive *ἄτης* depends on *τύχη*—or perhaps *τέχνη* as Paley suggests.]

We have something similar to the development of the meanings of *δίκη* in our own word *right*. Right: √reg :: *δίκη*: √δικ. But right in general when viewed by me in relation to myself becomes "my *rights*." The following passages will illustrate this transition.

Soph. *El.* 1037

τῷ σῷ δικαίῳ δῆτ' ἐπισπέσθαι με δεῖ.

Eur. *Iph. A.* 810

τοῦμὸν μὲν οὖν δίκαιον ἐμὲ λέγειν χρεών.

But there is an earlier instance in the fragment of *Sappho* quoted by Aristotle *Rhetoric* i. 9

αἰδῶς κέ σ' οὐ κατέχεν ὄμματ'
ἀλλ' ἔλεγες περὶ τῷ δικαίῳ—

Not, of course, "about the Just" in a Platonic sense, but "for your *rights*."

It only remains to put together the remaining instances of *δίκη*ν λέγειν, &c. in the later sense.

(1) Ar. *Eq.* 347 εἴ που δικίδιον εἶπας εὖ κατὰ ξένου μετοίκου.

(2) Ar. *Vesp.* 776

πρὸς δὲ τούτοις ἦν δίκην
λέγῃ μακρὰν τις, οὐχὶ πεινῶν ἀναμενεῖς
δάκνων σεαυτὸν καὶ τὸν ἀπολογούμενον.

(3) Thucydides VIII. 68. 1 Ἐπιφῶν ἄριστα φαίνεται τῶν μέχρι ἐμοῦ θανάτου δίκην ἀπολογισάμενος.

(4) Xenophon *Mem.* iv. 8. 1 εὐκλείαν προσεκτήσατο (Σωκράτης) τὴν τε δίκην πάντων ἀνθρώπων ἀληθέστατα καὶ ἐλευθεριώτατα καὶ δικαιοτάτα εἰπὼν κ.τ.λ. (perhaps with a hit at the passage of Thucydides just quoted).

(5) Diog. Laert. i. § 84 λέγεται (ὁ Βιάς) καὶ δίκας δεινότατος γεγονέαι εἰπεῖν. And below: δίκην γὰρ ὑπὲρ τινος λέξας ἦδη ὑπέργηρος ὑπάρχων.

In the 4th century the expression became stereotyped in the words *δικολογεῖν* and *δικαιολογεῖσθαι*.

THIRD MEETING¹.

At a meeting of the Society held in Dr POSTGATE'S rooms, Trinity College, on Thursday, March 8, 1894, at 4.15 p.m., Dr VERRALL, Vice-President, in the unavoidable absence of the President, in the Chair,

Dr VERRALL read a paper on *Aeschylus and the history of Delphi* (Eum. 1—29, esp. vv. 11 and 27).

A note was communicated by Dr POSTGATE on the interpretation of Hor. Serm. I 3 59 'nullique malo latus obdit apertum.' It was contended that the traditional explanation of 'obdit' as 'obicit offert opponit' 'exposes' was illegitimate, as 'obdere' was limited in usage to actions of *closing*. As Apuleius and Valerius Flaccus (so we should read in II 236) have 'obdere domum' and Apuleius 'amiculis obditus' *wrapt up*, there seemed to be nothing against understanding the word here to mean that the safe man shut up his 'latus' so that no mischief (or no enemy) could get in.

¹ Reported in the *Cambridge University Reporter*, March 20, 1894.

Mr PESKETT read the following notes on Lucan :

VIII 859—861. Read perhaps

templis auroque sepultus
uilior umbra fores; nunc es pro numine summo.
hoc tumulo, Fortuna, iacea.

In 860 MSS BU have *es*, VG *est*: 861 all MSS *iacens*. I restore sense by putting a full stop after *summo* and substituting *iaces* for *iacens*. Fortune herself is said to lie buried in Pompeius' grave, not merely the corpse of a mortal. The personification of Fortune is familiar to readers of Lucan.

IX 371—377. The sense would be improved by making lines 374, 5 (*haec eadem...ignes*) parenthetical. Then *temperet* would follow regularly after *audet* instead of irregularly after *erat*. For a similar parenthesis cp. viii 477—479.

IX 711. *tractique uia fumante chelydri*. One MS B, has *uias*; this points to a reading *uia spumante*; a similar confusion is found in the MSS in 722 where they vary between *fumantia* and *spumantia* in consequence of the final *s* of *avidus*.

IX 898. *pax illis cum morte data est*. Render 'Security has been given them *as well as* death,' i.e. nature has not only placed death (deadly serpents) in their midst, but has also given them the power of resisting the virus. I see no difficulty, considering the context, in taking *pax* of a state of peaceful security, the natural result of the possession of an antidote to the poison. The translation of this passage in the last English edition is probably wrong.

EASTER TERM, 1894.

FIRST MEETING¹.

At a meeting held in Dr SANDYS' house, Merton House, Queens Road, at 4.45 p.m. on Thursday, May 10, 1894, the President, Dr POSTGATE, in the Chair, the following communications were made:

In a scholion to Aristophanes, *Equites*, 580, Mr NEIL proposed to substitute for *Κινέας γὰρ καὶ Φρίνος εἰσηγήσαντο* the words *Κινησίας γὰρ ὁ καὶ Φιλύρινος εἰσηγήσατο*, on the grounds that (1) the name of *Κινέας* seems out of place here, (2) *Φρίνος* hardly looks a possible name, and (3) what we know of *Kinesias'* politics would suit: cf. *Aves* 1377, Athen. xii. 551 D.

¹ Reported in the *Cambridge University Reporter*, May 22, 1894.

Mr Neil maintained that the passage in Plato, *Phaedo* 101 D, was genuine, and a necessary step in the argument. It was not easy, commonplace, or merely explanatory, as is the case with most interpolations. ἔχοιτο should bear the same meaning as ἐχόμενος above: αὐτῆς τῆς ὑποθέσεως ἔχεται = 'holds fast to the concept itself,' i.e., will not go beyond it, e.g., calls a horse a horse, but refuses to place it under the wider concept of a quadruped. Such a position, closely resembling that held by the Cynics, was fatal to Plato's main argument in the *Phaedo*, which requires the interdependence of concepts. It seems natural that Plato should mention the theory in passing, as he is about to reject it in 105 B—.

Dr VERRALL, while holding the passage to be genuine, preferred to close the parenthesis after the words οὐκ ἀποκρίναιο.

Mr GILL thought that the following phrase ὡσαύτως ἂν διδοίης supported the genuineness of the passage. The higher hypothesis was to contain consistent lower hypotheses *in the same way as* the lower hypothesis was to contain consistent consequences (τὰ ἀπ' ἐκείνης ὀρμηθέντα).

Dr POSTGATE read a short paper on the pronunciation of the Greek Z in which he maintained that its sounds were not *zd* (or *dz*), as generally believed, but *zē* (or *zēz*, the latter the sounds in Eng. *swath(e)s*); *zd* would be and was represented by *σδ* as *διόσδοτος* Aeolic *Σδένς*. The corresponding breathed sounds were found in old Attic *σσ*, = *ths* as in Eng. 'months.'

SECOND MEETING¹.

AT the meeting held in Dr SANDYS' house, Merton House, Queens Road, on Thursday, May 24, 1894, at 4.45 p.m., the President, Dr POSTGATE, in the Chair:

Professor SIDGWICK read a paper² of "Conjectures on the constitutional history of Athens from 594 to 580 B.C.," based on 'Αθην. Πολιτ. ch. 13.

Comparing the phrases οὐ κατέστησαν ἄρχοντα and ἀναρχίαν ἐποίησαν, he argued that ἀναρχία must be understood to mean no more than the non-election of the chief archon: pointing out in support of this view that Damasias in this chapter is said to be αἰρεθείς, whereas the archons in ch. 8 were said to be κληρωτοὶ ἐκ προκρίτων—each of the four tribes nominating ten for the

¹ Reported in the *Cambridge University Reporter*, June 5, 1894.

² Published in the *Classical Review*, October, 1894.

sortition. He argued that this limited recurrent ἀναρχία was most probably caused, not by a revolutionary breach of the constitution, but by a temporary failure to fulfil constitutional conditions: and he conjectured that this failure was due to obstinate antagonism between two bodies who had to concur in the appointment of the chief archon. He conjectured that one of these bodies was the Areopagitic Council, which in the pre-Solonian period appointed officials independently. From the compromise adopted in the year of ten archons—which he took to be 481/80—he inferred that the antagonism was due to a prolonged and balanced struggle between Eupatrids and non-Eupatrids for the chief archonship. He conjectured that this antagonism caused a failure to appoint a chief archon, every fourth year for 12 years; but that while in 590/89 and 586/5 the result was simple non-appointment, in 582/1 the same failure led to the prolongation of the government of the previous chief archon Damasias.

He further inferred from the regular distribution of archons among the tribes in the later constitution—9 ἀρχοντες + 1 γραμματεὺς being always appointed one from each tribe (ch. 55)—that in the Solonian Constitution the 8 inferior archons were similarly distributed, two being appointed by lot from the ten nominated by each tribe. He conjectured that, in order to carry out completely the principle of equal allotment of archons among tribes, the chief archon was elected from each tribe in rotation, the tribe having some share in the election; and that, accordingly, the quadrennially recurring failure to appoint a chief archon was due to some peculiar characteristic of one of the four tribes—probably a special predominance of anti-Eupatrid sentiment, causing an obstinate disagreement between this tribe and the Areopagitic Council.

He conjectured that when this deadlock occurred for a third time, the Eupatrids determined to meet it in a new way, by the continuance in office of the Eupatrid archon of the preceding year, Damasias: but that Damasias, in endeavouring to prolong his tenure of office for a third year, was acting in his own interest against the wish of Eupatrids generally; and that accordingly the majority of the Eupatrids combined with the leaders of the opposing party to get rid of him. To effect this combination they had to increase the number of archons from 9 to 10, so that Eupatrids and non-Eupatrids might be equally represented on the board. At this crisis—as he conjectured—the majority of the Eupatrids relaxed their family pride and coalesced with a portion of the wealthy plebeians; and this is why we do not hear after this date of any division between Εὐπατριῖδαι as such and the other two classes (ἄγροικοὶ or γεωμόροι and δημιουργοί).

He conjectured, finally, that—after the year of the ten archons, who are said to have been “chosen” (ἐδοξεν...ἐλέσθαι)—election was substituted for sortition in the case of the 8 inferior

archons. He thought it probable that the effect of this change lasted through the Tyrannis: since we learn (ch. 22) that all the ἀρχοντες were αἰπεροί for 24 years after the expulsion of the tyrants; and this renders it probable that the change from *lot* to *choice* was not introduced by the tyrants,—otherwise the latter mode of appointment could hardly have lasted through the reforms of Cleisthenes.

MICHAELMAS TERM, 1894.

FIRST MEETING¹.

At a meeting of the Society held in Mr NIXON'S rooms, King's College, on Thursday, Oct. 25, 1894, at 4.15 p.m., the President, Dr POSTGATE, in the Chair,

Professor ARMITAGE ROBINSON read a paper *on an apparent misunderstanding of Pliny's statement (Pliny Ep. ad Traianum xcvi 6, 7) as to meetings of the Christians.*

The words *quod essent soliti...hetaerias esse uetueram* are frequently cited by themselves as giving important evidence as to Christian practice with regard to the Eucharist and the Agape in 112 A.D. Of the two meetings here described 'the later...was suppressed after the issue of Trajan's edict forbidding clubs' (Lightf. *Ignat. et Polyc.* i. 52). This later meeting being the Agape, it is held to follow that *either* the Eucharist had been already separated from the Agape before this time, *or* this edict was the actual occasion of the separation. Ramsay (*Church in the Roman Empire*, p. 219) further contends that the morning meeting was religious, and this Pliny 'obviously accepts as strictly legal.' 'The Christians abandoned the illegal meeting, but continued the legal one. This fact is of the utmost consequence.'

The whole controversy appears to rest on a misunderstanding due to the isolation of the paragraph from its context. It occurs as the statement of certain renegades who had abandoned the Christian faith, some of them several years before, some even twenty years before. They were pleading that even when they were Christians, they were innocent of all crime. The sum total of their offence, they assured Pliny (*adfirmabant autem*), had been that they had been accustomed (*quod soliti essent...*) to attend two religious meetings on a fixed day, one a purely religious gathering, the other rather of a social character: and even

¹ Reported in the *Cambridge University Reporter*, November 6, 1894.

this (*quod ipsum*, referring most naturally to the whole of their practice) they had ceased to do since the edict forbidding clubs.

The Christians, then, gave up *nothing* in consequence of the edict: the renegades gave up everything; for their plea was that they had ceased to be Christians (*fuisse quidem, sed desisse*). The passage remains as important as ever as a description of early Christian meetings: but it throws no light at all, if the view here stated be accepted, on the problem of the separation of the Eucharist from the Agape.

Professor RIDGEWAY discussed the legend of Herakles and the Hind with the golden horns (Pindar, *Ol.* III. 31).

Aristotle (*Poetics* xxv. 5) refers to the blunder made by some poets, who did not know that female deer have no horns (*στὴ θήλεια ἔλαφος κέρατα οὐκ ἔχει*). Scholars are right in seeing an allusion to Pindar, who (*Ol.* III. 31), speaking of the journey of Herakles to the land of the Hyperboreans in search of the golden-horned hind, uses the phrase *χρυσόκερων ἔλαφον θήλειαν*. On this same journey he reached the "shady sources of the Ister" (III. 13). But Pindar must share the censure with Euripides, who in the Chorus of the *Hercules Furens*, in which he celebrates the Labours of Herakles, says (375—6)

τὰν τε χρυσοκάρανον | δόρκαν ποικιλόνωτον.

Moreover sculptors and engravers are equally to be blamed. For on certain coins of Abdera of the 4th century B.C., we find Artemis accompanied by a horned deer, commonly described as a stag (Gardner, *Types*, Pl. III. 31). Again, all are familiar with the famous statue in the Louvre, commonly known as Diane à la biche. Here the hind is adorned with antlers. Again there are at least two gems in the British Museum (763, 765) which show the goddess accompanied by a horned deer. Are all the poets and artists wrong, or does Aristotle err in laying down as universal the absence of horns in female deer? The latter seems to be the true solution. In one species only of all the cervine genus is the female equipped with antlers. The reindeer of Northern Asia and Europe is the exception. Pindar makes the far north the scene of the quest of Herakles, Euripides indicates the same, and in Roman times there was a popular belief that the hero had visited North Germany (*fuisse apud eos* (sc. Germanos) et Herculem memorant, Tac. *Germ.* 2). The capture of a timid deer would have been a mean task for the slayer of the Nemean lion and the Lernean hydra, but the point of the legend lies in the difficulty of obtaining so rare a creature as a horned hind.

Occasional pieces of reindeer horn have been found among the multitudinous antlers and bones of other deer in the *Lake-dwellings* of Switzerland and Bavaria, showing that about 1200—

800 B.C. occasional specimens reached Central Europe. It is affirmed that the reindeer was still a lingerer in North Germany in Roman times.

If Baltic amber reached Mycenae 1400—1200 B.C., and Homer had a dim notion of a land where the day was very long and the night very short, we need not wonder if the early Greeks had heard a rumour of a strange kind of deer, the females of which were horned.

SECOND MEETING¹.

AT a meeting of the Society held in Mr NIXON'S rooms, King's College, on Thursday, November 8, 1894, at 4.15 p.m., the President Dr POSTGATE, in the Chair,

Dr FENNELL read a paper on Pindar, *Isth.* vi, esp. v. 33 Ἀμφιάρῳ ἄρτε, in which he defended the MS. Ἀμφιάρῳ ἄρτε, especially against the alterations of Bergk, ἀν' Ἀμφιάρειον, and of Bury, ἀμφ' Ἀμφιάρειον. The whole tone of the ode suggests that it was composed after the Theban defeat at Oenophyta, probably after the next ensuing Isthmian festival, or the next but one. The phrase ὁ δ' ἀθανάτων μὴ θρασσέτω φθόνος, v. 39, is misunderstood by Mezger, being merely the natural expression of a timid hope that Thebes may at length be cheerful without provoking fresh manifestations of divine resentment. The battle of Tanagra, which has been described as a triumph for Thebes, resulted in both sides having to give up part of their designs. The expressions in vv. 37—39 could not have been used during the 63 days between the battles of Tanagra and Oenophyta. It is presumptuous to assume that our knowledge of collateral circumstances is full enough to justify the assertion that Amphiaros is inappropriate in connection with Meleagros, Hector, and the elder Strepsiades. Anyhow, like Meleagros, Amphiaros was a Thesiad, an Argonaut, and a hunter of the boar of Kalydon; like Hector, he was an alien foe honored after his life's end in Boeotia, his last mortal act was flight, he fought and fell for a losing cause, and had foreknowledge of his doom. These parallels between Hector and Amphiaros account for the single ἄρτε. The reader protested against the assumption, so often implied in alteration of MSS., that ancient writers infallibly used the best language possible. As to the scholia—their not mentioning an Amphiareion is more significant than their only mentioning Meleagros and Hector. There is no known shrine of Amphiaros near enough to Tanagra or Oenophyta to justify the assumption

¹ Reported in the *Cambridge University Reporter*, November 20, 1894.

that the elder Strepisades died near an Ἀμφιάρειον. In favor of the MS. reading may be adduced the fact that the metre - ∪ ∪ - - ∪ occurs in the next line

- | - ∪ ∪ - - ∪ | - ∪ ∪ - .

Mr Bury seems right in pronouncing ἀν' Ἀμφιάρειον to be wrong; while his own ἀμφ' Ἀμφ. is not euphonious and is questionable as to grammar.

Dr Fennell hoped that the length of the note required to dispose of a mare's nest which he had dealt with in his edition, but which had recently been called "a palmary emendation," would tend to justify his having ignored many needless or positively mischievous alterations of traditional texts.

Dr POSTGATE read a paper on the reading and interpretation of Ovid *Fasti* VI 267 sqq.

He defended in detail the genuineness of 271-276 and 277-8 against the arguments of Peter (ed. *Fasti* II, p. 94). Though however 273-6 are genuine, they contain a corruption. The poet is giving the reason why the earth must be round, viz. that it was designed to be the centre of the universe. The present text is incoherent as may be seen from a paraphrase. 'The earth is round and its round shape keeps it in its place. And since it is placed in the centre, being nearer neither to one side nor to another, were it not round, it would be nearer to one side than another, and the universe would not have it for its central load.' The slight change of *ut* for *et* in v. 274 will set this right, thus: 'cumque sit in media rerum regione locata | *ut* tangat nullum plusue minusue latus, | ni conuexa foret, parti uicinior esset, | nec medium terram mundus haberet onus,' i.e. 'since now it has been placed in the central space of the universe, in order that it may be no nearer to one part than another, were it not round, this object would be defeated.' Not unlike is the argument in *Lact. Inst.* III 24 where the rotundity of the earth is deduced as a consequence from its occupying the centre of a round universe. The difficulty of 268 'significant sedem terra focusque suam' has led to wild interpretations and conjectures. If not corrupt, it is only made intelligible by pressing the identity of *terra* and *focus* (= Vesta's temple, hearth or fire). 'Vesta' and Terra being the same, the reason for the temple and the earth being round is the same, viz. the position of 'Vesta' or Terra in the universe (sedem — suam) of which both temple and earth give token (τεκμηριούσι). We might translate freely 'On the earth, as on the temple, is written its place in the universe.' If this be thought too difficult we might read in 267 Vesta, eadem *es* quae terra and in 268 (with Merkel *olim*) 'tuam' for 'suam.'

With reference to the difficulty in 268, Mr G. A. DAVIES suggested that focus = Ἐστία.

THIRD MEETING¹.

At a meeting of the Society held in Mr NIXON'S rooms, King's College, on Thursday, Nov. 29, 1894, at 4.15 p.m., the President, Dr POSTGATE, in the Chair,

Professor JEBB read some notes on the *Ajax* of Sophocles. (1) v. 75 οὐ σὺ γ' ἀνέξει μηδὲ δειλίαν ἀρεῖ; Here ἀρεῖ is clearly right. ἀρεῖς, which has the better documentary support, is condemned not only by the sense, but also by the ᾶ. The fut. act. ἀρῶ has ā in Aesch. *Pers.* 795, Eur. *Heracl.* 322, *I. T.* 117, *Tro.* 1148, *Suppl.* 772, Ar. *Ran.* 377, while there is no example of ᾶ. The fut. midd. ἀροῦμαι always has ᾶ. G. Curtius refers ἀροῦμαι and ἠρόμην to ἀρ-νν-μαι, but ἀρῶ (ā), ἦρα, and ἠράμην to ἀ-είρω, contracted αἶρω. The stem of ἀ-είρω is distinct from ἀρ, the α in ἀ-είρω being a prothetic vowel, as in ἀ-γείρω. (*Greek Verb*, p. 110, Eng. tr.; cp. pp. 215, 284.)

(2) v. 134 f. τῆς ἀμφιρύτου | Σαλαμῖνος ἔχων βάθρον ἀγχιάλου. The epithet ἀγχιάλου is proper to a place on the sea-coast (*Il.* 2. 640). Here the Athenian poet is thinking of Salamis as a fringe of the Attic coast; while ἀμφιρύτου suggests the narrow strait between Salamis and the mainland.

(3) 256 f. λαμπρᾶς γὰρ ἄτερ στεροπῆς, | ἄξας ὀξύς, νότος ὡς λήγει. Cp. Arist. *Problem.* 26. 20 (p. 942 a 34) ὁ νότος, ὅταν μὲν ἐλάττων ᾖ, αἰθριὸς ἐστίν, ὅταν δὲ μέγας, νεφώδης. The mood of Ajax is now once more becoming αἰθριός, like the milder south-wind; lately it was like the fierce south-wind, νεφώδης, dark with the clouds from which the στεροπή of his anger was flashing. Cp. the description of the mad Ajax in a fragment of the *Πυρρῆσις* (Eustath. p. 859. 47), ὄμματά τ' ἀστράπτοντα βαρυνόμενόν τε νόημα.

(4) 512. ὀρφανιστῶν here = ἐπιτρόπων. Eustathius (p. 533. 30), on *Il.* 5. 158 χηρωσταὶ δὲ διὰ κτῆσιν दाτέοντο, explains χηρωσταὶ as those who administered the property of persons who left no heirs at law (τοὺς χηρείοντας διαδόχων), adding, οἷτινες κατὰ λόγον ἄλλον καὶ ὀρφανιστῶν ἐκαλοῦντο, ὡς ὀρφανῶν ὑπεριστάμενοι, καθὰ καὶ Σοφοκλέης δηλοῖ. It would seem, then, that he knew the word ὀρφανιστῆς only from this verse. (ὀρφανίζω usu. = to make ὀρφανός.)

(5) 770—773. εἶτα δεύτερον | δίας Ἀθάνας, ἥνικ' ὀτρύνουσά νιν | ἠὺδατ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν, | τότ' ἀντιφωνεῖ δεινὸν ἄρρητόν τ' ἔπος. Such a construction as Ἀθάνας ἀντιφωνεῖ is unexampled. No verb of accosting or answering elsewhere takes a gen. of the person. If the gen. here be sound, it must be explained by an anacoluthon; i.e., the poet had in his mind some

¹ Reported in the *Cambridge University Reporter*, December 11, 1894.

such phrase as Ἄθανας ἀντίον λέγει, but substituted ἀντιφωνεῖ. In *Ph.* 1065 the latter verb takes an acc. of the person: μή μ' ἀντιφωνεῖ μηδέν. Possibly some annotator, who thought that after ἠδᾶτ' in 772 the subject of ἀντιφωνεῖ might be obscure, wrote ΑΙΑC in the margin, and this, mistaken for ΔΙΑC, caused ΔΙΑC ΑΘΑΝΑC to supplant ΔΙΑΝ ΑΘΑΝΑΝ in the text. [The Homeric fem. is δία, δίαν. But δία occurs in *Rhes.* 226 Ἄπολλον, ὃ δία κεφαλᾷ. In *I. T.* 403 f., where the best mss. have κούρα | διατέγγει, Dindorf reads δία τέγγει: Elmsley, κούρα | δία, and so England.]

(6) 868 f. πᾶ γὰρ οὐκ ἔβαν ἐγώ; | κοῦδεις ἐπίσταται με συμμαθεῖν τόπος. (Said by the leader of the first Semichorus, after the vain search for Ajax.) For συμμαθεῖν, as = 'to learn with one,' cp. Xen. *Symp.* 3. 20. But here the phrase is strange and forced: 'no place is conscious that I have learned along with it,' i.e., 'have learned what it knows,' 'share its secret.' A corruption may have begun, under the influence of πᾶ γὰρ οὐκ ἔβαν ἐγώ, with the change of an original σφε into με. We might read, κοῦδεις ἐπίσταται σφε συνναίειν τόπος, 'and no place is conscious of his presence.' Cp. *O. C.* 117, where the men of Colonus are searching for the trespasser: ὄρα· τίς ἄρ' ἦν; ποῦ ναίει;

MR BURKITT read a note on *collocare* 'to quench.' The regular equivalent for σβεσνῖναι in Latin Biblical translations is *extinguere*, but in two passages—Mt. xii 20, Esai. xxxiv 10—we find *collocare* used in this sense.

The authorities for *collocare* = σβεσνῖναι in Mt. xii 20 are *k* (*Cod. Bobiensis*, saec. vi), the best representative of the 'African Latin,' and the anonymous African tract *De montibus Sina et Sion* § 15 (see App. to Hartel's Cyprian, p. 119). The authority in Esai. xxxiv 10 is S. Beatus on the Apocalypse (ed. by Florez, 1770, p. 526), who is here certainly quoting from the lost commentary of Tyconius on the Apocalypse. Tyconius (fl. 380) was an African, therefore the whole of the evidence for *collocare* 'to quench' is African.

The fact that the usage occurs in three independent Latin authorities proves that *collocare* in the three passages is not a corruption of some other Latin word, while the fact that this word is used as a translation of σβεσνῖναι in two distinct books of the Greek Bible proves that this rendering does not arise from a misreading of the Greek. Hence *collocare* seems really to have been used for 'to quench' in Roman Africa.

THE MASTER OF CHRIST'S commented on the new edition of Lucretius by A. Brieger (Teubner, 1894). Many papers by the editor had appeared in the last thirty years in *Philologus* and in Bursian, besides pamphlets referred to in the prolegomena of the present edition. His own claim to have advanced the study

of Lucretian rested on special knowledge of the *fontes* of atomic and Epicurean philosophy: but Dr Peile doubted whether by any such knowledge he had made any great advance upon Munro in the elucidation of his author. As a scholar he was inferior to Munro: yet, on the whole, the edition was a forward step in the study of Lucretius, as embodying some good emendations and transpositions of his own, of Goebel, Bruno, Woltjer, Christ, Winckelmann, &c.; though also containing many more which were unjustifiable or unnecessary. In his estimate of the Lucretian mss. Brieger agrees with Munro, especially in the place assigned to the "Victorianus." He agrees with previous editors in believing that the poem was badly edited after the author's death by Cicero, or whoever the first editor was: especially in the misplacing of passages written by Lucretius, but not fitted by him into their place in the poem: but it is surely needless to regard i 6—9 as such a passage: transpositions of others, in which he often follows Susemihl, such as i. 577—83, to come after 550, and ii 817—825, to come after 794, are improvements. He points out rightly the error of trying to emend passages which L. had not finally perfected; and he blames Lachmann for correcting things "quae in perfecto carmine ferri non debebant, debebant in imperfecto." As to solecisms in grammar, which are plentiful in the poem as we find it, even in the best mss. (Leyden A and B, the "oblongus" and "quadratus" of Lachmann and other German editors), he lays down the good rule that L. made them deliberately when they were useful to him for his verse, and in connection with his conventional modes of declension (e.g. when he regards *arbusta* as the nom. acc. plur. of *arbor*, instead of the (to him) impossible *arbores*)—but not otherwise: thus, i 57, *res...eadem...perempta*, is to stand, and i 352, *arbusta...in totas*: but not i 188—190, *omnia...crescentesque*, or i 450, *rebus...horum*. He often has recourse to anacoluthon in a difficult passage, thus sometimes avoiding emendation: e.g. ii 342—7, *praeterea* (mss. *praetere*) *genus...quorum*, plausibly, Munro's *praeter eat* is not probable: ii 1030—3, *principio...omnia quae*; less likely; Bernays and Munro, *suspicio*: also iii 425—439, where Munro has anticipated him. Brieger also very frequently suggests a lacuna, to avoid emendation: he marks 70 lacunae, against 29 in Munro, 16 in Bernays, and 12 in Lachmann: here it is to be noted that Munro in successive editions increasingly did the same: but the passages which he and Brieger treat so are not always the same: and Brieger rather inconsistently in some places where he marks a lacuna yet adopts some part of the emendation of a predecessor, which was needed only if there were no lacuna: e.g. ii. 718 *legibus hisce, eadem ratio...* of Bernays (ms. *his quaedam*), and ii 903 *suetis* (with Lambinus) for *ms. sueti*. Sometimes, in connection with a supposed lacuna, he obelises—as Lucretian but wrongly fitted in by the first editor—single lines which undoubtedly cause difficulty in exegesis: such are i 326, 873 and

884 cum lapidi in lapidem terimus, manare cruorem: this may be a fragment of a first draught by Lucretius of the statement (made just above) that corn when ground by the millstone ought to give forth traces of blood; for Mr Howard's view adopted by Munro, that he is speaking of *grass* so ground, is hardly credible. Similarly ii 1146—9 may be a "first edition" of the passage beginning at 1116, which was left here by Lucretius in his first draught and should have been expunged by the first editor. Brieger thinks that i 464—70 is a similar case: but this is less likely.

The following is a conspectus of the variations in Book I. from Munro's text: it will give a fair idea of the general character of Brieger's text. Passages where he and Munro adopt the same emendation are not noted.

122 perueniant. 141 efferre with mss. 175 uuas for uites with Pontanus. 205—7 transf. after 214. 271 corpus after Woltjer for mss. cortus; M portus, not very probably; but this is worse. 276 urget after Woltjer, probably, for A aurget, B uirget, M auget. 289 ruitque ita, with L. 315 praeclusit tæpeciem: but M is surely right here. 326 obelised. 334 allowed to stand, wrongly. 350 possent with mss., rightly. 361 uacui with Goebel. 433 aliquo; and next two lines in mss. order, not transposed as by L and M. 450 harum with Bockemüller, rightly. 456 pondus uti saxis calor ignist...; and next line retained, perhaps rightly. 469 saeculis with Bernays; he calls Teucris (M for terris) "miro errore." 473 forma (abl.) amoris, Bkm., may be right. 489 he reads with mss. and M transit enim fulmen caeli; but caelum (L and Be) followed by per saepta domorum clamor it (mss. ut) is better: the supposed simile is pointless: Lucr. means that lightning can find its way from one end of heaven to another despite stars and all other solid things therein which might naturally stop it. 517 comma after spatium. 524 followed by lacuna, with Hörschelmann. 531 after 537. 555 ad summum...finis; not an improvement. 566 possint with mss.: possit M is clearly right. 588 constant with L. 604 primaque, et una. 657 rursum with Winckelmann for A muse, B mu, M nasci. 720 undans with L, wrongly. 724 eructans, needlessly. 744 rorem with Christ, for ms. solem, very good. 752 supplies uere, with Wkm., but M in illis, better. 841 exiguis with Bouterwek for ms. ex ignis, and lacuna preceding, ingenious but unnecessary. 866 uenisque with Avanc. for ms. sanieque. 873 obelised. 884 obelised. 886 salices with Bruno for ms. laticis, excellent [comp. ii 361 tenerae salices atque herbae..., also Verg. Ecl. i 79 salices carpetis amaras, which here give forth dulcis guttas; that epithet thus gets its full meaning]. 914 notamus. 977 efficietque, see M, note i. 1082 in concilium...uinctae, no improvement. 1105 tonitralia after Lamb. 1114 sic with mss., but perdoctus with L, and no lacuna; M reads sei with lacuna: but the difficulty

throughout is not for Memmius to understand but for Lucr. to explain; therefore the mss. may be right.

The following are the most striking variants in Book II.

18 mensque, with Woltjer, for mente. 250 qui poscat cernere sese, with Wkm. for qui possit. 359 nemu' subsistens, hardly better than M, nemus absistens, mss. adsittens. 363 subito for mss. subitam. 453 namque papaueris haustus itemst facilis quasi (Haupt for quod) aquarum; Br. retains the line rightly; M ejects: [it gives good sense if 455 be put immediately after it; but pro-cursus (Junt) should be read for ms. percussus which Br. retains, taking it with papauer: and 454 should precede 453 with a lacuna of one line before it, to the effect that some solids are made of atoms as smooth as liquids, "for the combinations in each case have no coherence": and the ease with which poppy seed is first drawn up and then slips down out of the hand is given as an instance]. 460 saxa with mss. rightly: [rock is an example of an apparently very hard thing; yet water makes its way through it; comp. i 348: so then may smoke]. 529 ostendi for mss. ostendam, M ostendens [but the future may be right: Lucr. has not before argued the point in connection with plagae]. 547 sumantur uti, with Wkm. for mss. sumant oculi, better than M sumam hoc quoque uti. 831 disperditur with mss.; all edd. dispergitur needlessly. 859 comitant, for cum ita sunt mss. and Edd., but it gives very involved sense. 933 quo proditur extra, neatly for mss. quod proditum extra, M quod proditus extet, better as to syntax. 1080 inice mentem for mss. indice mente, Edd. inclute Memmi. 1125 diditur with Goebel for mss. inditur, good. 1163 argentque laborem, with Goebel, for labore, very probably.

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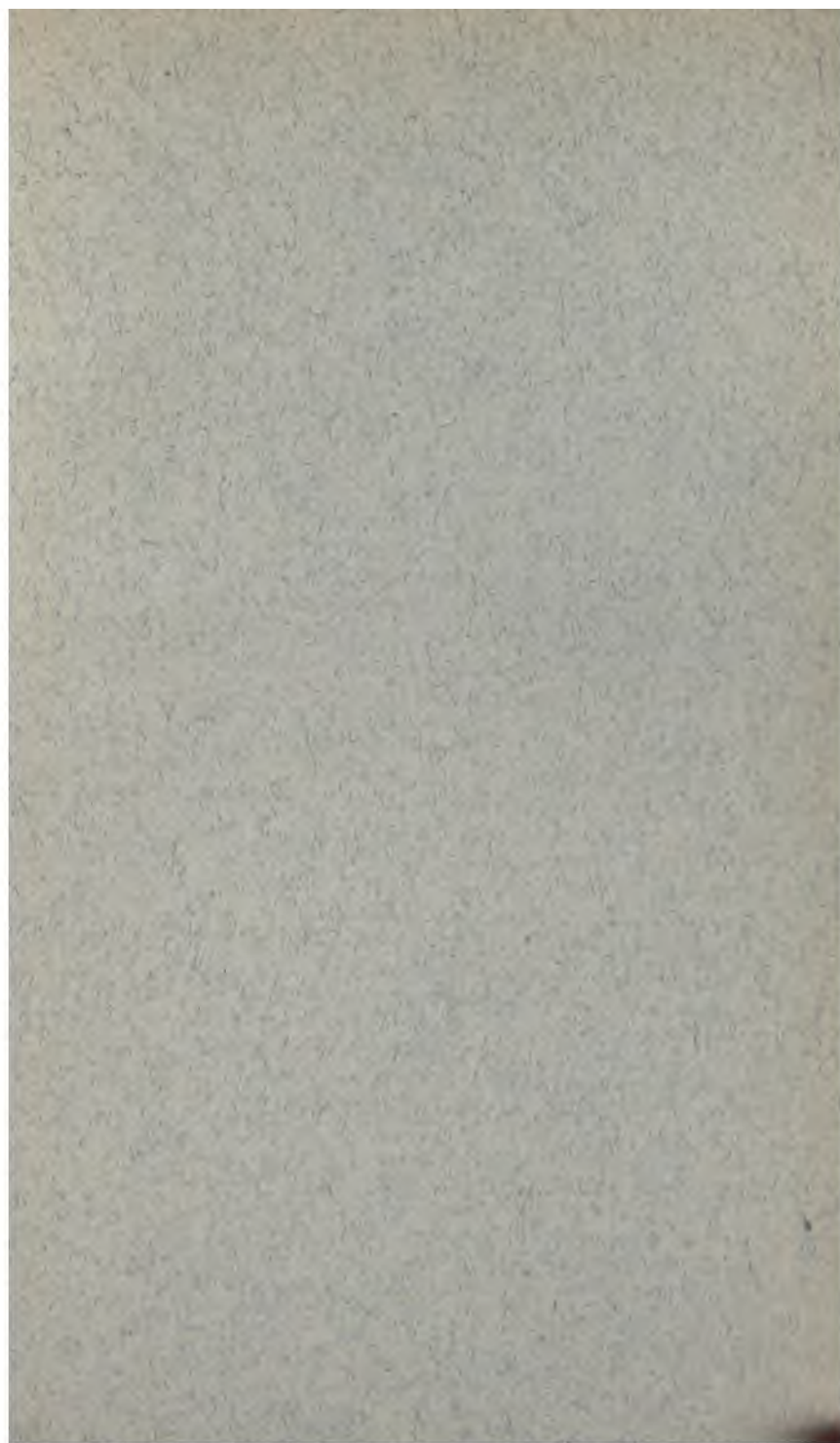
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1881. *Wyse, W., M.A., Trinity.
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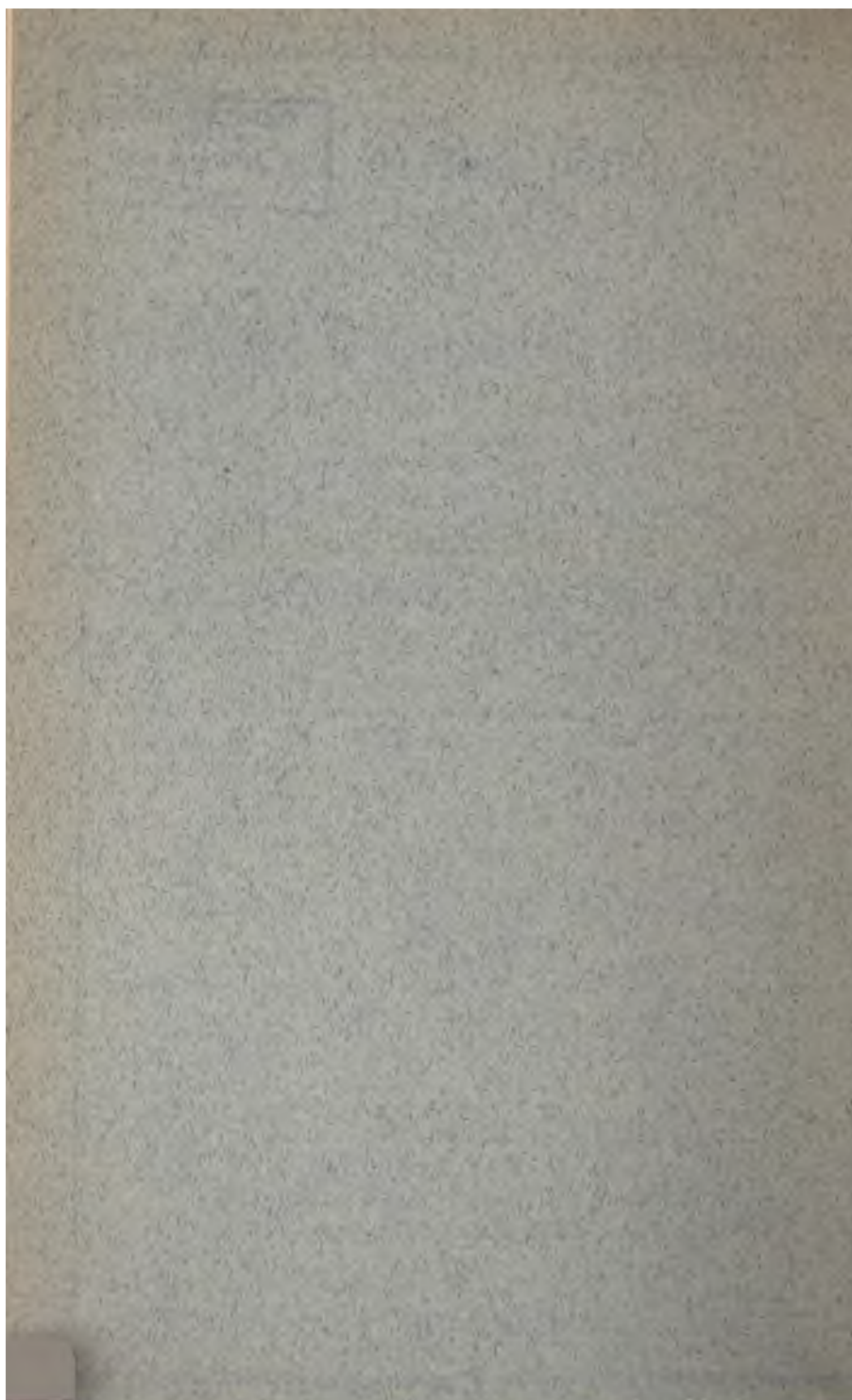


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PROCEEDINGS
OF THE
Cambridge Philological Society.

LENT TERM, 1895.

FIRST MEETING.

At the Annual Meeting¹ held in Mr GILL's rooms, Magdalene College, on Thursday, January 24, 1895, at 4.15 p.m., the President, Dr POSTGATE, in the chair,

E. E. BRYANT, Esq., B.A., of Emmanuel College, was elected a member of the Society.

The Treasurer's accounts for the year were submitted and passed.

The following officers were elected for the ensuing year.

President: Dr POSTGATE (re-elected).

New Vice-President: Dr JACKSON.

New Members of Council: Dr SANDYS, Professor MAYOR, Professor RIDGEWAY, Mr GILL, Mr LENDRUM.

Secretaries: Mr GILES, Mr G. A. DAVIES.

Treasurer: Mr ADAM.

A letter was read from the Secretary to the Delegates of the Clarendon Press asking for such corrections on Liddell and Scott's

¹ Reported in the *Cambridge University Reporter*, February 5, 1895.

Greek Lexicon as might be in the hands of the Society or of its individual members.

It was agreed that the President should send out a circular asking for corrections by an early date.

A vote of condolence with the family of the late Sir John R. SEELEY, formerly a member of the Society, was passed unanimously.

Mr MAGNÚSSON read a paper on the Myth of Yggdrasill.

Yggdrasill was composed of the stem of Yggr = Awer, Terrifier, and drasill = horse, steed, and meant Odin's horse. The universal opinion was that this name was proper to the mythic ash-tree which spread its branches all over the world. For in the 17th stanza of Völuspá it says: 'I know an ash-tree standing, that high tree is called Yggdrasill.' The reason why it is called the horse of Odin is universally taken to be this, that Odin, somehow or other, came to be hanged on it, according to strophe 138 of Hávamál, where Odin himself is supposed to say: 'I know that I hung on a windy beam all nine nights together'; but he who was hanged, was said by northern poets to ride the gallows; and gallowses are also designated by poets as 'cold' or even 'wind-cold.' Hence Hávamál's windy beam must be Yggdrasill.

After reviewing the grounds by which this theory was supported, Mr Magnússon came to the conclusion that no such real grounds existed: the Hávamál stanza was a spurious interpolation from Christian times; the author of Völuspá meant by Yggdrasill in str. 17 identically the same thing that he meant by askr Yggdrasils, the *Ash* of Yggdrasil, in str. 47, and since both terms could not possibly be synonymous, yet were meant to be so by the author, it followed that Yggdrasill of str. 19 was a mistake, and the reading Yggdrasil's (sc. ash) in another old text was the right one. Moreover Yggdrasill occurred practically only once, but askr Yggdrasils many times.

The fact of the matter was that Yggdrasill = Ygg's = Odin's steed was a poetical metaphor and meant Sleipner, Odin's *eight-footed* horse. The etymological interpretation of the parentage of Sleipner proved that he was an offspring of warm air impregnated by cold air in the process of thawing, that he was, in fact, the atmospheric disturbance caused by the rush of the heavier cold into the lighter warm air. Sleipner was the WIND. He was eight-footed, because the ancient Northmen conceived that wind could blow from only eight points of the compass: from N., land-north (N.E.), E., land-south (S.E.), S., out-south (= ocean-south, S.W.), W., and out-north (= ocean-north, N.W.). The terms here given to the *octant* points, prove that they have been invented by

a people who lived on a coast the direction of which ran $\begin{array}{c} \text{N} \\ | \\ \text{S} \end{array}$, so

that a wind from N.E. and S.E. could only blow on them *over land*, and the wind from S.W. and N.W. likewise only over the "out," the sea. The people who gave eight feet to Sleipner must have been the same that invented the homely technical terms for the octant points: the coast-dwellers of Western Norway.

This mighty horse of the mighty air-god, Odin, could have his run or pasture ground nowhere in the Universe save in the vast branchy expanse of the mighty Ash-tree of Midgarth. Hence its name "the Ash of Yggdrasil," = the Ash of Sleipner. The name, Sleipner, meant the smooth-foot (sleip- from slíp- in slípa to polish), the nimble-footed one. The metaphorical name drasil was related to Lat. tri- in trivi, from tero, and meant the tearer, grinder, bruiser, sweeper.—The true meaning of the myth of Yggdrasil was quite forgotten probably before a word of Icelandic was ever written down.

SECOND MEETING.

At a meeting of the Society¹ held in Mr LENDRUM'S rooms, Gonville and Caius College, on Thursday, February 21, 1895, at 4.15 p.m., the President, Dr POSTGATE, in the chair,

Dr SKÆAT read a paper on Genesis B and the Heliand; as illustrated by a MS. recently discovered in the Vatican Library.

The Anglo-Saxon poetical version of part of the book of Genesis is found to consist of two parts, apparently by different authors. The main portion of it is called, for distinction, Genesis A; whilst the other portion, forming an interpolation, is called Genesis B. The latter portion is contained in lines 235—851; the whole poem consisting of 2935 lines.

By a careful analysis of Genesis B, Professor Sievers was enabled to construct a somewhat startling theory. He asserted, in 1875, that Genesis B bore so many marks of resemblance to the poem of the Heliand (written in the Old-Saxon of the continent) that we are fairly entitled to infer: (1) that Genesis B is an Anglo-Saxon version or adaptation of a poem originally written in the Old-Saxon of the ninth century; and (2) that we can even go so far as to say that the Old-Saxon version of Genesis and the poem known as the Heliand were absolutely written by the same author. Many scholars have been more or less content to accept these results; but others have doubted.

The question was set at rest last year, 19 years after the theory was enunciated. It can no longer be doubted that the theory is correct. The Vatican MS. no. 1447 contains the required evidence. The main portion of this MS. consists of a Latin treatise

¹ Reported in the *Cambridge University Reporter*, March 5, 1895.

on astrology; but it also contains four fragments of Old-Saxon poetry, written on all the available blank spaces. Of these four fragments, three contain portions of a poem on the book of Genesis, whilst the fourth is a fragment of the Heliand itself; all, apparently, by the same author.

Of the first three fragments, it so happens that two lie beyond the part of the story contained in Genesis B; but the first lies within its compass, so that an exact comparison can here be instituted. Such a comparison renders it obvious that the Anglo-Saxon adapter has followed his Old-Saxon original very closely, yet with considerable tact and judgment. Some lines he renders word for word with the most literal fidelity, whilst in others he makes suitable alterations; frequently omitting particles in order to render his lines more terse and compact. As an example of exact rendering, we may take the Old-Saxon phrase:—"that wit ualdandas uuord farbrākun, hebankuningas." This is a portion of Adam's speech after the fall, and signifies literally:—"that we-two broke the command (lit. word) of the Ruler, the King of heaven." The corresponding phrase in Genesis B is word for word the same, viz. "thæt wit waldendes word forbræcon, heofoncyniges."

This example of the soundness of a theory based upon careful inductions from a close study of texts is an encouragement to philologists to take pains over verbal criticism.

Mr NIXON read a paper on colour-nomenclature, to shew that the theory of an actual deficiency of colour sense among the ancients, such as was suggested in Mr Gladstone's *Homeric Studies*, may still be held, if based not on an assumption of colour-blindness or of an imperfect evolution of the organ of colour sense, but on one-sided development of the use and functions of that organ, and possibly on atrophy or hypertrophy of its component parts. He pointed out that later physiological discoveries were decidedly in favour of such a possibility: that the analogy of the development of other senses also favoured this view; and that the peculiarities of colour-nomenclature, though in many cases attributable to other causes, could not on the whole be satisfactorily accounted for except on some such theory.

THIRD MEETING.

At a meeting of the Society¹ held in Mr LENDRUM'S rooms, Gonville and Caius College, on Thursday, March 7, 1895, at 4.15 p.m., the President, Dr POSTGATE, in the chair,

Dr JACKSON read a note upon Plato *Philebus* 66 B. Σ. Τὸ τοῖνυν τρίτον, ὡς ἢ ἐμὴ μαντεία, νοῦν καὶ φρόνησιν τιθεῖς οὐκ ἂν μέγα

¹ Reported in the *Cambridge University Reporter*, March 19, 1895.

τι τῆς ἀληθείας παρεξέλθοις. Π. Ἴσως. Σ. Ἄρ' οὖν οὐ τέταρτα, ἃ τῆς ψυχῆς αὐτῆς ἔθεμεν, ἐπιστήμας τε καὶ τέχνας καὶ δόξας ὀρθὰς λεχθείσας, ταῦτ' εἶναι τὰ πρὸς τοῖς τρισὶ τέταρτα, εἶπερ τοῦ ἀγαθοῦ ἐστὶ μᾶλλον τῆς ἡδονῆς ξυγγενῆ; Π. Τάχ' ἄν.

That there is something amiss with the words οὐ τέταρτα, is clear; and accordingly Badham brackets them. Rather, in place of Ἄρ' οὖν οὐ τέταρτα, read Ἄρ' οὖν οὐδ': for, as the scribe knew that the word τέταρτα must necessarily occur, he might easily mistake any δ for that ordinal. The words necessary to complete the elliptical question thus obtained—ἄν μέγα τι τῆς ἀληθείας παρεξέλθοις τιθείς—occur ready to hand in Socrates' preceding sentence.

Mr G. P. BIDDER, Trinity College, was introduced and read a paper on the Mensa Ponderaria of Pompeii.

At Prof. R. S. Conway's suggestion Mr Bidder measured the nine cavities of the Pompeian market-standard,—a block of limestone in the Naples Museum, 222.5 cm. long by 55.2 cm. broad (8 × 2 Oscan feet), with defaced Oscan names to the five larger cavities. A Latin inscription naming the duoviri who rectified the measures, Prof. Conway dates not later than B.C. 14. If we write measurements in cubic centimetres, two cavities represent the *hemina* [290], and two the *sextarius* [590]; these four in bad condition: the larger measures give the *semodius* [(590.5 × 8) + 47], the *modius* [(590.5 × 16) - 66], the *urna* [(590.5 × 24) + 644], the *half-metretes* [(590.5 × 36) + 67], and the *amphora* [(590.5 × 48) + 6]. The *urna* has the slots for an ancient adjustment to correct its volume (apparently a sextarius had been miscounted), in no other vessel does the error exceed a wineglassful. The common measure is a sextarius of 590.5 c.c. ± .5 c.c., more prudently 593 c.c. ± 3 c.c., quite certainly 591.5 c.c. ± 7.5 c.c. The 590.5 gives a pound of 353.5 grammes; the table was therefore constructed with the 'Italic mina' of 349 grammes (in the Herculaneum talent 357), and not from the Roman pounds of 321 and 327.

Corn was not measured directly in this stone, but in a black stone (much injured, *in situ* at Pompeii), added as an upper storey; and containing three cavities with sliding bottoms, apparently *modius*, *congius* (or possibly *semodius*), and $\frac{1}{4}$ *modius*. Copper rods on the Museum stone supported two shelves to carry vessels which received the measured corn. Hypothetical restoration of the Museum stone suggests the original Oscan cavities :: 36 : 28 : 16 : $3\frac{1}{2}$: 2 (query : $\frac{1}{2}$ metretes, *urna*, *modius*, $\frac{1}{4}$ *modius*, *choenix*?).

Dr POSTGATE read notes upon the text of the following places of Lucretius¹.

¹ See *Journal of Philology*, vol. xxiv. pp. 131 sqq.

1 288 sq. dat sonitu magno stragem uoluitque sub undis | grandia saxa *ruii qua* quidquid fluctibus obstat. *ruiisque* (Lach.) seems necessary; but *ut* would appear to be better than his *ita. ut quicquid* = 'ut quidque' (cf. Munro's note).

453 sq. Keeping 454 (with Brieger) we may obtain the necessary datives in 453 by reading 'pondus uti saxis, color igni, liquor aquae <stat>.'

751 sq. conicere ut possis ex hoc, quae cernere non quis, | extremum quod habent, minimum consistere — —. The missing foot would be better supplied by 'et illis' = etiam illis than by Munro's in illis, *Journal of Classical and Sacred Philology*, I p. 28 and Epicurus there quoted.

866. *sanie* for the more logical *uenis* seems to have been suggested by the division of food (864) into dry corresponding to *ossa* and *nerui*, and moist corresponding to *sanies* and *sanguen*.

1000. *inferneque suppeditantur* seems required.

II 193. *subiecta* (sc. 'flammarum corpora') is right, cf. Verg. G. IV 385.

422. omnis enim sensus quae mulcet cumque ∪ — — [MSS uidetur]. Add *tibi res*; 'quaeque iuuat *res*' Brieger.

887. For the corrupt 'sensus' read *fetus* from the imitation in Catullus 65. 3 sq.

1072. Assuming the loss of a line after 1071 with Brieger read in 1072 '*isque* (sc. seminibus) eadem natura manet' rather than 'sique' Br.

1160, 1161. Transpose 'conficimus' and 'conterimus.'

EASTER TERM, 1895.

FIRST MEETING.

At a Meeting of the Society¹ held in Dr Sandys' house, Merton House, Queens' Road, on Thursday, May 9, 1895, at 4.45 p.m., the President, Dr POSTGATE, in the Chair,

Dr FENNELL read a paper on etymologies of words:

ἀβρός akin to Skt. *sajja* 'covered, adorned,' cf. Thuc. I. 6.

ἀϊαλέος, ἀϊω akin to Skt. *āngāra-s* 'charcoal,' *agni-* (for *ἡgni-*), Lat. *ignis* (for *ingnis*).

ἄνθρωπος for adj. *ἄνθρωπός [cf. ἀλλοδαπός, κ.τ.λ. and εἰσωπός (Il. xv. 653)] answering to a possible Latin **infraquos* (cf. *anti-quos*); meaning, 'a lower one' opposed to heavenly deities. Note that *an* is the unaccentual form of the so-called sonant nasal when neither final nor immediately preceding the accent.

ἐπιββα not connected with πεδά, πούς, κ.τ.λ., as ἐπὶ πόδα is not

¹ Reported in the *Cambridge University Reporter*, May 21, 1895.

Greek, but with βδέω (from *εργυμεσγω*, which became *πτρεσγω*); for βδέ from πττ, cf. ὄγδοος and perhaps forms like *ράβδος* (with suffix *-tulo*); meaning, 'after-nausea.'

θερός not to be separated from *θαλπωρή*, κ.τ.λ., but referred to a \sqrt{dhuar} 'agitation,' cf. Skt. *dhuvana-s* 'fire,' 'agitation.' The Greek congeners of Skt. *gharma-* are *χλαμός* and *χλαίνα*, *χλανίς*, and *χλεμερός* (Hesych.).

θέσασθαι. Dr Fennell anticipated Mr Wharton's connection of this word with *θεός*, and rendered it 'to get granted,' *θεός* being 'granter.' The double sigma precludes the connection with \sqrt{ghedh} 'praying,' and *πόθος* should rather be connected with Eng. 'bid' = 'pray.'

θήρ contracted from *θέρηρ* (ερ) from \sqrt{dhuar} , cf. Skt. *dhvasyate* 'be destroyed.' The syncopated *dhus* gives Goth. *dinus*, Eng. 'deer.' If the word, however, be connected with Skt. \sqrt{dhar} 'hurt,' rather than with *dhvasyate*, it with Eng. 'bear' and Old Bulg. *zvěř* presents a group of three roots of contiguous meaning with identical terminations and homologous initials; cf. \sqrt{ghan} , *dhan* (θείνω, θανατός), *dhan* (φόνος, Teut. *bana*), 'strike, slay, die.'

πηδόν, πηδάω. This *πηδ-* is the stressed form of accentual *πεδ-*, while *ποδ-* is the stressed form of unaccentual *πεδ-*.

πρέσβυς for *πρε+σκ+υ* 'fore-speaker.' For noun of agent in *u* cf. Skt. *bharu-*, *vanku-*, *vindu-*. The form *σπέργυς* (Hesych.) is akin to 'speak,' Ger. *sprechen*, perhaps for *πρεσπρεγυς*.

σβέννυμι. The root is *σβ-* for *βz* for *ga^z*. The derivation is not new, but the analysis of the form is new. For metathesis cf. *ἀποξίννυται*, which gives *gz*, and also *ἀσκηθής* by *κταν-*, *σφήξ* for *bh'sāk-* (cf. Skt. *bhasana-* 'bee'), *ὄσφύς* by *ψόα*, *ἄσβολος* from *bh'zāla-*, with earlier syncopation than in *ψόλος*, *φέψαλος*.

σέβας from a \sqrt{syag} 'attracting the eye,' cf. *insignis*, *signum*, *severus*. The forms *σόβη*, *σοβέω*, *σοβαρός* are distinct, being akin to Old Dutch *swicken* 'waggle,' remotely akin to 'sway,' 'swagger,' 'swing.' Does the termination *-as* answer to the *-inus* of Lat. *facinus*?

τίω connected with *τετιμημένος*, *τετιηότι* (which connote 'dejection arising from fear'), Lat. *ti-meo*, *ti-midus*, *ti-mor* (cf. *u-meo*, *u-midus*, *u-mor*) and *Titus* 'feared,' 'honored.' These words, with Lat. *pi-are* and Skt. \sqrt{ci} 'detest,' 'revenge,' give another group of three roots with kindred meanings, identical terminations, and homologous initials.

χθιζός for *χθεσ+δο-ς*. The suffix *-de/o* (*-dā*) is seen in *ὄζος* (from \sqrt{as} 'throw,' cf. Skt. *visala-* 'shoot,' from \sqrt{vis} 'cast,' 'throw'), *κόρυδος*, *βάδος*, *χορδή*, and in Lat. *nidus* from \sqrt{nis} , a phase of *na^s* seen in *νόστος* and nasalised in *ναίω*.

inguen a compound, *in+gu+en* 'the part in the hollow.' For *γυ-* 'hollow,' cf. *ἐγγυαλίζειν*, *ἐγγύη*, Skt. *gavini-* (Ved.), Zend *gāo* 'hand,' perhaps *γωλέος* (*γω'αλέος*) 'hole,' 'lair.' No connection with *ἀδήν*.

Mr BURKITT read notes on the text of Deuteronomy communicated by Dr HAYMAN.

Dr Hayman suggested that the 'Song' (Deut. xxxii. 1—43) and the 'Blessing' (Deut. xxxiii. 2—29) of Moses might have existed in the form of clay tablets for a long time before their incorporation into the Pentateuch. The chipping of the edges might then account for various corruptions of the text, while a disarrangement of the detached tablets could be taken as a cause of the present order of the verses of the 'Song.' Dr Hayman would rearrange the 'Song' in the following order: *vv.* 1—20, 29, 32, 33, 21—28, 30, 31, 34, 35, 40—42, 36—39, 43. Thus arranged the Song falls into three divisions:—a *Proem*, *vv.* 1—15, and a *Strophe* and *Antistrophe*, the *Antistrophe* beginning with *v.* 26. In the *Proem* we have the description of the privileges of Israel; in the *Strophe*, Israel's apostasy and punishment; in the *Antistrophe*, Jehovah's mercy with them and His vengeance on their enemies.

In Deut. xxxiii. 21, Dr Hayman proposed to read וַיִּתְּנֵם לְיָדוֹ for the anomalous נָתַן, suggesting that the latter part of the word had been lost through the previous וַיִּתְּנֵם. In support of this view he claimed the LXX, which has *συνηγμένων ἅμα ἀρχηγούς λαῶν* for the third clause of *v.* 21, and he referred to the very similar phrase in *v.* 5. Gad here represents the whole of the two and a half tribes settled beyond the Jordan, and the 'gathering' of the 'heads of the people' refers to the scene in Num. xxxii. 28.

Mr Burkitt, while unable to follow Dr Hayman's reconstruction of Deut. xxxii., agreed with him in the more important part of his emendation of Deut. xxxiii. 21, but thought וַיִּתְּנֵם should be struck out now that its presence was accounted for. A word which means "panelled" could never be appropriate in the 'Blessing' of Moses; it is not represented at all in the LXX, and the sense of the clause is complete without it. The two words should be transposed, thus reading וַיִּתְּנֵם לְיָדוֹ *instead of* וַיִּתְּנֵם לְיָדוֹ. With an altered punctuation the whole verse might be translated thus:—"And he (Gad) chose the first part for himself; | for there was the allotment of the Lawgiver, | when the chiefs of the people were gathered together. | Righteous acts hath Jehovah done, | and *maintained Gad's* cause against Israel." The punctuation and the interpretation of the last two clauses agree with the LXX; moreover to *do judgment with* (עָשָׂה) means elsewhere to "maintain a cause *against* someone." The whole 'Blessing' is at least dramatically assigned to Moses, so that the settling of the tribes East of Jordan alone was already accomplished, and as the verbs of Gad's Blessing are all in the perfect tense it presumably refers to what has already taken place: compare *v.* 8, which also refers to events in the Pentateuchal history.

SECOND MEETING.

At a meeting of the Society¹ held in Dr Sandys' house, Merton House, Queens' Road, on Thursday, May 23rd, 1895, at 4.45 p.m., the President, Dr POSTGATE, in the chair,

Professor RIDGEWAY read a paper entitled "What led Pythagoras to the doctrine that the world was built of numbers?"

Mr L. HORTON-SMITH read a paper² on the Oscan (Bruttian) word ANASAKET, in reply to the strictures of Prof. R. S. Conway (*Class. Rev.* vol. VIII. Oct. 1894, p. 348) on his explanation (*Class. Rev.* vol. VIII. May 1894, pp. 198 sqq.) that it was Greek ἀνάθηκε borrowed.

(1) The objection that a *verb* cannot be borrowed at all "except under special (e. g. political) conditions" was unfounded, as also

(2) were the objections that a verb cannot be transferred "in a particular tense, and that tense only, from one language to another," and that a verb cannot "be 'borrowed' with its tense-termination affixed."

(3) The third *a* of *anasaker* was manifestly due to wrongly assumed connexion with Osc. *sakrim* 'sacrum' *sakahiter* 'sanciat' *sakoro* 'sacrum' etc. Parallels hereto were cited in support of this view.

(4) Doubt was thrown on the alleged use of the symbol ς to represent Osc. *f*; and further, granting for sake of argument that Fensernum had invented a symbol ς = *f*, it was shewn that even so the *S* of *anasaker* and *Seorties* could not be this symbol ς.

(5) No objection could be taken to the writing of the *S* in a different direction to the rest of the inscription; and, more especially, inscriptions were cited shewing two different kinds of Sigma (*a*) in the same sentence (*b*) in the same word, in some cases one Sigma being reversed. Thus the *graphic* argument fell to the ground.

(6) The statement that **anafaket* and **Festies* are "perfectly good Oscan words" was next discussed. There was no Italic evidence whatever for assuming that *facio in composition* could ever mean 'dedicate' (Umbr. *aanfetaf* being incapable of such

¹ Reported in the *Cambridge University Reporter*, June 11, 1895.

² See *Classical Review*, vol. x. pp. 92 sqq.

³ The second of *Two Papers on the Oscan Word ANASAKET* (London: D. Nutt, 270—271, Strand).

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a meaning); moreover, the theory of borrowing explained 'das scheinbar nicht apokopierte *ana* in *arawaker*' (C. D. Buck, *Voc. d. Osk. Spr.*, 1892, p. 15) much better than Prof. Conway's view that *ana* is here for *an-ad*. **Festies* might be a "perfectly good Oscan word," but that was no argument against the equally good Oscan word *Sesties*; the name *Festius* was extremely rare.

(7) As to Prof. Conway's main contention that θ could not have been represented by *s* in Oscan, the question to be asked should *not* be "What was the sound of θ in Oscan?" but "What was the sound of θ in Laconian?" That Laconian θ was a sound differing widely from the θ of the other Greek dialects was amply proved by the united evidence of Grammarians, Inscriptions and MSS. Whatever may have been its *exact* sound, whether *s* or *p* (= Engl. *th* in *thigh, cloth*), the fact remained that *foreigners* (e. g. *Athenians*) represented it by *s*.—[Prof. Conway's statement concerning the Italic representation of the regular Greek aspirates (which proved to be correct only for the period prior to the 2nd century B.C., at which date *th* appears beside *t*, as the transliteration of Gk. θ) applied only to the representation of the ordinary Gk., not the Laconian Gk., θ .]—Inasmuch, therefore, as θ was pronounced in *Laconia Proper* in such a way that Aristophanes etc. were obliged to represent it by the Athenian *s*, it was an obvious conclusion that in the proximity of the *Laconian* dialect of Greek, as represented by the important *Laconian* colonies Tarentum and Heraclea, the neighbouring *Osci*, like Aristophanes, must have represented this *Laconian* θ by *s*.

Finally Prof. Conway, by allowing "150 miles from the borders of Latium (in the dialectic, not the political sense)" as the *extreme* limit of distance across which ordinary common words could be carried to Latium (*Idg. Forsch.* vol. II. p. 158), had himself given the most conclusive reason why no example of *s* : θ occurs in Saalfeld's books on Gk. loan-words in Latin; for Heraclea is 205, Tarentum 225 miles south of the *most southern boundary of Latium thus defined*, so that it would be surprising indeed if Latin were to shew any traces of this *s* : θ .

MICHAELMAS TERM, 1895.

FIRST MEETING.

At a meeting of the Society¹ held in Mr PESKETT'S rooms, Magdalene College, on Thursday, October 24, 1895, at 4.15 p.m., the President, Dr POSTGATE, in the chair,

¹ Reported in the *Cambridge University Reporter*, November 5, 1895.

I. Professor SKEAT read a paper on the origin of the name of the letter *y* and the spelling of the verbs *build* and *bruisse*.

The present names of the letters of the alphabet are of French origin, and date from about A.D. 1200. The origin of the name *wy* for the letter *y* has not hitherto been satisfactorily explained.

We know, however, that it was called *wi* in Anglo-French; this appears from a note in the Cotton MS., named Titus D. 18, written about A.D. 1210. It is therefore worth while to enquire how the scribe of that MS. expresses the sound of the A.S. *y*, which, when long, was pronounced like *ü* in the German word *grün*.

We find that he usually expresses this sound by *u*; but in at least seven instances he expresses it by writing *ui*, which is much more distinctive; in fact, the symbol *u* was inadequate, as it frequently also denoted both the short *u* in *full* and the long *u* in *fūl* (modern E. *foul*). Since, in those days, the vowel *u* was not pronounced (as now) like the *ew* in *few*, but like the *oo* in *cool*, it follows that the symbol *ui* must have been called *oo-i*, or in rapid speech, *wi* (formerly sounded as *we*, but now sounded as *wy*). That is, the name *wy* denoted *wi*, a symbol used, in Southern English of the thirteenth century, to represent the sound of the Old English *y*.

If we reverse *wi*, and write *iu*, which (pronounced quickly) gives the sound of the *ew* in *few*, we get the present name of the letter *u*; and it is well known that the modern sound of *u* in *cure* arose from the Old French *u*, which was pronounced very like the Anglo-Saxon *y*. That is, *u-i* (= *wy*) gives the name of the Old English *y*, and *i-u* (= *eu*) gives the name of the Old French sound which resembled it. It follows that the true *u*, as heard in *ruby*, has no name at all in modern English; it ought to be called *oo*.

This result is fairly proved by the fact that two verbs with the spelling *wi* (for A.S. *y*) still survive in modern English. These are *build* from A.S. *byldan*, and *bruisse* from A.S. *brȳsan*. These spellings are the more interesting from the fact that they have never been either understood or explained till now.

II. Mr ADAM contended that τῆ θεῶ in the opening of Plato's Republic and in 328 A refers not to Bendis, but to Athena. In support of this he argued (1) that ἡ θεός when no other goddess is specifically named always meant Athena to an Athenian, (2) that the goddess must be the same as the goddess in Tim. 21 A and 26 E, where Athena is meant, (3) that it is more artistically appropriate, and therefore more probable *a priori*, that an Athenian's Ideal City should begin from Athena rather than from a barbarian goddess. Plato nowhere names the goddess Bendis, but only the festival Bendideia. In the Timæus Plato implies that the Bendideia immediately preceded the Panathenæa.

In 333 B.C., according to O. I. A. 157, it did not. Mr Adam conjectured that on the first public celebration of the Bendideia (probably in 410 B.C.) it was treated as a prelude to the Panathenaea, and put under the official patronage of Athena. Between 410 and 333 Bendis may have received an independent festival, celebrated not in Hecatombaeon (the month of the Panathenaea), but in Thargelion. The sweat of Thrasymachus (350 D) was more natural in the hot month of Hecatombaeon than in Thargelion.

For τῷ Γύγῳ τοῦ Λυδοῦ προγόνῳ in II. 359 D Mr Adam proposed to read <τῷ Γύγγῳ>, τῷ Γύγῳ τοῦ Λυδοῦ προγόνῳ, arguing that there was no real reason for identifying the Gyges of "Gyges' ring" with Herodotus' Gyges (Hdt. I. 8—13). For ὃν περιελάμενον ἐκβῆναι in 359 E he suggested περιελάμενον ἐκβῆναι, rejecting (with Paris A) ἔχειν. A member of the society pointed out that the last suggestion had already been made, and was in fact printed in the smaller Zürich Edition of 1840.

SECOND MEETING.

At a meeting of the Society¹ held in Mr Peskett's rooms, Magdalene College, on Thursday, November 7, 1895, at 4.15 p.m., the President, Dr POSTGATE, in the Chair,

J. A. NAIRN, Esq., Trinity College, and L. D. BARNETT, Esq., Trinity College, were elected members of the Society.

I. Mr C. H. MONRO made a communication on the bearing of Thucydides ii. 54 on Greek pronunciation.

The story about λιμός and λοιμός (Thuc. ii. 54) affords a complete refutation of the theory that the Modern Greek pronunciation of vowels was in use in ancient times. Nevertheless many advocates of that theory, both Greek and English, refer to this very passage in support of it, and some English scholars who do not adopt the theory have, it seems, a vague notion that the passage is more or less of a stumbling-block: it is therefore worth while to endeavour to show that the case is really as above stated. What Thucydides says is this. In the time of the plague at Athens, old men called to mind a verse which used to be sung (ᾄδασθαι) in their boyhood—'a Dorian war will come and with it λοιμός.' Then arose a dispute whether λοιμός was really named (ὠνομάσθαι) or λιμός, but it was agreed that it was the former that had been said (εἰρησθαι); but, the historian proceeds, should there ever come another Dorian war

¹ Reported in the *Cambridge University Reporter*, November 19, 1895.

and a famine, no doubt they will sing the line accordingly (ὄπως ᾄσονται); in other words, they will sing it with λιμός. But if these two words were both pronounced alike, how could the verse possibly be sung with one rather than the other?

Some further argument to the same effect may be drawn from the same words. On the theory in question it would constantly be necessary in conversation, if either word were used in a simple proposition, to supplement what was said by adding "I mean *leemos* with—or without—an O," which is somewhat absurd. Moreover, there is a line in Hesiod (*Op.* 243) in which Zeus is said to send down λιμόν ὄμοῦ καὶ λοιμόν—and if these words are both read 'leemon,' the result is ludicrous.

II. Mr GILES read notes on Euripides, *Supplikes* 454, 1183—1209. In 454 the word ἐτοιμάζουσι has been objected to by several editors as inappropriate in the context, and τοῖς θράψασι, τοῖς τοκεῦσι, τοῖς γονεῦσι have been suggested as emendations. None of these, however, are close enough to the reading of the mss. to explain the corruption. A word is wanted having the meaning of γονεῦσι, but rare enough to be readily corrupted in transcription. Such a word would be ποιμαίνουσι. Cp. Aesch. *Eumenides* 90—1; Plato, *Lysis* 209 A.

The curious passage in Athena's speech, 1183—1209, has not received from editors and scholars the attention it deserves, and though containing obvious references to religious observances connected with the making of treaties is not discussed by any writer on religious antiquities.

The play was probably produced when the Argive ambassadors visited Athens in 420 B.C., and contains undoubted references to current events, the subject having been obviously suggested by the refusal of the Boeotians to give up the bodies of the dead after the battle of Delium in 424. The battle described in the play is the battle of Delium, and there are apparently other references of a similar nature. It is probable, therefore, that the ritual and the memorial at Delphi described in this speech are not pure inventions on the part of the poet. The connexion of Theseus with the *Septem contra Thebas* is at least as early as Aeschylus' *Eleusinians*, though apparently it is not represented in art, unless the recent discoveries at Delphi of Theseus' labours be found on investigation to contain it. Euripides, when mentioning the tripod to be preserved at Delphi, was probably referring to a memento preserved there of some earlier alliance, e.g. that made after the insult offered by the Spartans to the Athenians sent to help them at Ithome. Of this alliance the statues of the *Septem* and *Epigoni* set up by the Argives at Delphi after the battle of Oenoe (Pausanias x. 10. 3), and the painting of the battle of Oenoe in the *Stoa Poekile* at Athens (Paus. i. 15. 1), were probably mementoes, there being no satisfactory corroboration of Pliny's statement that Hypatodorus and

Aristogeiton, the sculptors of the Argive memorial, lived as late as the 102nd Olympiad, but some evidence that they flourished in the middle of the fifth century B.C.

The burial of the knife resembles various religious observances at the Athenian *βουφονία* and elsewhere, but the production of it afterwards to the detriment of the breakers of the oath seems to have no parallel.

THIRD MEETING.

At a meeting of the Society¹ held in Mr Peskett's rooms, Magdalene College, on November 28, at 4.15 p.m., the President, Dr POSTGATE, in the chair,

Professor BEVAN, Trinity College, was elected a member.

Mr L. D. BARNETT read notes on difficulties in the text of Aeschylus and Marcus Aurelius.

Aesch. *Hiket.* 674—5 (Dind.) *τίκτεσθαι δὲ φόρους γὰς | ἄλλους εὐχόμεθ' αἰί.* For ἄλλους read αἰεῖς.

Eumen. 496—7 *πολλὰ δ' ἔγνυμα παιδότροπα πάθεια.* For δ' ἔγνυμα read δὲ τομά, and for metre cf. *Hiket.* 691.

Ibid. 517—20. The Eumenides' principle that morality is only brought about by awful examples is not enforced rightly by *ξυμφέρει σωφρονεῖν ὑπὸ στένει*. "virtue is profitable in trouble"; for (1) the virtuous, not being troubled, are not profited by trouble, (2) the sinful are troubled, but not profited, for they are destroyed by the Erinyes, (3) *ὑπὸ στένει* can only refer to afflictions of the *σωφρονούντες*, which are non-existent. We should take *ξυμφέρει σωφρονεῖν* as a quotation (in inverted commas?), and correct *ὑπὸ στένει* to *ἔπος τελεῖ* "the saying that honesty is the best policy is an active principle in society", i.e. society holds together because of τὸ δεινόν, a utilitarian connexion of τὸ σῶφρον with τὸ συμφέρον.

Ibid. 521—2 †*τίς δὲ μηδὲν ἐν φάει | καρδίαν ἀνατρέφων* L. Read *ἐμφανῆ | καρδίας ἄγαν τρέφων* "preserving a vivid (cf. Plato *Tim.* 46 A) sense of fear (at the consequences of sin) in the heart".

Ibid. 632—3 *εὐφροσιν δεδεγμένη | δροίτη περῶντι λουτρά καὶ ἐπὶ τέρματι* L. There is no lacuna. Read (1) *ἔμφροσιν* "in the judgment of far-sighted critics," and (2) *τάπιτέρμια* "the baths of homecoming": cf. the fact that Hermes the home-bringer of wayfarers is called Epitermios.

¹ Reported in the *Cambridge University Reporter*, December 10, 1895.

Marc. Aurel. i § 16 τὸ ἔμφρον καὶ μεμετρημένον ἔν τε θεωριῶν ἐπιτελέσει...καὶ τοῖς τοιούτοις ἀνθρώποις πρὸς αὐτὸ τὸ δέονπραχθῆναι δεδορκότες. Perhaps we should put a comma after τοιούτοις, reading ἀσάλως π. α. τ. δ. π. δ.; unless ἀνοῖς arises from an intrusive gloss σαλοῖς "stupidities", appended to an original λήροις (cf. Dem. 36. 18), after which came a comma.

Ibid. II § 4 ὁρος ἐστὶ σοι περιγεγραμμένος τοῦ χρόνου...οἰχῆσεται, οἰχῆση, καὶ αὐθις οὐκ ἔξεσται AD. Bracket οἰχῆση as gloss on the next words, and read οὐκ ἔτι ἔσται (Cobet *V. L.*² p. 120 ff.).

Ibid. VI § 13 τὴν εὐτέλειαν αὐτῶν καθορᾶν καὶ τὴν ἱστορίαν ἐφ' ἣ σμενύνεται περιαιρέναι. For ἱστορίαν read τορειάν; the reference is doubtless to emblemata.

Ibid. VII § 31 ἀρκεῖ δὲ μεμνήσθαι ὅτι τὰ πάντα νομιστὶ ἔχει † ἢ δηλίαν ὀλίγα †. Change the colon to a comma, and read ἦδη ἄνθρωπον ὄντα, cum iam homo sis. The mistake arose from haplography of ον.

Ibid. VIII § 8 Ἀναγινώσκειν οὐκ ἔξεστιν. Read Πάντα γινώσκειν. The II was ousted by the H' giving the number (8) of the Section.

Dr JACKSON read notes on Aristotle's *metaphysics* A i 17, ix 27, of which the following are abstracts.

metaphysics A 1. 981^b 25 ff εἶρηται μὲν οὖν ἐν τοῖς ἠθικοῖς τίς διαφορά τέχνης καὶ ἐπιστήμης καὶ τῶν ἄλλων τῶν ὁμογενῶν οὐδ' ἕνεκα νῦν ποιούμεθα τὸν λόγον, τοῦτ' ἐστίν, ὅτι τὴν ὀνομαζομένην σοφίαν περὶ τὰ πρῶτα αἰτία καὶ τὰς ἀρχὰς ὑπολαμβάνουσι πάντες. Of these sentences Christ remarks, "primum afuisse uidentur": and with good reason. But it has not, I think, been noticed that the words ὅτι τὴν ὀνομαζομένην σοφίαν περὶ τὰ πρῶτα αἰτία καὶ τὰς ἀρχὰς ὑπολαμβάνουσι πάντες, which in ch. i are premature and irrelevant, or others equivalent to them, are urgently required in ch. ii, either at the beginning of the ἐνδοξα, as a statement of the proposition to be proved, or at the end of them, as a statement of the conclusion reached; and that there is nothing of the sort in either position. For example, these words *might* have followed εἰ δὴ λάβοι τις τὰς ὑπολήψεις ἃς ἔχομεν περὶ τοῦ σοφοῦ, τάχ' ἂν ἐκ τούτου φανερὸν γένοιτο μᾶλλον.

metaphysics A 9. 992^a 29 οὐδὲ δὴ ὁ περὶ τὰς ἐπιστήμας [v. l. ὅπερ ταῖς ἐπιστήμαις] ὁρώμεν ὃν αἰτιον, δι' ὃ καὶ πᾶς νοῦς καὶ πᾶσα φύσις ποιεῖ, οὐδὲ ταύτης τῆς αἰτίας ἣν φάμεν εἶναι μίαν τῶν ἀρχῶν, οὐδὲν ἄπτεται τὰ εἶδη, ἀλλὰ γέγονε τὰ μαθήματα τοῖς νῦν ἢ φιλοσοφία, φασκόντων τῶν ἄλλων χάριν αὐτὰ δεῖν πραγματεῦσθαι. Understanding Aristotle to say—"you will look in vain for a final cause in the teaching of those who, while they profess to make mathematics the stepping-stone to philosophy, have allowed philosophy to be superseded by mathematics," Bonitz asks "But how comes it that Aristotle uses the phrase ὁ περὶ τὰς ἐπιστήμας

ὀρώμεν ὃν αἴτιον to describe the final cause, whereas elsewhere, Z 6. 1031^b 6, 20, he makes science consist in the knowledge, not of the final cause, but of the formal?" Zeller would read ὁ περὶ τὰς ποιήσεις or ὁ περὶ τὰς ποιητικὰς ἐπιστήμας. Susemihl conjectures ὁ περὶ τὰς ἄλλας ἐπιστήμας.

I think that the text may be maintained. The purport of Aristotle's criticism is, not that the final cause is wanting to the Platonic system, but that the ideas are not brought into connection with the imperfectly conceived final cause attributed to Plato at 987^a 35 ff. Hence the phrase ὁ περὶ τὰς ἐπιστήμας ὀρώμεν ὃν αἴτιον should represent, not Aristotle's final cause, but Plato's ἀγαθόν, which, according to Aristotle, is not truly final: and it does so. For the ἀγαθόν of the *republic* from 505 A to 535 A is steadily regarded as the end of those arts "to which we commonly give the name of sciences." See in particular 505 A, 532 c, 533 d. In fact, though in ἤν φαμεν εἶναι μίαν τῶν ἀρχῶν Aristotle speaks for himself, ὀρώμεν is one of those first persons plural by which Aristotle, even when he is criticizing, recognizes his membership of the Platonic school. And there is reason in the objections which he indicates. For, however it may be in the *Timaeus*, in the *republic* the relation of the ἀγαθόν to the ideas is left vague and indeterminate, and with Plato's successors (τοῖς νῦν), of whom some neglected the theory of ideas and others interpreted it arithmetically, the studies prescribed in *republic* vii with a view to the knowledge of the ἀγαθόν ceased to be a προπαιδεία and became ends in themselves.

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LAWS
OF THE
Cambridge Philological Society.

1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

LIST OF MEMBERS
OF THE
Cambridge Philological Society.

1896.

* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

1881. Professor Th. Mommsen, Charlottenburg, Berlin.
1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.
1892. Professor K. Brugmann, Leipzig, Germany.
1896. Professor F. Susemihl, Greifswald, Germany.

SOCIETIES.

1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.
1880. Oxford Philological Society.
1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
1880. Smithsonian Institute: Washington City, D.C., U.S.A.
1882. The Royal University of Christiania.

1883. The University College of South Wales and Monmouthshire.
 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
 1885. The Library, Trinity College, Dublin.
 1885. The Canadian Institute, Toronto, Canada.
 1885. The American Philosophical Society, Philadelphia, Pa. U.S.A.
 1886. The University College, Dundee.
 1887. The Library, St John's College, Cambridge.
 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.
 1896. The Library, Harvard University, Cambridge, Mass., U. S. A.

MEMBERS.

1891. Abbott, E., M.A., Jesus.
 1885. *Adam, J., M.A., Emmanuel.
 1891. *Alford, Miss M. (Girton): St Luke's Vicarage, Nutford Place, Edgware Road, W.
 1873. *Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O. Antrim, Ireland.
 1874. Archer-Hind, R. D., M.A. (Trinity): Little Newnham, Cambridge.
 1880. *Arnold, Prof. E. V., M.A. (Trinity): University College, Bangor, N. Wales.
 *Atkinson, Rev. E., D.D., Master of Clare College.
 *Austen Leigh, Rev. A., M.A., Provost of King's College.
 1876. Balfour, Right Hon. G. W., M.A., M.P. (Trinity): 67, Addison Road, Kensington, W.
 1886. Barnes-Lawrence, H. C., M.A. (Lincoln Coll. Oxon.): The Perse Grammar School, Cambridge.
 1896. Barnett, L. D., B.A., Trinity.
 1889. Bayfield, Rev. M. A., M.A. (Clare): The College, Brecon.
 1878. *Bell, Rev. W., M.A. (Christ's): St Michael's Vicarage, Sittingbourne.
 1887. Bethune-Baker, Rev. J. F., M.A., Pembroke.
 1895. *Bevan, Prof. A. A., M.A., Trinity.
 1891. Brooks, E. J., M.A. (St John's): 127, Cornwall Road, W.

1889. Brown, Rev. A. L., M.A. (Trinity): Selwyn College.
1895. Bryant, E. E., B.A., Emmanuel.
1892. *Burkitt, F. C., M.A. (Trinity): 12, Harvey Road, Cambridge.
- *Burn, Rev. R., M.A. (Trinity): St Chad's, Cambridge.
- Butcher, Prof. S. H., M.A. (Trinity): 27, Palmerston Place, Edinburgh.
1874. Butler, Rev. H. M., D.D., Master of Trinity College.
1881. Candy, F. J., M.A. (Emmanuel): 3, Elgin Road, Croydon.
1872. *Carver, Rev. A. J., M.A. (D.D.), (Queens'): Lynhurst, Streatham Common, Dulwich, S.E.
1882. *Chambers, C. E., M.A. (Trinity): Langley Lodge, Beckenham, Kent.
1892. Chase, Rev. F. H., D.D. (Christ's): 16, Brookside, Cambridge.
1876. *Chawner, W., M.A., Master of Emmanuel.
1888. Conway, Prof. R. S., M.A. (Caius): Redcroft, Llandaff.
1894. Cook, A. B., M.A. (Trinity): Milford, Grange Road.
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1872. *Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1892. *Devonshire, His Grace the Duke of, LL.D. (Trinity): Devonshire House, Piccadilly, London, W.
1881. *Donaldson, Rev. S. A., M.A. (Trinity): The College, Eton, Windsor.
1884. Duff, J. D., M.A., Trinity College.
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1880. Edwards, G. M., M.A., Sidney Sussex.
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1879. Flather, J. H., M.A. (Emmanuel): 52, Bateman Street, Cambridge.

1883. The University College of South Wales and Monmouthshire.
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1879. Flather, J. H., M.A. (Emmanuel): 52, Bateman Street, Cambridge.

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1896. Grant, J., M.A. (Abdn.), High School, Falkirk, N.B.
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1890. Harmer, Rev. J. R., D.D. (Corpus): Bishop of Adelaide.
1886. Haydon, J. H., M.A. (King's): Tettenhall College, near Wolverhampton.
1879. *Hayman, Rev. Henry, D.D. (St John's, Oxon.): Aldingham Rectory, Ulverston.
1891. Headlam, C. E. S., M.A., Trinity Hall.
1891. Headlam, W. G., M.A., King's.
1880. *Heathcote, W. E., M.A. (Trinity): Round Coppice, Ivor Heath, Uxbridge, Bucks.
1880. *Hicks, R. D., M.A., Trinity.
1874. Holden, Rev. H. A., LL.D. (Trinity): 20, Redcliffe Square, London, S.W.
1894. *Horton-Smith, L., B.A. (St John's): 53, Queen's Gardens, Lancaster Gate, London, W.
1889. Housman, Prof. A. E., M.A. (St John's, Oxon.): Byron Cottage, North Road, Highgate, N.
1882. Hügel, Friedrich Baron von, 4, Holford Road, Hampstead, N.W.
- *Image, J. M., M.A., Trinity.
- *Jackson, Henry, Litt. D., Trinity.
1896. James, M. R., Litt. D., King's.
1883. James, Rev. S. R., M. A. (Trinity): Eton College, Windsor.
- *Jebb, Prof. R. C., Litt. D., M.P. (Trinity): Springfield, Cambridge.

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1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens, Cambridge.
1873. Kirkpatrick, Rev. Prof. A. F., D.D., Trinity.
1880. *Leaf, Walter, M.A. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.
1881. Lendrum, W. T., M.A., Caius.
1882. Macmillan, G. A., 29, Bedford Street, Covent Garden, W.C.
1882. Macmillan, M. C., M.A. (Christ's): 29, Bedford Street, Covent Garden, W.C.
1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1873. *Magnússon, E., M.A., University Library: 31, Bateman Street, Cambridge.
1896. Marindin, G. E., M.A. (King's): Broomfields, Farnham, Surrey.
 Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.
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1891. Miles, E. H., B.A. (King's): 6, Belsize Grove, London, N.W.
1874. *Monro, C. H., M.A., Caius.
 *Moss, Rev. H. W., M.A. (St John's): The School, Shrewsbury.
1872. Moule, C. W., M.A., Corpus.
1875. *Moulton, Rev. W. F., M.A., The Leys School, Cambridge.
1885. Moulton, Rev. J. H., M.A. (King's): The Leys School, Cambridge.
1891. Murray, Rev. J. O. F., M.A., Emmanuel.
1896. Nairn, J. A., Trinity.
1876. *Neil, R. A., M.A., Pembroke.
1874. *Nixon, Prof. J. E., M.A., King's.
1877. *Orpen, Rev. T. H., M.A. (Pembroke): Binnbrooke, Cambridge.
1880. *Parry, Rev. R. St John, M.A., Trinity.
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 *Peile, J., Litt. D., Master of Christ's.
 Perowne, Rev. E. H., D.D., Master of Corpus.

1876. *Peskett, A. G., M.A., Magdalene.
 1891. Plaistowe, F. G., M.A., Queens'.
 1879. *Postgate, Prof. J. P., Litt.D. (Trinity): 14, Hills Road,
 Cambridge.
 1887. Powell, Miss M. (Newnham): High School, Newcastle,
 Staffs.
 1896. Rackham, Harris, M.A., Christ's.
 1876. *Rawlins, F. H., M.A. (King's): Eton College, Windsor.
 *Reid, J. S., Litt. D. (Caius): West Road, Cambridge.
 1875. *Rendall, Prof. G. H., M.A. (Trinity): University College,
 Liverpool.
 1879. *Ridgeway, Prof. W., M.A., Caius.
 *Roberts, Rev. E. S., M.A., Caius.
 1888. *Robinson, Rev. Prof. J. Armitage, B.D., Christ's.
 *Roby, H. J., M.A., Woodhill, Pendleton.
 1890. *Rouse, W. H. D., M.A. (Christ's): The School, Rugby.
 1879. *Rushbrooke, W. G., LL.M. (St John's): St Olave's Gram-
 mar School, Southwark.
 1882. Rutherford, Rev. W. G., M.A. (University College, Oxon.):
 Westminster School, London.
 *Sandys, J. E., Litt. D., St John's.
 1879. Selwyn, Rev. E. C., M.A. (King's): The School, Uppingham.
 1877. *Sharkey, J. A., M.A., Christ's.
 1884. Shuckburgh, E. S., M.A. (Emmanuel): Grove Cottage,
 Grantchester.
 Sidgwick, Prof. H., Litt. D., Trinity.
 1893. Sikes, E. E., M.A., St John's.
 1879. Sing, Rev. G. H., M.A. (Corpus): Derby.
 *Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury
 Villas, Cambridge.
 1873. *Spratt, A. W., M.A., St Catharine's.
 1894. Stawell, Miss F. M., c/o Rev. C. P. Greene, Clapham
 Rectory, London, S.W.
 1894. Summers, W. C., B.A., St John's.
 Taylor, Rev. C., D.D., Master of St John's.
 1888. Thomas, F. W., M.A. (Trinity): 6, Hunton Road,
 Gravelly Hill, near Birmingham.
 1876. Thompson, E. S., M.A., Christ's.
 1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): The Cottage,
 Preshute.

1883. Tottenham, H. R., M.A., St John's.
1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory, Guildford.
1880. *Vardy, Rev. A. R., M.A. (Trinity): King Edward's School, Birmingham.
1874. *Verrall, A. W., Litt.D. (Trinity): Selwyn Gardens, Cambridge.
1880. *Vince, C. A., M.A. (Christ's): 3, Hermitage Road, Edgbaston, Birmingham.
1889. Wardale, J. R., M.A., Clare.
1879. *Welldon, Rev. J. E. C., M.A. (King's): The School, Harrow on the Hill.
1885. Whitelaw, R., M.A. : The School, Rugby.
 Wilkins, Prof. A. S., Litt.D. (St John's): The Owens College, Manchester.
- *Wordsworth, Rev. C., M.A. (Peterhouse): Tyneham Rectory, Wareham, Dorset.
- *Wright, Rev. A., M.A., Queens'.
- *Wright, W. Aldis, M.A., Trinity.
1881. *Wyse, W., M.A., Trinity.
- *Young, Rev. E. M., M.A. (Trinity): Sherborne, Dorset.

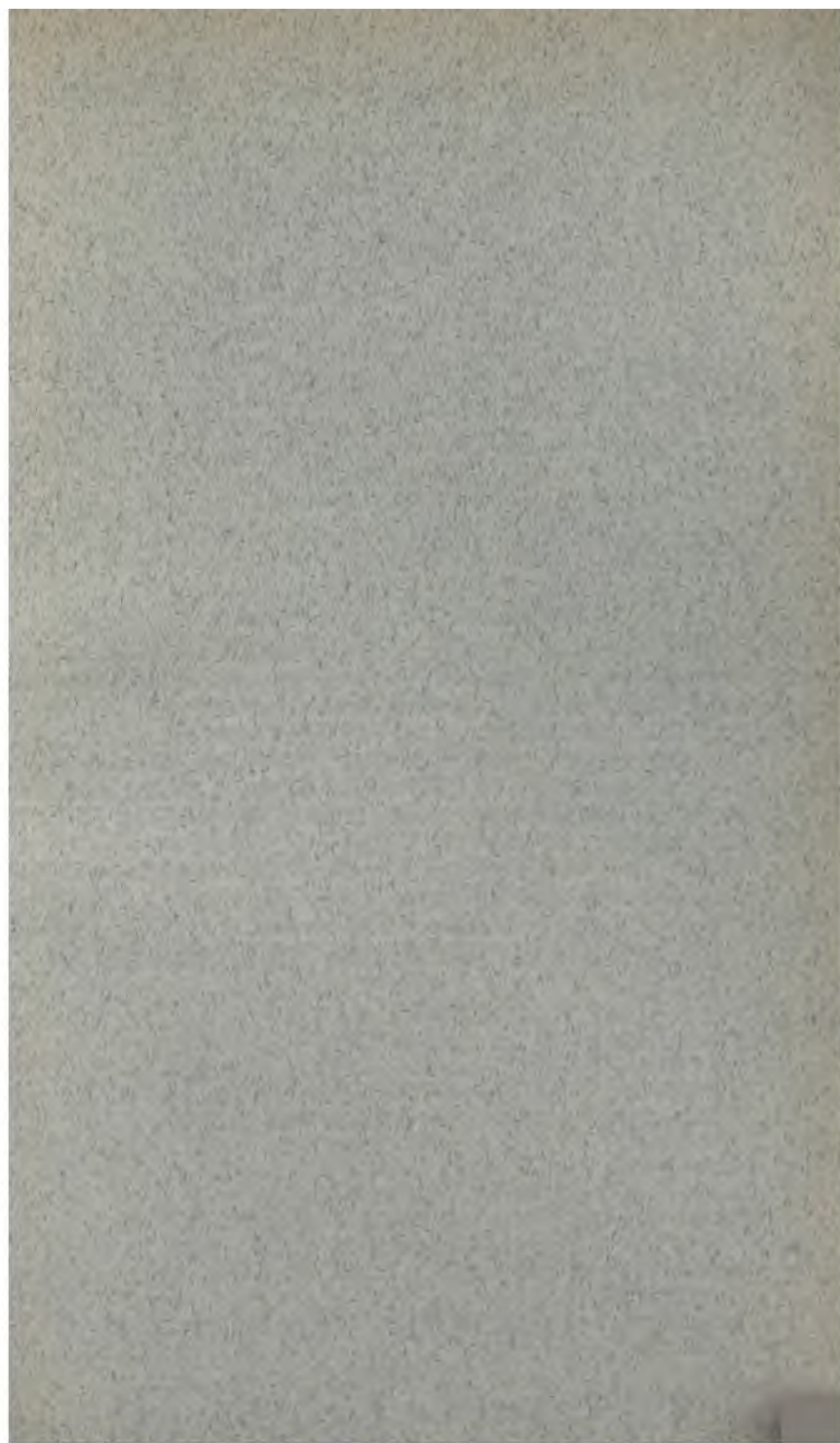
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 1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.
 1896. Rackham, Harris, M.A., Christ's.
 1876. *Rawlins, F. H., M.A. (King's): Eton College, Windsor.
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 1890. *Rouse, W. H. D., M.A. (Christ's): The School, Rugby.
 1879. *Rushbrooke, W. G., LL.M. (St John's): St Olave's Grammar School, Southwark.
 1882. Rutherford, Rev. W. G., M.A. (University College, Oxon.): Westminster School, London.
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 1873. *Spratt, A. W., M.A., St Catharine's.
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 1894. Summers, W. C., B.A., St John's.
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 1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): The Cottage, Preshute.

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PROCEEDINGS

OF THE

Cambridge Philological Society.

XLIII—XLV.

LENT, EASTER AND MICHAELMAS
TERMS, 1896.

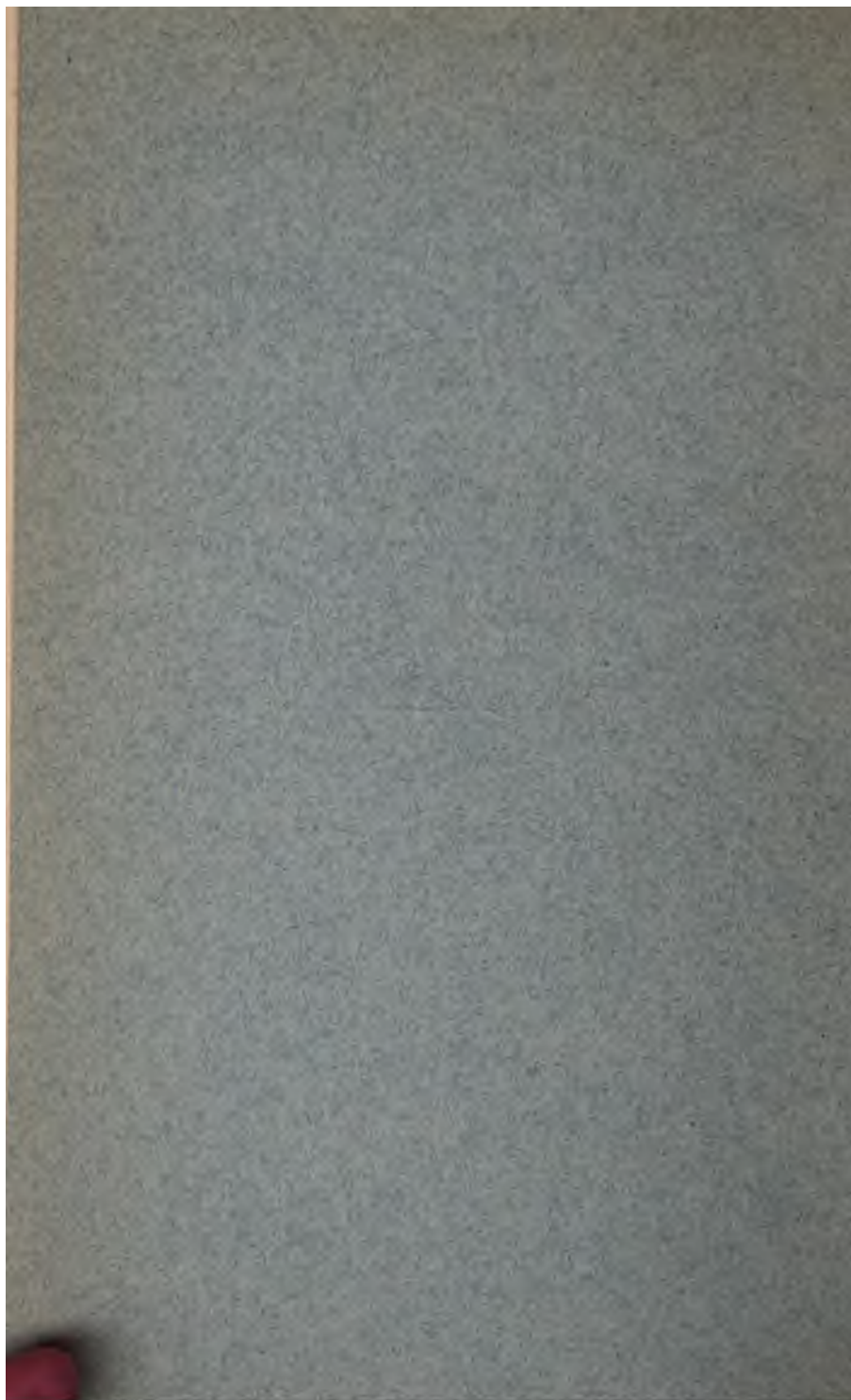


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PROCEEDINGS
OF THE
Cambridge Philological Society.

LENT TERM, 1896.

FIRST MEETING¹.

At the Annual Meeting of the Society held in Dr Postgate's rooms, Trinity College, on January 23rd, 1896, at 4 p.m., the President, Dr POSTGATE, in the Chair :

G. E. MARINDIN, Esq., M.A., King's College, was elected a member of the Society.

A vote of congratulation to Professor COWELL (one of the founders of the Society and its first President) on his birthday and the presentation of his portrait by his pupils, was proposed by the President, seconded by the Master of Christ's, and passed unanimously.

The Treasurer's accounts were submitted and passed.

The following new officers were elected :

President : Dr VERRALL.

Vice-President : Professor RIDGEWAY.

Members of Council : Dr POSTGATE, Dr PEILE (re-elected), Mr NIXON (re-elected), and Mr E. S. THOMPSON.

Dr VERRALL took the chair, and Professor SKEAT read a paper entitled "Why the *a* in *Cambridge* is pronounced like

¹ Reported in the *Cambridge University Reporter*, February 11, 1896.

the *a* in *came*; with a note on the derivation of *Cam* from the name of the town."

Whether the Roman Station of *Camboritum* was really at Cambridge, I do not know. But it is certain that the supposed similarity in the names is an illusion. The form *Camboritum* is of the fourth century, whilst Cambridge is not earlier than 1400. There is a gap between them of a thousand years; the *Cam-* in the one is unconnected with the *Cam-* in the other, and the *b, r, i* in *-boritum* cannot be connected with *bridge*. If the original name of the river had been *Cām* the *ā* would have remained short, before *br*; but this is not the case.

The name of the town was *Grantambrycge* in A.D. 875; the name of Grantchester is much older, as it was called *Caer-grant* by Nennius (7th century), and *Granta-ceaster* by Bede in the 8th century. In A.D. 1010 we first hear of the county, which was called *Grantabrycg-scīr*, i.e. 'Granta-bridge-shire.' Domesday Book has *Grentebryge* for the town, and *Grentebrygeshire* for the county. About 1142, we first meet with the violent change to *Cantebruggescir*, a form which lasted, with slight changes, down to the 15th century. *Graunbrygge* (also spelt *Caunbrygge* in the name of the same person) survived as a surname till 1401.

After 1142, the form *Cantebrigge* is common; it occurs in Chaucer as a word of four syllables, and was Latinised as *Cantabrigia* in the 13th century.

The violent initial change from *Gr-* to *C-* was due to the Normans, who sadly maltreated many English place-names. The Anglo-French nasal *an* was pronounced as (*aan*), with the *aa* in *baa*; and was often varied to *aun*. Hence we often find *Grauntebrigge* and *Cauntebrigge*. Then the former *e* dropped out; and we come to such forms as *Cāntbrigge* and *Caunbrygge* (14th cent.); then *Cāmbrigge* (1436), and *Cawnbreyge* (1461) with *n*. Then the *b* turned the *n* into *m*, giving *Cāmbrigge* (after 1400) and *Caumbreyge* (1458). The long *ā*, formerly *aa* in *baa*, but now *ei* in *vein*, was never shortened. Cf. F. *dame* with E. *dame*; O. F. *chaambre*, *chaumbre* with E. *chamber*, &c.

In 1372, the river was, for a short time, called the *Cant*. The revival of learning gave rise to the Latinised river-name *Cāmus* or *Chamus* (1571), found even in Milton. The *Cam* at last appears in Speed's map (1610), and in Drayton (1613). The short *a* is etymologically wrong. Meanwhile, the river-name *Grant* or *Granta* endured through all the centuries to the present day.

Briefly, *Cāmbridge* is the modernised form of *Grantan-brycge*, which suffered some violent changes in Anglo-French. *Cam*, suggested by the written form *Cam-bridge*, is a product of the 16th century, having no connection with the Welsh *cam*, or the British *cambo*s, crooked.

SECOND MEETING¹.

At a meeting of the Society held in the President's rooms, Trinity College, on Thursday, February 13, 1896, at 4.15 p.m., Dr SKEAT in the Chair:

I. Dr FENNEL stated a theory of the representation of Indo-Germanic *l*-sounds in early Sanskrit in the form of two propositions and a corollary. The first proposition is that—

The weak grade of Indo-European *el*- is represented in the earliest Sanskrit by the vowel *r* (*ṛ*) or *ir*, *īr* or *ur*, *ūr* (at the time of the change of such *ul*, *ūl* to such *ur*, *ūr* respectively, these vowels written *u*, *ū* were not Indo-Germanic *u*-sounds but rounded *i*-sounds and therefore palatal).

The second proposition is that Indo-Germanic *l*-sounds of syllables which contained a palatal consonant were represented by Sanskrit *r* unless (A) a dental consonant immediately followed (in which case we find the phenomena classified under Fortunatov's Law), or (B) the instance fell under the first proposition.

The corollary is that—

As the alleged sonant *-l* (*ḷ*) followed by a consonant other than *l* is regularly changed to *r* or a vowel and *r*, while *l* is only changed to *r* when affected by palatal consonants, there was not that intimate relation between *ḷ* and the early Sanskrit weak grade of *el* which has been assumed, but that this weak grade contained a vowel which in early Sanskrit was palatal, namely an *i*-sound or a rounded *i*-sound. It follows also that the so-called vowel *r*, the Sanskrit *ṛ*, contained an *i*-sound.

Early Sanskrit *l*-sounds were dental and *r*-sounds cerebral (lingual); but phenomena suggest that *l* was nearer to the cerebral configuration than other dentals and *r* nearer to the palatal configuration than other cerebrals (linguals).

A number of examples in support of the theory were adduced and exceptional cases exhaustively discussed. Skt. *aratni*- 'elbow,' 'forearm' is not akin to Lat. *ulna*, ὀλένη, but to Skt. *arus* 'joint,' Lat. *artus*. In the sense 'refreshing drink' *irā*, Id.-G. *ālā* is akin to Eng. 'ale' (*olu-*), but represents Id.-G. *arā* in the senses 'earth,' 'water.' Most of the few exceptional cases which cannot be explained as due to analogy or assimilation are isolated or rare forms, of which no probable etymology has been offered. The only exceptional cases of this kind of which the etymology is ascertained are the isolated *alipsata* and *calyā*, the rare *pulu*- and *ḷokā*- (which may have been associated with a special class of noises and so exempted from change).

This theory owes much to H. D. Darbishire's paper on 'The Sanskrit Liquids,' *Reliquiae Philologicae*, pp. 199—264.

¹ Reported in the *Cambridge University Reporter*, February 25, 1896.

II. MR J. A. NAIRN read a paper entitled *Varia*.

Aeschylus *Frag.* 41 v. 3 (Dindorf) for εὐνάεντος leg. εὐ ναίωντος, another τέμαχος from Homer's δειπνα : cf. εὐκτίμενον πτολίεθρον.

Aristophanes *Nubes* v. 1006 ἀποθρέξει. leg. υποθρέξει. ἀποθρέξει suggests running away somewhere.

Lucian? *Epigram* 42 in Jacobitz: v. 2 for κοινὸν leg. καινόν.

Anth. Pal. v. 48 1 ἢ τρισὶ λειτουργοῦσα πρὸς ἓν τάχος. I suggest, for τάχος, χάτος in the same relation to χατέω as χῆτος to χητέω. Pape-Benseler give the word without source.

Aelian *V. H.* xiii. 20 ἀθυμονύμενος, libri ἐθυμούμενος. Cobet can find no solution: read παραμυθούμενος. Also in Mnemosyne N.S. Vol. xi. p. 371 he quotes from Julian πολίχνη ἀνειλημμένη) (μεγάλῃ with the comment quid lateat in ἀνειλημμένη diu et frustra quaesivi. Should we not read ἀνειλημένη (ἀνειλέω), cf. Thuc. vii. 81 ἀνειληθέντες? Can Cobet have assumed ἀναλαμβάνω as base?

[Orpheus] *Argonautica* v. 92 Hermann † λητῆς ἐπὶ τέρμονα γαίης : leg. ἀπίης.

L. & S. s. v. στεφαναῖος. Erase reference to Diodorus where Reiske's σπιθαμαῖοι (which I made independently) is now read. Stephanus, ed. L. Dindorf, and Sophocles, *Lexicon* to late Greek, are also deceived.

s. v. δειματώω 'cf. δειματόω,' leg. 'cf. δειμαίνω.'

s. v. μύω remove μνίνδα from the list and refer it to μνία, cf. s. v. μνία.

Cicero *pro Milone* xxxvii. 102. Me non potuisse—seruasset! After this clause I emend; at in qua caussa non potuisse? <in ipsius>. Quibus refragantibus? iis qui maxime ego. I thus insert in ipsius or ipsius, the resemblance of which to -isse of potuisse would lead to loss. Quae est grata gentibus is I think corrupt. I restore a word which is in deliciis to Cicero. See other suggestions in Dr Reid's edition.

Cicero *ad Atticum* ii. 7 4. When will editors e.g. Wesenberg cease printing in the quotation from Sophocles κἀν ὑπὸ στέγγῃ for κἀθ' ὑπὸ στέγγῃ?

Suetonius *Vita Aug.* 67. Thallo a manu—crura ei fregit: read ecfregit.

Note on *andabata*. I suppose this to mean 'one who goes in the dark,' v. the notices in Forcellini where every instance implies the idea of blindness; so much so that Varro could use the word metaphorically in reference to men who struggle through life, like gladiators with a visor. There are two Vedic words, andhas: one meaning a herb Gr. ἄνθος (Neuter). The other means 'blind,' and is also ἄνθος in Greek, but this time the name of a bird which, according to Aristotle, *Hist. An.* ix. 1 21, is ἐπάργεμος. This is the word seen in *andabata* (cf. Stolz, *Historische Grammatik* § 342).

THIRD MEETING¹.

At a meeting of the Society held in the President's rooms, Trinity College, on March 5, 1896, at 4.15 P.M., the President, Dr VERRALL, in the Chair,

HARRIS RACKHAM, Esq., M.A., Christ's College, was elected a member of the Society.

I. The MASTER OF ST JOHN'S COLLEGE read a note on *προκοιμάομαι* and *praedormio*.

The rare compound *προκοιμάομαι* (*praedormio* in the sense *predecease*) is found in the *Shepherd of Hermas* Sim. ix 16 *κοιμηθέντες...ἐκήρυξαν καὶ τοῖς προκεκοιμημένοις...ἐκεῖνοι δὲ οἱ προκεκοιμημένοι νεκροὶ κατέβησαν*, where it is so distinctly called for that we may think that Hermas perhaps invented it. It is found in Clem. *Strom.* II 9, VI 6 in citations of Hermas *l.c.* There are traces of it in the Latin of Irenaeus in his citations of the pseudo-prophecy quoted by Justin *Dial.* 72 *ἐμνήσθη δὲ κύριος ὁ θεὸς ἀπὸ (sic) Ἰσραὴλ τῶν νεκρῶν αὐτοῦ τῶν κεκοιμημένων εἰς γῆν χόματος κατέβη πρὸς αὐτοὺς εὐαγγελίσασθαι αὐτοῖς τὸ σωτήριον αὐτοῦ.* Cf. Daniel xii 2 *καὶ πολλοὶ τῶν καθευδόντων ἐν γῆς χώματι ἐγερθήσονται.* For *κεκοιμημένων* Iren. III 20 4 has *qui dormierant*, IV 22 1 and 33 12 *qui praedormierunt*, V 31 1 *qui ante dormierunt.* The quotations are given with some misprints in *Texts and Studies* IV Ezra p. xli and it is inferred that *προκεκοιμημένων* stood in the original of the passage cited, but *προκοιμάομαι* seems to be no more wanted there than *προκαθεύδω* (*Vespaë* 104) in Daniel *l.c.* I therefore prefer the suggestion made in the *Witness of Hermas to the Four Gospels* (1892) that Irenaeus borrowed *προκοιμάομαι* from the cognate passage Herm. *Sim.* ix 16. He quotes *Mand.* I as "Scripture."

For *praedormio*, which is wanting in most lexicons, De Vit's Forcellini cites Iren. iv 22 1 and not 33 12. The word looks as if it had been coined to render *προκοιμάομαι*.

[*praedormio* Iren. iv 22 1. 33 12 (*Rhein. Mus.* xxxiv 634). De Vit's Forcellini cites only the former passage. Also Macrob. Excerpt. Bobiens. 635 15 Keil, and in a metaphorical sense Aug. serm. I n. 1 ed. Mai. Prof. J. E. B. Mayor.]

II. Mr BURKITT read a note on the Mark and Number of the Beast in Revelation xiii 18.

The variant 616 for 666 in Rev xiii 18 is found in the Greek MSS C and 11, and is at least as old as S. Irenaeus. It was also the reading current in Donatist texts, and notably in the lost Commentary on the Apocalypse by Tyconius (fl. 380), who is known

¹ Reported in the *Cambridge University Reporter*, March 17, 1896.

EASTER TERM, 1896.

FIRST MEETING¹.

At a meeting of the Society held at Dr Sandys' house, Queens' Road, on May 7, at 4.45 P.M., the President, Dr VERRALL, in the Chair:

I. The PRESIDENT read a paper on Tyrtaeus.

The object of this paper (which has been since published in the *Classical Review*²) was to show that the date commonly assigned to the poet Tyrtaeus (early in the 7th century B.C.) is widely erroneous, and that Tyrtaeus in reality belonged to the fifth century and was concerned in the Messenian war of 464—454 B.C. The proof depends mainly upon the orator Lycurgus (*contra Leocratem*, p. 166), who asserts the later date positively, and is our only express witness of credit on the point of chronology. Plato and Aristotle agree as far as their evidence goes. The evidence for the early date comes entirely from the Roman period, and depends (with the rest of the fictions then current respecting early Messenian wars) upon the confusions, wilful or ignorant, of romance-writers, in the Alexandrian age.

II. Professor RIDGEWAY discussed the text of Plato's *Republic*, 422 E, in connexion with the game of Polis³.

SECOND MEETING⁴.

At a meeting of the Society held in Dr Sandys' house, Queens' Road, on May 28, at 4.45 p.m., the President, Dr VERRALL, in the Chair,

Dr M. R. JAMES, King's College, and JAMES GRANT, M.A. (Aberdeen), LL.B. (Edinburgh), were elected members of the Society.

I. Dr JACKSON read a paper on Parmenides *περὶ φύσεως* 122—125 (Ritter and Preller, ed. vii § 100), of which the following is an abstract.

¹ Reported in the *Cambridge University Reporter*, May 26, 1896.

² *Classical Review*, x. (1896), p. 269 ff.

³ See *Journal of Hellenic Studies*, xvi. (1896), p. 288 ff.

⁴ Reported in the *Cambridge University Reporter*, June 9, 1896.

Line 125, ἴσων ἀμφοτέρων, ἐπεὶ οὐδετέρῳ μέτα μηδέν, is translated by Ritter and Preller "quoniam neutri quidquam cum altera commune est," and this rendering appears to find general acceptance. But, (1) ἐπεὶ οὐδετέρῳ μέτα μηδέν should mean, not "since neither has anything common," but "since Nothing (or Nothingness) enters into neither," "since neither has Nothing (or Nothingness) in it": (2) the important words "cum altera" have no equivalent in the original. Does not Parmenides mean that the elements "light" and "night" are equal in rank, as appears in the fact that, since neither has Nothing (or Nothingness) in it, they are both of them unchangeable and indestructible? In other words, the two elements upon which Parmenides builds his physical system resemble, not the elements of the Ionians, which are capable of intrinsic modification (ἀλλοίωσις), but those of Empedocles, Αναξαγορας, and the Atomists, which, themselves eternal and immutable, produce the variety of sensible things by μίξις τε διάλαξις τε. Compare Empedocles' description of his elements, which are ἴσα τε πάντα καὶ ἥλικα γένναν (87) and αὐτ' ἔστιν ταῦτα, δι' ἀλλήλων δὲ θέοντα γίνεται ἄλλοθεν ἄλλα καὶ ἠνεκές, αἰὲν ὁμοία (94, 95): and at 86 σὺ δ' ἄκουε λόγων στόλον οὐκ ἀπατηλόν, observe the sarcastic reference to Parmenides' κόσμον ἐμῶν ἐπέων ἀπατηλὸν ἀκούων (112).

II. Dr POSTGATE communicated a paper of emendations of the text of Phaedrus, based upon the recent text by L. Havet, which was not read owing to pressure of time.

I 5. 8. For *quia sum fortis* read *aeque consorti*: cf. Babrius, fab. 67 ὡς ἐξ ἴσου κοινωνός.

II 4. 19. For the unmetrical *sese replevit*, *sese explevit* seems an easier correction than *se replevit*.

5. 16. For the unmetrical 'iactans officium come' we might read with the same sense 'i. come officiolum.' For the metre cf. V 8. 2, App. 15. 6.

8. 9, 10. Placing a comma after *data* we may add *ut* after *diei* and, reading *excipient* for *excipiunt* with Havet, avoid his awkward transposition of the two lines.

III 17. 2. For 'divi legerunt' Havet reads *dii ut*; but 'ut di l.' seems preferable.

IV 6. 2. 'historia quorum in tabernis fingitur,' *quorum* is of course corrupt; but some gen. plural is required, *cerdonum*, or perhaps *sutorum*.

7. 20. For *imperium*, i.e. *impium*, read *impiam*. The reference is to the fable of Minos and Scylla. See especially Propertius 3. 19. 27 sq.

V 7. 17 sqq. These corrupt lines should be thus restored: *is, ut incipiebat Princeps ad baculum ingredi, | adducit pretio precibus, ut tantummodo | ipso ludorum ostenderet sese die. For ad baculum*, compare Prop. 4. 2. 39.

Appendix 9. 1—4. As Havet shows, something must have fallen out after line 1 : then for ‘*illi parem*’ read ‘*uni parem*.’

App. 13. 15, 16. The prepositions *p* (= *pro*) and *p* (= *per*) have interchanged places. Hence read not only ‘*produxerat*’ with Bothe, but also ‘*perspicit*.’

ib. 24. For ‘*artiore uinxit*’ read *artior reuinxit* rather than *a. devinxit* (Bursian).

ib. 28. *mulier* must be corrupt. *uirgo* (cp. v. 5) seems better than *uidua*.

29. 1 ‘*praeter uolantem*.’ Read ‘*prope uolantem*.’

MICHAELMAS TERM, 1896.

FIRST MEETING¹

AT a meeting of the Society held in Mr NIXON'S rooms, King's College, on Thursday, October 29, 1896, at 4.15 p.m., the President, Dr VERRALL, in the Chair,

I. The MASTER OF ST JOHN'S read a paper entitled “Rabbinic illustrations of Clem. *Strom.* i. 20 and of some expressions in the New Testament.” The precept of the Didache *Be not a liar for lying leads to theft*, quoted near the end of Clem. *Strom.* i. 20, is an application of the great Rabbinic principle *Make a fence to the Torah*, and Clement calls Greek philosophy *φραγμός του ἀμπελώνος*. The parable of the fence or hedge is applied in a variety of ways. Compare Eph. ii. 14—15 τὸ μεσότοιχον τοῦ φραγμοῦ...τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν, Eccclus. xxxvi. 25 φραγμός, xxviii. 24 περίφραξον, Aboth R. N. (p. 3 ed. Schechter) *Make a fence to thy words*.

In *Strom.* l. c., after τοῦ ἀμπελώνος, it is added καὶ ἡ μὲν ὡς ἄρτος ἀναγκαία πρὸς τὸ ζῆν, ἡ κατὰ τὴν πίστιν ἀληθεία· ἡ προπαίδεια δὲ προσοδήματι ἕοικεν καὶ τραγήματι, and Pirke Aboth chap. 3 ends with a like contrast between “essentials of Torah” and “after-courses.” The word for essentials is lit. *bodies*, cf. St Paul's τὸ δὲ σῶμα τοῦ Χριστοῦ, the context of which is illustrated by a Rabbinic saying.

Eccclus. xxxvii. 3 “O wicked imagination,” compared with Gen. vi. 5, viii. 21 *imagination...evil*, suggests that the Rabbinic doctrine of the evil *yetser* was known to Ben Sira, and some developments of it are perhaps to be traced in the New Testament.

¹ Reported in the *Cambridge University Reporter*, November 10, 1896.

Sayings of the Jewish Fathers chap. 1, note 12 (1877) compares S. Paul's Ἑλλην, δοῦλος, θῆλυ (Gal. iii. 28) with the Rabbinic grouping *Gentile, slave, woman*. Professor Mayor, in a paper read to the *Cambridge Philological Society* (Nov. 8, 1883), and again in the *Classical Review* (May 1896), gives the authorities for the ascription to Thales or Socrates or Plato of a thanksgiving that he was not born a woman. I have since found allusions to this in passages of modern Jewish works. The references will be given in ed. 2 of *Sayings of the Jewish Fathers*.

II. MR E. S. THOMPSON read a paper on Horace, *Odes* iv. 8, in which he argued that besides points of language, metre, and historical consistency, further evidence of interpolation in the middle of the Ode was afforded by the fact that although *marmora* (v. 13) and *chartae* (v. 21) are coordinate, as indicating rival means for celebrating the praises of heroes, the intervening subjects, *fugae, minae, incendia*, are not coordinate with these, being not means of celebration, but things to be celebrated. Holding that the excision of lines 15—20, with Dr Verrall, left two serious difficulties, firstly the understanding of *ea sunt* in v. 14, secondly the understanding of an interrogative in v. 21, he proposed to return to the omission of vv. 14—17, proposed by Peerlkamp, and argued that no grave objection could be brought against the lines then remaining at that point of the ode. He proceeded to point out that serious difficulties attached to the last six lines of the ode, both as to meaning and form; as to meaning, because if they have any relevance, they imply that the greatest gods are but figments of the poets; as to form, because they are full of imitations of other passages in the Odes. Thus vv. 29, 30 recall III. 3. 9—12; v. 31 recalls I. 3. 2; v. 32 recalls I. 1. 17; v. 33 strongly recalls III. 25. 20; v. 34 suggests IV. 14. 38. If vv. 29—34 as well as vv. 14—17 are omitted, the ode becomes a symmetrical composition consisting of six quatrains.

SECOND MEETING¹.

At a meeting of the Society held in Mr NIXON'S rooms, King's College, on Thursday, November 19, 1896, at 4.15 p.m., the President, DR VERRALL, in the Chair,

I. DR JACKSON read a paper on some passages in Plato's *Philebus*, of which the following is an abstract:

12 D, E II. Εἰσὶ μὲν γὰρ ἀπ' ἐναντίων, ὃ Σώκρατες, αὐταὶ πραγμάτων, οὐ μὴν αὐταὶ γε ἀλλήλαις ἐναντία. πῶς γὰρ ἡδονῆ γε ἡδονῆ

¹ Reported in the *Cambridge University Reporter*, December 8, 1896.

μὴ οὐχ ὁμοίωτον ἂν εἶη, τοῦτο αὐτὸ ἑαυτῷ, πάντων χρημάτων ; Keeping the words as they stand, place a note of interrogation after ἡδονῇ, and remove the commas before τοῦτο and after ἑαυτῷ. Then translate : " For how is pleasure contrary to pleasure ? you don't mean to tell me that it is not exactly like itself ? "

13 B, C οἶε γὰρ τίνα συγχωρήσεσθαι, θέμενον ἡδονὴν εἶναι τὰγαθόν, εἰτ' ἀνέξεσθαι σου λέγοντος κτλ. Read, perhaps, in place of εἰτ', εἰτ'. Protarchus will then ask : " Do you think that any one, if he assumes pleasure to be the good, will concede, or will allow you to say, &c. ? "

15 A περὶ τούτων τῶν ἐνάδων καὶ τῶν τοιούτων ἢ πολλῇ σπουδῇ μετὰ διαιρέσεως ἀμφισβήτησις γίγνεται. Should we read ἢ πολλῇ σπουδῇ <ἢ> μετὰ διαιρέσεως ἀμφισβήτησις γίγνεται ?

15 B Πρῶτον μὲν εἴ τις δέει κτλ. There are here no more than two distinct questions. Socrates asks (1) are there these monads ? (2) if these monads are each of them eternally, immutably, one, neither coming into being nor ceasing to be, how are they, severally, to retain their unity (εἶναι βεβαιότατα μίαν ταύτην), and yet, either by division or by multiplication, to be distributed amongst a plurality of particulars ?

16 E οἱ δὲ νῦν τῶν ἀνθρώπων σοφοὶ ἐν μὲν ὅπως ἂν τύχωσι, καὶ πολλὰ θάττον καὶ βραδύτερον ποιούσι τοῦ δέοντος, μετὰ δὲ τὸ ἐν ἄπειρα εὐθύς. The complaint made against the eristics is, not that they ignore species altogether, but that in their passage from ἐν to πολλά and from πολλά to ἄπειρα they neglect intermediate steps. Hence retain καὶ πολλά, and for τὸ ἐν read τὰ ἐν, comparing τότε δ' ἤδη κτλ, where each of the πολλά is regarded as a unity. I think that βραδύτερον may be retained.

17 B Καὶ οὐδὲν ἑτέρω γε τούτων ἔσμεν πω σοφοί, οὐθ' ὅτι τὸ ἄπειρον αὐτῆς ἴσμεν οὐθ' ὅτι τὸ ἐν. For οὐδὲν ἑτέρω, read οὐδ' ἐπὶ ἑτέρω.

23 B ...οἷον βέλη ἔχειν ἕτερα τῶν ἐμπροσθεν λόγων· ἔστι δ' ἴσως ἓνια καὶ ταυτά. For ἔστι, read ἔσται.

26 D γένεσιν εἰς οὐσίαν ἐκ τῶν μετὰ τοῦ πέρατος ἀπειραγασμένων μέτρων. For ἀπειραγασμένων, read ἀπειραγασμένην, in agreement with γένεσιν.

29 C Τί δέ; τρέφεται καὶ γίγνεται ἐκ τούτου καὶ ἄρχεται κτλ. For ἄρχεται, read αὐξεται, comparing *republic* 509 B and *Timaeus* 41 D.

30 A Οὐ γὰρ που δοκοῦμέν γε, ὦ Πρώταρχε, τὰ τέτταρα ἐκείνα πέρας καὶ ἄπειρον καὶ κοινὸν καὶ τὸ τῆς αἰτίας γένος, ἐν ἅσιν τέταρτον ἐνόν, τοῦτο ἐν μὲν τοῖς παρ' ἡμῖν ψυχῆν τε παρέχον κτλ. The clause dependent upon δοκοῦμεν has for its subject, not τὰ τέτταρα ἐκείνα, but τὸ τῆς αἰτίας γένος ἐν ἅσιν τέταρτον ἐνόν. I am convinced that τὰ τέτταρα ἐκείνα, πέρας καὶ ἄπειρον καὶ κοινὸν καὶ τοῦτο was a note appended to the word τέταρτον by a commentator who thought it necessary to distinguish between the quaternion of the γένη and the quaternion of the elements, and that these ten words

were afterwards introduced into the text, nine of them before τὸ τῆς αἰτίας, and one, τοῦτο, after ἐνόν.

40 D οὐκ ἀνταποδοτέον ταῖς λύπαις τε καὶ ἡδοναῖς τὴν τούτων ἀντίστροφον ἔξιν ἐν ἐκείνοις; For ἐν ἐκείνοις, read ἐπ' ἐκείνοις.

49 A Πῶς οὖν τέμνομεν δίχα λέγεις; Should we read for δίχα, δίχ' ᾶ, translating "How then do we divide into your two parts?"

52 D τὸ καθαρὸν τε καὶ εἰλικρινές ἢ τὸ σφόδρα τε καὶ τὸ πολὺ καὶ τὸ μέγα καὶ τὸ ἰκανόν; Both sense and symmetry require that the words καὶ τὸ ἰκανόν should follow εἰλικρινές.

59 D Ταῦτ' ἄρα ἐν ταῖς περὶ τὸ ὄν ὄντως ἐννοίαις ἔστιν ἀπηκριβωμένα ὀρθῶς κείμενα καλεῖσθαι. The words ὀρθῶς κείμενα καλεῖσθαι look like an interpretation of ἀπηκριβώμενα.

II. Mr BURKITT read a paper on "S. Chariton."

The British Museum has lately acquired an ancient vellum codex (*Or.* 4950), containing treatises in Arabic concerning Image Worship and on Eastern Canon Law, etc. It is dated 876 A.D., and contains a colophon on *fol.* 197 v which says: *This book was written by the poor and vile sinner Stephen ibn Hakam (اصطافني بن حكم), called the native of Ramleh, in the Cloister of Mar Chariton (فى سيق ماري حريطن), for his teacher the noble pure and spiritual father Abba Basil (بسيل), whom God preserve."*

'Chariton' is elsewhere spelt *خريطن* (e.g. in Ludolf, *Hist. Eth. Comment.*, p. 393), and the dot should no doubt be supplied here. We may note that the scribe of our MS often uses a stroke to indicate the *smooth* sound (*hā*), which may account for his occasional dropping of the point in the letter *khā*. The Greek names in this colophon are all transliterated according to accent, not quantity. Thus we have *Istāfanī* = Στέφανε, *Kharītan* = Χαρίτων, *Basil* = Βασίλειε.

The usual Ecclesiastical Arabic for Stephen is *Istafānūs*, and in this very codex the name of S. Basil is generally spelt *Bāsīlūs*. But *Istāfanē* (استافنا) occurs as the name of a monk of S. Saba in De Slane's *Cat. des MSS Arabes de la Bibl. Nationale*, no. 253.

S. Chariton has been unaccountably passed over in Smith's *Dict. of Christian Biography*. He was a native of Iconium, "a disciple," as he described himself, "of Thecla and Paul," who had been imprisoned and tortured in the time of Aurelian, but set at liberty when the persecution came to an end. Afterwards he founded two monasteries in Palestine, one near Jericho and the other about 14 stadia from Tekoa, almost due S. of Bethlehem. With regard to the latter monastery, which is that mentioned in our colophon, the Metaphrast says (*Sep.* 28, *Migne* cxv, col. 913): Διὰ ταῦτα καὶ ἐτέραν ἐκεῖσε κατασκευάζει Λαύραν ὁ θαν-

μαστός οὗτος Χαρίτων, ἥνπερ ἔνιοι μὲν τῇ Σύρα γλαΐττη Σουκὰν ὀνομάζουσι κτλ.

Thus the Metaphrast expressly uses the rare word *sic* of S. Chariton's monastery. This word has not found its way into the Arabic dictionaries, though it occurs several times in De Slane's Catalogue of the Paris MSS (e.g. Nos. 139 and 268) as the name of the great Laura of S. Saba. The plural is 'asydc (De Slane, 257).

The Metaphrast's Σουκὰ can be still further illustrated, both in its Syriac and its Arabic form, from notes found in a group of MSS written during the 11th cent. in the Malkite Monasteries of the Black Mountain near Antioch. One of these is the famous 'Palestinian' Lectionary now in the Vatican, the others (now B.M. *Add.* 14488, 14489, 14510) are in the ordinary Edessene Syriac.

For the Edessene form of Σουκὰ we may compare B.M. 14489, a Malkite Lectionary written "in the holy Monastery or rather Cloister (ܩܠܘܨܬܐ ܕܡܘܨܘܪ... ܩܝܘܢ) of Mar Elias on the Black Mountain." This exactly tallies with the spelling in the Metaphrast. Again, the Arabic form *sic*, which we have found in the colophon of the codex from S. Chariton's Cloister, occurs in the Carshuni Calendar prefixed to the Palestinian Lectionary in the Vatican. On the 20th of Adar (March) we find the commemoration of "the Fathers who were killed in *Sic Saba*" (ܩܕܝܫܐ ܫܒܬܐ ܫܒܬܐ). This corresponds with the rubric in the Greek Menologion for March 20, which has Μνήμη τῶν ἁγίων Ἀββάδων τῶν ἀναιρεθέντων ὑπὸ τῶν Μαύρων ἐν τῇ μονῇ τοῦ ἁγίου Σάββα κτλ.

Both the Syriac form *shūcā* and the Arabic form *sic* are sufficiently attested, but the term seems restricted to Malkite communities. Probably the word was an attempt to render Λάρα, which originally meant 'alley' or 'lane.' The permutation of *sh* and *s* is regular, and suggests that the word is genuine Semitic. But *shūcā* is the common Syriac word for 'market' or 'street,' the corresponding Arabic being *sūc*. The form *sic* is probably an instance of what Arab grammarians call the 'Ish-mām, i.e. giving the vowel *u* a 'flavour' of *i*, so as to produce French *u*, or German *ü*. The name of S. Chariton's monastery therefore must have been pronounced *Sūc Mārī Kharītan*.

I ought to add with reference to the Saint's own name that the old spelling خريطن (خريطن) is also used by the original scribe of the Vatican Lectionary in the Menology for Sep. 28. A later hand has added a *u* between the *t* and the *n*. Eutychius (*Annals*, ii 109 and 137) seems to regard Chariton (خاريطن) as a contemporary of S. Saba, which would be far more historically probable than the view of the Metaphrast.

[A facsimile of the colophon to B. M. *Or.* 4950 which forms the subject of this paper has since been published in the Rev. Dr Arendzen's edition of Theodore Abu K̄urra's work, *De Cultu Imaginum* (Bonn, 1897).]

THIRD MEETING¹.

At a meeting of the Society held in Mr NIXON'S rooms, King's College, on Thursday, December 3, 1896, Professor RIDGEWAY, Vice-President, in the unavoidable absence of the President, in the Chair:

Professor F. SUSEMIHL of Greifswald University, Germany, was unanimously elected an Honorary Member of the Society.

I. Dr POSTGATE communicated the following proposals on passages in Lucretius.

ii 1169. The accepted emendation of *Pius momen* for *nomen* is unsatisfactory; and the corruption of *nomen* to *mores* in Phaedrus l. 15. 2 suggests *mores* here; if this be read, it appears possible to retain *saeculumque*.

v 383 sqq. Reading *amnis* for *omnis* in 383 (*amnes* an unknown emender) and in 385 *patrarunt* for *patrantur* with Goebel, we should correct *exalto* for *ex alto* in 387.

vi 85. For *quid faciant* we should read *qui faciant* (*qui fiant* Bockemueller) comparing for the construction Munro on iv 1113 and *Aetna* 208 and for the sense *Lucretius* vi 380.

II. Mr GILES read a paper on the Attic *τριττός*: its place in the Athenian constitution. Mr Giles argued (1) that all evidence in later writers depended directly or indirectly on the recently discovered *Ἀθηναίων πολιτεία*; (2) that the word *τριττός* unlike *τριτεύς* meant a collection of three not a third part; (3) that Harpocration's *τρίτον μέρος φυλῆς* had been misunderstood; (4) that Harpocration's *τριττύες, ἔθνη, φατρίαι* were not identical in meaning although in every Attic *φυλή* the same persons must appear in all three capacities; (5) that *τριττός τῶν πρυτάνεων* (*Ath. Pol.* 44. 1) meant not a third of the *prytaneis* but a committee of three.

¹ Reported in the *Cambridge University Reporter*, December 15, 1896.

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L A W S

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Cambridge Philological Society.

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4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

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6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

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LAWS
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7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

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1897.

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- 1892. Professor K. Brugmann, Leipzig, Germany.
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- 1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.
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- 1882. The Royal University of Christiania.

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 1876. Balfour, Right Hon. G. W., M.A., M.P. (Trinity): 67, Addison Road, Kensington, W.
 1886. Barnes-Lawrence, H. C., M.A. (Lincoln Coll. Oxon.): The Perse Grammar School, Cambridge.
 1896. Barnett, L. D., B.A., Trinity.
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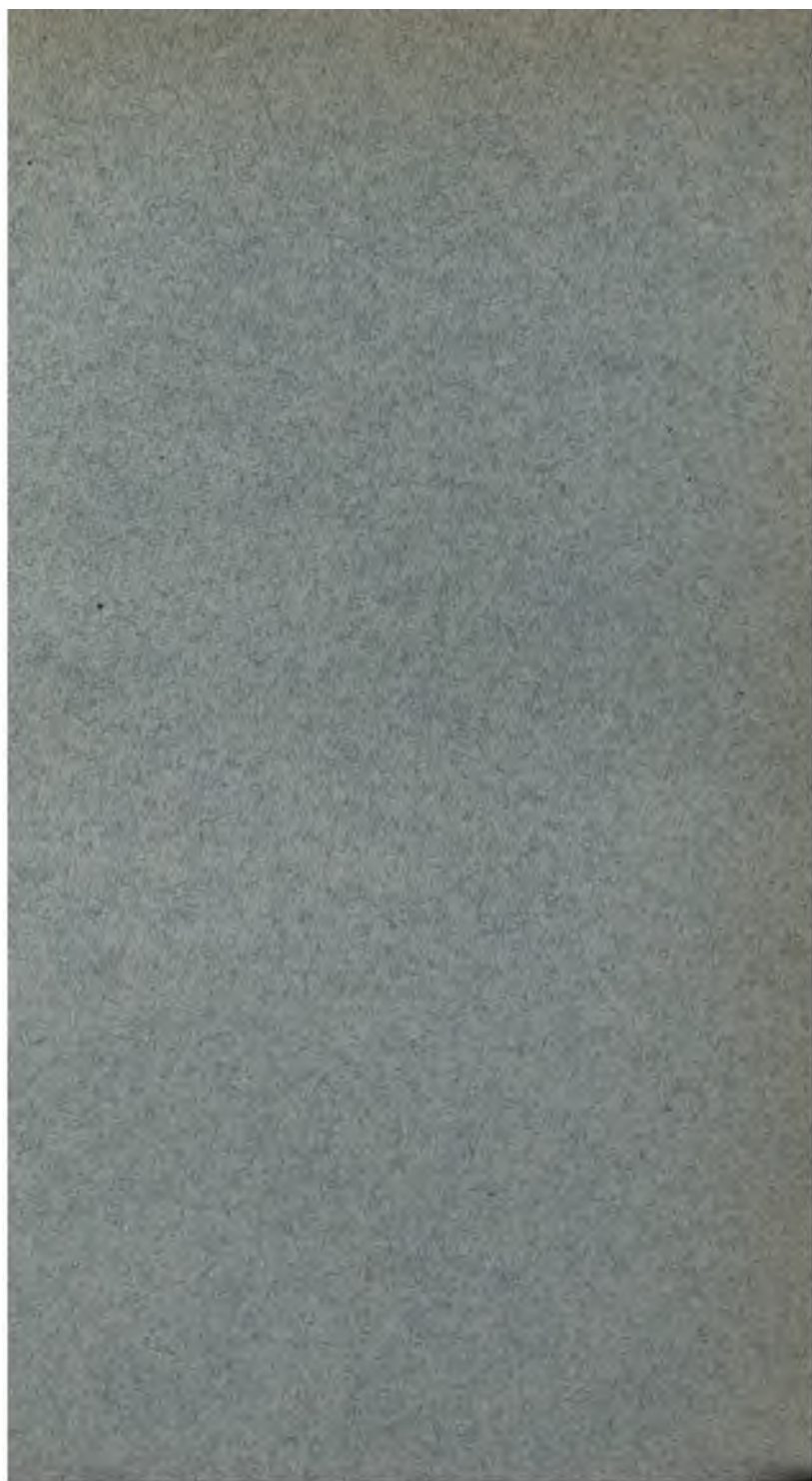
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- *Wright, W. Aldis, M.A., Trinity.
1881. *Wyse, W., M.A., Trinity.
- *Young, Rev. E. M., M.A. (Trinity): Sherborne, Dorset.

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Cambridge Philological Society.

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PROCEEDINGS

OF THE

Cambridge Philological Society.

XLVI—XLVIII.

LENT, EASTER AND MICHAELMAS
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PROCEEDINGS
OF THE
Cambridge Philological Society.

LENT TERM, 1897.

FIRST MEETING¹.

At the Annual Meeting held in Dr VERRALL's rooms, Trinity College, on Thursday, Jan. 28, 1897, at 4.15 P.M., the President, Dr Verrall, in the Chair :

The Treasurer's accounts were submitted and passed.

The following officers were elected for the ensuing year :

President : Dr VERRALL (re-elected).

New Vice-President : Mr NIXON.

New Members of Council : Dr JEBB, Dr ROBINSON, Dr SKEAT, and Mr BURKITT.

Treasurer : Mr ADAM (re-elected).

Secretaries : Mr GILES, Mr G. A. DAVIES (both re-elected).

I. Dr SKEAT read a note on the spelling of the English verb *buy*, of which the following is an abstract :

I have already noted, on a former occasion, that in the case of the modern English verbs to *bruise* and to *build*, the spelling with *ui* goes back to the 13th century, and is due to the fact that French scribes employed that symbol to denote the sound of A.-S. long *y*, which resembled that of *ü* in the German *grün*. I now add the example of the verb to *buy*. Here the *uy* (variant of *ui*) represents the *y* of A.-S. *bycgan*, which was lengthened out in Early English. This lengthening arose from the use of

¹ Reported in the *Cambridge University Reporter*, February 9, 1897.

the stem *byg-* (as in *bygeth*, he buys) in place of the stem *bycg-*, as found in the infinitive. The *g* then became a mere glide and ceased to be denoted, except in rare cases.

The survival of the A.-S. sound of *y* long was confined to the Southern dialect; the equivalent sound in Midland was long *i*. Hence the word is now pronounced like *by*, the preposition. Similarly, *build* should have rhymed with *mild*, but the *i* was shortened in the past tense and past participle, and lastly, in the infinitive also. But the spelling *beeld* occurs in Kentish, in the time of Wyclif, shewing that the vowel was once long; and Kentish *ee* answers to the Midland *y*.

The A.-S. short *y* was represented in Southern English of the 13th century by *u*, and survives in *busy* and *bury*, A.-S. *bysig* and *byrgan*. The curious point about the spellings of *bruisse*, *build*, *buy*, *busy*, and *bury* is that they go back to a time before Chaucer was born, and represent pronunciations which have been obsolete for more than 500 years. In fact, they belong to the period when Southern English was still the chief literary language, before it was supplanted for ever by the all-prevailing dialect of the Midlands.

II. The PRESIDENT read notes on several passages of Euripides' *Orestes*.

162 (and 192). The interpretation of ἀπόφονον (φόνον) given in Liddell and Scott *s. v.* and in commentaries, *unnatural* (murder), is inadmissible, and not supported by the supposed analogy of δῶρον ἄδωρον and the like: ἀπόφονος φόνος is a murder which lacks, or rather has been deprived of, the normal characteristics of a murder, *i.e.* guilt and pollution, not a murder which possesses these characteristics, and that in a signal degree. In 162 ἀπόφονον ὅτε...φόνον ἐδίκασε means 'when (Apollo) declared innocent the murder' etc. and similarly in the parallel *v.* 192.

987. οἱ κατείδον ἄτας 'who witnessed crimes' seems weak and inappropriate; the persons in question prepared the crimes themselves. Perhaps οἱ (*quo*) with ἄτας as dependent genitive; the interrogative clause would depend on ἀναβοῶσω: 'that I might lament to Tantalus to what horrors his descendants, my progenitors (have descended).' In that case either κατείδον is erroneous (perhaps κατήλθον), or possibly may stand in the sense 'in what horrors I (Electra) have seen the line (δόμους) close.'

1015. ἰσάδελφος ἀνῆρ, *ἰθύων. No supplement, technically acceptable, has been suggested for this defective verse. Perhaps the fault lies in ἀνῆρ, which is superfluous if not objectionable, and we should read ἰσάδελφος ἀνῆρ' ἰθύων, in brotherly fashion painfully guiding (his steps). The 'epic' form ἀνῆρά (Attic ἀνιάρá) would be appropriate in such a passage. The metre would be irregular for want of the caesura; but a scarcely less striking, though different, irregularity occurs in anapaests at

v. 349 *πολλῇ ἀβροσύνῃ*, which, though variously emended, is probably genuine. The traditional text would thus be completely accounted for.

1182. λέγ' ὡς τὸ μέλλειν ἀγαθ' ἔχει τιν' ἡδονήν; This is to be written thus, as a question, not, as commonly, with the enclitic *τιν'* and no interrogation. "Go on. What pleasure is it to keep good news waiting?"

SECOND MEETING¹.

At a Meeting of the Society, held in Mr NIXON'S rooms, King's College, on Thursday, February 11, 1897, Professor RIDGEWAY in the chair:

It was agreed on the recommendation of the Council to spend a sum not exceeding £20 in establishing the Library of the Society in the gallery of the Archaeological Library.

I. Mr BARNETT read a paper entitled "Some Conjectures on the Drakonian and Solonian Constitutions," of which the following is an abstract:

1. There is no mark of personality in the measures traditionally assigned to Solon, save in finance. His 'constitution,' 'abolished by the tyrannis' (*Ἀθ. Πολ. c. 22*), is narrowed down by Aristotle to *δικαστήρια ἐξ ἀπάντων*, and extended rights of *ἔφεσις* and *τιμωρία* (*ib. c. 7 ff.*). It is questionable whether he is responsible for even this.

2. The Age of the Aisymnêtai was one of revulsion from aristocratic privilege: aisymnetic codification of precedents was a Magna Charta of the nouveaux riches of the 8th and 7th centuries, who, allied with the starving poor, established *timocracy* (hence *democracy*, but not until the 5th century). Beloch, *Gr. Gesch. i. pp. 306 ff.* *Θέμις* was now secularized into *θεσμός*: religious conception of law, embodied in religious dikasteries like Areopagos, was supplemented and gradually pushed out of sight by that of 'Civil Law,' expressed in boards like the Hêliaia; and by the basileus and the ephetes of the Areopagos at Athens were set the thesmothet and heliast (*cf. Wilamowitz, Phil. Unt. i. 95*). *Eύθυνα* and *ἔφεσις* are but phases in this general Hellenic development, and so cannot safely be ascribed to any one person. They belong moreover to the period of elective magistracy, i.e. early in the 7th century.

3. To the first aisymnêtai (and like the rest almost concealed by attracted prehistoric and later legend) belongs Drakon. Note

¹ Reported in the *Cambridge University Reporter*, February 23, 1897.

(1) a strong argument for the fundamental reality of the 'Drakonian Constitution' is its timocratic colour, harmonizing with the facts of that age. (2) the original *aisymnete* later appears as an elected board; in Athens as the (civil) *thesmothetai*. Drakon was then to Athens the parent of *θεσμοθεσία* and Civil Law, the sublimated *thesmothet*. The statement of 'Αθ. Πολ. c. 3 that *thesmothetai* were established (some time after 684) to codify precedents is thus to some degree reconcileable with c. 41, which makes Drakon first publisher of laws; for his date may be anywhere from 700 to 600 B.C.

4. The last words of 'Αθ. Πολ. c. 4, and Solon's οἱ δ' εἶχον δύναμιν καὶ χρήμασιν ἦσαν ἀγῆροί, shew that (as at Rome) the nouveaux riches after Drakon, coalescing with the old nobility into a plutocracy, had deserted the poor. Solon's task was thus one of *economics*, not of constitution-moulding. For democracy arose only later, timocracy (i.e. Civil Law codified, *ἔφεσις*, *εὐθυνα* and election of magistrates) was already established by 'Drakon.'

The Solonian legend arose under post-Kleisthenean democracy. Democracy falsely claimed Solon, and ignored the connexion of Drakon with timocracy, which however was probably championed not altogether wrongly by oligarchic publicists (whence the 'constitution,' 'Αθ. Πολ. c. 4 § 2 ff., the distorted legend of 7th century timocracy, appended to the popular and less scientific description *θεσμούς εἶθηκε* ib. § 1).

II. Mr MILES read a paper "On the origin of *quod* meaning 'because,' and on the origin of certain uses of English 'that.'"

The idea of '*cause*' was often developed from the idea of 'time': it will be sufficient to quote *ἐπεὶ* and *cum* as instances. Is it possible that *one* of the early meanings of *quod* was Temporal, so that *quod* came to mean 'because' in *gaudeō quod valēs*, just as *cum* did in the Early Latin *gaudeō cum valēs*? I should suggest that early Pronoun-forms like *i-d* had among their early uses, not only a use as Subject and Object, but also a use to express Time (not necessarily Duration of Time): these were probably not the sole early meanings, but of others I hope to speak in a subsequent paper. In *Sanskrit* we have *tad* (Indo-European *to-d*) used, not only as Subject and Object, but also with the meanings 'then' and 'therefore': and *ya-d* (Indo-European *yo-d*) used, not only as Subject and Object, but also with the meaning 'because.' In *Homeric Greek* we have *ὄ* (partly derived from *yo-d*) and *τό-τε* (where the *τό* was derived from *to-d*): *ὄ* is used, not only as Subject and Object, but also with the meaning 'because' (e.g. *παρβύσας ὄ οἱ ἀγχι πάγη βέλος*, *Il.* 20. 283), and *τό-τε* has become narrowed down to the meaning 'then.'

In *Latin* we have *id temporis* 'then,' and *quod* 'because': and it is just possible that the *quod* of the MSS. in Plaut. *Amph.* 1. 1.

146, *Trin.* 2. 4. 1, *Ter. Heaut.* 1. 1. 2 (cp. *Quint.* 10. 3. 14, *Plin. Letters*, 4. 27. 1) was the correct reading. Writers like Gregory of Tours freely used *quod* with the meaning of *cum*, and such a Temporal use may have given rise to the French *et que* 'and when' (following e.g. a Temporal Clause).

English *that* in 'go that you may see' is not easy to derive logically from *that* in 'I say that it is so,' where 'that' was at first a Demonstrative: cp. the use of *τό* in *Od.* 4. 655. Was its early meaning in this construction like that of *τότε* 'then,' viz. 'go: that (*τότε* 'then') you may see' becoming 'go that (in order that) you may see'? If Greek *εἰ* once meant 'then' (cp. *εἴτα* and *εἴπειτα* and *εἴπει*), it would be possible to compare the origin of the Homeric use of *εἰ* meaning 'in order that.'

In conclusion, then, these Pronoun-forms in *-d* (apart from any discussion as to their original range of Case-meanings, which was probably still wider) could perhaps be used in early times, not only as Subject and Object, but also as an expression for Time when, and hence as an expression for Cause.

THIRD MEETING¹.

At a Meeting of the Society held in Mr NIXON'S rooms, King's College, on March 4, 1897, at 4.15 P.M., the President, Dr VERRALL, in the chair,

I. Mr MURRAY read the following notes:

(a) *The inscription on Trajan's Column.*

S.P.Q.R...TRAIANO...AD DECLARANDUM QUANTAE ALTITUDINIS
MONS ET LOCUS TANT[IS OPERI]BUS SIT EGESTUS.

The translation of this inscription is generally assumed to be settled by the reference in Dion Cassius LXVIII. 16, and to mean that the Column was erected as a memorial of the work done in excavating the site for Trajan's Forum.

The simplest interpretation of Dion Cassius' words suggests that the height of the Column indicated the height of the mountain cleared away in order to provide a level floor.

Against this the Geological objection, mentioned by Burn, *Rome and the Campagna*, p. 148, seems quite fatal.

On the other hand the alternative offered by Burn, *loc. cit.*, that "the words allude to the cutting away of the Quirinal hill, which was steep and inaccessible before, but was sloped away to a point on the side of the hill as high as the top of the column," though perhaps admissible as a paraphrase of Dion Cassius, has

¹ Reported in the *Cambridge University Reporter*, March 16, 1897.

no obvious relation to the words of the inscription. It seems therefore as if a new translation of the inscription was imperatively required.

It is natural to interpret '*tantis operibus*' of the exploits commemorated on the shaft of the Column.

'*Mons et locus*' may also without much straining refer to the elevated position to which the Imperial effigy was raised. It must be remembered (1) that the height, exactly 100 Roman feet, can hardly have been arrived at accidentally, (2) that the experiment of 'skying' an Imperial statue was a new one and might seem to require an apology. But can '*egestus*' = 'cast' or 'built' up?

(b) ἄχρι τῆς προθεσμίας τοῦ πατρός. Gal. iv. 2.

Lightfoot *in loc.* argues that various phrases in the context ὁ κληρονόμος, ὑπὸ ἐπιτρόπους καὶ οἰκονόμους, κύριος πάντων, require us to assume that the father referred to here is dead.

On the other hand this assumption not only introduces considerable difficulties into the application of the illustration to the matter St Paul has in hand, it seems hopelessly to perplex the figure as it stands.

For assuming as on the whole far the most probable hypothesis that the illustration is derived from Roman Law, the phrase 'the day appointed beforehand by the father' is emptied of all meaning if the father is dead, because in that case the period of minority was determined absolutely by a statute which the father's will could not over-ride.

On the other hand the assumption that the father is alive, and 'the day appointed' is the day on which the son assumed the *toga virilis*, seems fairly to meet all the requirements of the passage.

The day was determined at the discretion of the father. Cic. *ad Att.* vi. 1.

The son even in his father's lifetime was regarded both as his father's 'heir' and as in a sense even as 'lord' of his father's property. See Gaius ii. § 157, Sed sui quidem haeredes ideo appellantur, quia domestici haeredes sunt et vivo quoque parente quodammodo *domini* existimantur.

The assumption of the *toga virilis*, though it did not make the son *sui iuris*, yet involved release from a state of tutelage, as is clearly shewn by Hor. *Sat.* i. 6. 81; *A. P.* 161. Persius v. 30.

In this case ἐπιτρόπους will refer not to legal representatives or guardians, but to domestic 'tutors' (cf. Plutarch *Cic.* p. 880 B quoted by Wetstein), and οἰκονόμους to some other confidential officer in a Roman household—most probably the *dispensator*.

Apparently the *dispensator* was allowed considerable liberty in the administration of his lord's property. If it could be shewn that he was allowed discretion in regulating the school-boys'

allowances of pocket-money, the case would I think be completely made out.

On one further point I should be glad of more light. Gaius i. § 55 alludes to the Galatians as being the only other nation besides the Roman who recognized the full *patria potestas*.

The special connexion between Gaius and Asia Minor gives his evidence, at least so far as the existence of the custom in Galatia is concerned, a peculiar value. And it would no doubt add point to St Paul's illustration if it described a situation which was common to the provincials as well as to the Roman citizens in the country to which he is writing.

But how far is it safe to push this argument? May we assume a knowledge of Roman Law among provincials, when it differed from their own? Would the *Edictum provinciale* in a province, where the nationalities were as much confused as they were in the Roman Province of Galatia, extend the institutions of one tribe over all the others throughout its area?

If neither of these questions can be answered in the affirmative, we have here a new light on the original destination of the Epistle.

For the references to Gaius, and for much assistance in working out the points of Roman Law raised in this note, I am indebted to Mr E. T. Sandars, Exhibitioner of Trinity College.

II. Mr BURKITT read a note on the names *Asa* and *Asaf* in Mt. i. 7, 8.

The names of the Jewish kings Asa and Amon are spelt Ἀσὰφ and Ἀμὼς in the Genealogy at the beginning of S. Matthew's Gospel according to the best MSS. But 'Asaph' is not found for 'Asa' in the MSS. of the Greek O. T., so that at first sight 'Asaph' appears to be a peculiarity of the Gospel.

The change was not likely to have taken place in Hebrew, as Dr Salmon points out. But I wish to bring together the evidence which to my mind shews that ἀσαφ was the current Greek rendering of Ἰσῆν *Asa* in early times—in fact, that it was once the rendering of the LXX. The attestation is mostly Latin, but in the existing state of the O. T. in Greek we can expect nothing else. The authorities for Ἀσὰφ are

1. *De Pascha Computus*, an African chronological tract published A.D. 243, and extant in two MSS. of the 9th cent.¹ In § 11 (*Hartel* 258) one MS. has ἈΣΑΦ in a list of the kings of Judah, and the other ἈΣΑΦ.

2. The Donatist *Genealogiae*, the Lucca MS. of which was written about A.D. 570 (*Lagarde, Septuaginta Studien* II. 5—28).

¹ Hartel gives *asa* as the reading of the Cotton MS. (*Calig. A. xv.*), but Dr Kenyon kindly ascertained for me that a letter with a long tail has been erased at the end of the word. I have since seen the MS. and have no doubt that it reads *asaph*.

In line 294 we find ASAPH, also in a list of kings, independent of the N. T.¹

3. Lucifer of Cagliari, 4th cent., extant in a single MS. of the 9th or 10th cent. In *de Reg. apost.* vi. (*Hartel* 50) there is a quotation from 3 Regn. xvi. 28 b, and the MS. varies between BASA and ASAB.

4. The Vienna Palimpsest of the Books of Kings (? 5th cent.) is extant for 3 Regn. xvi. This invaluable MS. is edited in such a fashion as to be quite untrustworthy for spellings. I note therefore that in *ver.* 6 it is said to read BAASA, in *vv.* 10 and 23 ASA, but in *ver.* 28, a, b, d, where there is no parallel in the Vulgate, it reads ASAF.

5. The Würzburg Palimpsest of the Prophets (5th cent.) reads in Hier. xlvi. (xli.) 9 *puteus...quem fecerat rex ASAPH a facie basa regis istrahel.* This piece of evidence is peculiarly cogent, as the Genealogy in S. Matthew would hardly have affected the spelling here².

6. The Latin Onomastica edited by S. Jerome have *Asa*, but the Eusebian lists twice contain a reference to king 'Aσàφ of Judah (*Lagarde* 262, 61; 288, 25).

From this body of evidence I draw the conclusion that 'Aσàφ was the original Greek transliteration of אסא, and 'Aσà the later correction. S. Matthew therefore merely followed the current rendering, as we might write 'Elijah' and not 'Elias' or 'Eliyahu.' But it is not necessary to suppose that 'Aσàφ is a simple blunder. I should prefer to regard it as one of the cases where final א is represented in Greek by an *aspirated consonant*. This is usually χ, as in 'Ακελδαμὰχ for אקל דמא and Σειρὰχ for סירא (see Kautzsch, *Gram. des Bibl. Aram.* 8; Fränkel, *Vorstudien* 97 f.), but φ might occur; it is at least no more strange than *Siloam* for סלש in the LXX. of Isaiah viii. 6 and in Joh. ix. 7.

In conclusion, it should be noticed that the best evidence for 'Aσà without φ in Mt. i. 7, 8 is supplied by syr. vt-vg. These texts of the N. T. must have been influenced by the O. T. Peshitta, which never was likely to have had any form of the name but *Asa*.

III. DR ROBINSON communicated a note by the MASTER OF ST JOHN'S on *Verbum crucis*, and read a paper on 'Early Christian use of Isaiah vi.'³

¹ ASAF in the Bobio *Origo humani generis* 346 might have been derived from S. Matthew, but like the Lucca text it has the extraordinary gloss '*id est uolat.*'

² It is worth noting that א has 'the king of Babylon' for 'king Asa(f)' and omits 'Baasha' altogether.

³ Published in substance in the *Expositor* for May 1897 in 'Three notes the Gospel according to the Hebrews.'

EASTER TERM, 1897.

FIRST MEETING¹.

At a Meeting of the Society held in Dr SANDYS' house, Merton House, Queen's Road, on Thursday, May 13, 1897, at 4.45 P.M., the President, Dr VERRALL, in the Chair,

I. The PRESIDENT read a paper upon *The Inscription on the Column of Trajan*, defending in general the view recently propounded by Mr J. O. F. Murray, but suggesting that the word *egestus* should be compared to the use of *egerere*, with words of time, as a synonym for *exigere*, in the sense to *occupy, spend, fill*, e.g. *nox Minyis egesta metu* (Valerius Flaccus). Thus *ad declarandum quantae altitudinis mons et locus tantis operibus sit egestus* is "to signify the great height of the ascent and space which has been filled with his great performances." The reference is to the spiral band of bas-reliefs winding round the column, and culminating at the summit and statue. The height to which the statue is thus raised, depending directly upon the length of the band, is a symbol of the emperor's fame and of the career by which it had been won. This symbolic intention in the column and its decoration is confirmed by the fact that the disposition of the spiral, in respect of the number of its 'laps' or revolutions, is accommodated to the chronology of Trajan's career up to the date of erection, as set forth in the inscription itself. This also shows why, when the monument was reproduced in an almost exact imitation dedicated to M. Aurelius, the imitators, though they borrowed the other dimension, did not follow their model in the number of 'laps' for the spiral, but changed it, disadvantageously in point of artistic effect, from 23 to 20. The 20 revolutions of the Aurelian spiral are accommodated to the chronology of Aurelius, as those of the older monument to the chronology of Trajan.

II. Dr JACKSON read notes, of which the following are abstracts:

(1) PARMENIDES 3 ἢ κατὰ πάντα τῇ φέρει εἰδῶτα φῶτα. Of the many corrections proposed, the most plausible is perhaps ἢ κατὰ πάντ' αὐτῇ, which Diels defends from Vergil *Aen.* vi 565. Is it possible that Parmenides wrote ἢ κατὰ πάντ' αὐτῇ φέρει εἰδῶτα φῶτα, with a note of interrogation at the end of the clause? "or is it always blind fate that carries one who hath intelligence?" Compare 26 ἐπεὶ οὐ τί σε μοῖρα κακῆ προὔπεμπε νέεσθαι.

¹ Reported in the *Cambridge University Reporter*, June 1, 1897.

(2) PLATO *Timaeus* 35 A B. According to the tradition of the editors, the sentence which begins with τῆς ἀμερίστου καὶ ἀεὶ κατὰ ταῦτὰ ἐχούσης and ends with μεμυγμένην, divides, first, after μερίστου, and, secondly, after βία. We ought however to punctuate, not before μὴνὸς δὲ μετὰ τῆς οὐσίας, but after these words, so that they may connect, not with καὶ ἐκ τριῶν ποιησάμενος ἔν, but with τὴν θατέρου φύσιν δύσμικτον οὖσαν εἰς ταῦτὸν ξυναρμύττων βία. Indeed Plato himself has been careful to mark the true punctuation: for, just as the words τρία λαβὼν αὐτὰ ὄντα resume the first of the three sections of the sentence and introduce the second, so, with my punctuation, the words ἐκ τριῶν ποιησάμενος ἔν resume the second section and introduce the third. I may add that resumptive phrases of this sort are common in Plato's writings, and especially in some of them to which, on other grounds, I attribute a late date. Compare, for example, *Timaeus* 90 D, *politicus* 261 C, 278 A, 278 B, 308 D, 309 C.

(3) ARISTOTLE *metaphysics* A 6. 987^b 21 ἐξ ἐκείνων γὰρ κατὰ μέθεξιν τοῦ ἑνὸς τὰ εἶδη εἶναι τοὺς ἀριθμούς. Either τὰ εἶδη or τοὺς ἀριθμούς is a superfluity. I have long thought that for τοὺς ἀριθμούς we might read τὰ ὡς ἀριθμούς, so that τὰ εἶδη τὰ ὡς ἀριθμούς might mean "ideas in the sense of numbers," just as τὰ ὡς γένους εἶδη means "species in opposition to genus." My friend Mr A. L. Brown has pointed out to me that this conjecture is perhaps countenanced by Alexander Aphrodisiensis, who comments εἰπὼν δὲ τὰ εἶδη προσέθηκε τοὺς ἀριθμούς: τὰ γὰρ ὡς ἀριθμοὶ εἶδη αἱ ἰδέαι: and it is noteworthy that Bonitz, who thinks the traditional asyndeton admissible, mentions τὰ ὡς ἀριθμούς εἶδη as a phrase which Aristotle might have used. I think that he actually used it.

(4) ARISTOTLE *metaphysics* A 7. 1072^b 22 ἐνεργεῖ δὲ ἔχων. These words are a part of Aristotle's account of the πρῶτον κινουὺν ἀκίνητον, which κινεῖ ὡς ἐρώμενον and is perpetually operant in thought. The commentators are not agreed about the interpretation of the word ἔχων, with which, that it may have an object, Krische would supply ἐπιστήμην, and Bonitz τὸ νοητόν. I think that ἔχων is here used without an object, idiomatically, and that the whole phrase means no more than "and it operates continually."

(5) CLEMENT OF ALEXANDRIA *stromata* I XIX 93 = 373 Potter ἀρ' οὐ δοκεῖ σοι πίστews ἐκ τῶν Ἑβραϊκῶν γραφῶν τὴν μετὰ θάνατον ἐλπίδα τοῦ δικαίου σαφηνίζειν; Potter's rendering of the word πίστews, "ex fide," is clearly impossible, and various attempts have been made to emend it. I fancy that what is required is, not correction, but interpretation. In the sentence which I have extracted Clement leaves the distinction sought to be established between true and false philosophy, and remarks parenthetically that what Plato says about the just man's hope after death is

plainly derived from the Hebrew Scriptures. Now Plato discourses of the just man's hope, not in the extract transcribed by Clement, but in its immediate sequel, and this sequel, after about eighteen lines of text, brings us to the sentence ἀλλὰ τοῦτο δὴ ἴσως οὐκ ὀλίγη παραμυθία δέεται καὶ πίστεως, ὡς ἔστι τε ἡ ψυχὴ ἀποθανόντος τοῦ ἀνθρώπου καὶ τινα δύναμιν ἔχει καὶ φρόνησιν. I am bold enough to suggest that πίστεως, i.e. τὸ πίστεως, πίστεως in inverted commas, is the subject of δοκεῖ, and that Clement means—"Don't you think that the word πίστεως shows the just man's hope after death to be derived from the Hebrew Scriptures?"

SECOND MEETING¹.

At a Meeting of the Society held in Dr SANDYS' house, Merton House, Queen's Road, on May 27, 1897, at 4.45 P. M., the President, Dr VERRALL, in the chair:

I. Mr MILES read a paper on "The Etymology and the chief Homeric Uses of *ἀν*."

Latin *ad* and Greek *-δε* (in *οἰκόν-δε*) seem to have had similar early meanings, and their possible phonetic connexion suggests a like connexion between *ἀν* (*an*, etc.) and *ne* (cp. *ne-fas*). In instances like Pl. *Asin.* 5. l. 10, *credam istuc si te esse hilarum videro*. AR. *an tu me tristem putas?* it is easier to take *an* as a kind of *ne* than to say that "*an* 'properly' meant 'or else,' the first sentence 'is this so?' being 'suppressed.'"

Secondly, the connexion between *προ-τί* and *πρό*, with similar early meanings, suggests a like connexion between *ἀν-τί* and *ἀν*: *an-ti*, as a Preposition and in Compounds, seems to have had early meanings like

- (a) *opposite* [cp. Latin *ante* 'before,' Greek *ἀντί* 'against'],
- (b) *like* [cp. *ἀντίθεος* 'god-like'—for the meanings of 'against' and 'like' cp. the two meanings of 'answer'].

From (a) 'opposite' could come the Negative (and hence the Interrogative) uses; cp. the *η-* of *in-felix*, *un-happy*, which could mean 'opposite to happy' or 'not happy.'

An adverb *ἀν* might have meant (a) *on the other hand*, (b) *similarly*, also: is there any evidence for its having these meanings in the earlier parts of Homer, apart from the fact that it usually comes in the second of two clauses? Δὴ τότε ἔπειτα (all of which words can mean 'then') shows the Homeric tendency to 'accumulate' particles with similar meanings: corresponding to

¹ Reported in the *Cambridge University Reporter*, June 15, 1897.

...μέν we often have ...δ̃ ἄν : cp. also νῦν δ̃ ἄν and τότ' ἄν (esp. in contrasts), and καὶ ἄν.

These early meanings ('on the other hand' and 'also') would sometimes pass into a use which we can only approximately represent by *italics*, i.e. a use to mark *emphasis*, especially where there was a contrast : e.g. cp. Il. 8. 370 :

νῦν δ' ἐμὲ μὲν στυγέει Θέτιδος δ' ἐξήνυσσε βουλάς,...
ἔσται μὰν ὅτ' ἄν αὐτε φίλην γλαυκώπιδα εἴπη.
ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
ὄφρ' ἄν ἐγὼ...θωρήξομαι...

'But the day will come when on the other hand [things being the opposite of what they are now] he will again call me darling' easily passes into 'but the day will come when he will again *call me darling*,' and 'you get ready the steeds, while on the other hand I equip myself' into '...while *I* equip myself.' Cp. also Il. 5. 84, οἱ μὲν...Τυδείδην δ' οὐκ ἄν γνοίης 'but *Tydeus' son*...', πρὶν μὲν...νῦν δ' ἄν... 'but *now*...' (Il. 22. 500), τὸν μὲν...ἄσσοι δ' ἄν... λῖπονται 'but those who *are left*...' (Il. 19. 228). And Homeric ἄν can generally be translated by *italics* : so can the Homeric *Article* very often, e.g. (he was bandylegged and lame of one foot) τῷ δὲ οἱ ὤμω... 'but his *shoulders*...' (Il. 2. 217), and so can καὶ in καὶ πάλιν 'again.'

When once ἄν had often become almost a mark of emphasis, analogical extensions would be made: e.g. when ἄν ἐγὼ (cp. above) came to mean, not 'I on the other hand' but '*I*,' it would be natural to say

ἀλλ' ἄγεθ' ὡς ἄν ἐγὼν εἶπω πειθώμεθα πάντες
(Il. 9. 26) 'as *I* say.'

Thirdly, Attic τῷ ὤμω generally means 'his shoulders' rather than '*his shoulders*,' and Mod. Gk. καὶ πάλιν 'again' rather than '*again*,' the *Article* and καὶ here being 'indispensable mechanisms,' i.e. being part of the regular idiom, but adding no emphasis : so ὅς ἄν with the Subjunctive might have come to mean 'whoever does this' rather than 'whoever *does* this,' ἄν adding little or nothing to the sense, though the construction would have been incorrect without ἄν. For ἄν tending to lose any early meaning which it once had, cp. the Mod. Gk. use of ἐάν and ὅταν with the Indicative, and for loss of emphasis cp. French ne...pas 'not a step' becoming 'not at all' and then (simply) 'not.'

In Attic Greek Prose ἄν would naturally be confined to certain constructions, but would be regular in these constructions : in Homer I can find no type of construction where ἄν is indispensable, and where the simple Mood or the Mood with ἄν or κεν cannot be used instead ; and in fact in the earliest books it seems that ἄν was used where emphasis (especially contrast) was to be expressed. It may be as well to mention here that there are many types of constructions where ἄν and κεν are not interchangeable in Homer.

II. Mr NAIRN read a note on Plautus *Asinaria* 394—5 (Leo).

The only correction of the corrupt *cum uenisset*, Ussing's *conueni*: set cannot be right, for if the mercator had met the *atriensis* the whole plot would have fallen to pieces. Continue Libanus' speech from line 394: read *cum uernis*. MERC. *sed post non redit?* and see lines 408, 413.

III. Mr BARNETT read notes on Aeschylus, suggesting the following readings.

Aesch. *Suppl.* 42 (Dind.). Read ποιμάνορ'.—72 γοένν' ἄδαν θεμίζομαι, (sc. αἰκίζομαι: vid. Phot. and Hesych. s.v.) | λήμμα μένουσ' ὀφέλους (L has φόλους) τᾶσδε φυγᾶς (cf. 736—7; for λήμμα ὀφέλους cf. Demosth. 1105. 24): 'I smite myself to the fullness of sorrowful passion, awaiting the accession of profit from my flight from Egypt, if there is haply some one to harbour me.'—77 ἰδόντες | αἰκῆ, μήτε λέως (Archil. 112) δόντες ἔχειν παρ' αἴσαν... στυγοῦντες | πέλοιτ' ἐπ' ἀνδίκους γάμοις: the whole is a legal metaphor, from the ἀναδικία of a suit περὶ κλήρου (Meier-Schömann 761); 'do not permit an unjust occupation, shew your justice by rescinding the decree of our marriage' (cf. inf. 387).—98 παντότονον δ' ἄρμονίαν (after Mr Headlam)...ὄν φρόνημ' ὄπως.—610 κρατῶν.—700 Προμαθέως παῖς, κοινόμεντις Ἀρχά (or Προμαθίας? Eunomia, here Ἀρχά, is daughter of Προμαθεία Alkm. 62).—769 ἐς λέκτρ'.—784 ἀφεκτὸν οὐκέτ' ἂν πέλοιτ' ἔαρ 'stain of blood cannot now be kept from this land.'—806 Schol. shews τέμνω to be spurious. Read ἢ τίν' ἀμφ' ἄγας ἔχω | γαγγάμου πόρον λυτήρα; 'what escape can I find, in toils of Heaven's wrath?' Perh. ἄγους.—876 οἰοῖ | τὰς λύμας· ἀκύπρωσ σὺ λάσκεις 'thy words are not those of a wooer': in the text τας was wrongly placed before σὺ λάσκεις, and κ corrupted to ις (ἀ-κυπρ-ος from κύπρ-ις is vouched for by Hesych., though in a different sense).—1044 φυγόδαϊδας δ' ἐπιπνοίας, 'passious unhallowed'; torches figured regularly in religious services, hence σπονδαὶ ἐνδαϊδες (*Eum.* 1044) almost = *iustum foedus*; φυγόδαϊς = ἀδαιδούχητος, as φυγόξενος = ἄξενος.—1064 εὖ χειρὶ παιωνίαι μάτας (genit.) σχεθῶν, | εὐμενῆ βίαν κτίσαι.

Agam. 14 ἐάλην: (cf. Π 403 ἦστο ἀλείς· ἐκ γὰρ πλήγη φρένας, Υ 278 ἐάλη...δείσας).—168 ὦδ' ὅς τοῖς παροῖθεν ἦν μέγας...ὠδὲν ἐν λέσχει, πρὶν ὦν: ὠδε = adeo; the old gods now are of no account in conversation.—304 διαχαρίζεσθαι.—378 ἀπαρτὶ βέλτιστον ἐστῶ δ' ἀποίμαντος 'nay, it is best that wealth should be little heeded'; like εἰκῆ κράτιστον ζῆν *O. T.* 979.—412 σιγασίτιμος ('not mentioning his claim for damages').

Choeph. 699 (ἦπερ...) ἰατὸς...παροῦσ' ἀνεγράφη. The irony turns on the double force of ἐλπὶς. Kl. wishes her hearers to understand her thus—'the dread of domestic troubles, to which O.'s presence in life furnished a remedy, is realised' (cf. *Soph. El.* 306). 'and the evil recorded.' But she implies 'the worse &

domestic license, formerly checked by O.'s continued existence, is become reality, the dispensation thereunto recorded' (in the sense in which a *εὐεργέτης ἀναγράφεται*).

Frag. 57 ἀλλ' ὅσον δαγὺς σθένει: αβ of MSS. is from οσ...δ, and ον was transposed.

Frag. 238 μῶν ταῖσιν (ταῖς ἔθ'?) ἀγναῖς παρθένους γαμηλίων | λέκτρων ἄσημος ὀμμάτων ῥέπει βολή of pure-eyed maidenhood: -os probably (as often) was confused with -a, thence -ει in MSS.

Sosith. (Nauck *FTG*² p. 822) τῆι μιᾷ γὰρ ἡμέραι | δαίτας ἰ' (δέκ') ἔμπλωσ ἐντίθησ' εἰς ἔντερον (sc. ἐσθίει).—Thuk. 1. 2 ἐκ τοῦ πρὸ τοῦ (mis-spelt, whence τοῦ α', thence τοῦ) ἐπὶ πλείστον.—Theokr. 15. 19 γραιῶν ἀποτίλματα μηρῶν (cf. 5. 121).—id. 17. 21 ἀέρι ῥιπτά.—*Frag.* Adesp. 23 Bgk. κῆν ἀήτης τις.—Archil. 54 ὄρφνὸν (νέφος).—*Epist.* Pet. ii. 2. 3 ἀμπρεύσονται (= ἐφέλξονται).—Polyb. 38. 5 ἀμπρεύων.—*Anthol.* Pal. v. 170 ταῦτα λέγει Νόσσις. τὴν δ' ἂ Κύπρις αἰ κ' ἐφίλησεν, | οὐ κ' ἔαδεν Μήνας ἄνθεα πρὸς τὰ (ποτ τὰ?) ῥόδα 'had K. smiled on you, you would not have been content with peonies (σεληνόγωνα, σελήνια) when roses were by': the person addressed is one who without experience contemns love.—*Suet.* *Aug.* 87 contenti simus hoc cottano 'a little plum is better than none.'

MICHAELMAS TERM, 1897.

FIRST MEETING¹.

At the Meeting held in Dr ROBINSON'S rooms, Christ's College, on Thursday, October 28, 1897, at 4.15 P.M., the President, Dr VERRALL, in the Chair:

I. Prof. RIDGEWAY read a paper on Pindar, *Pyth.* II. 50—1, in relation to the coin types of Syracuse. He proved that the dolphin was the special badge of Syracuse just as the tunny was that of Cyzicus. Hence Pindar in referring to the eagle (the well-known badge of Agrigentum) and to the dolphin was deliberately warning Theron and Hiero. (2) The dolphin being found on the Syracusan coins from the time of Gelon onwards, whether the main type was a head of "Nike," or "Persephone" with a chaplet of corn or Athene in a helmet, it was absurd to assume, as had been hitherto the case, that the dolphin simply indicated that the head was that of the freshwater nymph Arethusa. The so-called "Nike," "Persephone" and "Arethusa"

¹ Reported in the *Cambridge University Reporter*, November 16, 1897.

on the medallions were probably only different ways of representing Syracuse herself.

II. Dr POSTGATE read the following note on Horace *Odes* i. 35, 21 sqq.

I do not think I can find a better introduction to what I have to say upon this passage than the comment of the coryphaeus of English conservative critics. Mr PAGE says in his edition of the *Odes* (1883) "nec comitem abnegat] sc. *se* 'nor refuses her companionship.' This stanza is without doubt awkwardly expressed.

Horace says that 'Faith accompanies Fortune whenever in changed attire (indicative of misfortune) she in hostile mood quits a (formerly) powerful mansion.' Now *the phrase 'to follow, or accompany Fortune' always means to vary or change in conduct according as Fortune changes*¹; in fact we find in *Ov. Pont.* 2. 3. 7 the sarcastic remark

et cum Fortuna statque caditque Fides

and we say in English 'friends and fortunes fly together'; but *Horace means the exact opposite*¹, he means that *fides* does not vary in calamity. What he intends to say is 'when a man is unfortunate he has to quit his great mansion, taking his ill-fortune with him but Faith accompanies his ill-fortune and remains with him, notwithstanding his ill-fortune': but he has said it very obscurely and awkwardly."

Mr Page has stated the real meaning of Horace most correctly. *rara Fides* or Fidelity does not leave the fallen favourite of Fortune: in this respect she is unlike the 'uulgus *infidum*,' unlike the 'meretrix *periura*,' unlike the boon companions the 'amici ferre iugum pariter dolosi.' And he has given the best of reasons why Horace *should not* have expressed this meaning in the words of the traditional text. The phrase always means one thing; and Horace's meaning is 'the exact opposite.' It only remains to shew that Horace *has not* committed this cardinal offence against the laws of intelligent expression or, in other words, that Mr Page's interpretation is impossible. Now if it were possible to understand the words in question of anything but Fides accompanying Fortuna, there would have been a loophole of escape: but it is not. Fides is a regular attendant upon Fortuna (*te colit*), and in particular she does not refuse to accompany her upon certain occasions. What are these occasions? Why, when Fortuna changes and in anger shakes the dust off her feet as she leaves the house of the quondam great; and when with Fortune the fickle crowd, the faithless courtesan and the pot-companions depart too. There is not a word of the man himself leaving his great mansion and Fides following his ill-fortune.

¹ These italics are mine.

That is all put in for the exigencies of interpretation. It follows then that here too the words must be understood in their plain and invariable meaning and consequently that there is corruption in the text. It could be removed at once by reading *sed* for *nec*, as some one or other has proposed; but to my ear this introduces an uncomfortable abruptness into the passage and palaeographically it is not as near as what I am about to propose.

I should write NI for *nec* and *abnegET* for *abnegAT*. Few changes are more common than the confusion of *i* and *e* or the dittography of a single letter (here *c*) or the confusion of similar forms in indicative and subjunctive. As to the construction and sense: firstly, *ni* is found in the Odes of Horace (iv. 6. 21) as well as in the Epodes, Satires and Epistles. Secondly, the use of it to introduce an exception is the same as in Epistles i. 16. 6 'continui montes *ni dissocientur* opaca | ualle,' a chain of hills unbroken but for their separation by a dark valley. The use is well-known to Virgilian as to Tacitean scholars. From Virgil I cite Aen. 8. 522 sq. 'multaque dura suo tristi cum corde putabant | ni signum caelo Cytheraea dedisset aperto,' Aen. 6. 358 sq. and, most remarkable of all, 12. 731 sqq. 'perfidus ensis | frangitur in medioque ardentem deserit ictu | ni fuga subsidio subeat.' In all these passages *ni* may be adequately rendered into English by *but*: in the last passage, if the MS. tradition is correct, it must be.

III. Mr GILES read notes on Euripides' *Supplices* 714—718 and on some points in Menander's γεωργός (Nicole). In Euripides' *Supplices* Mr Giles contended that the difficulty felt by many editors and other critics with regard to v. 718 could be most easily removed by transposing vv. 717 and 718. By so doing (1) a more natural sense could be given to ἐσφειδόμενα, the meaning usually accepted for this passage being apparently not found elsewhere; (2) the construction of ἐπικείμενον would be easier, the construction with the verses in their present order being apparently not found in the tragedians nor earlier than Hellenistic Greek.

On the recently published fragments of Menander it was shown that some of M. Nicole's readings were hardly possible Greek, that in v. 73 κηδεμόνος corresponded better with the existing letters than καθαίμονος (an unknown word) and that in v. 74 ἐκύλισ' seemed impossible, but that here and in other places no certainty could be attained in emendation till a more precise account of the papyrus were given or a facsimile produced.

SECOND MEETING¹.

At a Meeting of the Society held in Dr ROBINSON'S rooms, Christ's College, on November 18, 1897, at 4.15 P.M., the President, Dr VERRALL, in the chair :

I. Mr RACKHAM read a paper on the papyrus fragment containing Thucydides iv. 36—41, discovered at Oxyrhynchus last winter and edited for the Archaeological Report of the Egypt Exploration Fund by Mr Arthur S. Hunt. The editor thinks that the papyrus may probably be assigned to the first century A.D. It presents no striking variations from the text of the MSS. already known. Apart from a few clerical errors and variations in spelling (the latter in some cases improvements, e.g. ἀνοκωχῆς, ἀπησαν, for ἀνακωχῆς, ἀπήσαν of all the MSS.), it records 12 or 13 original readings. Most of these are of slight interest, e.g. 37. 2 εἰ βουλονται for εἰ βούλονται, 38. 1 κατα νομιμον for κατὰ νόμον, 38. 2 ἐλεξε for ἔλεγε; two may be accepted as improvements: in 37. 1 γνοῦς...ὅτι...διαφθαρησομένουσ, the papyrus omits ὅτι; in 39. 2 ἦν σίτος ἐν τῇ νήσῳ, it inserts τις after σίτος. Thus no support is given to the theory that the text of Thucydides is peculiarly corrupt and has suffered particularly from explanatory interpolations. The passage contains 14 words or clauses bracketed by Rutherford or Herwerden. Only one of these emendations has been anticipated by the papyrus; so that the supposed process of corruption is confined to a very much shorter period than has been imagined (e.g. Rutherford, *Thuc.* iv., p. xl, 'It is no defence of the expression that Suidas explains it. That need mean nothing more than that the adscript got into the text a little sooner than some others').

II. Professor ROBINSON read a paper on ἀφή, ἀφαί (Eph. iv 16, Col. ii 19). He was dissatisfied with the interpretation 'points of contact,' and so 'joinings,' 'junctures'—based by Lightfoot ('Colossians' *ad loc*) on certain passages of Aristotle. In particular, *Ar de Gen et Corr* i 6 ff. was a discussion in physics, and not in physiology, the πόροι not being pores of the body. He proposed to derive ἀφή here from ἄπτω 'I fasten,' and compared its use of the wrestler's 'grip.' The meaning 'ties' or 'bands' as a medical term is attested by Galen's Lexicon to Hippocrates—ἀφάς· ἄμματα παρὰ τὸ ἄψαι: and ἄμματα also is used of the 'grip' and even the 'gripping arms' (Plut *Alc* 2). Thus ἀφαί and σύνδεσμοι are both medical terms, and the latter as the more familiar helps to explain the former.

¹ Reported in the *Cambridge University Reporter*, November 30, 1897.

In διὰ πάσης ἀφ᾽ ἧς τῆς ἐπιχορηγίας the last word cannot well refer to the supply of nutriment. Order and unity are the conditions of growth in the context. Aristotle's use of *χορηγία* points to 'provision' or 'equipment' in the most general sense. Render: 'the whole body jointed together and united by every link of its equipment' (or, 'with which it is provided').

III. DR CHASE read a paper on (1) the title *πράξεις ἀποστόλων*, (2) the interpretation of Acts i. 1 f., of which the following is an abstract.

(1) What are the associations connected with *πράξεις* in *πράξεις ἀποστόλων*? Is the title due to the author of the Book? St Luke was saturated with the language of the LXX., and in vocabulary has close affinities with representatives of the *κοινή*, e.g. Polybius and Josephus. Now *πράξεις* occurs (1) in 2 Chron. xii. 15, xiii. 22, xxvii. 7, xxviii. 26; 1 Macc. xvi. 23, 2 Macc. (subscr.), Dan. iv. 34 c; (2) frequently in Polybius (e.g. Preface) and Josephus (e.g. *Contr. Ap.* i. 10, a passage with many similarities to Lc. i. 1—4). Thus two lines of association mark the word as a natural one for St Luke himself to choose as the title of the Second Treatise. It is probable that he called the First Treatise *πράξεις Ἰησοῦ* (cf. Iren. ii. 32. 1, iii. 15. 1), and that he alludes to the two titles in Acts i. 1 (ὡν ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν) and Lc. i. 1 (περὶ τῶν...πραγμάτων). As to Lc. i. 1 it is to be noted that *πράξεις* and *πράγματα* often occur side by side, e.g. Plut. *Pericl.* xiii. (ὅταν οἱ μὲν...τὸν χρόνον ἔχωσι ἐπιπροσθούντα τῇ γνώσει τῶν πραγμάτων, ἢ δὲ τῶν πράξεων καὶ τῶν βίων ἠλικιώτις ἱστορία...λυμαίνηται).

(2) Acts i. 1 f. To interpret these words as if they described the Acts as a history of the continuation of the work begun during Christ's ministry is to neglect the parallel in i. 21 f. (cf. x. 37). For ἤρξατο...ἄχρι meaning "He began to do and continued to do till" compare Matt. xx. 8, Lc. xxiii. 5. Chrysostom's gloss therefore is accurate, οὐχ ἀπλῶς περὶ πάντων ἀλλ' ἀπ' ἀρχῆς μέχρι τέλους. The subject of the Gospel is "all things which Jesus did and taught from the beginning till the Ascension." The "beginning" is John's Baptism (Acts i. 22, x. 37); note especially the insertion of ἀρχόμενος in Lc. iii. 23 (cf. Mc. i. 1). When then Acts i. 1 f. was written, the history contained in Lc. i. ii. (proved by style to be St Luke's work) was not yet prefixed to the Gospel.

THIRD MEETING¹.

At a Meeting of the Society held in Dr ROBINSON'S rooms, Christ's College, on Thursday, December 2, 1897, at 4.15 P.M., the President, Dr VERRALL, in the Chair:

J. F. LEAF, Esq., M.A., Fellow of Peterhouse, and Rev. H. S. CRONIN, M.A., Trinity Hall, were elected Members of the Society.

I. Dr JACKSON read notes of which the following are abstracts:

(1) *Conjectures of the late Richard Shilleto on ARISTOPHANES Wasps 903, 922.*

More than thirty-five years ago Richard Shilleto suggested to me that αὖ should be substituted for the αὔ which in 903 is superfluous and in 922 unmeaning, and that the aspirated monosyllable should be given to the dog Labes. As at the beginning of 903 the accuser barks an answer to his name, it is reasonable that the accused, who is ἀγαθός γ' ὑλακτεῖν (904), should signify by an interjected bark, in the one place his presence, and in the other his disgust. At the recent revival of the play the lines were delivered in accordance with Shilleto's suggestion.

(2) *On some passages in the Eudemian Ethics.*

A iv 2 = 1215^a 31 χρηματιστικὰς δὲ τὰς πρὸς ἀγορὰς μὲν καὶ πρᾶσεις καπηλικὰς. For ἀγορὰς μὲν, Aldus, Bekker, Bussemaker give ἀγορὰς; Sylburg ἀγοράσεις: Fritzsche ὡνὰς ἀγοραίας. Read ἀγορασμὸν. The want of early literary evidence is hardly decisive against so obvious a word.

H i 3 = 1234^b 28 καὶ ἐάν τις βούληται ποιῆσαι ὥστε μὴ ἀδικεῖν, ἀλλ' εἰς φίλους ποιῆσαι· οἱ γὰρ ἀληθινοὶ φίλοι οὐκ ἀδικοῦσιν. For restorations of this passage, see Susemihl. Separate the sentence from that which precedes it by means of a full stop; and then, for ἀλλ' εἰς, write ἄλις, in the sense of ἄλις ἐστίν.

H i 9 = 1235^a 18 καὶ τὰ ἀπὸ τῶν αὐτῶν τρεφόμενα πολέμια ἀλλήλοις ζῶα. The phrase αὐταὶ μὲν οὖν αἱ ὑπόληψεις, which immediately follows, seems to show that the words extracted contain a quotation, and the three quotations which immediately precede suggest that the desideratum should be metrical. Read therefore καὶ "τὰπὸ τῶν αὐτῶν τρεφόμενα πολέμια ἀλλήλοις ζοά."

H iii 7 = 1238^b 38 διὸ εὐρηκέαι νεῖκος ὁ ἐρώμενος· τοιαῦτ' ἂν οὐκ ἐρῶν λέγοι. For εὐρηκέαι νεῖκος, Bonitz suggests εἶρηκεν ἐκεῖνος, retaining the colon after ἐρώμενος. Read διὸ εὐρηκεν (or εἶρηκεν) Αἴνικος· "ἐρώμενος τοιαῦτ' ἂν, οὐκ ἐρῶν λέγοι." Αἴνικος is mentioned

¹ Reported in the *Cambridge University Reporter*, December 14, 1897.

by Suidas and Eudocia as a poet of the Old Comedy, and his name is also preserved by Theognostus and (in a mutilated form) by Arcadius. See Meineke *Fragm. Com. Graec.* i 249. It has been supposed that the lexicographers and grammarians above cited wrote Αἴνικος by mistake for Εὔνικος. The passage before us would seem to countenance the ancient tradition.

Η vi 4 = 1240* 25 ἄλλον δὲ τρόπον ᾧ τὸ εἶναι βούλεται δι' ἐκείνον καὶ μὴ δι' αὐτόν, κἄν εἰ μὴ διανεμῶν τὰγαθὰ, μὴ τῷ τὸ εἶναι τούτῳ ἂν δόξειε μάλιστα φιλεῖν. Should we read κἄν εἰ μὴ διανεμῶν τὰγαθὰ μῆτι τὸ εἶναι γ', οὗτος ἂν δόξειε μάλιστα φιλεῖν?

II. The PRESIDENT read a paper on Homer Iliad 16. 371 and 507.

The grammatical difficulties in these passages as now read, especially in the second (see Leaf *ad locc.*), appear to be insoluble, and point to some error, common to both texts, which should be found in the common words λίπον (λίπεν) ἄρματ' ἀνάκτων. For ἄρματ' ἀνάκτων read ἄρμα τ' ἀνακτον. Thus in 507: Μυρμιδῶνες δ' αὐτοῦ σχέθον ἵππους φυσιῶντας, | ἰεμένους φοβέεσθαι, ἐπεὶ λίπεν, ἄρμα τ' ἀνακτον, *And the Myrmidons caught on the spot his snorting steeds, which, when he abandoned them, were starting to flee, and (captured, σχέθον) the chariot unbroken.* The point is that the promptitude of the captors saved their spoil from loss or injury, such as commonly occurs in the Iliad under like circumstances. In 371: πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκέες ἵπποι | ἄξάν τ' ἐν πρώτῳ ῥυμῷ λίπον ἄρμα τ' ἀνακτον, *And in the fosse many swift chariot-steeds broke their chariot in the pole-joint or left it behind them unbroken, i.e. by the parting of the yoke, or its pin, ring, strap, etc., the chariot proper remaining intact.* The conjunctions τε...τε represent correctly and regularly the English *either...or*. The 'trajection of τε', when the regular order would require λίπον τε ἄρμα, is probably due to the remembered sound of the other passage, by which the composer has been guided. For the form ἀνακτος *not broken*, cf. ἀβλητος *not hit*, ἀνούατος *not wounded*, and many other such, characteristic of the Homeric language.

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L A W S

OF THE

Cambridge Philological Society.

1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

LIST OF MEMBERS
OF THE
Cambridge Philological Society.

1898.

* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

1881. Professor Th. Mommsen, Charlottenburg, Berlin.
1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.
1892. Professor K. Brugmann, Leipzig, Germany.
1896. Professor F. Susemihl, Greifswald, Germany.

SOCIETIES.

1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N. W.
1880. Oxford Philological Society.
1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
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1882. The Royal University of Christiania.

1883. The University College of South Wales and Monmouthshire.
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 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.
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 1880. *Arnold, Prof. E. V., Litt.D. (Trinity): University College, Bangor, N. Wales.
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 1876. Balfour, Right Hon. G. W., M.A., M.P. (Trinity): 67, Addison Road, Kensington, W.
 1886. Barnes-Lawrence, H. C., M.A. (Lincoln Coll. Oxon.): The Perse Grammar School, Cambridge.
 1896. Barnett, L. D., B.A. (Trinity): 27, Princes Avenue, Princes Road, Liverpool.
 1889. Bayfield, Rev. M. A., M.A. (Clare): Eastbourne College, Eastbourne.
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 1881. *Donaldson, Rev. S. A., M.A. (Trinity): The College, Eton, Windsor.
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 M.A. (King's): Eton College, Windsor.

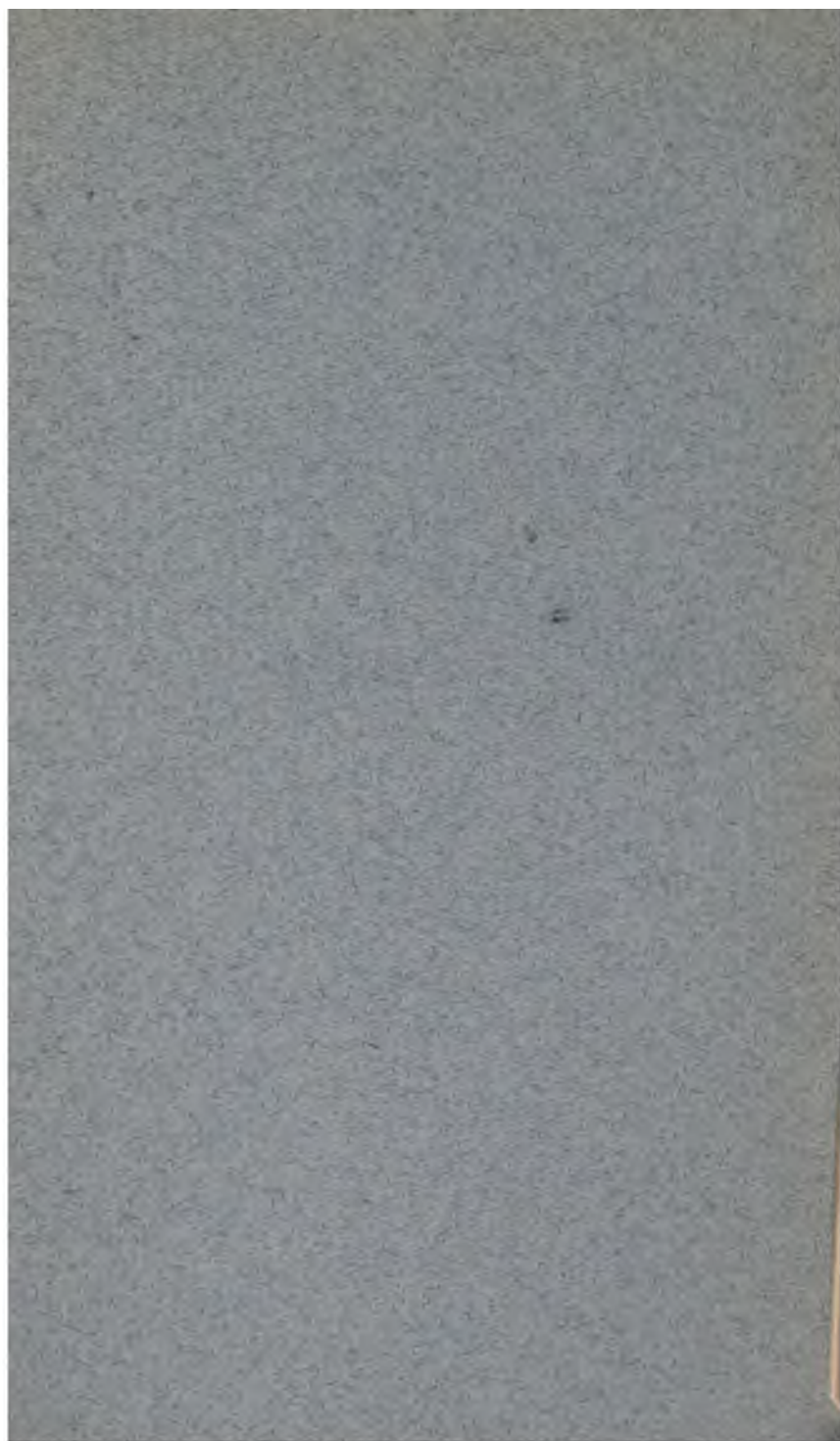
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- 1896 James, M. R., Litt.D., King's.
1883. James, Rev. S. R., M.A. (Trinity): Malvern College, Malvern.

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PROCEEDINGS
OF THE
Cambridge Philological Society.

LENT TERM, 1898.

FIRST MEETING¹.

At the Annual Meeting of the Society held in the President's rooms, Trinity College, on Jan. 27, 1898, at 4.15 p.m., the President, Dr VERRALL, in the Chair :

The Treasurer's accounts were submitted and passed.

The following new officers were elected :

President : Prof. RIDGEWAY.

Vice-Presidents : Mr ADAM, Rev. Prof. ROBINSON.

Members of Council : Dr JACKSON, Dr VERRALL, Mr NEIL (re-elected), Dr SANDYS (re-elected).

Hon. Treasurer : Mr WARDALE.

On the recommendation of the Library Committee it was agreed to add *Indogermanische Forschungen* to the list of Periodicals in the Library of the Society, and to subscribe for the *English Dialect Dictionary*.

A vote of thanks to the retiring President and Treasurer was passed unanimously.

In the unavoidable absence of Mr F. W. THOMAS the Secretary read a paper by him on a number of passages in Bacchylides².

¹ Reported in the *Cambridge University Reporter*, February 8, 1898.

² This paper is now published in the *Classical Review*, 1898, p. 78 f.

SECOND MEETING¹.

At a Meeting of the Society held in the President's room Gonville and Caius College, on Thursday, February 17, 1898, 4.15 P.M., the President, Professor RIDGEWAY, in the Chair, following motions were passed :

- (1) To subscribe £10 to the expenses of the *New Platonic Lexicon* ;
- (2) To subscribe annually for the publications of the Græco-Roman branch of the Egyptian Fund ;
- (3) To continue the Library Committee with power to expend a sum not exceeding £10 in providing further accommodation for the Society's Library.

I. DR JACKSON read a paper *On some passages in Eudemian ethics* H x and xii, of which the following is abstract :

x § 5 = 1242^a 22 ὁ γὰρ ἄνθρωπος οὐ μόνον πολιτικὸν ἀλλὰ οἰκονομικὸν ζῶον, καὶ οὐχ ὥσπερ τᾶλλα ποτε συνδυάζεται καὶ τυχόντι καὶ θήλει καὶ ἄρρени ἀλλ' αἱ διὰ δύμον αὐλικόν, ἀλλὰ κοινικόν ἄνθρωπος ζῶον πρὸς οὓς φύσει συγγενεὶά ἐστιν. For the ἀλλὰ διὰ δύμον αὐλικόν of Π¹ and the ἀλλ' αἱ διὰ δύμων αὐλικόν of Bussemaker conjectures ἀλλ' οὐ διὰ τοῦτο μοναυλικόν, Spengel αἰδία οὐ μοναυλικόν, Fritzsche and Osann ἄλλοτε δ' ἰδιάζει μοιλικόν, whilst Susemihl condemns the words as corrupt. Substituting M for ΔΔ in ἀλλ' and A for Δ in δύμον, and dividing afresh both this phrase and τᾶλλα, I would read καὶ οὐχ ὥσ τᾶλλ' αἰ ποτε συνδυάζεται καὶ τῷ τυχόντι καὶ θήλει καὶ ἄρρени αἰ ἰδιά αὐ μοναυλικόν, ἀλλὰ κοινωνικόν ἄνθρωπος ζῶον κτλ. : 'Man one of those animals which upon occasion take to themselves casual partners : nevertheless, unlike the rest of them, he is at the same time (αἰμα), apart from such partnerships (ἰδία), on the other hand (αὐ), not solitary, but sociable, the society being understood in the extended sense of the term.'

x § 25 = 1243^a 35 οἱ δ' ἄρχονται μὲν ὡς οἱ ἡθικοί φίλοι καὶ ἀρετῆν ὄντες· ὅταν δ' ἀντικρυσ ἦ τι τῶν ἰδίων, δῆλοι γίνονται ὅτι ἔτι ἦσαν. Susemihl comments : "ὅταν—37 ἰδίων corrupta esse cen Rieckher."

Comparing *rhetoric* B ii § 9 = 1379^a 11 ἐάν τε οὖν κατ' εὐθωρῶ ἐπιούην ἀντικρούση τις, οἷον τῷ διαψώντι πρὸς τὸ πτεῖν, read ὅταν ἀντικρούση τις τῶν ἰδίων, and translate : 'But when some private interest crosses them,' [or, 'stands in the way,'] 'it becomes evident that they are not friends of this sort.'

¹ Reported in the *Cambridge University Reporter*, March 1, 1898.

x § 26 = 1243^b 2 εἰ μὲν γὰρ ἠθικοὶ φίλοι, εἰς τὴν προαίρεσιν βλεπτόν ἐστι, καὶ οὐθὲν ἄλλο ἀξιώτεον θατέρῳ παρὰ θατέρον· εἰ δ' ὡς χρήσιμοι καὶ πολιτικοί, ὡς ἂν ἐλυσιτέλει ὁμολογοῦσιν· ἂν δ' ὁ μὲν φῆ ὡς δὲ ἐκείνως, οὐ καλὸν μὲν ἀντιποιῆσαι, δέον τοὺς καλοὺς λέγειν λόγους, ὁμοίως δὲ καὶ ἐπὶ θατέρον, ἀλλ' ἐπεὶ οὐ διείποντο ὡς ἠθικῶς, δεῖ κρίνειν τίνα, μηδ' ὑποκρινόμενον μηδέτερον αὐτῶν ἐξαπατᾶν. ὥστε δεῖ στέργειν αὐτὸν τὴν τύχην. Omitting commas after ἀντιποιῆσαι and ἠθικῶς, adding commas after καλὸν μὲν, δέον, and ὡς, inserting τὸ after διείποντο, and restoring to τίνα its indefinite form, we shall have ἂν δ' ὁ μὲν φῆ ὡς δὲ ἐκείνως, οὐ καλὸν μὲν, ἀντιποιῆσαι δέον, τοὺς καλοὺς λέγειν λόγους, ὁμοίως δὲ καὶ ἐπὶ θατέρον, ἀλλ' ἐπεὶ οὐ διείποντο <τὸ> ὡς, ἠθικῶς δεῖ κρίνειν τίνα, κτλ: that is to say, 'but if one takes the one line, the other the other,—the one "it is not honorable for the representatives of honour to preach when they ought to repay," and the other on the other part in like manner,—the right thing is, if only because they omitted in the first instance to agree upon the character of the intimacy, that some one should arbitrate on moral grounds, neither of the two seeking to influence the referee by declamatory representations. So the sufferer, [the man who declares for πολιτικὴ φιλία,] must put up with his luck.' For τὸ ὡς = τὸ πῶς, see *μχ* 847^a 27, quoted in the Berlin Index.

x § 31 = 1243^b 19 ὅταν δὲ παύσῃται τοῦ ἐρᾶν, ἄλλον γινόμενον ἄλλος γίνεται, καὶ τότε λογίζονται παντὶ τίνος. Comparing *Nicomachean ethics* © xiii 6 = 1162^b 27 καθ' ὁμολογίαν τί ἀντὶ τίνος, read here καὶ τότε λογίζονται τί ἀντὶ τίνος, 'thereupon they begin to calculate the quid pro quo.'

x § 33 = 1243^b 28 ἐνὶ μὲν γὰρ μετρητέον καὶ ἐνταῦθ', ἀλλ' οὐχ ὄρω, ἀλλὰ λόγῳ. The author means that, when two persons exchange unlike wares, for example, pleasure and service, these wares must be equated, not numerically (κατὰ ποσόν), but proportionately (κατ' ἀξίαν). In the expression of this antithesis the proper correlative to λόγῳ 'ratio' is ἀριθμῶ. Compare H x § 11 = 1242^b 12 ὅτι μὲν γὰρ ἀριθμῶ τοῦ ἴσου μετέχουσιν, ὅτι δὲ λόγῳ. Now Mr T. L. Heath in his *Diophantus of Alexandria* pp. 57 ff and 160 shows that the symbol which, with breathing prefixed and endings superposed, stands for ἀριθμῶς and its cases in mathematical texts, is not a final sigma, but "a corruption, after combination," of the initial letters *αρ*; and furthermore cites (after Gardthausen) a MS. in which the combination *αρ* is hardly distinguishable from *ορ*. Read then ἀλλ' οὐκ ἀριθμῶ, ἀλλὰ λόγῳ. The same change might be made in H ix § 5 = 1241^b 36: but in that place the vaguer word ὄρω is not, perhaps, impossible.

x § 34 = 1243^b 32 τοῖς δὲ
οἷον εἰ δὲ μὲν σοφίαν
πρὸς τὸ πλούτιον

γον μέτρον,
-ῆ σοφί
υ τ.

ἐλάττωνος ἤμισυ ἔδωκεν, ὃ δὲ τοῦ μείζονος μὴ πολλοστὸν μέρος, δὴλ ὅτι οὗτος ἀδικεῖ. For τῇ σοφίᾳ, Bonitz writes τί σοφία, adding notes of interrogation after πλούσιον and ἐκάτερον. For ἐκάτερι Fritzsche writes ἐκάτερον. But no one seems to have observed that τὸ πλούσιον in the sense of πλούτων or χρήματα is impossible. For τῇ σοφίᾳ, write τῆς σοφίας, placing the comma, not before but after, these words. Then in πλούσιον εἶτα, for Π write ΤΙ, for Λ write Δ, for ΙΟ write Ω, and add an Ι after εἶτα. We should thus have τοῖς δὲ μὴ κατ' εὐθυωρίαν τὸ ἀνάλογον μέτρον, οἷον ὃ μὲν σοφίαν δούναι ἐγκαλεῖ, ὃ δ' ἐκείνῳ ἀργύριον τῆς σοφίας, πρὸς τί δοῦν ἀνείται τί δοθὲν πρὸς ἐκάτερον: that is to say, exclusive of the illustration, the sentence will mean 'where the persons a diverse, proportion is the measure to decide in respect of either what he gives to purchase a stated return.'

xii § 2 = 1244^b 7 μάλιστα δὲ τοῦτο φανερόν ἐπὶ τοῦ θεοῦ· δὴλ γὰρ ὡς οὐδενὸς προσδεόμενος οὐδὲ φίλου δεήσεται, οὐδ' ἔσται αὐτῷ οἱ μὴθὲν δεσπότης.

The general meaning of this sentence is sufficiently clear. But what are we to make of οὔτε μὴθὲν δεσπότης? Casaubon's αὐτῷ γε μὴθὲν δεομένου, and Fritzsche's αὐτῷ ἅτε μὴθενὸς δεομένῳ αὐτῷ ἅτε μὴθενὸς ὁμοίου, are palaeographically unattractive. Ν = ΟΥ = ΕΙ, Τ = Γ, C = Ο, are recognized equations, and it is easy to conceive that Π might represent IT. When these changes are made, we have εἴ γε μὴθὲν δέοιτό του. The sentence will now mean: 'this [that the αὐτάρκης will not want a friend, and will not have one,] is plain enough in the case of God: for manifestly as he needs nothing, he will not need a friend, and if he does not need one, he will not have one.' For the form of the conditional sentence, compare *metaphysics* Z xv § 5 = 1040^a 12 οἷον εἴ τις ὄρισται, ζῶν ἐρεῖ ἰσχνόν.

II. Dr HAYMAN's paper was, for want of time, unavoidably postponed to next meeting.

THIRD MEETING¹.

At a Meeting held in the President's rooms, Gonville and Caius College, on Thursday, March 3, 1898, at 4.15 P.M., the President, Professor RIDGEWAY, in the Chair,

I. Prof. R. S. CONWAY read two papers, of which the following is an abstract:²

1. *On the use of ego and nos in Cicero's Letters.* The object of the paper was to point out the meaning conveyed by the use of the forms of the 1st pers. plur. in place of the 1st pers. sing. These had been hitherto assumed (e.g. by Reid on Cic. *Acad.* 1. 1. 1, and 'Cicero in his Letters,' p. 251) to be simply 'equivalent,' and although Madvig (*Lat. Gr.* § 483) had felt there must be a difference, he had only indicated one definite category, the use of *nos* by an author in referring to his own writings; this would be found to be only a particular case of a wider use which Prof. Conway claimed to have established by examining all the occurrences of the sing. *nos* in more than one-third of the letters. He had counted over 600 examples which showed clearly one of two meanings which might be called 'projective' and 'patronising'; and he had found no case where neither category was applicable.

All the cases in which *nos* (or *noster*, or the 1st plur. in verbs) was a true plural must be put aside; besides references to definite groups of persons, there was a large number of indefinite and obvious plural uses; e.g. *nos* might mean humanity at large, the writer's own nation, generation, family, political party, his school of philosophy, his circle of friends (especially in the possessive adj.), his household (as regularly in invitations), and, in particular, the people who happen to be together in the place whence the letter is written (esp. in phrases like *nihil adhuc scimus*; cf. *nos hic...P. Sullam mortuom habebamus* Att. 15. 16. 2, and 16. 13 a. 1); or persons travelling together by chance (so almost invariably when a ship is mentioned, *navem spero nos bonam habere* Fam. 14. 7. 2, so Att. 6. 4. 1, 5. 12. 1, 10. 17. 2, 16. 4. 4 etc.). Especially noteworthy was the use of *noster* of relatives and friends to avoid the expression of intimate personal feeling implied in *meus*; thus *noster* was used by a father of very young children e.g. *filiam meam et tuam* (Tullia) *Ciceronemque nostrum* (Marcus Cicero, then seven years old) ad Q. F. 1. 3. 10, contrasted with *Cicero meus* seven years later (Att. 6. 5 ad fin.), though when he had been behaving badly

¹ Reported in the *Cambridge University Reporter*, March 15, 1898.

² The first is now published in full as Part 1. of Vol. v. of the Society's *Transactions*.

he is again called *noster* (Att. 15. 15. 4). This *noster* never appears in the vocative¹.

But where *nos* denotes the writer alone (as in the royal and journalistic uses of *we*) it always carried with it a sense of *superiority*; the writer chose to think of himself as *figuring* before the public, as being talked of or looked up to; in fact as *personage* rather than a *person*. This was clearest where *nos* appeared side by side with the natural *ego*, Fam. 1. 9. 1; *tenebam memoria nobis² consulibus...idemque meminere nobis priuatis...cum sententiae nostrae magnum in senatu pondus haberent*. So Fam. 2. 10. 2 *quadam auctoritate, apud eos qui me* (the man Cicero) *non norant, nominis nostri* (the saviour of his country, as he proceeds to explain); Att. 4. 1. 4 *Dyrrachio sum profectus eo ipso die quo est lex lata de nobis* cf. Fam. 9. 15. 3, 5. 17. 1 (*nostris*), 7. 24. 1, Att. 16. 8 ad fin. (*fugiam?...desideremur*). Besides this (a) political reference, *nos* was used (b) of one's self as an *author*, or (c) one's self in *monetary relations*, e.g. *nostra negotia, nostra nomina, nostra rationes*, cf. Att. 15. 18. 2 (*nobis*), 11. 24. 3, 16. 15. 5, 14. 10. 3 (*detersimus*), Fam. 14. 5. 2 (*agemus*). These three together might be called the *projective* use; there were over 500 examples of it in about 12 books of the letters. Its frequency varied; in some letters (e.g. to Caesar) it did not appear at all; its maximum frequency was in the well-known letter to Luceius (Fam. 5. 12) where there were 22 examples; but it was very rare in the letters of 49—43 B.C., a change which corresponded to a development of character.

A parallel use was the *patronising*, where the only superiority or aloofness assumed was towards an individual, sometimes one's correspondent, especially to juniors or inferiors (*Dionysius nobi. praesto fuit*, Att. 4. 13. 1, cf. esp. 8. 4. 1); cf. the last of the plur. uses mentioned above; that this was not impolite appeared from its frequency in Att. 1, but it was not found in the later books. Its increase in the latter part of Fam. xiv marked the growth of Cicero's estrangement from Terentia (15 examples in the two latest letters). Over 100 examples occurred in the 12 books.

2. *An Oscan inscription from Pompei*. In the current no. of *Rhein. Mus.* Bücheler publishes a fifth insc. of the *étuns*-class (cf. *Ital. Dial.* 60 ff.) *eksuk amviannud étuns amat tribud tū. amat mener*; and renders 'hoc uico peruium est, siue uilli publicā (i.e. *prope uillam p.*!) siue Mineruio,' supposing the last word abbreviated and the ablatives loosely used to denote place where (!). A photograph showed plenty of room after *mene* which Prof. Conway therefore held to be a complete word

¹ *Noster Tiro* in Fam. 16. 9 ad fin. is a true plural; the letter being from two persons.

² Cf. Tac. *Hist.* 1. 1 *dignitatem nostram*.

rendering, 'hoc uico (locantur) lecticae (‡, or cisia †); circum uillam publicam circumitur,' 'this way to the cab-stand; turn (literally "one turns") round (to the side of) the town-hall.' *amat* must be a compound preposition like *dat*, taking the abl. With *amat-mener*, impers. passive, cf. Umb. *menes* and *er*. The absence of any proper name at the end appeared to make the military interpretation of these inscc. difficult to defend.

II. Mr Burkitt communicated a Paper by Dr HAYMAN, on *Psalm lxviii restored to its historical setting*, which was not read for want of time.

This Psalm divides at *ver.* 20 (A.V. 19). In the first part Jehovah is conceived as marching at the head of his people, but from *ver.* 20 onwards He has taken His place in the lofty Temple-throne (Is vi 1). This explains the phrase "Thou art mounted up on high" in *ver.* 19. Previously He has been heading the march against the foe, "riding on the desert flats" (בְּעִרְבוֹת *ver.* 5); this leads Dr Hayman to suggest בִּישְׁמוֹן "on the waste" (as in *ver.* 8), for the unintelligible בִּיה שְׁמוֹ in the same verse.

Dr Hayman regards the Psalm as a pæan evoked by the great cycle of conquest in 2 Sam viii—xii which built up David's kingdom, and the core of which is the campaign against the Syro-Ammonite league. The key to the whole he finds in *ver.* 28, taking רָדָם to mean "the crusher of them" (i.e. the Ammonites), and emending רִנְמָתָם "their heap" into מְרָתָם "their saw"; comp. 2 Sam xii 31. The verse may then be translated "There is younger Benjamin their crusher, and the Princes of Judah their saw"; the events commemorated being the two great defeats inflicted on Ammon, the first by Saul of Benjamin (1 Sam xi 11, xiv 47) and the second by Joab leading the "princes of Judah." The corruption of מְרָתָם to רִנְמָתָם Dr Hayman regards as an intentional change introduced by humanitarian sentiment, preserving the rhythm but spoiling the sense.

The singling out of Zebulon and Naphtali in the same verse Dr Hayman explains (1) from the superior loyalty of those tribes to David as may be gathered from the numbers in 1 Chr xii 23—37; (2) from the geography of the war. Bashan, referred to in *vs.* 16 and 23, is half-way between the Syrian region and the Ammonites, and Zebulon and Naphtali are opposite Bashan; comp. the disposition of the forces in 2 Sam x 9. There is no struggle in later Israelite warfare in which the prominence of Bashan is so natural and necessary; and therefore no event but these wars of David so well fits the references to Bashan in Ps lxviii.

In <i>ver.</i> 23 "I	from Bashan"	he
taken with °	ing goes	
his	com	

"I will recover [what I have lost] from Bashan on the east and sea-wards on the Philistine border."

In a Psalm like this with a long history behind it we may expect to find later insertions to commemorate later benefits e.g. "the plentiful rain" of *vs.* 10 and 11. But *ver.* 7 will suit the main historical occasion, for the "solitary" are the Israelit refugees from the invaded districts, while after the victory the "marauders" can only escape to the "dry land," i.e. the waterless region eastwards.

To sum up: in Psalm lxxviii we have the great ἐπινίκιον, the *Te Deum* of the Hebrew Monarchy, as in Judg v that of the pre-monarchical period, and in Exod xv (though a far large portion of this is probably later) of the Exodus itself. The Psalm won its way to Temple use, which neither of the earlier ones did. Of course there are many accretive features adhering to it now, like stucco patches to a rock-hewn and rugged ancient statue, which are not here noticed. But to date it by this is like dating Westminster Abbey from the western towers built by Sir Christopher Wren.

EASTER TERM, 1898.

FIRST MEETING¹.

At a Meeting of the Society held in Dr SANDYS' house, Merton House, Queens' Road, on Thursday, May 12, 1898, at 4.45 P.M., the President, Prof. RIDGEWAY, in the Chair:

H. M. CHADWICK, Esq., M.A., Fellow of Clare College, and J. H. VINCE, Esq., M.A., Bradfield College, Berks, were elected members of the Society.

I. Dr JACKSON read a paper *On Menander's γεωργός 58—7. and 87* (Grenfell and Hunt), of which the following is an abstract:

61, 62 παρεμυθεῖθ' ὁ πάνυ φαύλως ἔχει, | [...]ζ[ω]ντ' ἀνέστη αὐτὸν ἐπιμελούμενος. Messrs Grenfell and Hunt translate: "comforted him about the serious character of the case, indeed he has restored him to life by his devotion." It is possible that the clause ὁ πάνυ φαύλως ἔχει means "all this is a poor description of his conduct"; so that it is equivalent to Messrs Grenfell and Hunt's "indeed"? The first of the three letters missing in 61 "could be read as δ, α, or λ," and accordingly Professor Burg suggests δις ζώντ'. It occurs to me that the doubtful letter might be part of a M, and that Menander might have written μὴ ζῶνι ἀνέστησ', "raised him from death to life." 63 M. [κα]λὸ τέκν[ο]ν. Δ. νῆ τὸν Δ' εὖ δῆθ' οὐροσί. So Messrs Grenfell and

¹ Reported in the *Cambridge University Reporter*, June 7, 1898.

Hunt, who translate: "M. Brave boy! D. And, by Zeus, well done Cleaenetus!" I suspect that εγληταρ', the reading of the MS, represents, not εὖ δὴθ', but εὖ δέ γ', corrupted, first into εὖ δ' ἦγ', and then into εὖ δ' ἦγαγ'. 64 I think that the comma should follow ἐνδον. 66 [οὔτω]. Query, [ἐπεί]. 67 I fancy that τίνα is, not the neuter plural, but the masculine singular. 71 Is not the missing word αὐτοῦ? 71—74 καὶ χάριν | [τῆ]ς ἐπιμελείας ὡς ἔτ' ἐκ παντὸς λόγου | [δέο]ν αὐτὸν ἀποδοῦναι μόνος τ' ὦν καὶ γέρον | [ν]οῦ[ν] ἔσχε· τὴν γὰρ παῖδ' ὑπέσχε[ητ]αι γαμῆν. According to Messrs Grenfell and Hunt, in 72, where they write ὡς ἔτ', the MS has ὠνετ. I suspect that the doubtful N is an I, and that the missing letters in 73 are, not ΔΕΟ, but ΔΕΙ. With ᾠερ' in 72 and δαιν in 73, I would translate: "he thought that he certainly ought to repay the young fellow's care of him; and, being lonely and old, he showed his good sense by promising to marry the girl." 87 τίνος ἢ παῖς ἐστί; Surely this should mean, not "Who is to have the girl?" (G. and H.), but "Whose child is she?" Myrrhine's agitation suggests to me that there is a mystery about the girl's parentage. Possibly, she is, or is supposed to be, the daughter of Cleaenetus. I conjecture that the four letters missing at the end of the line formed the word τίνι spoken by Philinna.

II. Dr VERRALL read a paper on the question why Dante supposed the poet Statius to have been a Christian. The discussion between Virgil and Statius in *Purgatorio* (22. 55 foll.) shows, upon careful examination, that, according to Dante, a distinction may be made between the exordium to Statius' *Thebaid*, which exhibits the paganism of the author, and his later poem, the *Achilleid*, which (it is implied) exhibits the 'covert Christianity', that Dante attributes to him. The point of contrast appears to lie in the style of the two dedicatory addresses to the emperor Domitian. It is the fact, that, whereas the address in the *Thebaid* fully recognizes the deity of the emperor, and is thus decisively pagan, that in the *Achilleid* is curiously silent upon this important topic of contemporary religion and politics. Dante conceived this change of style to be intentional, and founded upon it a theory, that the address in the *Achilleid* (1, 14—19) is really intended not for Domitian, but for Christ. By interpreting the symbolism of that passage according to such rules of Christian interpretation as may be collected from the *Commedia*, we may conclude from it, that Statius felt remorse at the cowardice which prevented him from declaring his true convictions, and that he sympathized with the Christian martyrs, and, generally, all which Dante asserts respecting his conversion and the grounds of it.

SECOND MEETING¹.

AT a Meeting of the Society held in Dr SANDYS' house Merton House, Queens' Road, on Thursday, May 26, 1898, a 4.45 P.M., the President, Prof. RIDGEWAY, in the Chair :

I. (a) Professor ROBINSON read a note on *Ephes.* v 3, 4 μηδ ὀνομαζέσθω...εὐτραπελία...ἀλλὰ μᾶλλον εὐχαριστία. The inap propriateness of 'giving of thanks,' as the contrast to εὐτραπελί and the offences previously named, is pointed out by Jerome *ad loc.* (Vallarsi vii 641). He suggests that εὐχαριστία (like εὐχάριστος) expresses 'graciousness' in this place rather than 'thankfulness': 'et quia non est consuetudinis, nisi inter doctos quosque apud Graecos εὐχαριστίαν ad distinctionem eucharistiae dicere,' &c. The fine piece of criticism, here obscured by a misreading, comes from Origen, of whose Commentary fragments are preserved in Cramer's *Catena*. There we read (p. 190, l. 31) καὶ ἐπεὶ ἀσύνηθές ἐστι τὸ εἰπεῖν "ἀλλὰ μᾶλλον εὐχαριστία," τάχα ἀντὶ τούτου...εἶπεν "ἀλλὰ μᾶλλον εὐχάριστία," κ.τ.λ. Both in Jerome and in Origen the first word should be εὐχαριστία, which is indeed ἀσύνηθες, but which would stand to εὐχάριστος as εὐχαριστία to εὐχάριστος. So Origen himself says just below: 'perhaps it was a habit for writers of Hebrew origin to use εὐχαριστία and εὐχάριστος, instead of εὐχαριστία (*lege* εὐχαριστία) and εὐχάριστος. This emendation restores the sense of both the Commentaries.

Without postulating an actual form εὐχαριστία, we may say that St Paul plays on a presumed double meaning of εὐχαριστία which might be thought of as derived from εὐχάριστος in the sense of 'gracious.' We cannot represent the play in English.

(b) Professor ROBINSON also read a note on ἐπίγινώσκειν and ἐπίγνωσις, contending that the meaning of "full" or "advanced knowledge" given to these words by commentators since the time of Grotius had no justification in usage. The preposition in these and many similar formations seemed to be not so much *intensive* as *directive*. As a matter of fact γνώσις was both abstract and concrete: ἐπίγνωσις nearly always was knowledge of a definite object, and was followed by an objective genitive.

II. (a) Mr BURKITT read a Note on *zaticon* (*J. Q. R.* x p. 318) This word should be *zatecen*, i.e. διαθήκην, in agreement with the gloss *hoc est in testamentum*. For *za-* = *δια*, cf. Rönisch 457.

(b) Mr BURKITT also read a paper on "The Chronology of *Book of Jubilees* and of the so-called *Assumption of Moses*."

The *Book of Jubilees* or 'Little Genesis' is a Jewish historical work, being in its main outlines a recasting of the Pentateucha

¹ Reported in the *Cambridge University Reporter*, June 14, 1898.

Why the so-called 'Assumption' should be missing from the Ethiopic recension I do not profess to explain. Possibly it dealt too obviously with exclusively Jewish interests to have been thought worth preserving for Church purposes¹.

[The foregoing theory about the connexion between the Latin texts of *Jubilees* and the *Assumption* was abandoned by Mr Burkitl in a paper read at a meeting of the Philological Society on May 4, 1899. (See *Cambridge University Reporter*, May 16, 1899.)]

(c) In chap. ix l of the 'Assumption of Moses,' a passage evidently referring to the events of 1 Macc. ii 29—38, Moses prophesies that a man of the tribe of Levi, whose name will be *Taxo*, will lead his seven sons out of the wilderness to die rather than submit to the pollutions of the heathen. The interpretation of this name is the crux of the book. Many solutions have been given, which are enumerated in R. H. Charles' edition of the *Assumption*, pp. 35, 36. Mr Charles remarks that the author may have been thinking of Eleazar, the aged priest who was martyred by Antiochus just before the woman and her seven sons. This name would suit the passage, and we know from the Gospels that Eleazar (or in the Greek form *Lazarus*) was an appropriate name to give the representative of the poor but pious Israelite. What has hitherto escaped observation is that '*Taxo*' itself, when put back into the original language of the book, is nothing more than a slightly corrupted cipher for *Eleazar*. I conjecture that for *Taxo'qui* we should read *Taxoc'qui*. The letter may have fallen out in the Latin of the 'Assumption' as in *ore* for *orbe* (xii 4), or in the underlying Greek as in *ῥοι* for *ῥοκον* (ii 7). Now *TAXOC* in the Latin implies *ταζωακ* in the Greek, and this in turn implies *תכסוק* in the Semitic original. This word means nothing as it stands, but if we take in each case the next letter of the Semitic alphabet, e.g. B for A, M for L, etc., we get *אלעזר* *Eleazar*, the very name which of all others is acknowledged to be the most appropriate.

¹ Comp. the various recensions of the Acts of Judas Thomas, the longer forms of which are the more original.

MICHAELMAS TERM, 1898.

FIRST MEETING¹.

AT a Meeting of the Society held in Mr NIXON'S rooms, King's College, on Thursday, Oct. 27, 1898, at 4.15 P.M., the President, Prof. RIDGEWAY, in the Chair :

Rev. E. C. PEARCE, M.A., Fellow of Corpus Christi College, was elected a Member of the Society.

I. Mr ADAM read papers (a) on the meaning of the word βλοσυρός; (b) on Plato *Republic* VII 529 B C. The following is a brief summary of his conclusions.

(a) βλοσυρός meant originally not 'fierce,' but 'hairy,' 'shaggy,' 'bristling' (*horridus*). In Homer, Hesiod, and Phocylides, and occasionally even in late authors, the original signification survives: see H 212, O 608, Λ 36, Hes. *Sc. Her.* 147, 175, 191, 250, Phocyl. 3. 3 (compared with Sem. Amorg. 7. 2), Apoll. Rhod. II 742, Anth. Pal. IX 84, Theophr. *Hist. Pl.* IX 3 (compared with Pliny *H.N.* XVI 12). In other passages (such as Aeschylus *Eum.* 167 cf. *Suppl.* 833) the usage resembles rather the derivative signification of *horridus*. Plato uses βλοσυρός not (as asserted by Leaf on H 212) to mean 'burly,' 'bluff,' but in the sense of 'virile,' 'masculine' (*Rep.* 535 B, *Theaet.* 149 Δ). The Platonic usage is found also in Nicostr. *Frag.* 35 (ed. Kock), Ael. *Var. Hist.* 12. 21, and elsewhere. Hair was looked upon as the sign of virility.

(b) In *Republic* VII 529 B C we should read κὰν ἐξ ὑπτίας νέων ἐν γῆ ἢ ἐν θαλάττῃ with Π and other MSS. The late Mr R. L. Nettleship (*Lectures and Remains*, II 274 n.) suggested that throughout this passage 'Plato is very likely thinking of Ar. *Clouds* 171 sqq., where Socrates is represented as hoisted up in a basket gazing at the sky.' Mr Adam supported this suggestion by various arguments, referring in particular to Plato's ἄνω κεχηνός, which he regarded as an echo of ἄνω κεχηνότος in *Clouds* 172. The extraordinary expression ἐξ ὑπτίας νέων ἐν γῆ is probably a specific reference to Socrates floating in the basket: cf. *Ap.* 19 c with *Clouds* 218—226, and (for the sense of νέων) *Clouds* 336 with Blaydes *in loc.* and on *Peace* 831.

II. Mr NAIRN read notes on the *Argonautica* of Valerius Flaccus.

1 15. ille tibi cultusque deum delubraque genti (to be corrected).

For *genti* Haupt's conjecture is usually adopted, but it is however possible that *delubra* should be corrected to *delubra*.

¹ Reported in the *Cambridge University Reporter*, 1898, p. 10.

II 102—4. neque enim alma uideri
iam tum ea cum reti crinem subnectitur aureo
sidereos diffusa sinus: eadem effera et ingens.

So Vat. except *auro* for *aureo* (103). I propose with some confidence *tantum* for *iam tum*. Venus has more aspects than one. She can be not only *alma* but also *effera*. *Cum...sinus* describes her in the first aspect.

II 511. For *Aeacides* which makes nonsense of *pulsentque... pharetrae*, read *Aeaciden*. The *monster* is subject to *stupet*.

III. Mr BARNETT read a paper on the λαμπαδηφορία of Aeschylus, *Agamem.* 314.

Aeschyl. *Agam.* 314, πρώτος καὶ τελευταῖος = 'last in a series'; cf. Herod. ix 28. I would translate 'the successful runner is he who is last in his series,' i.e. in the taxis competing in the Lampadephoria. There is no evidence that the principle of the running was not the same (scil. διαδοχή) in the Panathenaia Prometheia and Hephaistia alike (perhaps too in the Bendideia); Pausan. i 30. 2 is utterly untrustworthy. See Wecklein, *Hermes* 1873. 440 f. So in *Agam.* Klytaimestra compares each beacon to a member of a taxis of λαμπαδηφόροι; and as it is the last λαμπαδηφόρος of the series who gains the victory for his taxis, so it is the last of the beacon fires which brings the series of fires to a happy issue by flashing the message home. [With this use of the adjective for 'last' cf. Schol. Pind. *N.* x 57, τὸ πρῶτον ἔσχατόν ποτε δύναται γενέσθαι καὶ τὸ ἔσχατον πρῶτον. κέχηται καὶ Σοφοκλῆς τῷ ἔσχατῷ ἀντὶ τοῦ πρῶτου· ἤδη γὰρ ἔδρα Ζεὺς, φησὶν, ἐν ἔσχατῷ θεῶν, ἀντὶ τοῦ ἐν πρώτῳ (perhaps ἔχει γὰρ ἔδραν).]

SECOND MEETING¹.

At a Meeting of the Society held in Mr NIXON'S rooms, King's College, on Thursday, Nov. 10, 1898, at 4.15 P.M., the President, Prof. RIDGEWAY, in the Chair:

W. F. WINTON, Esq., B.A., Gonville and Caius College, was elected a Member of the Society.

Mr MAGNÚSSON read a paper on 'skakkr á banni,' Hýmeskviða 37₆.—The verse referred to an accident which happened on one of Thor's many journeys 'to the East,' happened to two he-goats that drew his chariot. The accident was that one of the he-goats was killed.

¹ Reported in

given in the Younger Edda. According to that account the thighbone of the goat was broken while an evening-meal was being made of it by Thor and an invited company; so that next morning, when the god raised it to life again, he found it lame 'on hind-leg' 'á eftra fæti.' This was what the verse here in question was meant to express. Hence for the meaningless 'banni' modern editors conjectured 'beini,' dat. sing. of 'bein,' which in a special sense meant shin, 'crus,' but never thigh or thighbone, 'femur.' To mention 'a leg' only, when a 'hind-leg' was meant, betrayed un-Eddaic helplessness. The poet was not simpliminded enough to say that the goat fell lame on 'a leg,' as if he had an idea it could have fallen lame somewhere else.— A satisfactory reading on both palæographical and contextual grounds would be obtained by substituting 'haum' = ham, thigh, for 'banni'; the vertical strokes in 'um' and 'nni' being identical in number, 'a' being common to both forms, and 'h' having probably had, as was frequently the case, a deceptive resemblance to 'b.' Objection to this emendation on the ground that 'haum' was generally supposed to apply to the thigh of the larger animals, such as the horse, lacked all weight. On metrical grounds another objection would be raised. In 'forn-yrðislag,' the metre of the ancient saws, in which the 'Hýmeskviða' was composed, the length of each verse was ordinarily four syllables. But many verses of three syllables were on record and 'skakkr á haum,' metrically = ˘ ˘ ˘, was one such. Modern editors, purifying the Edda text by metrical criteria, raised such verses, wherever they could, to the four-syllable standard. In 'Hýmeskviða' there were found twelve lines of three syllables each, and six of these claimed particular attention, being metrically closely allied to the one proposed and all terminating in the particle 'fyr,' for which, wherever it occupied such a position in a verse, modern editors substituted its later lengthened form 'fyrer,' whereby all three-syllable lines, so terminating, were raised to the four-syllable standard. Statistics on the relative frequency of 'fyr' to 'fyrer,' based on the earliest Icelandic MSS., proved that the older a MS. was the rarer was the occurrence of 'fyrer.' The comparatively frequent use made of it by the court poets bespoke accommodation to foreign (Scandinavian) audiences, and from Norway it had found its way to Iceland, where the use of it became universal first in the thirteenth century. Here the evidence supplied by the Older Edda as preserved in Cod. Reg. was of striking importance. In spite of the late date of the MS., ab. 1270 A.D., when 'fyrer' was already in common use, it presented only eight cases of this form of the particle; four of these were indubitably scribal slips due to the form used in ordinary conversation, and were by modern editors rightly replaced by the short form, while, in all probability, the remaining four owed their existence in the MS. to the

same cause. 'Fyr' was found in this MS. at least 128 times, and of all Icelandic MSS. this one showed the largest preponderance of 'fyr' over 'fyrrer.' It was a matter beyond dispute that the authors of this literature only knew the form 'fyr' of the particle, and in the highest degree probable that, when it was first put down in writing, the scribes themselves were ignorant of 'fyrrer' as a prevalent item of uttered speech. 'Fyr,' as the genuine primitive form, must be left everywhere uninterfered with. To expand it into 'fyrrer' on supposed exigencies of metre served the one purpose of post-dating the Edda songs by some two or three hundred years, hardly any other. The three-syllable type of verse in 'fornyrðislag,' where 'fyr' was the last link, must be regarded as of legitimate standing, and the same privilege must be claimed for the three-linked type 'skakkr á haum.'

Owing to the lateness of the hour Mr CHADWICK'S paper was held over till the next meeting.

THIRD MEETING¹.

At a Meeting of the Society held in Mr NIXON'S rooms, King's College, on Thursday, December 1, 1898, at 4.15 P.M., the President, Prof. RIDGEWAY, in the Chair:

I. Mr CHADWICK read a paper on the historical relations of the Old English dialects, discussing the bearing of the linguistic evidence on Bede, *H. E.* i 15. He tried to show that the lines of demarcation between the great dialect groups did not really correspond with the lines of territorial division between Saxons and Angles, and that the peculiarities of the Kentish dialect, though sufficiently well marked in the ninth century, were in no case likely to have been in existence before the latter part of the seventh century. Again, so far as the evidence of loanwords (including proper names) and of relative chronology could be trusted, there seemed to be no reason for supposing that the earliest differences even between West Saxon and the so-called Anglian dialects went back beyond the middle of the sixth century. During the period of occupation the language appeared to have been homogeneous and scarcely distinct as yet from Frisian. In conclusion Mr Chadwick expressed some doubt as to whether the generally accepted classification of the Germanic languages was historically correct.

¹ Reported in the *Cambridge University Reporter*, December 13, 1898.

II. Rev. W. C. GREEN read notes on the following passages :

(a) Aristophanes' *Clouds*, 1471—4. Socrates has taught Strepsiades (l. 380—1) that not Zeus but an 'ethereal whirl or rotation' sets things in motion. This the pupil expresses by 'Whirl has banished Zeus and is now king.' Phidippides the son is afterwards taught the same, astonishes and frightens the old man by his disrespect, who appeals to Zeus. 'Whirl has dethroned Zeus,' says the son. 'No,' says the father, 'I thought so because of this whirl here.' But *δῖνος* in this line is by some explained as an earthenware revolving contrivance in the phrontistery, by some as a 'circular pot,' *δῖνος* having that meaning once in the *Wasps*. I prefer to take 'this whirl here' to mean 'this whirling or dizziness in my head.' Hippocrates uses *δῖνος* for giddiness. And line 1476, 'Oh my folly! how mad I was, &c.,' seems to agree.

Then Strepsiades continues 'Wretched me, when you whirl, a matter of a pot (or potter), I took to be a god.' Here again some will have *δῖνος* a pot in Strepsiades' house. I believe Strepsiades is thinking of the potter's wheel or its rotation. And one Scholiast agrees with me, for he writes in explanation of *χυτρεοῦς*, 'the wheel on which they make pots.' 'Whirl, wheeling, rotation' will translate *δῖνος* in ll. 381, 828, 1473. Were *χυτρεῶν* 'of potters' read in l. 1473, it would make this interpretation easier: but perhaps this is unnecessary.

(b) *ὄρνις δ' ὡς ἀνοπαῖα διέπτατο*. Homer *Odys.* a 320. Athene thus vanished from the banqueting hall. Aristarchus says *ἀνοπαῖα* was a kind of eagle. Certainly some special bird is meant. Elsewhere Athene is a *φῆγη* sea-eagle, *ἄρπη* 'kite,' or some bird of prey. Is it not possible that *ἀνοπαῖα* is a corruption for *ἄρπυια* = *ἄρπη*? The word *ἄρπυια* means *rapax*, *raptrix*, *rapida*. In Homer elsewhere it is used of a 'hurricane,' personified; once of a mare *ἄρπυια Ποδάργη* 'Hurricane Fleetfoot (or Whitefoot),' dam of Achilles' horses. Harpies in Virgil are *bird-like*. May not *ἄρπυια*, which prevailed to mean the legendary creatures, have been used for a bird of prey? Compare *χίμαιρα* the monster, but also simply 'a she-goat.'

Owing to the lateness of the hour Dr SKEAT'S paper on 'Compensatory Vowel-lengthening' was held over till next meeting.

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L A W S

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2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

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6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

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1880. Hellenic Society: Secretary, G. A. Macmill
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1882. The Royal University of Christiania.

1883. The University College of South Wales and Monmouthshire.
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1887. The Library, St John's College, Cambridge.
1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.
1896. The Library, Harvard University, Cambridge, Mass., U. S. A.
1898. The University of Göteborg, Sweden (Stadtsbibliotek, Göteborg).
1899. The University of Adelaide, S. Australia.

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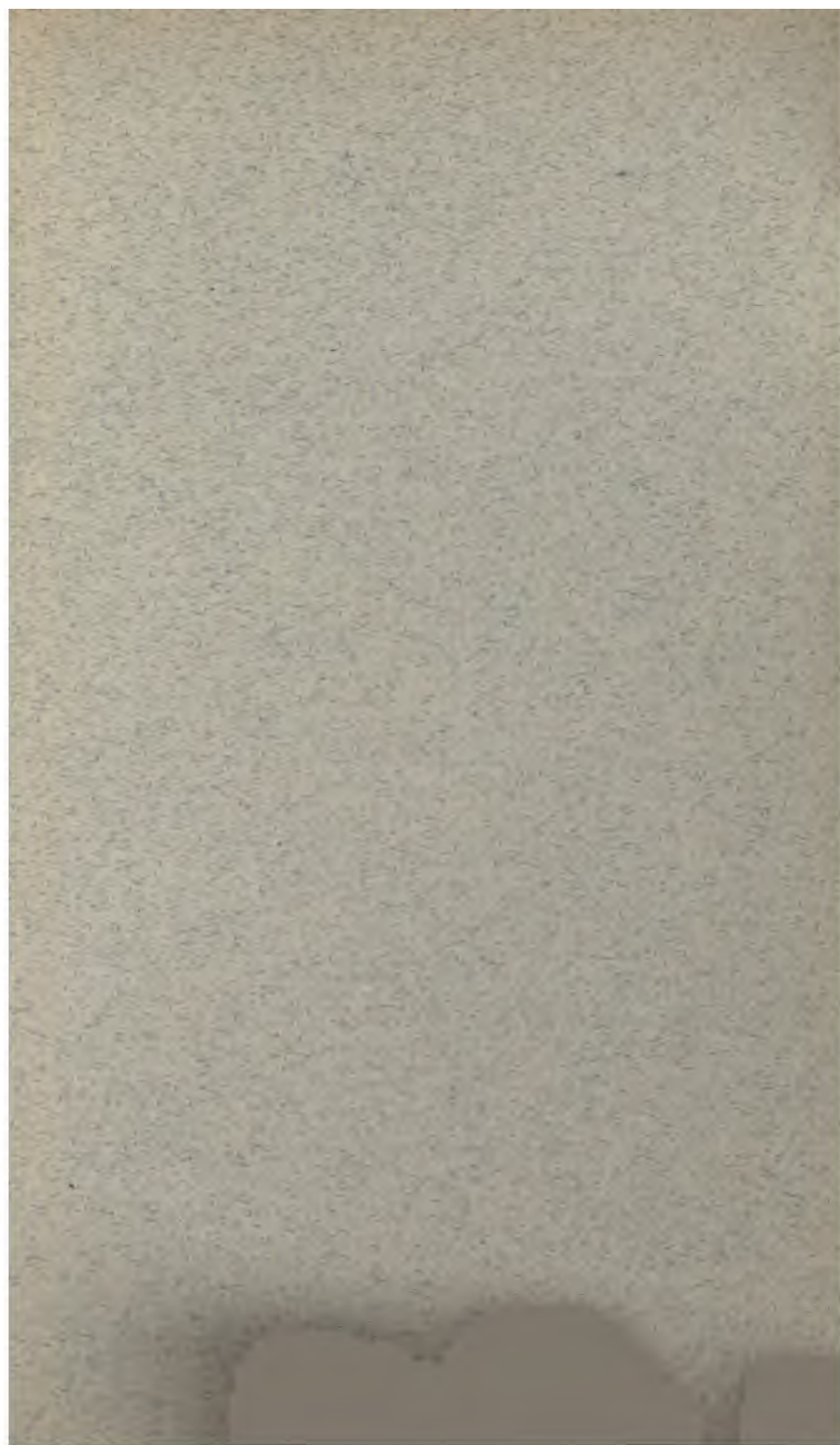
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1882. *Rutherford, Rev. W. G., M.A. (University College, Oxon.):
Westminster School, London, S.W.
*Sandys, J. E., Litt. D., St John's.
1879. Selwyn, Rev. E. C., M.A. (King's): The School,
Uppingham.
1877. *Sharkey, J. A., M.A., Christ's.
1884. Shuckburgh, E. S., M.A. (Emmanuel): Grove Cottage,
Grantchester.
Sidgwick, Prof. H., Litt. D., Trinity.
1893. Sikes, E. E., M.A., St John's.
*Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury
Villas, Cambridge.
1873. *Spratt, A. W., M.A., St Catharine's.
1894. Stawell, Miss F. M., c/o Rev. C. P. Greene, Clapham
Rectory, London, S.W.

- Taylor, Rev. C., D.D., Master of St John's.
1888. Thomas, F. W., M.A. (Trinity): India Office Library, Whitehall, S.W.
1876. *Thompson, E. S., M.A. (Christ's): Highbroom, Ewhurst, Guildford.
1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): 16, Primrose Hill Road, London, N.W.
1883. Tottenham, H. R., M.A., St John's.
1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory, Guildford.
1880. *Vardy, Rev. A. R., M.A. (Trinity): King Edward's School, Birmingham.
1874. *Verrall, A. W., Litt.D. (Trinity): Selwyn Gardens, Cambridge.
1880. *Vince, C. A., M.A. (Christ's): 385, Gillott Road, Birmingham.
1898. *Vince, J. H., M.A., Bradfield College, Berks.
1889. Wardale, J. R., M.A., Clare.
1879. *Welldon, Most Rev. J. E. C., D.D. (King's), Lord Bishop of Calcutta, The Palace, Calcutta.
1899. Whibley, L., M.A., Pembroke College.
1885. Whitelaw, R., M.A. : The School, Rugby.
- Wilkins, Prof. A. S., Litt.D. (St John's): The Owens College, Manchester.
1898. Witton, W. F., B.A. (Caius): 39, Doddington Grove, Kennington Park, London, S.E.
- *Wordsworth, Rev. Canon C., M.A. (Peterhouse): St Peter's Rectory, Marlborough.
- *Wright, Rev. A., M.A., Queens'.
- *Wright, W. Aldis, M.A., Trinity.
1881. *Wyse, W., M.A., Trinity.
- *Young, Rev. Canon E. M., M.A. (Trinity): Whitton Tower, Rothbury, Northumberland.

Members are requested to send corrections of any errors in this list to one of the SECRETARIES of the Society.

1

1. The first part of the document is a list of names and titles, including "The Hon. J. H. P. G. de Vries, Minister of Education, The Hague, Holland."



Cambridge Philological Society.

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PROCEEDINGS
OF THE
Cambridge Philological Society.

LENT TERM, 1899.

FIRST MEETING¹.

At the Annual Meeting held in the President Prof. RIDGEWAY'S rooms, Gonville and Caius College, on Thursday, January 26, 1899, at 4.15 P.M., the President in the Chair :

The following officers were elected for the ensuing year :

President : Prof. RIDGEWAY (re-elected);

New Vice-President : Dr POSTGATE;

Ordinary Members of Council : Mr NIXON, Mr GILL (re-elected), Mr MAGNÚSSON, Prof. BEVAN;

Hon. Treasurer : Mr WARDALE (re-elected);

Hon. Secretaries : Mr GILES (re-elected), Mr J. A. NAIRN;

Auditors : Prof. COWELL, Mr NIXON (both re-elected).

A unanimous vote of thanks was passed to the Auditors for their services.

The Treasurer's Accounts were submitted and passed.

It was agreed unanimously that the Journal *Neue Jahrbücher für Klassische Philologie und Paedagogik* be no longer taken in by the Society's Library.

Owing to the lateness of the hour Dr SK
"Compensatory Vowel-lengthening" was adj
meeting.

¹ Reported in the *Cambridge University Reports*

SECOND MEETING¹.

At a Meeting of the Society held in Mr WARDALE'S rooms, Clare College, on Thursday, February 16, 1899, at 4.15 P.M., the President, Prof. RIDGEWAY, in the Chair :

L. WHIBLEY, Esq., M.A., Fellow of Pembroke College, was elected a Member of the Society.

I. Dr SKEAT read a paper on "Compensatory vowel-lengthening," of which the following is an abstract :

The phrase "compensatory vowel-lengthening" is unsatisfactory and misleading. When we read that "short *o* is lengthened in Attic as compensation for the loss of a nasal in the Attic *ρόvs*, for Cretan *ρόvs*," it seems to be implied that the short vowel *o* was altered to *ov* because the nasal had been lost, in order that substantial justice might be done. But phonetic laws care nothing for substantial justice, and a lost nasal would arouse no sentimental regret nor obtain any hearing if it clamoured for redress.

The horse should be put before the cart. The rule should be thus expressed: "When a short vowel occurs before a combination of consonants, it is sometimes lengthened, chiefly when the former of these consonants happens to be a liquid. After the vowel has become long or has passed into a diphthong, the former of the consonants frequently (but not invariably) disappears."

Take, by way of example, the Old Mercian form *ald*, with short *a*, as in G. *alt*. It is now *old*, with long *o*. The dialects have *auld*, *owld*, *aud*, *owd*; where it is obvious that *aud* and *owd* are formed from *auld* and *owld*, the *l* being dropped after the vowel had been lengthened. Otherwise, the resulting form would have been *ad*.

The English word *balsam* furnishes a good example of vowel-lengthening unaccompanied by loss.

II. The Secretary read a paper by Mr WITTON (who was unable to be present) on Some Apocopated Prepositions in Greek.

The paper dealt chiefly with those prepositions whose apocopated forms end in *-r*. It was pointed out that these forms could exist in word-groups only, since a final stop consonant is foreign to Greek phonetics. Elsewhere the final stop would fall off as well, and these doubly apocopated forms were traced in *καβαίνων*, *καπέρον*, and *κανάξαις*; in the Mod. Gk. *μὲ* for *μετὰ*, and in such inscriptional forms as KA TON = *κατὰ τόν*, usually edited as *κα(τ) τόν*. With regard to these last forms, it was argued that the representation of two stop consonants by a single sign would stand on quite a different footing from a similar representation of

¹ Reported in the *Cambridge University Reporter*, February 28, 1899.