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THE
CLASSICAL JOURNAL:

FOR

MARCH AND JUNE, 1817.

VOL. XV.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάντα
Νῆϊς ἔφυς Μουσέων, ῥίψον ἂ μὴ νοέεις.

EPIG. INCERT.

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THE
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N^o. XXIX.

MARCH, 1817.

ΠΕΡΙ ΤΟΥ ΦΟΙΝΙΚΟΣ.

Part II.—[Continued from No. XXVIII. p. 327.]

THE language of the book of Job is generally thought to approach more nearly to the dialect of Arabia, than that of any other book in the Old Testament. Job himself was an Arabian; and the author, who celebrates him, must have been conversant with the manners, the language, and the learning of the descendants of Ishmael. We cannot wonder then, if we frequently find expressions and allusions in the book of Job, which can be best explained by the Arabic.

I am inclined to suspect, that לָוִן , in the passage before us, is an ancient Arabic word. It is, I believe, generally admitted, that some ancient words both in Hebrew and Arabic are lost; but that in the latter language, which was once the sister dialect of the former, we can still find words used in senses, which were probably once common to both. The word جَوْد , in which the infirm *olif* is put for the infirm *waw*, because the first radical is followed by a *fatha*, has *vertere* for its first sense, though Golius makes it only the second. (See Willmet *in voce*.) From this word comes immediately سَوْد *annus*. Now the phœnix and the palm-tree were both types of the year. This I shall show presently of the Phœnix; and the palm-tree was so much considered as a symbol of the year, that the Orientalists ascribed to it as many properties as there are

days in the year. One of the words for a palm-tree in Arabic is **نخل**, and this noun seems to be derived from **خال**, by throwing away the infirm letter, and by prefixing the formative **ن**. Here then is an evident relationship established between the Arabic word **חול**, (*annus a vertendo*, says Willmet) and a word which still signifies a palm-tree in the same language. Now if we attend to the context in the chapter before us, we may be led to think, that **חול**, like **φοῖνιξ** in Greek, bore a double sense, and signified not only the phoenix, as the Rabbins say, but the palm-tree, as the LXX understood the word.—“Then I said, I shall expire in my nest, **καὶ ὡς περὶ ὁ φοῖνιξ** I shall number my days.” If this ambiguity existed in the original, as I am inclined to think it did, we see how the latter part of the verse, as implying the bird, is connected with the former, “I shall die in my nest;” and how, as implying the tree, it might have suggested the beautiful metaphors contained in the verse that follows; “My root was spread out by the waters, and the dew lay all night on my branch.”

We have seen, that both **ἔσω** and **حول** signify the year, and that the primary sense of both is turning, iterating, revolving. The roots **חל** in Hebrew, and **ح** in Arabic are clearly the same; and both convey the same meaning. The author therefore seems to me to have followed the Arabic orthography in writing **חול**, for it is likely, that if there ever were a word in Hebrew similar in sense, and resembling in sound to the Arabic **حول**, it must have been **חול**, which might also have signified *annus a vertendo*. **גלגל** certainly signifies the revolving heaven; and **גיל** signifies age. (Dan. 1. 10.)

Let us now turn our attention from the bird and the tree to the country and the people named by the Greeks **φοινίκη** and **φοίνικες**.

I have no great doubt, that the Phœnicians called themselves **בני-ענא** as Bochart supposes. Some of their neighbours certainly did call themselves sons of Anak; and as this was probably considered as an honourable title, it seems likely that the Phœnicians might claim it, whether they had a genealogical right to it, or not.

The primary meaning of **ענא** in Hebrew, and of **حنا** in Arabic, is to encircle. Perhaps then the sons of Anak meant to call themselves the sons of that heaven which seems to encircle the earth, or of the orb of the day, or of the revolving year. Without ques-

-tioning the existence of such a man as Anak, I think it not unlikely, that his name might be thus interpreted, and that the inhabitants of Tyre might claim kindred with their neighbours at Gaza. Titles as vain were often assumed by the Orientalists—Thus some called themselves בני-קדם “sons of the East”—some more audaciously בני-אלהים “sons of God,”—some בני-אמון “sons of Amon,” by whom they probably meant the God of that name, without referring to their descent from Lot. Perhaps the true pronunciation of Beni-Anak is Beni-Oinak; and the euphonizing Greek would find *Phoinikes* to be the nearest approach to the cacophonous barbarism that his tongue could utter. Still, however, we have not obtained the derivation of Φοῖνιξ.

The Egyptians, from whom the Phœnicians seem to have obtained much of their knowledge, and from whom they probably sprang; the Egyptians, in following the usage of their own language, would frequently prefix the definite article before the name of Anak, and would call him Phanak.¹ But the same Egyptians could hardly fail to know from tradition the names of Henoch and Noach. It seems to me impossible to consider the rites performed in honour of Osiris and Adonis, or the fables told of those Gods, without seeing that they are founded upon the histories of the patriarchs. Now if the Egyptians preserved the names of Henoch and Noach, they would generally name them Phenoch, and Phinoach. The similarity of these names, and their resemblance to Phanak, might easily occasion them to be all finally mistaken for one.

The Egyptians, if they preserved any traditions of Henoch, must have remarked that he did not die, and that he abode on earth precisely as many years as there are days in the year—namely 365. Again, if they were acquainted with the history of Noach, they must have been aware, that the period from his birth to the time when he entered the ark, was 600 years, and that this period answered to the cycle called the Netos. These facts could scarcely fail to be embellished by such able mythological artificers as the Egyptians.

¹ Their definite article was Pi, or Phi, or contracted P, or Ph. Thus they frequently wrote P'Ousiris, Pi-Or, and Pi-Amoun for Osiris or Ousiris, for Or (Horus) and for Amoun.

It is out of the traditions then, which remained to the Egyptians of the histories of Henoch and Noach, whose names were confounded with that of Anak, that I conceive the fables told of Phoenix, the son, or grandson, of Neptune, to have been formed. The palm-tree, having been chosen as a solar symbol, was named after Henoch or Phenoch, in whom the priests of Egypt recognised the year personified; and the fabulous bird received, on a similar account, the same appellation.

There are several mythological persons who seem to me to have derived their imaginary existence from the histories of Henoch, Noach, and Anak, (or Phenoch, Phinoach, and Phanak,) confounded together and obscured by fables. Anax, the son of Cœlus and Terra, was perhaps no other than Anak mistaken for the personification of the solar orb. In Phanes, another symbol of the sun, we shall again, I think, meet with the same Anak, called Phanak by the Egyptians. Phoroneus, the son of Inachus, the son of Oceanus, seems to have had Noach for his prototype; and the same thing is probably true of Phineus, whose name is not very remote from Phinoach, since the guttural ch and the s, are, as Bochart would say, *litteræ permutabiles*. But the story of Phoenix, who, according to some, was the son of Neptune and Libya, who went with his brother Cadmus (קדם the East) in search of their sister Europa (ערבה the West), and who finally settled in Phœnicia, is clearly the work of the mythographers; nor can I doubt that this story was founded on some traditions concerning Noach, or Phinoach, confounded in Egyptian legend with Phenoch and Phanak. These persons were taken for the same; they were all considered as symbolical of the Sun; nor is it to be forgotten that the body of Osiris-Adonis was fabled to have been floated by the waves from the Nile to the shores of Phœnicia.

The primary meaning of Henoch (חֲנוּךְ) is commencement, initiation. The primary meaning of Noach, or Nuch, (נֹחַ) is rest, quiet—From this last word there is a crowd of derivatives in the European languages both ancient and modern—נֹחַ, nox, nacht, night. Noach entered the ark at the commencement of winter; and the deified Noach, the helio-arkite God of idolators, was always worshipped as *Sol Inferus*. Osiris, Adonis, Dionysus, Pluto, were types of the Winter Sun. They represented the God of light, when he left the world to night and darkness. And

who was Phœnix, unless a symbol of the same God, when those who derived their name from him confounded Noach, or Phinoach, with Anak, or Phanak,—the God who has gone to the realms of night and rest, with the God who makes the circuit of the heavens? As Noach, or Phinoach came to be considered as the same with Nux or Nox, so was the fable of the personified Night blended with that of Phœnix. As Noach was the father of all men born since the flood, so Night was said to be the mother of all things produced since chaos. Again Erebus (ערב) the West, or the Evening, was the brother of Nox; and Europa (ערבה) the West, or the Evening, was the sister of Phœnix. One of the names of Phœnix was *Ραββώθις*, and this is an evident corruption of the oriental ערב, or ريف, —rest, or quiet—a name consequently that seems to identify Noach or Phinoach with Phœnix. Thus was mythology built upon historical fact.

The palm-tree was assumed by the Phœnicians as the symbol of their nation. Perhaps it was the symbol of universal Syria; for the palm-tree is to be found on some medals that represent Judea.

That the Phœnicians should have honoured this tree, which they considered as a type of the year, and of the solar orb, with the name of Phœnix, cannot now appear extraordinary, if I be right in supposing that the son, or grandson, of Neptune, who bore the name of Φοῖνιξ, was only one of the many fabulous representatives of Anak, Henoch, and Noach, whom the Egyptians would denominate Phauak, Phenoch and Phinoach, and whose names and histories appear to have been confounded together by those idolators who worshipped the host of heaven.

The bird, called also phœnix, owes its imaginary existence to the Egyptians. It was a type of renovation of the year, and of the Sun; and indeed its picture, which Herodotus more properly calls γραφή, was a mere hieroglyphic. Horus-Apollo says, that the Egyptians depicted this bird, to denote—1st, the soul dwelling for a long period here—2ndly, an inundation—3dly, a traveller returning to his native country after a long absence—and 4thly, any lasting re-establishment, or period renewed. Concerning the 1st and 2nd of these similitudes he thus expresses himself. *Ψυχὴν ἐνταῦθα πολὺν χρόνον διατρίβουσιν γράψαι, ἢ πλημμύραν, φοίνικα τὸ ὄρνεον ζωγραφοῦσι. Ψυχὴν μὲν ἐπειδὴ πάντων τῶν ἐν τῷ κόσμῳ πολυχρονιώτατον ὑπάρχει τοῦτο τὸ ζῶον· πλημμύραν δὲ ἐπειδὴ ἡλίου ἐστὶν ὁ*

φοῖνιξ σύμβολον οὐ μὴδὲν ἐστὶ πλεῖον κατὰ τὸν κόσμον. Πάντων (*lege πάντα*) γὰρ ἐπιβαίνει καὶ πάντα ἐξερευνᾷ ὁ ἥλιος εἴθ' οὕτω πολὺς ὀνομασθήσεται. — He says in the next page—*Λέγεται γὰρ μάλλον τῶν ἄλλων ἀνθρώπων ἡλίῳ χαίρειν ὑπ' Αἰγυπτίων διὸ καὶ τὸν Νεῖλον αὐτοῖς πλημμυρεῖν, ὑπὸ τῆς θερμότητος τούτου τοῦ θεοῦ, περὶ οὗ μικρὸν ἔμπροσθεν ὁ λόγος ἀποδοθήσεται παρ' ἡμῶν. i. e. "When the Egyptians wish to describe the soul lingering for a long time here, or an inundation, they paint the bird called the phoenix. They thus typify the soul, because this animal exceeds all others in the world in length of life; and they represent an inundation by the phoenix, because it is the symbol of the sun, than which there is nothing greater in the world, for the sun ascends above all things, and scrutinizes all, and thus is denominated *Polys* (i. e. *Multus*)"*—“It is said that the Egyptians rejoice more in the Sun than any other people, because the Nile is made to inundate their country by the heat of this God, the reason of which has been given by us a little before.” Now all this seems “passing strange.” A bird, which is the hieroglyphic for the soul lingering here, is also the hieroglyphic for an inundation. And why? Because this bird is also the symbol of the Sun, the heat of which causes the Nile to inundate Egypt. This singular statement may perhaps be accounted for, if the word phoenix be only a corruption from Noach, or Phinoach. It is scarcely possible to suppose, that the philosophers of Egypt attributed the annual inundation of the Nile to the ardour of the Sun's rays. Of all causes of this phænomenon, this is the very last that common sense would assign for it. I cannot help suspecting then, that the phoenix was the symbol of that great inundation, which once certainly took place. The renovation of nature after so terrible a catastrophe as the flood, would be well expressed by the phoenix, the symbol of renovation.

The Egyptians strangely confounded the names of their solar symbols with the names of the Nile. Could this arise from their confusing the history of the deluge with the inundations of that river; and from their worshipping Noach, or Phinoach, under the name of Osiris, one of their principal solar symbols? The most ancient name of Egypt and of the Nile was ⲚⲢ , Cham. In Coptic the word for the country is Chami, or *Chemi*. Diodorus calls the river Ὠκεάμης which is clearly *Ou-keme*, or *Ou-Cheme*, the indefinite article *ou* being incorporated, as very frequently

happens, with the word. Another name of the Nile was *Siris*, which I cannot easily separate from *Osiris*; in fact I believe *Osiris*, to be *Siris* prefixed by the same article *Ou*. Here then it seems difficult not to recognise the similarity between the name of Cham, the son of Noach, and the names of Egypt and the Nile; while I need hardly hesitate to pronounce *Osiris* to be no other than the deified Noach. But *Osiris* was frequently represented with the head of a hawk. May not the Greeks have sometimes taken the phoenix for a hawk? (See especially Strabo l. xvii. concerning the sacred hawk at Philæ.) The Nile received one of its names from a bird, which the Greeks understood to be an eagle; and they accordingly called the river Ἄετός.

The Phoenix was the symbol of the solar year, but more particularly of the great years, or cycles. It is surprising that so judicious a writer as Tacitus should have said, that the phoenix really had been occasionally seen in Egypt. He has, however, mentioned one tradition, of which I must take notice.

Speaking of the years which elapsed between each return of the phoenix, he says, *sunt qui assererent, mille quadringentos sexaginta unum interjici*. This period then coincides with the Sothic year, which consisted of 1461 civil years, or 1460 solar years. But observe again. The smallest cycle of the Egyptians consisted of 4 years. The days in that period amount to 1460, and when the intercalated day of the leap year is added, the number amounts to 1461.

Solinus conveys some curious intelligence to us on this subject, though he himself comprehended nothing of the matter. *Probatum est dxi. eum (nempe phœnicem) durare annis. Rogos suos struit cinnamidis, quos prope Panchaiam concinnat, in solis urbem strue altaribus superposita. Cum hujus vita magni anni fieri conversionem rata fides est inter auctores: licet plurimi eorum magnum annum non quingentis et quadraginta, sed duodecim millibus nongentis quinquaginta quatuor annis constare dicant.*

Before we proceed to examine this passage, I wish to observe, that there seems some reason to believe, that the ancient Egyptians had discovered the period, in which the fixed stars make their total apparent revolution; or to speak exactly, in which the pole of the earth moves round the pole of the ecliptic. The Arabians at an early epoch, and long before astronomy was cultivated in

modern Europe, had stated the retrograde motion of the stars to be a degree in 66 years. The calculation of the Indians is said to be much more ancient, and more exact. If then the Egyptians merited the fame which they possess, how shall we suppose, that they assigned, as Ptolemy and the Greeks of Alexandria did, 100 years for this retrograde motion through each degree, consequently making the great cycle extend to 36000 years?

The Egyptian priests told Plato; that the Greeks were children in science. The Alexandrian Greeks found only the fragments of the demolished edifice of Egyptian learning. Out of these fragments they built up a structure of their own. It was not without solidity and symmetry; but the second temple was not like to the first.

The sages of Egypt did not willingly communicate their knowledge. They wrote in hieroglyphics and spoke in enigmas. They seem frequently to have been misunderstood by their Greek disciples.

Is it not clear that an enigma, (not quite worthy of the Sphinx perhaps,) was intended, when the priests announced, that the great cycle was to be found by multiplying the Sothic year by a 2 and a 5? The Sothic year, as already stated, consists of 1460 solar years. Now 1460 multiplied by 25 give 36500. This number of years answers to no cycle whatever.

In the calculations of the orientalists, when mystery was intended, we often find units expressed by thousands, with other devices of the same kind, as Bailli, Sir W. Jones, and others have acknowledged. The thousand, for example, was sometimes considered apart from the rest of the sum. Thus the Hebrews made the thousand the leader; and called this number Aleph, as the conductor, or general.

Now in the multiplicand, in the case before us, we have 1000 for the leader, and 460 for the led. We are authorized by the enigma to employ the numbers of the multiplier (25) as we please. Multiply the leader, 1000, by your whole multiplier, and you will have 25000. Multiply the led, or the smaller number of your multiplicand (460) by the smaller number of your multiplier (2) and you will have 920. Put the two sums together, and you will have 25920. But this is precisely the number of years, in which the fixed stars complete their apparent

revolution, moving backwards, as it seems to us, one degree in 72 years. It is impossible, that I could have brought out the exact sum required, where in all there are only 6 cyphers, if the authors of the enigma had not intended it.

Solinus states the great year at 12954 years. Add only six years to this immense number of years, and you will have, not the whole, but precisely the half of the great year: for at the end of 12960 years the pole of the earth performs one half of its revolution round the pole of the ecliptic, the equinoxes are removed six signs, and the fixed stars appear to us on this planet to have gone to the points opposite to those from which they were at the beginning of the period. 12960 years then make the great half year, as 25920 years make the great whole year. Now multiply the period of the phoenix, (540 years,) by the number of constellations into which the ancients divided the heavens, namely 48, and you will have precisely the sum of the great year, namely 25920 years. That the 12954 years, mentioned by Solinus, were intended to express the time, in which the stars recede to opposite positions in the heavens, can, I think, be scarcely doubted.

Pliny makes the period of the phoenix 660 years, and Suidas reduces it to 654. They probably repeated the reports which they heard, and which, it may be easily supposed, were vague and various. It is plain, that every feigned interval between the returns of the phoenix must have been intended by the inventors of that enigmatical fable, to correspond with some equal portion of the great cycle. But neither 660, nor 654, years make an equal part in 25920 years. It is likely then, that the period intended to be understood, but altered by common report, was 648 years; because 25920 divided by 40, will give us so many parts equal to 648. Now 40 was one of the mystical numbers of the Egyptians. Each successor of Apis remained 40 days in an island of the Nile, before he was brought in pomp to Memphis. Besides, if the Egyptians preserved any traditions of Noach, as I think they did, they must have known, that the flood was on the earth 40 days. It seems natural enough then, that they should divide the great period of the phoenix, of which the history seems not to be unconnected with those of Noach, or Phinoach, and Henoch or Phenoch, (whose names were probably mistaken for each other,) into 40 parts. In all events the fortieth part of the great cycle answers

to 648 years, and I am inclined to think that this was the number which Pliny and Suidas should have stated instead of 660, or 656.

The priests of Egypt obliged their kings to take an oath to preserve the year of 365 days unchanged. In consequence there was for this year a new *thoth* every fourth year. But they themselves intercalated a day every fourth year, and thus followed within a few minutes the annual revolution. Their great years were established in order to rectify the calendar, when after certain periods it became necessary, even with the use of the leap year, to alter the style. They had besides another vague year of 360 days as the circle had 360 degrees. The choice of this number seems to be in both instances sufficiently arbitrary; but we shall presently see a reason for it.

The same priests divided the ecliptic into 12 principal divisions, and the constellations, through which the ecliptic passes, into the same number of signs. Each of these signs, which the Greeks called zodiacal, because living creatures were represented as their symbols, was again divided into 3 parts, and thus the belt of constellations, called the zodiac, was partitioned into 36 divisions called decans. These were again divided into halves, and thus the whole number of these zodiacal partitions amounted to 72. But as the circle contains 360 degrees, the ecliptic was portioned into that number; and 50 degrees were of course allotted to each sign. Now these divisions of the year into 360 days; of the ecliptic into 360 degrees; of the zodiac into 72 partitions; must appear altogether whimsical and unaccountable, if the Egyptians did not know that the fixed stars retrograde a degree in 72 years, and that 360 multiplied by 72 give 25920, the exact period of the great cycle.

But while I call this the great cycle, I do so rather on account of its importance than its length. The Egyptians certainly had besides another cycle of 36000 years. This was the *Neros*, or cycle of 600 years, multiplied by 60. Noach was 600 years of age, when he entered the ark. Cassini, I believe, was the first of the moderns, who calculated the positions of the planets for the beginning and end of the *Neros*. Whether, or not, this period, multiplied by 60, gives more exact results, I cannot pretend to determine.

That the period of Noach's life, when he entered the ark, should

have corresponded with the cycle called the *Neros*, is remarkable, whether this happened by accident, or by the order of Providence. The Antediluvians, whose lives lasted for 8 or 9 centuries, must have acquired a degree of knowledge far greater than is possessed by us, who have only “just time to look about us and to die.” The immediate descendants of Noach probably retained some portion of the science acquired by their long-lived ancestors; and it is not likely that Noach himself could have been ignorant, that his life had just completed a cycle when he entered the ark. In fact the very word *Neros* seems to refer us to the epoch of the deluge. It is a Greek corruption of נַהַר. Now נַהַר does not always mean a river, as I believe it is commonly understood to do. It also, and perhaps more properly, signifies what Milton (from Homer) calls the “Ocean-stream”—the flood of the deep, nay the great abyss itself (see Jonah 2. 3. and Psalm 24. 2.) The name of Nereus, the ocean-god, clearly comes from נַהַר. The cycle in question appears to have been known from the Nile to the Euphrates; and its name, as we have it, is to be traced to the Hebrew and Chaldaic.

The Tsabeans, or worshippers of the host of heaven, appear to have deified the antediluvian patriarchs, and to have combined the traditions concerning them with the fictitious histories of those mythological persons and symbols, which represented the celestial bodies, and all the phænomena of nature. Many circumstances lead me to think, that the fable of the phoenix was chiefly suggested to the Egyptians by the traditions which they had preserved and perverted concerning Noach, Anak and Henoch (probably called by them, according to the usage of their language, Phinoach, Phanak and Phenoch); but especially the last. “And all the days of Henoch were three hundred and sixty five years. And Henoch walked with God, and abode not, (I read נִאִין, *quasi* נִאִין, for the ה in נִאִין, though radical, is, as Parkhurst observes, omissible,) for God took him.” Here is a person, who lives as many years as there are days in the annual solar period. The mythologists would easily find in this person a symbol of the year and of the Sun. But Henoch did not die—he was translated from one state of existence to another—his being was continuous, though its condition were changed—“he abode not, for God took him.” Here again, the mythologists would compare Henoch to the annual

Sun, which abides not, and only concludes one period to commence another. The true history of Henoch, or Phenoch, might then suggest the fable of the Phœnix, that bird, which, as a symbol of the Sun and of the year, periodically renovates its existence, and reproduces itself.

It may be asked, why the Egyptians chose a bird for the hieroglyphic, by which they expressed the soul renewing its existence, and the Sun recommencing a year, or a cycle. The phœnix resembled an eagle; and the eagle in moulting—in casting its old feathers, and in acquiring new ones, presents us with a lively image of renovation. Hence was the eagle feigned to renew its youth, *נעוריו כנשר תתחדש*—*renovabitur, ut aquilæ, juvenus tua*. Hence during the ceremony of an apotheosis the Romans were wont to let fly an eagle.

I shall now proceed briefly to show, that the oriental traditions support my argument. That some of these traditions are absurd, and that all of them are false, I easily admit; but our business is with mythology and consequently with falsehoods.

Henoch is frequently called Edris by the Arabians. He is so called in the Koran (Surat 20). The commentators say that he received that name on account of his learning. I wonder that the page of Golius should present us with another and most absurd association, which might have been avoided. Let us remember the fact, however, that Henoch is pretty generally known to the orientalist by the name of Edris.

But the Arabians also hold, that Edris, i. e. Henoch, was the same with Elijah. (See Hottinger de Muhammedis Genealogia.)

Again the Arabians and the Jews had the tradition, that Phinehas, the son of Eleazer, revived in Elijah. (See Hottinger)

Thus the Jewish and Arabian traditions unite Henoch and Elijah, and Elijah and Phinehas. Now how came the Cabbalists to think of Phinehas?

Henoch and Elijah are the only men that have lived on this earth, and that have escaped death. The Egyptians appear to have built the fable of the Phœnix on the true history of Henoch, whom they would call Phenoch; and when the translation of Elijah took place, his disappearance in a fiery chariot probably induced the orientalist to consider him as the same with Henoch, and further to improve on their story of the Phœnix, by making



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fable of the phoenix has been built upon the traditions, which the *Goim* preserved and perverted of some facts recorded in the Old Testament.

Sept. 1816.

W. DRUMMOND.

P. S. I forgot in my remarks on the periods to observe, that if you multiply the 72 dodecans by 12, the number of the signs, you will have 864, and that if you multiply 864 by 30, the number of degrees in each sign, you will have the number of years contained in the great cycle, viz. 25920.

COLLATIO

CODICIS HARLEIANI 5674.

CUM ODYSSEA EDITIONIS ERNESTINÆ 1760.

No. VIII.—(Continued from No. XXVIII. p. 333.)

ΟΔΥΣΣ. Ο.

3. ὑπομνήασα et ου super α prius.

10. τῆλ' et interpr. πόρρω.

12. φάγασιν.

13. χρήματα.

19. ἀθετεῖ ἀριστοφάνης ἐνίοι τοὺς Γ νοθεύουσιν.

23. τεθνεῖστος a m. pr. Postea η super εἰ additum et σ in ω mutatum.

26. κυδνήν ex emend. certe antiqua.

27. γε omittit.

31. 32. ὑποπτεύει διονύσιος.

37. γε ὄτρυνε.

39. ὅς θ'.

45. νοθεύεται ὡς διαπεπλασμένος ἐξ ἠμιστιχίου τῆς κ ἰλιάδος. [158.]

52. δουρικλυτός.

62. ἔπος ἠὺδα suprascr.

63. omittit.

73. ἐποτρύνει et κατερύκει, sed utroque loco η super ει.

74. ἐν πολλοῖς οὐκ ἐφέρετο· καὶ ἔστιν ἠσιόδειος τῆς φράσεως ὁ χαρακτηρ. εἰ δὲ δεχοίμεθα αὐτὸν, πρὸ τῶν πρὸ ἑαυτοῦ δύο στίχων ὀφείλει γράφεσθαι:

78. οἱ ἢ ἠθετοῦντο· συγκέχυται δὲ τὸ δυϊκὸν τοῦ ἀμφοτέρου: sed alter, κῦδος καὶ ἀγλαῖα ἐν ἑστί. διὸ καὶ τὸ ἀμφοτέρου ἐπήνεγκεν.

80. τραφθῆναι text. et schol. sed supra τρα in textu scriptum τας. Μοx ἀτόπως τὸ ἀν' ἐλλάδα· κοινήν γὰρ τὴν ὑπὸ ἀχιλλεῖ ἐλλάδα καλεῖ ὄμηρος: Pro κοινήν fortasse legendum μόνην.

83. ἀμπέμψει ex emend. manus ejusdem. Schol. καὶ ταῦτα ἀπρεπῆ διδάσκεσθαι πρὸς μενελάου τὸν τηλέμαχον τὸ ἀπατεῖν: Aliud schol. ἀμπέμψει διὰ τοῦ μ. ἔστι γὰρ ἀποπέμψει τὸ τέλειον:

91. videtur Aristophanes spurium censuisse.

95. οὐκ ἀναγκαῖον ἀθετεῖν. οὐ γὰρ δῆλοι αἱ θεράποντες ἄσπερ ἐν τῇ αὐτῇ οἰκίᾳ οἰκεῖν:

97. κῆραι.
 101. ὄθι κ. κ.
 109. 153. ἕως primo scriptum, sed insertum ab eadem manu in recens.
 113. δῶρα δ' ὅσσ'.
 114. omittit.
 120. γρ. χειρὶ ἐνικῶς. Et sic textus 124.
 126. πολυκράτου et σ additum m. antiqua.
 128. ἀρίσταρχος κείσθαι.
 130. χερσὶ et supra γρ. χειρὶ.
 137. παρὰ δὲ (sic.)
 139. omittit.
 141. οὕτω διὰ τοῦ ο. [οἰνοχόει.]
 144. καὶ τότε.
 145. 190. τ' ἐξεύγνυντ'.
 146. ἐριδούπου text. et schol. et 191. text.
 149. λείψαντε et suprascr. σπείσαντες.
 152. οὕτως εἰπεῖν οὐκ εἶπετον.
 155. εἴως ἐνὶ τρ. vide ad 109.
 157. Ὀδυσῆϊ ἐνὶ et in marg. ἀττικὸν ἐστὶν ὡς ἤρωι λαομέδοντι πολίσσαμεν: [Il. H. 453.]
 168. ἢ et εἰ adscriptum; sed schol. τὸ δεύτερον περισπαστέον ὡς ἐρωτηματικόν:
 172. ἔνιοι μυθήσομαι.
 174. ἤρπαξεν ἀτιταλλομένην.
 178. κακόν.
 184. σεῖον text. et schol.
 186. ἐς φηρὰς δ'. Schol. διὰ τοῦ ἦ τὴν πόλιν τὴν λακωνικὴν.
 187. ὀρτιλόχοιο.
 197. εἰμέν.
 200. μή μ' ὁ γέγωνε.
 201. χρεώ.
 209. δὲ habet pro τε et νῦν omittit.
 213. οὐδέ ἐ ex emend.
 215. ἔλασσε.
 227. ἡ γραφὴ μετὰ ἀντὶ τοῦ ἐν.
 228. ἄλλων.
 231. vulgatam habet.
 237. δὲ pro τε.
 239. γρ. ὄθι.
 240. πολλοῖσι τ' ἀνάσσω.
 241. ὑψηρεφές et 423. 431.
 242. supra μάντιον scriptum ὡς φήμιον. i. e. hæ voces eundem accentum habent. Hinc nata est varia lectio, a Clarkio memorata, φήμιον.
 244. ἀρίσταρχος διὰ τοῦ α. ζηνόδοτος διὰ τοῦ ἦ: Infra 253. ἀμφιάρητος et α super η.
 266. γρ. καταλέξω.
 272. τοι et suprascr. δή.
 274. ἀχαιῶν.
 276. γρ. κατὰ χρόνους.
 283. τόγ' et νηός.
 284. ἐβήσετο.
 296. τὰς φηρὰς φερὰς εἶπε διὰ τὸ μέτρον γρ. καὶ φεάς· περὶ ἧς φησὶν φεάς παρ τείχεσσιν ἰαρθάνου ἀμφὶ ρέεθρα: [Il. H. 135.]
 299. εἴ pro ἢ bis, sed ex emend.
 300. κλισίης.
 303. τοῖς δ'.
 304. εἴ μ' ἔτ', sed in marg. εἴ μιν. Mox φιλέει et οἱ super εἰ.
 306. νῦν εὐμαιε, et inter voces suprascr. μ'.
 309. γρ. καὶ μ' ἠγεμόνα.
 316. ὅττ' ἐθέλοιεν (sic). Schol. τὸ δὲ ἐθέλοιεν, οὕτως αἱ ἀριστάρχου φασὶ τρισυλλάβως τὸ ἐθέλω: [Voluit ὅττ' ἐθέλοιεν].
 320. ἐρύσσειε.
 322. ὀπτῆσαί τε.
 344. ὦν τιν' et ὄν super ὦν.
 353. φθειῖσθαι.
 370. ἔτι δέομαι.
 376. φᾶσθαι.
 386. ἐπέρασσαν.
 392. ἀρίσταρχος ἀκούειν ὡς εὐδέν.
 394. ὄντινα.
 412. ἐβασίλευε.
 419. τις et suprascr. γρ. ἦ.
 421. ἢ κ' text. ex emend. sed ita plane schol.
 422. ἠρώτα δὴ ἴπειτα.
 431. ὄφρα ἴδῃ et in marg. γρ. ὄφρ' εἶδῃς.

433. 438. ἀμείβετο et ψατο supra βετο.

436. ἐπώμνυον. Schol. marg. ἐπώμνυον· οὐκ ἀπώμνυον· ἀπαμύσαι γὰρ τὸ μὴ ποιῆσαι :

440. Συμβλήμενος.

441. πρὸς δῶμα.

446. πρὸς pro ἐς.

447. εἰ et hunc versum sequenti subjungit.

455. ἐμπιλόωντο, sed ο super ε.

457. ἦσαν et suprascr. οἶκον.

459. γρ. ἠλέκτορσιν. Deinde ἔερτο, sed κ inseritum ex recens. Schol. deducit ἀπὸ τοῦ εἶρω.

461. χερσὶ τ' γρ. χείρεσσιν.

465. δέπας. Schol. ἐκτατέον τὸ δέπας ποτήρια. [Lege δέπα.]

466. ἀμφεπένοστο.

472. ἀνδρῶν ἦν.

474. ἀναβησόμενοι et α super ο ex recens.

476. ὅτε δὴ ἔβδοκον·

487. ἔθηκε et suprascr. ἔδωκε, sed ἔθηκε bis schol.

496. sch. προέρεσσον διχῶς :

503. ἀγροὺς ἐπιείτομαι et suprascr. ἐπελεύσομαι. Schol. infra ad π. 130. citat ἀγροὺς ἐπελεύσομαι.

513. οὐ γάρ τι ξ.

517. ἴκοιο.

523. εἶκε (sic.)

530. γρ. ἠλυθε.

532. γένος ex emend.

559. vulgatam habet MS. et in marg. οὕτως ἀρίσταρχος :

545. τὸν δέ τ' ἐγώ.

547. αὐτοὺς α.

548. εἴσβαινον, sed ἔσβαινον in marg.

ΟΔΥΣΣ. Π.

1. κλισίης ex emend. manus antiquae. Deinde δῖος plane.

16. θαλερὸν κατὰ δάκρυον εἴβων γρ. θαλερὸν δέ οἱ ἔκπεσε δάκρυ :

17. ἀγαπάζη.

29. ἐσορᾶν (sic).

35. χήτει ἐνευναίων· ἀμφω δεσπινά·

41. ἦσο ξεῖν·

49. τοῖσιν δ' αὖ πίνακας κρειῶν.

50. κατέλιπον et ei super ι.

51. παρενήνεον.

56. θζῖον et supra γρ. δῖον.

58. εὐχετόωντο a manu prima, sed αι ex emendatione antiqua. Interpretamentum inter lineas λέγουσιν.

59. γάρ τοι ἐ.

65. παρὰ νηός.

66. primo scripserat πρόσταθμον, deinde α superimposuit inter π et ρ et ò in à mutavit. Deinde σοι a m. pr. τοι ex emend.

67. ἐθέλης.

69. θυμαλγὲς ἔειπες. et suprascr. λυπηρόν.

σε

74. κομίζηι.

79. Videntur aliqui legisse ἔσωμεν.

85. εἰώσω.

91. θήν et suprascr. δή. Cum hic locus, tum v. 69. ostendere poterunt, quam facile explicationes in varias lectiones transeant. Hesychius: Θήν διὰ τοῦ ἦ τὸ αὐτό. Sic audacissime interpolavit Musurus. MS. habet, teste Schowio, Θήν, διὰ ἦ που. Ita scilicet olim

scriptum erat Θήν. δια που. Lege igitur, Θήν. δή. ποῦ. Οὐ μὲν θήν II. Θ. 448. reddit Scholiastes οὐ μὲν δή. Apollonius Lexico, Θήν. ποῦ. citans Iliad. p. 29.

99. ἀρίσταρχος ἐπὶ θυμῶ. Schol. etiam ἐπὶ, sed ἐνὶ verbis suis præfigit.

101. νοθεύεται ὡς περιττός :

104. ἀθετεῖ ζῆνύδοτος.

105. αὐ μ' ἐν ex emend.

115. κασιγνήτους ex emend.

119. αὐτ'.

121. τῶ νῦν.

130. γρ. περίφρονι.

131. vulgata lectio a m. pr. nunc ex emend. εἰπεῖν et nescio quid præterea. Salvus esset versus, si legeretur: εἰπεῖν, ὡς σῶς εἰμί.

138. εἰ καὶ et in marg. γρ. ἦ et supra ἦ scriptum ἄρα. Si igitur varietas ἦ ἄρα fideliter a Clarkio e MS. notata est, hic quoque glossa pro varia lectione invasit. Nam solæ variæ lectiones sunt ἦ καὶ et εἰ καί.
143. γρ. καὶ ἔμπης [pro αὐτως]
151. γρ. μὲς.
152. 153. videntur νοθεύεσθαι a quibusdam.
165. παρὰ ex emendatione ejusdem manus
176. γενειάδες sine ulla varietate.
184. κεχρησμένα δάομεν.
185. γρ. δ' ἡμῶν.
195. ἡ κυκλικὴ θέλγεις.
197. γρ. οἱ.
205. πολλὰ δ' ἀληθεῖς.
215. ὦρτο et σε supra το.
217. αἰγυπτιοί.
218. πετεηνά.
223. εὐχετόωντο.
224. γάρ τι σε. (Erratum ed. Ernest.)
236. ὄφρ' οἱ ἰδέω in textu post rasuram, sed in margine ὄφραεἰδέω (sic).
242. αἰχμητὴν τ' ἔμμεναι.
245. οὔτε δύ'.
246. γρ. ἀλλὰ πολλοὶ πλεῖον.
249. φῶτες ἔασιν et γρ. ἀχαιῶν super ἔασιν.
251. κοῦροι ἀχαιῶν.
257. φράζεω a m. pr. φράζε' ex emend.
260. εἴ κεν.
263. ἐπ' ἀμύντορε.
273. ἢ ἐ γέροντι.
274. σὸν δέ.
277. γρ. σὺ δ' ὄρβων.
279. οὔτι.
280. ἦ γάρ e rasura.
- 281—298. ἡ νοθεύονται. Aliud schol. ἀθετεῖ ζηνόδοτος.
291. πρὸς δέ τι καί, sed ο nunc additum supra τι et μοι inter τι et καί.
303. οἰκείων et ἰ super εἰ.
304. ad ἰθὺν, ut videtur, οὕτως αἰ ἀριστάρχου.
305. πειρηθείημεν. Schol. ὁ ἀσκαλανίτης ἔτεοδμῶν τῶν ἀγαθῶν θεράποντων τινὲς δὲ οὕτως ὅτεο δμῶν.
306. νῶι.
310. μέ γ' ἔχουσιν a manu pr. με τ' ἔ. ex emend. In margine var. lect. γέ μ' ἔχουσι a manu recentiori, seculi fortasse 14mi declinantis.
315. οὐδέ τι φειδώ.
317. αἴ σέ τ' ἀ. text. γρ. αἴ τέ σ' α. marg. Deinde νηλιτεῖς.
330. μὲν omittit.
332. εἴβοι et η super οἱ.
337. ἐκ πύλου ἦλθεν γρ. εἰλήλουθε.
346. γρ. ἔτελέσθη.
351. ἄρ' omittit.
354. γρ. προσεφάνεεν.
357. κιχάναι et suprascr. γρ. κιχῆσαι.
366. καταδύντι et αν super υν, ut videatur voluisse καταβάντι.
370. μὲν omittit.
372. ἡμᾶς.
376. ἐκείνον.
387. βούλεσθε a m. pr. αι pro ο ex emend.
391. ἢ δέ κ' et ἔδνοισιν.
392. ὅσχε et τις supra κε.
399. ὄσφιν.
404. τε κτενέω.
408. ζεστοῖσι λίθοισιν.
417. ἐνέειπεν.
428. ἀπαρραῖσε φίλον κῆρ.
432. εἰέ τε.
433. παύεσθαι a manu prima, ο insertum a recentiori.
434. γρ. πεπνυμένος.
435. περίφρον.
436. μελέσθων in marg. sive var. lect. sive interpr. Sed prius puto.
447. ἐκ γε.
453. ὠπλίζοντο, sed ο super ὠ et in marg. οὕτως διὰ τοῦ ο.
461. ἦλθες δὴ, εὔμαιε.
466. γρ. ἀνώγει.
470. τόγε.
481. κοίτου τε μνήσαντο text. γρ. δὴ τότε κοιμήσαντο.

DESULTORY REMARKS ON JUVENAL.

(1.)

“ ——— Atque ideo nulli comes exeo, tanquam
Mancus, et extinctæ corpus non utile dextræ.”

Sat. iii. vv. 47, 48.

I need not remind the reader that the person represented as here speaking is a Roman of the old stamp, who, finding himself quite out of his element in a corrupt and degenerate city, quits it for a remote solitude.

The last line has given infinite trouble to the commentators; as indeed a passage of any difficulty always will do to those, who, instead of deducing the sense of it from a rigorous construction of the words, fix the sense first and then try to construe the words accordingly. A vague idea has occupied them that Umbritius intended to compare himself to a withered or an amputated hand. Therefore we are told that the expression *corpus non utile extinctæ dextræ* is by a certain monstrous figure put for *extincta dextra non utilis corpori*. The idea has infected some of the translators. “Juvenal,” (says the author of a recent and spirited version) “means, though his words are lax, that, as a withered hand is useless to the body, so is an honest man to Rome.” If Juvenal meant this, he must have meant more; for, to complete the comparison, we must suppose him to imply that as a withered and useless hand is separated from the body, so is an honest man from Rome.

But I never heard that persons who had the misfortune of having maimed or disabled limbs made a point of amputating them; and as little can I conceive that Juvenal would have used the maimed and perverted mode of expressing himself, which this construction supposes. Besides, is it probable that in the same sentence and the same line he would have compared Umbritius both to the body which had lost the hand, and to the hand which had lost the body? But this must be maintained by the critics in question; for *mancus* indisputably means *one who is maimed or disabled in the right hand*.

The rest of the line therefore must be so translated as to harmonize with “mancus;” and it would not be unnatural to expect that it was only a periphrastical mode of expressing the same idea. This sort of

periphrastical amplification is usual with Juvenal; witness the very next couplet, “Conscius,—et cui fervens, &c. &c.” Accordingly, the literal rendering of the words before us, (only taking *extinctæ dextræ* as the genitive case,) is “the incapacitated body of a destroyed right hand;” that is, the incapacitated body attached to a destroyed right hand; or more simply, the body which has its right hand destroyed. The laxity, or rather the harshness, of the passage consists wholly in this, that Juvenal speaks of the body as belonging to the hand, whereas we usually speak of the hand as belonging to the body. But both modes of expression are admissible; nor do I think it necessary to read with Markland “*extinctâ dextrâ*,” though certainly the sense would be made clearer by the change. The object of Umbricius undoubtedly is, to compare himself to a soldier who being disabled in the *sword-hand*, retires or is dismissed from the ranks as unserviceable.

(2.)

“Miratur vocem angustam, qua deterius nec
Ille sonat quo mordetur gallina marito.”

Ib. vv. 90, 91.

It would not be worth our while to bestow any attention on the line which forms the second of this couplet, were it not that it illustrates a characteristic peculiarity of the author. Juvenal is fond of periphrasis; and especially of designating particular persons, objects or places by circumlocutory expressions; as where, having occasion to allude to Socrates, he does not name him, but describes him as *dulci senex vicinus Hymetto*. Sometimes these circuitous designations have great beauty or propriety; at others, they are mere excrescences, or have no other effect than to give our poet's composition a sort of mock-heroic air. Examples of the latter class are where, instead of *a soldier*, he tells us of the man *qui tegitur parma et galea*; or where he talks of a sacrifice, not to *Minerva*, but to her who *pugnavit Gorgone Maura*; or where he describes the dead as going down, not to *Pluto*, but *ad generum Cereris*; or where he counsels a poor poet to consign his verses, not to *the flames*, but *Veneris marito*. In these and similar instances, the circumlocution has no particular force; it seems only the effect of *manner*, and perhaps does not bespeak the best taste. Surely then it is quite in character for the same writer, where he would speak of a cock, to designate the animal as *gallinæ maritus*, or, which is the same thing, as *ille quo utitur gallina marito*

or as *ille quo mordetur gallina marito*. This, in my opinion, is all that is meant to be conveyed by that line; and the trouble and the folly that it has cost some of the commentators might have been saved, had they been more attentive to the characteristic peculiarities of their author's manner, and less ingenious in conjecturing his meaning.

I will only add that the words "quo marito" must be considered as a case of what is called (I say not how properly) the ablative absolute. Nor do I see that to say "illo marito mordetur" is harsher than such an expression as "illo magistro eruditur," which would be good Ciceronian Latin. As to the objection that the ancients sometimes considered the tone of a cock's voice as peculiarly manly, it is too ridiculous to deserve attention.

(3.)

"Surgitur et misso proceres exire jubentur
Concilio, quos Albanam Dux magnus in arcem
Traxerat attonitos et festinare coactos."

Sat. iv. vv. 144—6.

By *attonitos*, some commentators understand that the senators had been astonished by the suddenness of Domitian's summons. But the senators were always liable to be summoned suddenly by the chief magistrate; and the emperors found them such convenient tools, that the exercise of this power under the imperial government could not but be sufficiently frequent. I apprehend therefore that *attonitos* here means *anxious* or *dismayed*; feelings without which Domitian's senates probably never met their master. It is difficult for a modern reader to bear in mind that the ancient word *attonitus* has not the confined sense of its derivatives in the modern languages, but implies almost *any* suspension or violent derangement of the faculties, from whatever cause. Yet some of the versions render the word as meaning *astonished* both here and in other parts of Juvenal, where the poet does not appear so to have intended it. Vid. Sat. iv. 77, Sat. vii. 67, et Sat. xiv. 306.

(4.)

"Templorum quoque majestas præsentior; et vox,
Nocte fere media, mediamque audita per urbem,
Littore ab Oceani Gallis venientibus, et Diis
Officium vatis peragentibus, his monuit nos."

Sat. xi. v. 111. et seqq.



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think the construction in question (and let me say, every other that has been put on the words) wrong, I know not what to substitute. May it not be conjectured that the text is corrupt, and that for “*his*,” we should read “*hoc*” or “*id*,” sc. *Gallos venire*?

If the text is to stand, it may perhaps be allowable to take *his* for *his dictis* or *his monitis*, and then the sense would be the same, only more harshly expressed, as if we read *hoc* or *id*, that is *Gallos venire*. In that case, the whole sentence might be paraphrased thus; “When the Gauls were approaching, a prophetic voice; by the immediate agency of the Gods, warned us to that effect.” *Monita deorum* (a well-known phrase for such warnings, and used by Livy on this very occasion,) may be supposed implied in *monuit*. The same ellipsis, applied indeed to a human warning, occurs in Ovid; where, after giving some good advice to a friend, he thus continues;

“*His ego, si monitor monitus prius ipse fuisset,*
In qua debebam forsitan urbe forem.”

Trist. lib. 3. el. 4.

(5.)

“ ——— prius quam
Sumeret agrestem posito diademate falcē
Saturnus fugiens; tunc cum virguncula Juno,
Et privatus adhuc Idæis Jupiter antris.”

Sat. xiii. vv. 38. et seqq.

Most of the commentators seem to understand “*privatus*” as meaning *secret, concealed*, Jupiter having been concealed in the caves of Ida from his father’s fury. Others more properly take it to denote *a subject, a private person*. The word “*privatus*” never has the former sense in the classics. It is true that the lexicographers give that as one of its meanings, and refer to a passage in Ovid as an example. But let the reader hunt through the classics; the word is of frequent occurrence; and it may safely be affirmed that he shall consecutively find two hundred instances of its use, without lighting on one example where it does not mean either private as opposed to *in common with others*, or private as opposed to *a public station*. If so, he will surely suspect that the lexicographers have misinterpreted the Ovidian passage in question; and on turning to it, his suspicions will be verified. It is to be found in the Trist. lib. 3. eleg. 1. This elegy is an address supposed to be delivered by the book itself on entering Rome from which its author had been banished. The book

describes itself as avoiding from fear the imperial palace, and as successively repelled in its attempt to gain admittance into each of the three public libraries. It however expresses a fervent hope that Cæsar may one day relent from his wrath, and then proceeds thus,

“ Interea, quoniam statio mihi publica clausa est,
 Privato liceat delituisse loco :
 Vos quoque, si fas est, confusa pudore repulsæ
 Sumite plebeix carmina nostra manus.”

What can be plainer? Finding the imperial residence and the public libraries inaccessible, the book requests that it may not be debarred from an admittance into some *private* library, that is, into the library of some subject, and may be read by persons of plebeian, that is, of humble rank. The lexicographers have here been misled by finding *privato loco* joined with *delituisse*. I doubt whether even the word “delituisse” does not here denote rather insignificance and obscurity than concealment. But, if not, it would only follow that the house of a subject was a very good lurking-place, without supposing that *privatus* does itself convey that idea.

(6.)

“ Nam genus hoc vivo jam decrescebat Homero ;
 Terram malos homines nunc educat atque pusillos ;
 Ergo Deus quicumque aspexit, ridet et odit.”

Sat. xv. vv. 69. et seqq.

“Malos” here has generally (I believe universally) been understood to mean *wicked*, or at least *weak-minded* and *cowardly*; and the rendering has great plausibility from the context. “Odit,” says the Delphin editor, “malos, ridet pusillos.” But I can see no force or even propriety in the word so understood, where the subject is simply the decline of the species in bodily strength. Besides, if this is the meaning, mankind must have begun to be *mali* as well as *pusilli* in Homer’s time; which could hardly be meant, as Homer does not say it. My belief therefore is, that *malos* here means, not *weak-minded*, but *weak-bodied*. It is true technical phraseology, like that of a recruiting serjeant, who by “a good man” would mean “an able-bodied man.” The point may be illustrated by a reference to Aristotle, where, in speaking of the actions and characters of men as the objects of poetic imitation, he observes that “Homer represents men as *better* than they are, Cleophon exactly *as they are*, and Hegemon and Nicocharis as *worse*.” “Ὅμηρος μὲν βελτίους, Κλεοφῶν δὲ ὁμοίως

ous, 'Ἠγήμων δὲ ὁ Θάσιος ὁ τὰς παρωδίας ποιήσας πρῶτος, καὶ Νικόχαρις ὁ τὴν Δηλιάδα, χείρους." Poetic. ii. On which passage I cannot forbear transcribing a part of the excellent annotation of Twining. "It is necessary to remember here, the *wide* sense in which the Ancients used the terms *virtue, vice, good, bad, &c.* The difference between *moral* and *poetical* perfection of character is well explained by Dr. Beattie, Essay on Poetry, &c. part i. ch. 4. The heroes of Homer, as he well observes, are '*finer animals*' than we are; not *better men*."

If, then, Homer's characters may in this sense be termed *better* than we are, we may, in comparison with them, be termed *bad*. We are *mali*,—a *sorry* kind of animal,—a *poor* and *degenerate* race of human beings.

This phraseology was well known to Homer himself. He repeatedly uses the word ἀμείνων or its synonymes, for mere animal superiority. Thus we are told that Hector was "*far better*" than Menelaus,—πολὺ φέρτερος ἦεν. And thus too Agamemnon dissuades Menelaus from single combat with the redoubted Trojan,—

“Μηδ' ἔθει' ἐξ ἔριδος σεῦ ἀμείνωνι φωτὶ μάχεσθαι,
Ἐκτορι Πριαμίδη, τὸν τε στυγέουσι καὶ ἄλλοι·
Καὶ δ' Ἀχιλεὺς τούτῳ γε μάχη ἐνὶ κυδιανείρῃ
Ἐρρίγ' ἀντιβολῆσαι, ὅπερ σέο πολλὸν ἀμείνων.”

Il. H. 105. seqq.

I choose this passage, because here it is impossible to suppose that the superiority, which is spoken of, is not purely animal. In any other sense, Agamemnon would never have admitted that Menelaus was "*worse*" than Hector, still less than Achilles.

The same mode of expression is used by Horace, where he tells us that Tydides was a "*better man*" than his father; "*Tydides melior patre.*"

(7.)

“ ——— Quæ tanta fames, infestaque vallo
Arma, coëgerunt tam detestabile monstrum
Audere? Anne aliam, terra Memphitide sicca,
Invidiam facerent nolenti surgere Nilo?”

Ibid. vv. 120. et seqq.

The latter of these sentences is one of the most difficult passages in Juvenal. Two renderings have been given of it; the substance of which may be thus exhibited. First; "Were the Nile reluctant to rise and to fertilize the country by his accustomed inundation, what

other course could these people take effectually to enrage that river, and still farther to increase his unwillingness?" Second; "Were the Nile reluctant to rise, and the country suffering under a grievous famine, to what more horrid rite of expiation could the people resort than this sort of human sacrifice, in order to shame the river and to act on his cruel waters as a spell?"

In the former interpretation I can see neither force nor pertinency; and if it had both, it is by no fair means deducible from the words. It has no relation to the context. It makes a passage, which is awkward enough at any rate, clumsy beyond all utterance; for why say so much,—nay, why say any thing,—of the *previous* reluctance of the river, and nothing of the sole point in question, his reluctance afterwards? Lastly, it gives a wrong sense to the phrase *invidiam facere alicui*, which, like its synonymes, *invidiam parare alicui*, *invidiam concitare alicui*, is perfectly known to mean, not *to excite the odium of*, but *to bring odium upon*.

The other sense may be collected from the words with far less violence,—indeed with as little as in the case of so stubborn a passage can possibly be hoped. It also harmonizes far better with the context, in which the poet asks whether this detestable cruelty had been occasioned by famine. It gives great force and meaning to the phrase "invidiam facere;" and the supposition which it makes respecting the object and intention of the Tentyrites is perfectly consistent with the known character and genius of the more horrid superstitions of antiquity. Some of the commentators well support it by quoting from Ovid a story of Busiris, who, when Egypt had suffered a long drought, propitiated Jupiter by a human sacrifice. In this view, the phraseology of the passage may be illustrated by an expression in Seneca, which has not, as far as I know, been quoted by the commentators. When the ghost of Achilles demands the sacrifice of Polyxena, Agamemnon, wishing to dissuade Pyrrhus from a compliance, says, "Detrahe invidiam tuo odiumque patri, quem coli pœna jubes."

Yet, though I think this interpretation very *near* the truth, it does not strike me as fully right. The force of the question put in the passage must obviously consist in the idea that the situation of necessity supposed would justify, or at least palliate, the atrocity committed; but Juvenal could never have admitted the justification of human sacrifices in any case. Within a few lines of this very passage, he calls them a "nefandum sacrum." The greatest defect, however, of this interpretation is of another kind.

Let it be observed that the whole intent and end of this satire is to condemn and brand the Tentyrites, not for *killing* a man, but for *eating* him. A homicide committed in the course of a violent riot and affray, is an occurrence common enough in all countries; it was the *cannibalism* that succeeded, which Juvenal meant to hold up to such bitter and peculiar reprobation, and to represent as so black and distinguishing a stain on the Egyptian name. With this idea he begins—"Carnibus humanis vesci licet;"—with this he concludes—"non sufficit iræ occidisse aliquem, &c.;"—of this every part, every allusion, every illustration,—the Læstrygons—the Cyclops—the Vascons—the Saguntines—the Tauric Chersonese,—in short, all—or nearly all—are full. To complete the matter, this is the idea he is more peculiarly pressing in the very context of the passage in question, as the lines above quoted will show. Now it does not well harmonize with this idea, to ask whether the cruel deed of the Tentyrites was intended as an expiatory sacrifice. Such expiation would have referred only to the *murder* of the unfortunate Ombite, not to the devouring his body. It is true that certain portions of the victims offered in the ancient sacrifices were eaten; but this was only incidental; it constituted no part of the sacred rite itself.¹ Besides, we never read even this of their human sacrifices. The victim was slain, but there appears no reason to believe that any part of his body was eaten. On the contrary, we seem to have Juvenal's own authority, and in this very satire, for believing otherwise; for he expressly says, that the horrible Tauric sacrifices were confined to simple immolation, without any cannibalism. The supposition, therefore, of an expiatory rite would have had no bearing on his subject, which was the cannibalism committed on the Ombite captive. Having specifically declared that the mystery of wickedness which so confounded him was not the killing but the eating, he would hardly have

¹ I enter not here into the question, whether sacrifices *originated* in the notion of eating with the Gods; a question, of which some eminent authors have maintained the affirmative side. Such certainly was not the theory of sacrifices in their mature state. But, whether it was so or not, my present purpose will be sufficiently answered by remarking, that even writers who are strong for the *festal* character of a sacrifice, admit the case of expiatory or deprecatory sacrifices to be an exception. In these, it seems that the worshipper did not partake; as considering himself unworthy to sit at table with the offended divinity. See Magee on Atonement and Sacrifice, Vol. 1. No. 49.

proposed a solution which, after all, could only explain, not the eating but the killing.

These considerations, together with a close regard to the context, may lead us to what I humbly conceive to be the right explication of this puzzling passage. The poet had before observed that there were cases which might palliate, though they could not positively justify, the feeding on human flesh. The Vascons and the Saguntines, closely besieged by their respective enemies, and reduced to famine, had excusably resorted to this dreadful expedient. But, now recurring to this subject, he proceeds to ask, in the lines under review, what similar apology could be found for the Tentyrites. I shall offer a paraphrase of the passage, according to this conception of it, and, after the observations already made, shall leave it to the candid examination of the reader.

“What afflicting exigence impelled the Tentyrites to this act? By what mighty stress of hunger were they oppressed? By what hostile weapons and besieging armies were they blockaded, and thus reduced, after exhausting their provisions, to the dreadful and monstrous resource of feeding on their fellow-men? Should the Nile refuse to overflow his banks; and should the land of Egypt be in consequence parched with a destructive drought, even in that case, could the inhabitants do worse than thus to devour one another, thus bringing a heavy reproach on the river for his cruel obstinacy?”

NUMITOR.

OBSERVATIONS ON

Dr. MALTBY'S Edition of MORELL'S Lex. Gr. Pros.

PART II. [*Continued from No. xxvii. p. 91.*]

THE author of the *Critical Notice of Dr. Maltby's Edition of Morell's Lexicon Græco-Prosodiacum*, inserted in *Mus. Crit. Cant.* vi. supposes that “in all the instances, enumerated by Dr. Maltby, in which the Greek Epigrammatists have either licentiously or ignorantly violated the laws of prosody, the fault is rather charge-

able upon copyists or editors than on the original authors." But how can it be supposed that the copyists or editors should have blundered in all the sixteen instances adduced? The 8th instance, quoted by the learned, but anonymous critic, is this—

“ Πάπυρος, Antipater of Sidon. p. 561.

Λαμπάδα κηροχίτωνα, Κρόνου τυφήρεα λύχνον,

Σχοίνω καὶ λεπτῇ σφιγγόμενον παπύρω.

We cannot bring ourselves to believe that so correct a writer [as] Antipater should have made such a blunder. The reader will observe that λεπτῇ is in the feminine gender, whereas πάπυρος is masculine. The distich is found, totidem litteris, in Suid. v. Τυφήρεα [et v. Παπύρω.] We would read,

———— τυφήρεα λύχνον

Ἐκ σχοίνων λεπτῇ σφιγγόμενον τε βύβλω.

To make this conjecture probable, we observe, first, that these torches were bundles of small rushes. Photius: Φανός λαμπὰς ἢ ἐκ κλημάτων. Πανός δέσμη κληματίδων. Secondly, ἐκ and καὶ are frequently confounded. See Bast. ad Gregor. p. 746. So also are ρ and ων. Thirdly, βύβλος is the word usually employed by Greek authors in speaking of the Egyptian plant alluded to. See Athen. xv. 676. d. Nicander Alex. 362. Æschylus Suppl. 757. [768.] Xenoph. Anab. vii. p. 542. Eustath. ad. Odys. Φ. p. 1913, 31. Fourthly, παπύρω is to be attributed to some scholiast, who wrote it in the margin, or immediately above βύβλω. Nothing is more common than the intrusion of glosses; but it is sufficient to give an instance where the very same accident has happened. Photius: Φιλύρα φυτὸν ἔχον φλοιὸν βύβλω παπύρω ὅμοιον. Kuster on Suidas proposes βύβλω ἢ παπύρω. But the words are synonymous. It is evident that παπύρω was the explanation of some copyist.”

1. The writer is mistaken in attributing to Antipater Sidonius the epigram above mentioned. It was the composition of Antipater Thessalonicensis, and occurs in Brunck's Anal. t. ii. p. 112. Jacobs' Anthol. t. ii. p. 93.

2. The writer quotes the verse of Antipater, as if it were σφιγγόμενον, not σφιγγομένην, and the verse is so cited by Salmassius, whose words we shall soon produce. But Jacobs, who is silent about the other lection, gives σφιγγομένην, which is without doubt the true reading, and which is found in Suidas v. παπύρω et τυφήρεα, and also in Phavorinus v παπύρω.

3. Were we inclined to adopt the proposed substitution of βύβλω for παπύρω, yet we could not assent to the great alterations made in the second verse for the purpose of introducing it.

4. Though we admit that “ἐκ and καὶ are frequently confounded,” and that ρ and ων may be “frequently confounded,” yet we must be allowed to doubt whether it be within the rules of sober criticism to suppose that any “copyist,” however illiterate, could so far blunder



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but in no one of those passages is βύβλος applied to lamps, as the writer would apply it in the verse of Antipater, and so far as our reading extends, we have not seen a single instance, where it is so used, whereas πάπυρος is frequently mentioned in speaking of them:

Lenta paludigenam vestivit cera papyrus,
Lumine ut accenso dent alimenta simul.

Anthol. Lat. t. ii. p. 462.

Servius in Virg. Æn. i. (731. a Meursio laudatus ad Theocr. Spicileg., Opp. e recensione Lamii, t. v. p. 846. b. :)—"Funalia sunt, quæ intra ceram sunt, atque sunt dicta a funibus, quos ante usum papyri cera circumdatos habuere majores: unde et funera dicuntur, quod funes incensos mortuis præferebant." Cf. Isidori Origg. xx. 10. Veget. ii. 57. 1., Papyrus candelarum purgatam subtiliter carpis, i. qualis ad candelarum ellychnia pro linamentis adhibetur.

7. The writer, after having proposed the strange reading,

————— τυφήρεα λύχνον

ἐκ σχοίνων,

adds, "to make this conjecture probable, let us first observe that these torches were bundles of small rushes. Photius: Φανός λαμπάς ἢ ἐκ κλημάτων. [οὕτως Μένανδρος:] Πανός δέσμη κληματίδων. [οἱ δὲ νεώτεροὶ Ἀπτικοὶ φανόν. Ἀριστοφάνης.]" Now let us for a moment suppose that the reading proposed by the writer is the true reading. We should be glad to be informed what sense he affixes to the word τυφήρεα? If he understands it in the same sense, in which it is understood by Toup and Jacobs, he is unfortunate in the sense of his alteration: τυφήρεα λύχνον, lychnum ἐκ τύφης factum: but, if made ἐκ τύφης, it was not made, as the writer supposes, ἐκ σχοίνων, "Quid sit λύχνος τυφῆρης, nemo interpretum explicavit. Intelligendus autem lychnus ἐκ τύφης factus: Ut a κλίνη κληνήρης, sic a τύφη τυφῆρης. Est autem τύφη, herba palustris, quæ lucernis faciendis inserviebat, de qua Strabo v. p. 346., Τύφη τε, καὶ πάπυρος, ἀνθήλη τε πολλὴ κατακομίζεται ποταμοῖς εἰς τὴν Ῥώμην."

¹ The sense of the passage requires *funeræ*, not *funera*. This derivation of the word *funeræ* differs from another elsewhere proposed by the same Servius. "Serv. ad Æn. ix. 486.

————— nec te tua funera mater

Produxi:

"Apud majores funeras dicebant eas, ad quas funus pertinet, ut sororem, matrem; nam præficæ sunt planctus principes, non doloris. Funeris autem dicebant, quasi funereas." Hæc Serv. Huc trahunt alii illud Ennii ap. Cic. de Sen. 20., Nemo me lacrimis decoret, neque funera fletum Faxit. Ita enim leg. Scalig. et alii. Quæ si vera est lectio, aptius h. l. præficam intelligeres, quam tamen Serv. distinguit a *funeræ*. Verum hæc omnia incerta sunt, aut obsoleta." Forcellinus.

Toupius in Suid. ii. p. 288. In his MS. notes on Strabo published in Falconer's edition from Toup's *Adversaria*, Toup repeats his interpretation: "Lychnum e typhæ factum; interpr. nugatur." But in saying as he does, "Quid sit λύχνος τυφῆρης, nemo interpretum explicavit," he has overlooked the explanation of Suidas, which is adopted by Bod. ad Theophr. p. 430. *Τυφῆρα τυφωνικήν, fumantem, ardentem*. H. Steph. Thes. iii. 1706. h.: "Τυφῆρης videtur accipi pro *ardens* vel *fumans*, in hoc ap. Suid. disticho, ubi tamen ipse exponit *τυφωνικήν*." Sed per *τυφωνικήν* nihil aliud Suidas intelligere potuit, quam *ardentem* vel *fumantem*: ut *τυφώδης πυρετός* ap. medicos dicitur febris quædam continua et *ardens*. In this sense therefore the critic will be compelled, in spite of Toup and Jacobs, to take *τυφῆρα*, if he reads

————— τυφῆρα λύχνον
ἐκ σχοίνων.

The two passages, which he has adduced from Photius, who explains *φανός* by *λαμπάς ἢ ἐκ κλημάτων*, and *πανός* by *δέσμη κληματίδων*, cannot be admitted as any proof that these "torches" were a *bundle of small rushes*, and consequently do not afford the smallest protection to his conjectural reading *ἐκ σχοίνων*. For 1. *κλήμα* and *κληματίδες* are no where used by the Greek authors, when speaking of *rushes*, and 2. Photius has employed these words in a sense wholly misunderstood by the writer. Photius in the gloss on *φανός* refers to Menander, and in the gloss on *πανός* to Aristoph., and it so happens that Athenæus p. 700. d. has quoted the very passage of Menander:

Πολλῶν οὖν ἐκάστοτε τοιούτων λεγομένων, ἐπεὶ ποτε ἐσπέρα κατελάβανεν ἡμᾶς, ὁ μὲν τις ἔλεγε, παῖ, λύχνειον, οἱ δὲ λυχνέα, οἱ δὲ λοφνίαν οὕτω καλεῖσθαι, φάσκων, τὴν ἐκ τοῦ φλοιοῦ λαμπάδα· ὁ δὲ, πάνον· ἄλλος δὲ φανόν· ὁ δὲ λυχνούχον· ὁ δὲ λύχνον· καὶ δίμυξον δὲ λύχνον ἕτερος· ἄλλος δὲ ἐλάνην· ὁ δὲ τις ἐλάνας, τὰς λαμπάδας οὕτω φάσκων καλεῖσθαι παρὰ τὴν ἑλλην· οὕτω δ' εἶπεῖν Νεάνθη ἐν ἁ. τῶν περὶ Ἀτταλον Ἱστοριῶν. καὶ ἄλλος ὅτι δὴ ποτε· ὡς τέρραχον γίνεσθαι οὐ τὸν τυχόντα, τῶν ἐπὶ τούτοις ἰστέων παρὰ πάντων λεγομένων. Σιληνὸν μὲν γάρ τις τὸν γλωσσογράφον ἔφασκεν Ἀθηναίους λέγειν τὰς λαμπάδας φανούς. Τιμαχίδας δ' ὁ Ῥόδιος, δέλετρον τὸν φανὸν καλεῖσθαι, οἷον φησιν οἱ νυκτερευόμενοι τῶν νέων ἔχουσιν, οὓς οὕτω ἐλάνας καλοῦσιν. Ἀμερίας δὲ γράβιον τὸν φανόν. Σέλευκος δὲ οὕτως ἐξηγεῖται ταύτην τὴν λέξιν· "Γράβιον ἐστὶ τὸ πρίνινον ἢ δρύϊνον ξύλον, ὅπερ ἐθλασμένον καὶ κατεσχισμένον ἐξάπτεσθαι, καὶ φαίνειν τοῖς ὁδοιποροῦσιν. Θεοδωρίδας γοῦν· ὁ Συρακούσιος, ἐν Κενταύροις διθυράμβῳ, φησὶ·

Πίσσα δ' ὑπὸ γραβίων ἔσταζεν, οἷον ἀπὸ λαμπάδων.
μνημονεύει δὲ γραβίων καὶ [Στράτις] ἐν Φοινίσσαις." "Ὅτι δὲ λυχνούχοι οἱ νῦν καλούμενοι φανοὶ ὀνομάζοντο, Ἀριστοφάνης ἐν Αἰολοσίκωνι παρίστησεν·

————— * ————— Καὶ ἀστὶλβονθ' ὄρω,

ὡσπερ ἐν καινῷ λυχνούχῳ, πάντα τῆς ἐξωμίδος.

— Ἐν δὲ Θεοφορήτῳ ὁ αὐτὸς Ἀλεξίς·

Οἶμαι [γὰρ] ἐπιτιμᾶν τῶν ἀπαντώντων τινὰς ἡμῖν, ὅτι τηνικαῦτα μεθύων περιπατῶ.

ποῖος γὰρ ἐστὶ φανὸς, ὧ πρὸς τῶν θεῶν, τοιοῦτος. οἷος ὁ γλυκύτατος ἥλιος;

Ἀναξανδρίδης δ' ἐν Ἰβρεί·

Οὐκ ὠκὺ λαβῶν τὸν φανὸν, ἄψεις μοι λύχνον;

Ἄλλοι δ' ἔφασκον, φανὸν λέγεσθαι τὴν λαμπάδα· οἱ δὲ, τὴν ἐκ τινῶν ξύλων τετμημένων δέσμην. Μένανδρος Ἀνεψιοῖς·

Ὁ φανὸς ἐστὶ μεστὸς ὕδατος οὔτοσί·

δεῖ τ' οὐχὶ σείειν, ἀλλ' ἀποσειεῖν αὐτόθεν.

— Πανὸς δ' ὀνομάζεται τὸ διακεκομμένον ξύλον, καὶ συνδεδεμένον· τούτῳ δ' ἐχρῶντο λαμπάδι. Μένανδρος Ἀνεψιοῖς

————— Εἰσιῶν·

πανὸν, λύχνον, λυχνοῦχον, ὅτι πάρεστι φῶς.
μόνον, πολὺ ποιεῖ.

Δίφιλος, Στρατιάτῃ,

Ἄλλ' ὁ πανὸς ὕδατός ἐστι μεστός.

Πρότερος δὲ τούτων Αἰσχύλος ἐν Ἀγαμέμνονι μέμνηται τοῦ πανοῦ. Athen. xv. p. 700.

Athenæus here says that the word φανὸς was, like λυχνοῦχος and λυχνίον, in his time used to signify *laterna*, though it formerly had the sense of *lampas*. Thom. Mag. p. 883.: Φανὸς· ἐπὶ λαμπάδος· ἀλλὰ μὴ ἐπὶ κερατίνου λέγε, τοῦτο δὲ λυχνοῦχον· “Sunt ipsa Phynichī veiba p. 18. ubi v. Nunnes. Photius: Λυχνοῦχον· τὸν κερατινὸν φανὸν, ἀπὸ τοῦ λύχνου ἐν αὐτῷ περιέχεσθαι. φανὸς δὲ ἢ ἐκ ξύλων λαμπάς. Φιλιππίδης. ἐγένοντο δὲ καὶ ἐκ τῶν καθαρῶν καὶ διαφανῶν δερμάτων λαμπτήρες καὶ κεραμέοι διατετρημένοι, [ὥστε διαφαίνειν.] οὔτως Ἀριστοφάνης.” On this difference between the ancient and the modern use of φανὸς, see Nunnes. ad Phynichum p. 18. ed. Pauw, Valek. ad Ammon. ii. 16., Schleusneri Lex. Gr. Lat. in N. T., Wetstem. ad Jo. xviii. 3. who says—“Φανὸς antiquis facem, recentioribus laternam significat, quæ differunt, ut candela et candelabrum. Glossarium: Lanterna. φανὸς. Candela. φανός.” H. Stephens Thes. t. iv. 14. g. is mistaken in supposing that the proper and primary signification of the word is *laterna*, which signification, as we have seen, it never bears in the older Greek authors, but only in such as wrote about the time of Athenæus, or in still more recent times. Hence we have no hesitation in saying, that the word first acquired this new meaning among the Alexandrian Greeks. “Φανός, substantivum,” says H. Steph. l.c. “unde Gallicam vocem *fallot* quasi *fanot*,¹ *laterna*, *lampas*, *fax*. Sed

¹ “Sunt qui putent Gallicam vocem *fallot*, esse detortam a φανός, quasi dicendum sit *fanot*. Non habent ejus sententiæ auctores me adstipulatorem.

MAGIS PROPRIE reddi existimatur laterna, præsertim quum Jo. xviii. 3. ad voc. φανῶν addatur λαμπάδων. Pollux certe itidemque Hesych. testantur λυχνοῦχον appellasse Atticos, quem ipsi vocarent φανόν." But Hesych. and Pollux vi. 103. et x. 116, 117. are speaking not of the proper and ancient signification of the word φανός, to denote a *torch*, but of its improper and modern application to signify a *lantern*. At the same time it must be observed that H. Steph. is quite correct in thinking that φανῶν in the passage of St. John, where it is joined with λαμπάδων, signifies a *lantern*; for, as we learn from Athenæus, Hesychius, J. Pollux, etc. that φανός signifies in modern writers a *lantern*, how is it possible to suppose that St. John has employed it to denote a *lamp* or *torch*, when the signification must have been quite obsolete in his time? This remark deserves the notice of the biblical student, who will not in this instance find in Schleusner's Lexicon that accuracy and discrimination, which he usually displays. "Φανός," says he, "lucerna, fax, tæda, laterna, lampas. Io. xviii. 5. ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων, venit eo cum facibus et funalibus." He should rather have said "cum laternis et tædis s. funalibus." ("Λαμπάς," says Schweigh., "est generale nomen, quod cum de funali, tum de tæda dicitur," ad Athen. xv. 700. b.) His mistranslation is the more remarkable, because he afterwards mentions the difference between the ancient and the modern use of the term. It is worth observation that Dionys. Halic. ix. 720. has joined the two words φανός and λαμπάς, as St. John does: Ἐξέτρεχον ἅπαντες ἐκ τῶν σκηνῶν ἄθροοι, φανούς ἔχοντες καὶ λαμπάδας.

This word φανός or πανός, besides the two significations just mentioned, in the judgment of Schweighæuser¹ bears another sense. Photius: Πανός· δέσμη κληματίδων. Athen. l. c.: "Ἄλλοι δὲ ἔφασκον, φανόν λέγεσθαι τὴν λαμπάδα, οἱ δὲ τὴν ἐκ τινῶν ξύλων τετρημένων δέσμην, i. e. ex ligno viridi, sarmentis, ἐκ κληματίδων factum fasciculum. Eustath. ad Il. τ. p. 1189=1258, 22=40: Ἰστέον δὲ ὅτι τὸ παρ' Ὀμήρω σέλας πυρός, ἦτοι πυρόν, φανόν οἱ νεώτεροι εἶπον Ἄττικοί· ὁ δ' αὐτὸς καὶ πανός· ἀπὸ τοῦ φαίνειν σχηματισθεῖς φασὶ κατὰ

Nam laternæ illæ, quæ hærent tereti ligno et sublimes sursum feruntur, lingua nostra *fullots* vocantur, fortassis quia velut Phalli vel etiam Ithyphalli, ab imitatione gestationis illius Orthophallicæ, ut nomen ipsum prodit. Quin φάλαι speculæ sunt et loca celsa. Hesych.: φάλαι, ὄρων σκοπιαί, sic enim lego, non ut mendose illic legitur ὄρα σκόπει." Flor. Christ. ad Aristoph. Pac. 849.

¹ Schweighæuser's words are these—"Ἄλλοι δὲ ἔφασκον, φανόν λέγεσθαι τὴν λαμπάδα, οἱ δὲ τὴν ἐκ τινῶν ξύλων τετρημένων δέσμην. Prior interpretatio jam p. 699. e. ex Sileno Glossographo prolata erat. Est autem λαμπάς generale nomen, quod cum de funali, tum de tæda dicitur. Altera interpretatio paulo post (lit. d.) ubi de synonymo voc. πανός agitur, his verbis repetitur: Πανός δ' ὀνομάζεται τὸ διακεκομμένον ξύλον καὶ συνδεδεμένον."

μεταβολὴν τοῦ $\overline{\Phi}$. οἶον, ¹ Πανοῦχον ἄξαντες φλόγα· ἦν δέ φασι, δέσμη κληματίδων ὁ πανός, καὶ Ἀττικῶς φανός· ὃν δ' ἡμεῖς φανόν, λαμπτήρα οἱ παλαιοὶ ἔλεγον. Eustath. ad Od. α. p. 1427=70. 44=22.: Οἱ δὲ παλαιοὶ φασὶ καὶ ὅτι δάς ἢ ἐκ δάδων λαμπάς· φανός δὲ ἢ τῶν κληματίδων, ἢ καὶ πανός· ἐλέγετο καθὰ ἐν ἄλλοις δεδήλωται. But that Schweighaeuser is, with the unknown Grammarians cited by Athenæus, mistaken in thinking so, is apparent not only from the following words of the same Athenæus, Πανός δ' ὀνομάζεται τὸ διακεκομμένον ξύλον καὶ συνδεδεμένον, τούτῳ δ' ἐχρῶντο λαμπάδι· but from Eustath. ad Od. η. p. 1571. 11. (who borrowed his information from Athenæus himself:) "Ἔστι δέ φασι φανός, ἢ ἐκ ξύλων τετμημένων δέσμη, καὶ δηλοῖ αὐτὸ Φιλιππίδης ἐν τῷ,

(A.) Ὁ φανός ἡμῖν οὐκ ἔφαινε, οὐδὲ ἔν.

(B.) Ἐπειτα φυσᾶν, δυστυχῆς, οὐκ ἠδύνω.

—δοκεῖ δὲ τῶν εἰς φανόν τεμνομένων ξύλων ἐν εἶναι καὶ τὸ καλούμενον γράβιον, πρίνινον αὐτὸ φασιν ἢ δρύϊνον ξύλον, ὃ ἐλάσμενον ἢ κατεσχισμένον ἐξάπτεται καὶ φαίνει τοῖς ὁδοιποροῦσι· μή ποτε δὲ ἄρα δάδων εἶδός τι καὶ τὸ τοιοῦτον γράβιον, εἶγε πίσσαν καταστάζειν ἔχει, ὡς δηλοῖ Θεοδωρίδας ὁ Συρακούσιος ἐν τῷ,

Πίσσα δ' ὑπὸ γραβίων ἔσταζεν, [οἶον ἀπὸ λαμπάδων.]—τὴν δὲ ἐκ ξύλων τετμημένων σύνθεσιν τοῦ, εἴτε φανοῦ εἴτε λύχνου, δηλοῖ φασὶ καὶ Ἀριστοφάνης ἐν τῷ,

—Τῶν δ' ἀκοντίων

συνδοῦντες ὀρθὰ τρία, λυχνίῳ (λυχνείῳ) χρώμεθα,

ἤγουν λυχνία· τὴν γὰρ νῦν φασὶ λυχνίαν, λυχνίον ἐκάλουν, ὡς Φερεικράτης.

Thus it plainly appears that γράβιον was a thick bit of wood splintered at the top into small pieces, which were probably not separated from the main stem, but fastened together in a bundle, so as to be strictly what Athenæus says, ξύλον διακεκομμένον καὶ συνδεδεμένον, and that it served the purpose of a lamp, i. e. φανός. Etym. M. p. 239. 28.: Γραβδῖς ἢ λαμπάς, παρὰ τὸ γράφω τὸ ξύω, ἢ κατεξυσμένη καὶ διεσχισμένη· ἢ παρὰ τὸ γράφειν τὸ ξέειναι, γραβδῖς ἢ κατεξεσμένη λαμπάς. "Erant quondam in usu ligna inspicata pro facibus, Græcia proprio nomine γράβια dixit." Casaub. "Id est," adds Schweigh., "in summa parte minutas in virgulas incisa, spicarum vel aristarum instar, quo facilius ignem conciperent." Virg. Georg. i. 292.

Ferroque faces inspicat acuto.

Servius: "Acuto ferro incidit ad speciem et imaginem aristarum." Seleucus, quoted by Athenæus and Eustath., says that the wood selected for this purpose was the quercus or ilex. "Imperitus fuisse videtur ille Grammaticus, qui ex ilice aut quercu confieri

¹ This is evidently a fragment of some dramatic poet. But for ἄξαντες read ἄφαντες. Πανοῦχος, ut λυχνούχος. The word πανούχος may be added to the Lexicons of H. Stephens and Schneider.

tædas et faces existimavit. In nostris certe terris arbores illæ ad hunc usum parum fuerint idoneæ." Schweigh. Let us then acquiesce in the opinion of Casaubon: "Existimo sane, grabia factitata de ligno alicujus arborum earum, quæ picem ferunt; cujusmodi sunt in Europa pinus, pinaster, picea, abies, larix, et quæ proprie dicitur tæda." This opinion is greatly confirmed by the verse of Theodoridas quoted by Athen.

Πίσσα δ' ὑπὸ γραβίων ἔσταζε.

From this verse Eustath. rightly infers that the γράβιον was a genus δάδων. Green and sappy wood was preferred. Eustath. ad Od. η. p. 1571. 19: Πανού δέ φασι χρῆσις καὶ παρὰ Διφίλω, οἶον,

Ἄλλ' ὁ πανὸς ὕδατός ἐστι μεστός.

* Ἦτοι ὁ φανὸς ξύλα ἔχει χλωρότατα καὶ διὰ τοῦτο ὕδατηγὰ.

We have above defined the γράβιον or φανὸς to be a thick bit of wood splintered at the top into small pieces fastened together in a bundle. But sometimes it was composed of small twigs tied together, so as to be strictly what Photius and Eustath. call it, δέσμη κληματίδων. Thus Nicander Colophonius ap. Athen. p. 701. a. and Eustath. l. c. define ἐλάνην, a species of lamp, τὴν τῶν καλάμων δέσμην. Now, if we suppose, as we may do without any violation of probability, that these twigs were sometimes cut from the quercus or ilex, and smeared with pitch,¹ instead of being cut from such trees as yield pitch, we shall be able satisfactorily to vindicate from the charge of absurdity or ignorance the grammarian Seleucus, who defines γράβιον τὸ πρίνινον ἢ δρύϊνον ξύλον.

Thus we see how strangely the critic who supposes from the words of Photius, Φανὸς λαμπὰς ἢ ἐκ κλημάτων, Πανὸς δέσμη κληματίδων, that "these torches were bundles of small rushes," has fallen into an error.

8. The critic says, as we have seen, with a view to establish his conjectural alteration of παπύρω into βύβλω in the verse of Antipater, that "βύβλος is the word usually employed by Greek authors in speaking of the Egyptian plant alluded to." But he has fallen into the mistake, which H. Stephens (whose words will be produced below), and Sturzius *de Dial. Maced. et Alexandr.* p. 93. have committed. For Salmasius in Solin. p. 705—6. tells us that the material employed for the wick of these lamps was not made from "the Egyptian plant alluded to," but from the "papyrus altera, Italiæ Græciæque familiaris," Sagittaria Linnæi, s. φλέως, i. e. scirpus, qui naturam papyraceam habet. "Ubicunque

¹ "Tæda, quæ ex lignis diversis confecta erat, et quæ vel naturali pinguedine, vel oleo piceque illita, faculæ modo lucebat, Græcis πανὸς et γράβιον dicebatur," says Bodæus ad Theophr. p. 169. b. He then quotes the passage from Athenæus.

papyrus pro charta sumitur apud auctores, ibi de Ægyptia papyro intelligi par est, ast ubi papyrus in candelis ad lumina et funera usui esse memoratur, de communi papyro h. e. scirpo sumere debemus. Clare Plinius de scirpis: *E quibus detracto cortice candela luminibus et funeribus serviunt.* Epigr. Antipatri,

Λαμπάδα κηροχίτωνα, Κρόνου τυφήρεα λύχνον,

Σχοίνω καὶ λεπτῇ σφιγγόμενον παπύρω.

Scirpum intelligit παπύρου nomine i. e. τὸν φλοῦν. Paulinus:

Lumina ceratis adolentur odora papyris,

i. e. candelæ è scirpis factæ. Hinc glossæ scirpum etiam πάπυρον exponunt. Quamvis enim papyrus sit Nilotica proprie planta, a similitudine tamen et usu scirpum, h. e. φλοῦν hoc quoque nomine impertierunt. Strabo v. Τύφη τε καὶ πάπυρος ἀνθήλη τε πολλὴ κατακομίζεται ποταμοῖς εἰς τὴν Ῥώμην. Ubi πάπυρος i. e. quod antiqui Attici φλεῶν dixere, Ionici φλοῦν, qui ἀνθήλην etiam habet, i. e. panniculam et lanuginem." Salm. l. c. "Altera significatio papyri," says Bod. ad Theophr. p. 429., "est, qua Latinis extimius summusque scapus papyri cortex instar scirpi lenis glaberque venit. Plin. xiii. 12.: *Post hanc papyrum est extremumque ejus scirpo simile, ac ne ad funes quidem, nisi in humore utile.*" "At alio loco, de scirpo dixit Plin." adds Salmasius, "in interiore parte mundum papyrum usui dare, idque pro maximo videri debere. Interiorem partem scirpi non vocat, quæ medulla est, sed interiorem corticis partem, quæ mundi papyri usum præbet." H. Stephens, Thes. Ind. v. πάπυρος, who, as we have just shewn, errs in supposing that Antipater is speaking of the Egyptian papyrus, says:—"Non tantum planta πάπυρος nominatur; sed etiam ἡ βίβλος, liber ejus; ex quo τὰ βιβλία, ut in Epigr. λαμπάδα κηροχίτωνα Σχοίνω καὶ λεπτῇ σφιγγομένην παπύρω." Jacobs, Animadv. ad Anthol. t. viii. 295.:—"Verba λεπτῇ παπύρω accipienda sunt de scirpi cortice, e quo candelæ fiebant." But this papyraceous matter was obtained, as Salmasius tells us, from the *inner* bark (termed by Pliny xxiv. 8. *corticis interior tilia*), not from the *outer* bark.

9. The writer by substituting βύβλω for παπύρω has committed the mistake of rejecting the more recondite term παπύρω, as if it could be the gloss of what he *himself* thinks the more common term βύβλω, thus violating the great critical canon about various lections, that the more rare word is to be preferred. Phrynichus Ecl. p. 132.: Πάπειρος τοπάσειεν ἂν τις Αἰγύπτιον εἶναι τούνομα· πολὺ γὰρ κατ' Αἰγυπτὸν πλάζεται (πλάττεται, Pauw), ἡμεῖς δὲ βίβλον (βύβλον) ἐροῦμεν. "Πάπειρος cum ei," Pauw, "nullibi offendo, præterquam hic." "Ubique," says Sturz. de Dial. Maced. et Alex. p. 98., "hæc planta aut charta inde confecta memoratur, πάπυρος scribitur, non πάπειρος." The form πάπειρος is probably



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duce some other passage, where the two words are joined together in the same manner. The passage therefore, quoted by the writer as one where he supposes the very same accident to have happened as in the Epigram of Antipater, "the intrusion of the gloss," παπύρω for the true reading βύβλω, is nothing to the purpose.

11. The writer applies the term "torch" to the λαμπὰς described by Antipater,

Λαμπάδα κηροχίτωνα, Κρόνου τυφήρεα λύχνον,
Σχοίνω καὶ λεπτῇ σφιγγομένην παπύρω.

Now, though we admit that λαμπὰς is, as Schweighaeuser l. c. says, "generale nomen, quod cum de funali, tum de tæda dicitur,"¹ yet we are prepared to maintain that the term *torch* or *flambeau*, i. e. *tæda*, s. *fax*, is inapplicable to the λαμπὰς κηροχίτων, s. τυφῆρης λύχνος of Antipater, i. e. *funale*, whose wick, *papyrus*, was surrounded with wax. See the passage from Meursius's Spicilegium quoted above.

12. From what has been already said, it is manifest that not only there is nothing sound or solid in any one of the arguments advanced by the learned critic to support his conjectural alteration of παπύρω into βύβλω in the verse of Antipater, but that he has in the course of those arguments committed several mistakes by no means of a trivial nature.

13. Now in favor of the reading παπύρω, we have not only the testimony of the MSS. and of Suidas in two places of his Lexicon, v. πάπυρος, and v. τυφήρεα, but the still more decisive testimony of Moeris Atticista, who in p. 311. says:

Πάπυρος, μακρῶς, Ἀττικῶς βραχέως, Ἑλληνικῶς.

"Secundam in πάπυρος," says the judicious Pierson, "Atticorum more, produxit Anacreon Od. iv. 5. Ὁ δ' Ἔρως χιτῶνα δῆσας, Ἐπὲρ αὐχένος παπύρω. Corripuit Antipater Anthol. vi. C. 10. Ep. 3.

Σχοίνω καὶ λεπτῇ σφιγγομένον παπύρω."

It is very surprising that this important passage in Moeris should have escaped the notice both of Dr. Maltby and of the writer, especially as it has been referred to by Jacobs, when commenting on the verse of Antipater.

14. Before we conclude this article, let us confess that we are somewhat puzzled to explain the meaning of σφιγγομένην in the verse of Antipater. How can the λαμπὰς be said σφιγγεσθαι παπύρω, when the papyrus formed the wick, and was surrounded

¹ Lampadibus densum rapuit funale coruscis. Ovid. Met. xii. 247.

Undique collucet præcinctæ lampades auro. Ovid. Heroid. Ep. xiv. 25.

Gravem nodis pinguique bitumine quassant

Lampada:

Val. Flacc. iii. 124.

Glossæ: Λαμπάδιον *facula, funale*.

with the cera? Are we to suppose any corruption in the text, or to remove the difficulty by saying that the poet by a poetical licence speaks of the λαμπὰς being σφιγγομένη παπύρω, when he really means to say that the wick was twisted together within itself, and the whole surrounded with wax? or shall we say that the papyrus or wick was twisted round a stem of wood, and then itself surrounded with wax, so as to be in fact λαμπάδα κηροχίτωνα σχοίνω καὶ λεπτῇ σφιγγομένην παπύρω? We propose this as a conjecture, which, if not the right solution of the difficulty, may perhaps guide others in discovering it.

DE GRÆCIS NOVI TESTAMENTI ACCENTIBUS.

1.

ACCENTUS ab Hebræis dicuntur **דְּבָרִים** h. e. saporis, quod oratio sine iis insulsa videatur, et inconcinna: unde liquet, notitiam eorum ad exquisitam Græcarum dictionum pronuntiationem esse admodum necessariam.

2. Et sacræ N. T. tabulæ, ab ipsis Apostolis Græce exaratæ, tanti a nobis fieri debent, ut vel minima ejus punctula non prætereunda esse merito statuamus.

3. Nonnulli nimis oscitanter et mendose Græca ediderunt, quorum incuria a Christiano magistratu fuisset coercenda. Reip, enim Christianæ maxime interest, ut Græcus N. T. textus quam emendatissimis describatur typis. Viri doctissimi et Græcarum literarum peritissimi vel ab ultimis terris, liberalissimis principum sumtibus essent evocandi, qui tam præclaro præessent operi. Judæi, sanctorum Patriarcharum posterī, præposterī, et fæces sanctæ illius gentis, hic proh dolor sua nos vincunt industria, nulli operæ, nullis parentes sumtibus.

4. *Accentus Græce dicitur προσῳδία ex πρὸς, ad, et ᾠδὴ, cantus; quod accentu vox veluti accinatur: item τόνος, ου, ό, vocis intentio, à verbo τείνω, tendo, F. τενῶ. P. τέτακα: Præt. pass. τέταμαι. Præt. med. τέτονα.*

5. *Sunt vero accentus tres, acutus, gravis, circumflexus: Gr. προσῳδία ὀξεῖα, βαρεῖα καὶ περισπωμένη.*

6. *Accentus tres occupat sedes, nempe syllabam ultimam, penultimam et antepenultimam (τὴν λήγουσαν, παραλήγουσαν ἢ προπαραλήγουσαν:) ut Apoc. xvii. 14. Κύριος. Κυρίων ἐστί. Gravis afficit solam ultimam. Joh. vii. 24. Μὴ κατ' ὄψιν κρίνετε. Hic in μὴ est accentus gravis.*

7. *Circumflexus vero locum habet in sola ultima et penultima: ut Eph. i. 23. ἦτις ἐστὶ τὸ σῶμα αὐτοῦ. Hic in ἐστὶ τὸ sunt duo graves: in σῶμα αὐτοῦ sunt duo circumflexi. Prov. viii. 17. τοὺς ἐμὲ φιλοῦντας ἀγαπῶ, diligentes me diligo.*

8. *Excipe hic οὔτινος, cujusdam, ὧτινι, cuidam, οἷστισι, quibusdam etc. quæ perinde ac si non essent composita, accentum retinent articulorum οὔ, ὧ, οἷς, etc. Sic. τοῖσδεσι, et τοῖσδεσι pro τοῖσδε.*

9. *Vocabulum accentu acuto in fine notatum vocatur ὀξύτονον (ex. ὀξύς, εἶα, ὦ, acutus, et τόνος, intentio:) in penultima παροξύτονον, Latine penacutum; in antepenultima προπαροξύτονον. Vocabulum gravi in fine notatum vocatur βαρύτονον (ex Βαρύς, εἶα, ὦ, gravis, e.)*

10. *Vocabulum, quod in ultima circumflexum habet, dicitur περισπώμενον (pro περισπαόμενον, a σπάω, ὦ trahe, flecto: περισπάω, circumflecto:) quod in penultima, προπερισπώμενον.*

11. *Omnis acutus in fine vocis fit gravis in orationis contextu. Quod ipsum quoque in pronuntiatione non est negligendum: ut Rom. ii. 16. Θεὸς κρινεῖ τὰ κρυπτὰ τῶν ἀνθρώπων, deus judicabit occulta hominum. Hic ultima Θεὸς, item τὰ κρυπτὰ, non sunt acute proferenda, ita tamen, ut syllaba, in qua est accentus, præ aliis audiatur. Et contrario Joh. xx. 28. ὁ Θεός μου, deus meus. Hic ultima in Θεὸς est acute et elate enuntianda.*

12. *Quamvis verò omnis acutus in fine vocis, in ipsa orationis serie abeat in gravem, tamen in fine sententiæ manet acutus: ut 1 Thessal. iv. 5. καθάπερ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν, Sicut gentes, quæ non noverunt deum. Hic ultima in Θεόν, est acute proferenda.*

13. *Accentus ergo gravis est acuti vicarius in contextu, nec eum extra orationis seriem usquam offenderis. Latiori sensu omnis syllaba in fine, quæ non acuto aut circumflexo notata est, dicitur barytona. Hinc τύπτω, Grammaticis est conjugationis barytonæ, quia ultima gravi accentu non scripto affecta judicatur.*

14. *Sicut Latini in accentibus penultimæ syllabæ, ita Græci ultimæ habere solent rationem. Sic Græce εἰδῶλον, Latine idolum: Græce παράσιτος, Latine parasitus. Græce εἰκόνες, Latine icônes. Græce φιλοσοφία. Latine Philosophία. Græce θεόλογος, Latine Theólogos. Græce ναύκληρος, Latine nauclérus. Græce ἐκκλησία, Latine Ecclésia. Græce παράκλητος, Latine paraclétus.*

15. *Dictio Græca unum natura habet accentum. Si itaque in serie orationis duo occurrunt, unus est genuinus, alter adventitius.*

16. *Voculæ tamen ἄστονοι sunt εἰ, εἰς, ἐν, ὁ, ἡ, οἱ, αἱ, ὡς, οὐ, οὐκ, οὐχ, ἐκ, ἐξ.*

17. *At in fine cujuscunque distinctionis οὐ, accentu acuto notatur: ut Matth. xiii. 29. ὁ δὲ ἔφη, οὐ, ille vero dixit; non. Hic οὐ in fine coli acuitur. Joh. xxi. 5. ἀπεκρίθησαν αὐτῷ, οὐ, responderunt ei, non. Ex. xviii. 7. εἰ ἔστι Κύριος ἐν ἡμῖν ἢ οὐ, est ne*

dominus inter nos, an non? Hic ἔστι post εἰ accentum habet in prima, v. infra num. 133.

De singulorum vero accentuum sedibus sequentes regulæ notentur:

18. *Dictio monosyllaba contracta circumflectitur*: ut φῶς, pro φάος, lumen: νοῦς, pro νόος, mens: γῆ, pro γέα, terra. Sic σπῶ, ex σπάω, traho: πνεῖ, pro πνέει, flat: μοῦ, pro μέο, mei. *Monosyllaba brevis vel etiam longa, non contracta, acuitur*: ut ὄς, qui: ἄλς, sal: μῆ, ne. At νῦν, nunc, περισπᾶται, et δᾶς, tæda, fax, contract. pro δαῖς, ὀξύνεται.

19. *Etiam polysyllaba circumflectunt syllabam contractam*: ut συκῆ, pro συκέη, ficus. Luc. xiii. 7.: ἡμῶν, pro ἡμέων, nostri: ἡμεῖς, pro ἡμέες, nos: ἐμοῦ, pro ἐμέο, mei, ut Ionismus demonstrat: ἀγαπῶ, pro ἀγαπάω. 1 Joh. iv. xxi. ὁ ἀγαπῶν (pro ἀγαπάων) τὸν Θεόν, ἀγαπᾷ (pro ἀγαπάει) καὶ τὸν ἀδελφὸν αὐτοῦ, qui diligit deum, diligit etiam fratrem suum. At Ephes. v. 33. in ἀγαπάτω, pro ἀγαπάέτω, etiamsi κρᾶσις sit, α non circumflectitur ob ultimam longam.

20. *Dissyllaba priorem natura longam (si totum habeant) sequente brevi circumflectunt*: ut σῶμα, corpus: ἦλος, clavus: οἶκος, domus: γλῶσσα, lingua: τεῖχος, murus: κρῖνε, judica: εἶδον, vidi: οἶδα, novi.

21. *Quaedam etiam ἀνωμάλως circumflectunt penultimam longa sequente*: ut χοῖνιξ, chœnix. Apoc. vi. 6.: αὐλαξ, sulcus: φῆλιξ, Felix. Act. xxiv. 3. At κήρυξ, præco 1 Tim. ii. 7.: θώραξ, thorax etc. regulam sequuntur.

22. *In polysyllabis ultima existente longa acuitur penultima, cum brevis est, antepenultima*: ut Act. v. 4. οὐκ ἐψεύσω ἀνθρώποις; non mentitus es hominibus. Matth. xxvii. 57. ἄνθρωπος πλούσιος; homo dives.

23. *Excipiuntur hic*; (1.) *Genitivi Ionici*: ut Αἰνείω, pro Αἰνείου. 2.) *Nomina quartæ declin. simplicium, quæ est declinatio Attica*: ut ἴλεως, misericors, propitius in Genitiv. ἴλεω; ἀνίλεως, ω, immisericors. Jac. ii. 13: ἀνώγειω, ω, τὸ, cœnaculum. Luc. xxiii. 12.: ὑπόχρεω, ω, ὁ, debitor: 3.) *Genitivi Attici secundæ declin. contractorum*. Marc. vi. 12. πόλεων, urbium. Rom. xi. 43. γνώσεως, scientiæ: 4.) *Quaedam composita quintæ declinat. simplicium*: ut κλαυσίγελως, φιλόγελως, ωτος, ὁ, qui facile ridet, qui facetiis delectatur, etc.: 5.) *item alia nonnulla*: ut ὀλίγος, exiguus: ποικίλος, varius: ἐναντίος, contrarius: νυμφίος, sponsus: σκορπίος, scorpius: omniaque adject. in. αλέος: ut ἀρκαλέος, inolestus: πενθαλέος, luctuosus: 6.) *Verbalia in έος, v. infra. Num. ciii. 7.) Deminutiva in ἰσκος, ut νεανίσκος, juvenculus*: 8.) *Verbalia in ος cum nominibus e præterito medio ortis composita, quæ si active capiantur, sunt παροξύτονα*: ut Act. xvii. 18. σπερμολόγος, nugator: 1 Tim. i. 9. ἀδυροφόνος, homicida: Luc. xii. 42. οἰκονόμος, domus altor, qui

pascit seu alit familiam : θεολόγος, ου, ό, qui de deo disserit. Sic κληρονόμος, hæres : μογιλάλος, qui vix dari potest.

24. *Sin passive capiuntur, ex regula acuitur antepenultima* :— ut ἰχθυοφάγος, ου, ό, ή, qui vel quæ pisces edit : ἰχθυόφαγος, ου, ό, ή, qui vel quæ a piscibus editur. Exceptionem nonnulli observant in Pindar. Olymp. od. vi. p. 109. ubi λαοτρόφος τιμῆ vocatur honor τρεζόμενος ὑπὸ τοῦ λαοῦ, nutritus a populo, et alicui tributus vel a populo celebratus. Vide Lexicon Porti p. 321. Alii tamen active accipiunt, et vertunt : *honorem populi altorem*.

25. *Secus se habent verbalia in ος, cum præpositione composita* : ut ἀπόστολος, legatus : κατάσκοπος, explorator, Heb. xi. 31. Sic κατάλογος, enumeratio : διάλογος, colloquium.

26. *Diphthongi finales αι et οι, nulla sequente consona, habentur pro brevibus* : ut Joh. i. 32. τεθέαμαι, vidi : Act. xv. 28. ἐπιτίθεσθαι, imponere : Act. xviii. 15. οἱ ἔμποροι, mercatores.

27. Excipe αι in tertia sing. a. 1 act. optativi ; idque ad differentiam a. 1 med. imperativi. V. c. solo accentu differunt :

ποιήσαι, 3 singul. a. 1 opt. *faciat*,

ποιῆσαι, a. 1 act. infinit. *facere*.

ποιήσαι, 2 singul. a. 1 med. imperat. *facito*.

Sic adv. οἴκοι, *domi*, ad differentiam nominativi plur. οἴκοι *ædes* : item tertiæ singularis a. 2 act. opt. εὔροι, non εὔροι, ab εὐρίσκω, *invenio*.

28. *Particulæ, α, ευ, δυς, δι, όμο, ἀρτι, ἀντι, ὑπὸ etc. compositæ cum nominibus oxytonis, accentum retrahunt* : ut πιστός, *fidelis* : ἀπιστος, *infidelis*. 1 Cor. vi. 6. : τακτός, *ordinatus* : ἀτακτος, *inordinatus*. 1 Thess. v. 14. : νοητός, *sub intelligentiam cadens* : δυσνόητος, *difficilis intellectu*. 1 Pet. iii. 16. : ψυχῆ, *anima* : δίψυχος, *animo duplex*. Jac. iv. 8. : ὁμότεχνος, *qui est ejusdem artificii*. Act. xviii. 3. : ἀντίχριστος, *Antichristus* : ὑπανδρος, ου, ή, *quæ viri subjecta est*, Rom. vii. 2.

29. *Item adjectiva ex duobus adjectivis composita sunt προπαροξύτονα* : ut σοφός, *sapiens* : φιλόσοφος, *sapientiæ studiosus* : καλός, *mundus* : φιλόκαλος, *munditiæ studiosus*. At legimus Act. vii. 14. ἑβδομηκονταπέντε : ubi accentus manet in penultima, εὐφωνίας ἔνεκα.

30. *Sic ex duobus substantivis composita* : ναύκληρος, ου, ό, *navis dominus* : δήμαρχος, *populi princeps*.

31. *Item ex adjectivis et substantivis composita* : ut ἑκατόνταρχος, ου, ό, *centurio*. Luc. vii. 5. : ubi ταῦ εὐφωνίας ἔνεκα iteratur : dicitur enim ἑκατόνταρχος, pro ἑκατάναρχος : ὀλίγωρος, ου, ό, ή, *negligens* : ex ὀλίγος, *parvus* : et ᾤρα, ας, ή, *cura* : φιλόστοργος, ex φίλος, *deditus*, et στοργή, ῆς, ή, *amorinnatus*, qualis esse solet inter consanguineos : δικάλογος, q. d. δέκα λόγοι, *decem verba* : θεήλατος, ου, ό, ή, *a deo immissus*, pro θεοέλατος ; ubi οε mutantur in η.

32. *At composita cum οὐρός, οὔ, ὄ, custos, sunt ὀξύτονα: ut οἰκουρός, οὔ, ὄ, ἡ, domūs custos: πυλωρός vel πυλυρός, οὔ, ὄ, ἡ, portæ custos, janitor, trix. Eodem modo se habent composita cum adjectivo ἀγωγός, h. e. alliciendi vi præditus; ut ψυχαγωγός, flexanimus: δημαγωγός, οὔ, ὄ, qui plebem, quæ est bellua multorum capitum, scit flectere, quo vult: παιδαγωγός, pædagogus etc.: item cum nomine ἔργον, οὔ, τὸ, opus: ubi οε contrahuntur in ου: ut ἀγαθουργός, pro ἀγαθοεργός, beneficus: δημιουργός, pro δημοεργός, orifex publicus: θαυματουργός, pro θαύματοεργός, qui miracula edit: λειτουργός, pro ληϊοεργός, publicus magister: συνεργός, οὔ, ὄ, collega. 2 Cor. viii. 23.: ὑπουργός, pro ὑποεργός, adjutor etc. Excipe duo: κακοῦργος, pro κακόεργος, scelestus, et πανοῦργος, pro παντοῦργος, quod contractum pro παντόεργος, exiita litera ταῦ, astutus.*

33. *Secus se habent cum præpositionibus παρά et περί composita: ut πάρεργος, præter opus, ad rem non pertinens: περίεργος, curiosus etc. Sic*

Regulam sequuntur composita, ex ἔχω in οὔχος, vel οχος: ut ῥαβδοῦχος, ου, ὄ, qui fasces gestat, lictor, q. d. ὁ ἔχων ῥάβδον: ἡνίοχος, ου, ὄ, auriga, q. d. ὁ ἔχων τὴν ἡνίαν, qui habenas capessit.

34. *Nominativi accentus manet in obliquis, nisi regula generalis impediat: ut στειρά, sterilis, q. d. στερρὰ, firma. Luc. i. 5, 7.: Genit. στειράς: Dat. στείρα: Accusat. στείραν: Vocat. στείρα. Genitivus et Dativus non retinent circumflexum ob ultimam natura longam: προφήτης, propheta: Genit. προφήτου. Luc. iv. 24.: Nom. pl. προφῆται. Luc. x. 24.: ex regula. vide Num. xix. 27.: σῦκον, ου, τὸ, ficus, fructus: in Genit. σύκου, ob ultimam longam: ῥυτίς, ῥυτίδος, ruga: ὄρνις, ὄρνιθος, avis: παροψίς, παροψίδος, patina Matth. xxiii. 25.: πέλεκυς, securis, ἀξίνη: in Genit. πελέκεως: σφραγίς, sigillum, in Genit. σφραγιδος, ob penultimam natura longam: μεγιστάν, ἄνος: plur. μεγιστᾶνες, proceres: Dat. plur. μεγιστᾶσι. Marc. vi. 21. Accentus hic semper in eodem manet loco, etsi non idem.*

35. *At δεσπότης, herus, in Vocat. δέσποτα, non δεσπότα; prout dicimus ἐπιστάτης, in Vocat. ἐπιστάτα. Luc. v. 5. Sic μία, una, in Genit. μιᾶς. Dat. μιᾶ: οὐδεμία, nulla: οὐδεμιᾶς, οὐδεμιᾶ. Sic ἀνὴρ, vir: δαῆρ, levir, seu mariti frater: σωτήρ, servator: πατήρ, pater: in Vocat. ὦ ἄνερ, ὦ σῶτερ, ὦ πάτερ, ὦ δάερ etc. ubi accentus retrahitur. Regulare est μήτηρ, ὦ μήτερ.*

36. *Genitivi et Dativi cujuscunque numeri in declinationibus parisyllabicis ultimam circumflectunt, si in ea accentum habuerint: ut μαθητής, discipulus: Genit. μαθητοῦ: Dat. μαθητῆ: Dual. μαθηταῖν: Genit. plur. μαθητῶν: Dat. μαθηταῖς: τιμὴ, pretium, honor: ἦς, ἦ, αῖν, ᾶν, αῖς. Sic ὁδός, ὁδοῦ, ὁδῶ: Dual. ὁδοῖν: plur. ὁδῶν, ὁδοῖς.*

37. *Excipe Genitivos singulares Atticos quartæ simplicium: ut Ἀπολλῶς, in Genit. Ἀπολλῶ, nomen viri. 1 Cor. i. 12. Sic νεῶς, templum: Genit. νεῶ.*

38. *Ultima Genitivi pluralis in prima et secunda simplicium,*

qualiscunque etiam fuerit nominativi singularis accentus, semper circumflectitur: ut τράπεζα, mensa: Genit. plur. τραπεζῶν: πολίτης, civis: Genit. plur. πολιτῶν: γλῶσσα, lingua: Genit. plur. γλωσσῶν.

39. Feminina adjectiva secundæ simplicium orta a masculinis tertiæ simplicium, genitivum pluralem similem habent suo masculino: ut ἅγιος, sanctus, ἁγίων: ἡ ἁγία, sancta, gen. plur. ἁγίων, non ἁγιῶν: sanctarum: Æolice distinctius ἁγιάων: ab οὔτος, αὕτη, Genit. pl. τούτων per omnia genera.

40. Secus fit in adjectivis fem. gen. quorum masculina sunt quintæ simplicium: ut πᾶς, omnis: παντός: πᾶσα, πασῶν: ἅπας, simul omnis, ἅπαντος, ἅπασα: in genit. pl. ἁπασῶν: λέγων, dicens, λέγοντος, f. g. λέγουσα: genit. plur. λεγουσῶν.

41. Quintæ declinationis Genitivi et Dativi dissyllabi accentum sortiuntur in ultima: Nominativi vero, Accusativi et Vocativi dissyllabi in priori: ut manus, χεῖρ, χειρὸς, χειρὶ, χεῖρα, χεῖρ: D. χεῖρε, χειροῖν: P. χεῖρες, χειρῶν, χερσὶ, χεῖρας, χεῖρες, ubi obiter nota, χεῖρ esse g. f. in sing. et plur. numero: in duali vero Att. q, g. m. τῷ χεῖρε, quia masculina virtus ex robore manuum et laceratorum imprimis apparet.

42. Eandem accentus rationem fere imitantur etiam alia: ut ἀνὴρ, pro Genit. ἀνέρος, ἀνδρὸς: Dat. ἀνδρὶ: Accus. ἄνδρα: Vocat. ἄνερ. Pl. ἄνδρες, ἀνδρῶν, ἀνδράσι, ἀνδρας, ἄνδρες. Sic πατήρ, πατρὸς, πατρὶ, ut in Accus. πατέρα, pro πάτρα, differentiae causa, ne videatur nomen πάτρα, ας, ἡ, patria. Et μήτηρ, mater, μητρὸς, μητρὶ, ut in Accus. μητέρα, ut distinguatur a nomine μήτρα, ας, ἡ, matrix: γαστήρ, venter, in Accus. γαστέρα, tantum, ut discriminetur a γάστρα, ας, ἡ, vas amplum, ventricosum. Item γυνή, mulier, γυναικὸς, γυναικὶ, γυναῖκα, γυναί. Dual. γυναῖκε, γυναικοῖν: Plur. γυναῖκες, γυναικῶν, γυναιξὶ, γυναῖκας, γυναῖκες. Sic θυγάτηρ, filia, θυγατρὸς, θυγατρὶ, θύγατρα, θύγατες: Dual. θύγατρε, θυγατροῖν: Plur. θύγατρες, θυγατρῶν, θυγατράσι, θύγατρας, θύγατρες. Homerus; θυγατέρα ἦν filiam suam.

43. Excipiuntur participia ὄν, ens, ὄντος, ὄντι, ὄντα, ὄν: Dual. ὄντε, ὄντοι: Plur. ὄντες, ὄντων, οὔσι, ὄντας, ὄντες. Sic part. a. 2. act. θεῖς, qui posuit, θέντος: στάς, qui stetit, στάντος: γνοῦς, qui cognovit, γνόντος: δούς, qui dedit, δόντος: φύς, qui natus est, φύντος, etc.

44. Excipiuntur præterea hi Genitivi plurales: πάντων, a nomine πᾶς, omnis: παίδων, a παῖς, puer (pro quo quoque παῖδων, dicitur, a παῖς, dialysi poetica:) item φώτων. Jac. i. 17.: a nomine τὸ φῶς, lumen, ut distinguatur a Genit. plural. φωτῶν, a nomine ὁ φῶς, vir: item ᾠτων, aurium, ab οὔς, auris, ut discernatur ab ᾠτὸς, οὔ, ὁ, quod est nomen avis: λύκην ᾠτων κρατῶ, lupum auribus teneo. Prov. Sic Τρώων, δμῶων, a nomine Τρῶς, Trojanus, δμῶς, servus: ut discernantur a Genitivis Τρωῶν, δμωῶν, quorum nominativi singulares sunt parisyllabi: Τρωὸς, οὔ, ὁ, Trojanus, δμωὸς, οὔ, ὁ, servus.



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τὸ, auricula, ab οὔς, ὠτὸς, pro οὐτὸς, auris: ψωμῶς, οὔ, ὄ, unde est ψωμίον, ου, τὸ, offula. Joh. xiv. 26: non dicimus ψώμιον, quia derivatur a ψωμὸς, quod est ὀξύτονον: sic στρουθὸς, οὔ, ὄ, passer: unde est στρουθίον, ου, τὸ, passerculus: κηρὸς, οὔ, ὄ, cera, κηρίον, ου, τὸ, favus, cellula cerea, in qua apes mellificant, Luc. xxiv. 42: μῶριον, ου, τὸ, particula, a μῶρος, ου, ὄ, portio: κέρας, ατος, τὸ, cornu, κεράτιον, non κερατίον, ου, τὸ, siliqua. Luc. xv. 16. κτήμα, τος, τὸ, possess.o. κτημάτιον, non κτηματίον, possessiuncula, a Genit. κτήματος: εἰδύλλιον, ου, τὸ, tenue carmen: item oda; ab εἶδος, εος, τὸ, species. At θυγάτριον, ου, τὸ, filiola. Marc. vii. 25: a nomine θυγάτηρ, in Genit. θυγατρὸς, accentum nominativi sequitur: a βότρυς, υος, ὄ, υνα, βοτρυδίον, fit pro βοτρυίον, εὐφωνίας ἔνεκα interposito δέλτα, υcula. Es. xviii. 5.

53. *Discrepant pauca; ut σχοινίον, ου, τὸ, funiculus. Act. vi. 27, 32; a σχοῖνος, ου, ὄ, funis: βιβλίον, ου, τὸ, a βίβλος, ου, ἡ, liber: χωρίον, ου, τὸ, ager, pro χώριον. Act. i. 18. a nomine χώρος, ου, ὄ, locus: τεκνίον, Gal. iv. 19. a τέκνον, ου, τὸ, proles: νησίον, ου, τὸ, parva insula. Act. xxvii. 16. a νῆσος, ου, ἡ, insula: κράνον, ου, τὸ, caput, κρανίον, ου, τὸ, calvaria: πέδον, ου, τὸ, solum, πεδίον, ου, τὸ, campus: φορτίον, ου, τὸ, onus, a φόρτος, ου, ὄ. Sed obiter hic moneo, non omnia nomina in ιον esse deminutiva. V. g. δαιμόνιον, ου, τὸ, non est deminutivum, a δαίμονος, ὄ, ut videri posset, sed est ab adjectivo δαιμόνιος, ὄ, ἡ, et subintelligitur πνεῦμα.*

54. *Deminutiva in ἄριον sunt proπαροξύτονα: ut παιδάριον, puel-lulus: βιβλάριον, libellulus.*

55. *Deminutiva in ἴσκος, ἴλος, ἴων, sunt penacuta: ut νεανίσκος, ου, ὄ, adolescentulus: παιδίσκη, ης, ἡ, ancillula: ἀνθρωπίσκος, ου, ὄ; homunculus: ἀστερίσκος, ου, ὄ, stellula, ab ἀστήρ, ἔρος, ὄ, stella: ναυτίλος, parvus nauta: μωρίων, ineptulus.*

56. *Adjectiva in εις, εσσα, εν, sunt in masc. et neutr. gen. παροξύτονα: ut χαρίεις, εσσα, εν, graciosus, a, um: σκιάεις, εσσα, εν, umbrosus, a, um.*

57. *Adjectiva in ὠδης, copiam notant, more adjectivorum Latinorum in osus, et sunt παροξύτονα: ut λιθάδης, εος, ὄ, ἡ, lapidosus: θρηνώδης, εος, ὄ, ἡ, luctuosus, a: πετρώδης, εος, ὄ, ἡ, petrosus.*

58. *Adjectiva in ρὸς, ἄ, ὄν, sunt ὀξύτονα: ut αἰσχροὺς, ἄ, ὄν, turpis: σκληρὸς, ἄ, ὄν, durus: πονηρὸς, ἄ, ὄν, malignus, a, um. Sic alia adjectiva in ος, ut καλὸς, mundus: σοφὸς, sapiens: κακὸς, malus. At φίλος, amicus, πρᾶος, mitis, ἡσυχος, quietus, ὠφέλιμος, utilis etc. non habent accentum in ultima.*

59. *Adjectiva in αῖος non solent ὀξύνεσθαι: ut ἀρχαῖος, αῖα, αῖον, antiquus: ἑδραῖος, αῖα, αῖον, stabilis: ἔξαπινᾶιος, αῖα, αῖον, repentinus: βίαιος, αῖα, αῖον, violentus: δικαῖος, αῖα, αῖον, justus, a, um: βέβαιος, αῖα, αῖον, firmus. Sic σπουδαῖος, αῖα, αῖον, studiosus, α, um: ἀναγκαῖος, αῖα, αῖον, necessarius, a, um.*

60. *Excipiuntur perpauca: παλαιός, ἄ, ὄν, antiquus, a, um: κραταιός, ἄ, ὄν, robustus: γεραιός, ἄ, ὄν, senex.*

61. *Gentilia fere omnia ad ultimum accentum sortiuntur in penultima: ut Ἀθηναῖος, αῖα, αῖον, Atheniensis: Ῥωμαῖος, αῖα, αῖον, Romanensis, vel Romanus, a, um.*

62. *Sic se etiam habent in ος purum, quæ formant femininum in α; ut νέος, α, ον, novus: τέλειος, εῖα, εῖον, perfectus, a, um: αἰώνιος, αἰωνία (Hebr. ix. 12.) αἰώνιον, æternus, a, um: σπάνιος, α, ον, rarus; a, um: οὐράνιος, α, ον, cælestis, e. Item ἐπίγειος, terrestris: Ἀχιλλεῖος, Achilleus: Ἀριστοτέλειος, Aristoteleus.*

63. *At ὄγδοος, ὄη, οον, octavus, a, um, et ὀλοπαθῆ, h. e. quæ per omnes casus patiuntur κρᾶσιν, ut ἀπλόος, οῦς, ὄη, ῆ, ὄον, οῦν, simplex: item adjectiva a nominibus metallorum orta, ut a χρυσός, aurum, est χρύσεος, et contracte χρυσοῦς, aureus: a σίδηρος, ου, ὄ, ferrum, est σιδήρεος, contracte σιδηροῦς, ferreus, in f. g. σιδηρέα, contracte σιδηρᾶ. Act. xii. 10. Αποκ. ii. 27: idque Dorice: ἀ χαλκός, οῦ, ὄ, æs, est χάλκεος, contracte χαλκοῦς, æneus: ἀ ἀργυρος, ου, ὄ, argentum, est ἀργύρεος, contracte ἀργυροῦς, argenteus: λίνεος, οῦς, ἐη, ῆ, εον, οῦν, lineus, a, um. Sic πορφύρεος, οῦς, πορφυρέη, ῆ, πορφυρέον, contracte πορφυροῦν. Joh. xix. 5. Obiter hic observetur, quod differre videantur χρυσός, οῦ, ὄ, et χρυσίον, τὸ, quorum illud aurum, hoc aureum indicat numum. Sic ἀργυρος, ου, ὄ, argentum, et ἀργύριον, ου, τὸ, pecunia.*

64. *Nomina substantiva in εῖον locum notare solent, et circumflectunt penultimam: ut Λυκεῖον, ου, τὸ, Lyceum: γυναικεῖον, εῖου, τὸ, gynæceum: πανδοχεῖον, εῖου, τὸ, diversorium. Luc. x. 34: ταμείον, εῖου, τὸ, conclave. Marc. ii. 9: μουσεῖον, εῖου, museum.*

65. *Item nomina in ὦν, ὠνος, locum notant: ut νυμφῶν, ὠνος, ὄ, sponsi conclave. Marc. ii. 19: ἀμπελᾶν, ὠνος, ὄ, vinea: οἰνῶν, ὠνος, ὄ; cella vinaria: ἐλαιῶν, ὠνος, ὄ, olivetum. Act. i. 12: κοιτῶν, ὠνος, ὄ, cubiculum. Act. xii. 20: πυλῶν, ὠνος, ὄ, vestibulum.*

66. *Adjectiva in ης non contracta sunt ὀξύτονα: ut ἀληθής, ἐος, ὄ, ῆ, verus, a. in n. g. τὸ ἀληθές, verum: ψευδής, ἐος, ὄ, ῆ, falsus, a etc. Item composita in ης: ut εὐσεβής, ἐος, ὄ, ῆ, pius, a: νουνεχής, ἐος, ὄ, ῆ, cordatus: ἐνδεής, ἐος, ὄ, ῆ, indigus, a: ἀδεής, metu vacuus, q. d. ἀνψευδεοῦς: εὐφυής, ἐος, ὄ, ῆ, bonæ indolis: ἐγκρατής, ἐος, ὄ, ῆ, continens: συγγενής, ἐος, ὄ, ῆ, cognatus, a: εὐγενής, ἐος, ὄ, ῆ, nobilis, generosus.*

67. *Excipe composita cum ἦθος, εος, τὸ, mos: ut ἀήθης, εος, ὄ, ῆ, insuetus, a: κακοήθης, εος, τὸ, pravus moribus imbutus: hinc n. g. κακόηθεις, εος, τὸ, prava et inveterata consuetudo. Item cum ἀρκέω: ut αὐτάρκης, εος, ὄ, ῆ, sufficiens: ποδάρχης, εος, ὄ, ῆ, pedibus præstans. Sic φιλαλήθης, εος, ὄ, ῆ, amans veritatis etc.*

68. *Composita cum nomine ἔτος, εος, τὸ, annus, acuunt ultimam: Attice vero accentus retrahitur in penultimam, ut ἐνναετής, ἐος, ὄ, ῆ, novennis, qui vel quæ est novem annorum. Attice ἐνναέτης, ου,*

ὄ, femininum, ἐνναέτις, ἰδος, ἦ, quæ est novem annorum. Sic διετής, ἔος, ὄ, ἦ, biennis, bimulus, a. Matth. ii. 16. ἀπὸ διετούς, a bimulo : τριετής, triennis : ἑπταετής, septennis etc.

69. *Adjectiva in ὕς sunt ὀξύτονα, quorum femininum desinit in εῖα, neutrum in ὕ : ut ἠδύς, εῖα, ὕ, suavis ; in Genit. ἠδέος, ἠδείας, ἠδέος, etc. Eundem sortiuntur accentum βαθύς, profundus ; βραδύς, tardus, bardus : βαρύς, gravis : γλυκύς, dulcis : εὐθύς, rectus : παχύς, crassus : ταχύς, celer : ὠκύς, velox. Sed ab hisce degenerat ἡμισύς, dimidius, in g. f. ἡμίσεια, in n. g. ἡμισυ : λιγύς, canorus, λίγεια.*

70. *Nullus comparativus et superlativus est ὀξύτονος : ut βελτίων, melior, κράτιστος, præstantissimus, ὕψιστος, altissimus.*

71. *Adjectiva in ος orta a substantivis, non sunt ὀξύτονα : ut σωτήριος, ου, ὄ, salutaris. Tit. i. 11 : a σωτήρ, salvator : αἰώνιος, ου, ὄ, ἦ, æternus, a ; ab αἰών, ὠνος, ὄ, ævum : χρήσιμος, ου, ὄ, ἦ, utilis, a χρῆσις, εως, ἦ, usus. Sic habent se quoque adjectiva pleraque in ος composita : ut θεόπνευστος 2 Tim. iii. 16. Pleraque dico, quia legimus ἀγακλυτός, Π. ζ. 436. Od. γ, 388.*

72. *Substantiva in ἰα, ab adjectivis in ος, habent α longum, et proinde sunt penacuta : ut φιλία, ας, ἦ, amicitia, a φίλος, amicus : σοφία, ας, ἦ, sapientia, a σοφός, sapiens : κακία, ας, ἦ, malitia, a κακός, malus. In plur. num. etiam manent penacuta : ut θυσία, ας, ἦ, θυσίαι, ὦν, αἰ, non θύσῳ, αἰ, non θύσῳ, αἰ, promissiones.*

73. *At quæ a substantivis oriuntur, non sunt penacuta, ut στρατιά, ας, ἦ, militia, a στρατός, οὔ, ὄ, exercitus : τρυμαλία, ᾶς, ἦ, foramen, a τρύμα, ατος, τό. Luc. xviii. 25. ἀνθρακία, ᾶς, ἦ, prunarum congeries, a nomine subst. ἀνθραξ, ακος, ὄ, carbo : λαλία, ᾶς, ἦ, loquela, a λόλος, loquaculus : καλία, ᾶς, ἦ, nidus, a καλόν, ου, τὸ, lignum : πατριά, ᾶς, ἦ, familia, a πατήρ, pater : τροχία, ᾶς, ἦ, rotæ vestigium, a τροχός, οὔ, ὄ, rota : παιδία, ᾶς, ἦ, ludus puerorum, a παῖς, puer. Multa tamen sunt ἀνάλογα, euphonia id requirente : ut διδασκαλία, doctrina, a διδάσκαλος, ὄ, magister, doctor : κοπρία, ας, ἦ, sordes, a κόπρος, ου, ἦ, stercus : ἀγγελία, ας, ἦ, res, quæ nuntiat, ab ἄγγελος, ου, ὄ, nuntius : λειτουργία, ας, ἦ, ministerium publicum, a λειτουργός, οὔ, ὄ, publicus minister.*

74. *Eodem modo se habent substantiva in ὄτης, orta ab adjectivis in ος : ut αἰσχροτής, ητος, ἦ, turpitude, ab αἰσχρός, ἄ, ὄν, turpis : ἀδροτής, ἦτος, ἦ, plenitudo, ab ἀδρός, ἄ, ὄν, plenus : δηϊότης, ἦτος, ἦ, pugna, a δήϊος, hostilis, quod est a δαίω, uro.*

Item desinentia in ὕτης ; ut πραῦτης, ητος, ἦ, mansuetudo. 1 Pet. iii. 15 : ὀξύτης, ητος, ἦ, acumen. At βραδυτής, ἦτος, ἦ, tarditas, a βραδύς, tardus. 2 Pet. ii. 9 : ταχυτής, ἦτος, ἦ, celeritas, a ταχύς, celer.

75. *Substantiva feminina masculinorum suorum accentum imitantur : cæteris tamen paribus. Vt λέων, leo, λέαινα : hic manet*

accentus in ἐψιλῶ. : Sic δώτωρ, dator, δώτειρα : τέκτων, faber, τέκταινα : γείτων, vicinus, γείταινα. Sic πολίτης, ου, ὁ, civis mas, πολίτις, ιδος, ἡ, civis femina : οἰκέτης, ου, ὁ, famulus, domesticus, οἰκέτις, ιδος, ἡ, famula : δοῦλος, ου, ὁ, servus, δούλη, ης, ἡ, serva : προστάτης, ου, ὁ, patronus, προστάτις, ιδος, ἡ, patrona : ἑταῖρος, ου, ὁ, socius, ἑταίρα, ας, ἡ, socia. At Jud. xv. 2. συνέταιρος, ου, ὁ, sodalis, et Jud. xi. 37. συνέταιρις, ιδος, ἡ, sodalis, femina.

76. *Ceteris paribus h. e. ita tamen, ut ceterarum quoque regularum habeatur ratio.* V. c. δεσπότης, ου, ὁ, herus, δέσποινα, ας, ἡ, hera : ἀρτοπώλης, ου, ὁ, panum venditor, ἀρτόπωλις, εως, ἡ, panum venditrix, ου ἀρτοπώλις : παρακοίτης, ου, ὁ, maritus, παράκοιτις, ιδος, ἡ, uxor.

77. *Substantiva in ον tertiæ simplicium non sunt ὀξύτονα : ut δένδρον, ου, τὸ, arbor : ξύλον, ου, τὸ, lignum : δεῖπνον, ου, τὸ, cœna. Excipe ὠδόν, οὔ, τὸ, ovum, ut distinguatur ab ὦνον, ου, τὸ, superior pars domus.*

78. *Substantiva in εἶα ab adjectivis in ης habent a breve, et proinde sunt προπαροξύτονα : ut ἀλήθεια, εἶας, ἡ, veritas, ab ἀληθής, έος, ὁ, ἡ, verus. Nomina urbium in εἶα eandem imitantur flexionem et accentum : ut Καισάρεια, εἶας, ἡ, Cæsarea : Ἀντιόχεια, εἶας, ἡ, Antiochia : Φιλαδέλφεια, ας, ἡ, Philadelphia : Σαμάρεια, εἶας, ἡ, Samaria. Sic βασίλεια, ας, ἡ, regina, a βασιλεύς.*

79. *Substantiva in εἶα, orta a verbis in εύω, habent a longum ideoque sunt παροξύτονα : ut βασιλεία, ας, ἡ, regnum, a βασιλεύω, regno, vel sum rex : in pl. num. βασιλεῖαι, ὦν, αἱ, regna : δουλεία, ας, ἡ, servitus, a δουλεύω, servio : προφητεία, ας, ἡ, prophetia, a προφητεύω, propheto : in pl. num. προφητεῖαι, αἱ, prophetiæ.*

80. *Substantiva in οἶα, orta ab adjectivis in ος, habent a breve : ut ab εὔνοος, benevolus, est εὔνοια, ας, ἡ, benevolentia.*

81. *Substantiva in ύνη sunt penacuta : ut δικαιοσύνη, ης, ἡ, iustitia : σωφροσύνη, temperantia : ἀσχημοσύνη, ης, ἡ, gestuum turpitude, a σχῆμα, τος, τό. Rom. i. 27.*

82. *Diphthongi ευ et ου finales in nominibus et adverbis circumflectuntur : ut ὦ βασιλεῦ, o rex : πανταχοῦ, ubique. At ἰδοῦ, ecce, ad differentiam a. I med. imper. ἰδοῦ.*

83. *Substantiva in μα et μων, orta a prima persona præteriti passivi, nunquam sunt ὀξύτονα : ut κρίμα, τος, res indicata, a κέκριμαι ; ῥῆμα, τος, τὸ, verbum, ab ἔρρημαι. Attice εἶρημαι, abjecto augmento et mutato αι in α : λείμμα, τος, τὸ, reliquiæ Rom. xi. 5. ; a. I præter. pass. λέλειμμα, relictus fui, verbi λείπω, linquo, abjecto λε et mutato αι in α : γνώμων, ονος, ὁ, gnomon, stilus horas indicans, ab ἔγνωμαι, ubi σῆγμα abjicitur εὐφωνίας ἕνεκα.*

84. *At verbalia in μος a prima persona præter. pass. sunt omnia ὀξύτονα : ut ψαλμὸς, οὔ, ὁ, psalmus ab ἔψαλμαι, verbi ψάλλω : ἐπισιτισμὸς, οὔ, ὁ, cibaria. Luc. ix. 12 : ὑπογραμμὸς, οὔ, ὁ, exemplum. Quædam εὐφωνίας ἕνεκα θ interponunt : ut κλαυθμὸς, οὔ, ὁ, fletus,*

pro κλαυμὸς, a κλαίω, in fut. κλαύσω : sic βαθμὸς, οὔ, ὄ, gradus : κινήθμὸς, οὔ, ὄ, motus.

85. Sic quoque nomina verbalia in μη se habent : ut γραμμῆ, ῆς, ἥ, linea : στιγμῆ, ῆς, ἥ, punctum. At γνώμη, ης, ἥ, sententia, decretum.

86. Substantiva in ις et ια, orta a secunda persona præter. passivi, nunquam sunt ὀξύτονα : ut κρίσις, εως, ἥ, actus judicandi : κλισία, ας, ἥ, discubitus. Luc. ix. 14 : θυσία, ας, ἥ, sacrificium : γνώσις, εως, ἥ, notitia : ἀγνωσία, ας, ἥ, ignorantia : δοκιμασία, ας, ἥ, probatio.

87. Nomina verbalia in τος, orta a tertia sing. præter. passivi, passive capiuntur, et semper sunt ὀξύτονα : ut ὄρατὸς, visibilis, ab ἐώραται : ποιητὸς, factus, a πεποιήται : διδακτὸς, doctus. Joh. vi. 45 ; a δεδίδακται ; εὐλογητὸς, benedictus, ab εὐλόγηται, vel Attice ηὐλόγηται. Excipe 1. composita pleraque ; ut ἀπόβλητος, rejectaneus, 1 Tim. iv. 4 : ἀπόδεκτος, acceptus, 1 Tim. ii. 3 : εὐπρόσδεκτος, idem, Rom. xv. 31 : παράκλητος, ου, ὄ, advocatus : 2. nomina propria virorum, idque differentiae causa : v. g. τιτὸς, honoratus ; at quum tribuitur viro, scribitur Τίτος Galat. ii. 3. Sic ἐραστὸς, dilectus, at quum viro tribuitur, accentus retrahitur, Ἐραστος Rom. xvi. 23.

88. Item omnia adjectiva in ικος, hinc orta, active capiuntur, et sunt ὀξύτονα : ut ποιητικὸς, factivus, a ποιητός : διδακτικὸς, aptus ad docendum, a διδακτός. Hunc accentum imitantur etiam alia in ικος : ut μουσικὸς, canendi peritus : γραμματικὸς, scribendi gnarus : μνημονικὸς, memor : λειτουργικὸς, ministratorius. Hebr. i. 14.

89. Verbalia in τής sunt ὀξύτονα : ut αὐλητῆς, οὔ, ὄ, tibicen : κριτῆς, οὔ, ὄ, judex : μαθητῆς, οὔ, ὄ, discipulus : μιμητῆς, οὔ, ὄ, imitator.

Verbalia in τής, a verbis in μι sunt penacuta ; ut θέτης, ου, ὄ, positor : νομοθέτης, ου, ὄ, legislator : προφήτης, ου, ὄ, propheta : γνώστης, ου, ὄ, cognitor : ἀναγνώστης, ου, ὄ, lector : καρδιογνώστης, ου, ὄ, cordium scrutator.

Diphthongus in ψεύστης retinet accentum in penultima.

90. Verbalia in τήρ, ad unum h. e. nullo excepto, sunt ὀξύτονα : at χαρακτήρ, ἥρος, ὄ, character. Hebr. i. 3 : στατήρ, ἥρος, ὄ, stater, genus numismatis. Matth. xviii. 27.

91. Verbalia in τωρ sunt penacuta ; ut κτήτωρ, ορος, ὄ, possessor : ῥήτωρ, ορος, ὄ, rhetor.

92. Verbalia in τήριον et τρον nunquam habent accentum in ultima : ut θυσιαστήριον, ου, τὸ, altare : μυστήριον, ου, τὸ, mysterium : οἰκητήριον, ου, τὸ, habitaculum. 2 Cor. ii. 5 : ἀκροατήριον, ου, τὸ, auditorium : ποτήριον, ου, τὸ, poculum. 1 Cor. x. 16 : κάτοπτρον, ου, τὸ, speculum : κρητήριον, ου, τὸ, tribunal : διδάκτρον, ου, τὸ, merces, quæ datur docenti : λύτρον, ου, τὸ, pecunia, quam damus pro redimendo captivo. Sic ἀντίλυτρον, ου, τὸ, idem : σῶστρον, ου, τὸ,

quod damus ei, qui nos servavit: *κόμιστρον*, ου, τὸ, quod damus ei, qui nostra bajulavit: *ἀμφίβληστρον*, ου, τὸ, verriculum, rete, quod utrimque jacitur. At *λουτρὸν*, οὔ, τὸ, *lavacrum*, differentiae causa: *λουτρον*, ου, τὸ enim significat *aquam sordidam, qua quis se lavit*. Aliquando σῖγμα additur: ut in *ἀμφίβληστρον*: aliquando tollitur: ut in verbali *γνώμη* ab *ἔγνωσμαι*, de quo supra num. 83. quarum subtilitatum Grammaticarum optimus magister est usus, prout Poeta scripsit:

Solus et artifices qui facit, usus erit.

93. *Substantiva verbalia in ος, a praeterito medio orta, accentum non habent in fine*: ut *λόγος*, ου, ὁ, sermo, a *λέλογα*: *δόμος*, ου, ὁ, domus, g. f. a *δέδομα*: *τόμος*, ου, ὁ, sectio, a *τέτομα* secui, verbi *τέμνω*, seco: *ἄγγελος*, ου, ὁ, angelus, a praet. med. *ἤγγελα*. At *σκοπὸς*, οὔ, ὁ, meta, ad quam collimamus, ab *ἔσκοπα*, verbi *σκέπτομαι*, dispicio. *Raro sunt declin. 2 contractorum*: a *ψύχος*, εος, τὸ, frigus, ab *ἔψυχα*, verbi *ψύχω*, refrigero.

94. *Excipiuntur, quae differunt*: ut *τρόχος*, ου, ὁ, cursus. Job. iii. 6: *τροχὸς*, οὔ, ὁ, rota, a *τέτροχα*, pro quo usitatum est *δέδρομα*; unde etiam *δρόμος*, ου, ὁ, cursus: *πρόδρομος*, ου, ὁ, anteaambulo, praecursor: *τρόφος*, ου, ὁ, qui alitur, *τροφὸς*, οὔ, ὁ, ἡ, altor, nutrix: *τόμος*, ου, ὁ, sectio, pars, at *τομὸς*, ἡ, ὄν, penetrans. Hebr. iv. 12. *Nota: accentus est in fine eorum verbalium, quae active capiuntur*.

95. *Adjectiva contra sunt ὀξύτονα*: ut *λοιπὸς*, ἡ, ὄν, reliquus, a praet. med. *λέλοιπα*.

96. *Verbalia in η et α, a praeterito medio orta, sunt ὀξύτονα*: ut *τομή*, ἡς, ἡ, sectio: *στολή*, ἡς, ἡ, vestis: *ρίπη*, ἡς, ἡ, jactus, a *ρίπτω*, praet. med. *ἔρριπα*: *τρυφή*, ἡς, ἡ, deliciae, a praet. med. *τέτρυφα*, verbi *θρύπτω*, frango: *ὠδὴ*, pro *ᾠδὴ*, ἡς, ἡ, cantus, a praet. med. *ἤοιδα*, quod est ab *αἰίδω*; *σπονδὴ*, ἡς, ἡ, foedus, ab *ἔσπονδα*, verbi *σπένδω*, libo: *σπορά*, ἄς, ἡ, satio, a praet. med. *ἔσπορα*, sevi: *διαφορὰ*, ἄς, ἡ, differentia, a *διαφέρω*, tanquam a praet. med. *διαπέφορα*, quod non est usitatum: *φθορὰ*, ἄς, ἡ, corruptio. 1 Cor. xv. 42; a praet. med. *ἔφθορα*, verbi *φθείρω*. At *βλάβη*, ης, ἡ, damnum, a *βλάπτω*: *κάπη*, ης, ἡ, praesepe, a *κάπτω*, edo.

97. *Idem saepe observatur in verbalibus ortis ab aliis temporibus, ut a praeterito activo etc.* ut *διδασχὴ*, ἡς, ἡ, doctrina, a *δεδίδαχα*, docui, verbi *διδάσκω*: *ταραχὴ*, ἡς, ἡ, perturbatio, a *ταράσσω*: *ἀφή*, ἡς, ἡ, nexus, ab *ἤφα*, verbi *ἄπτω*, apto, necto. At *σκάφη*, ης, ἡ, scapha, differentiae causa: nam *σκαφή*, ἡς, ἡ, est effossio. Sic *δόξα*, ης, ἡ, opinio, gloria, ab a. 1 *ἔδοξα*, putavi, verbi *δοκέω*, ᾧ: *θήκη*, ης, ἡ, ab a. 1 *ἔθηκα*: *γένος*, a *γένω*, pro quo usitatum *γίνομαι*, vel *γίγνομαι*, poetice *γείνομαι*: *νέμος*, εος, τὸ, nemus, a *νέμω*.

98. *Praeterita et aorista tempora dissyllaba priori longa servant accentum eundem in compositis*: ut *εἶπον*, dixi, *προεἶπον*, praedixi: *ἤκα*, misi, *συνῆκα*, intellexi: *ἤφα*, nexui, *καθῆκα*, attigi: *ἵγμαι*, ab *ἰκνούμαι*, pervenio, *ἐφῖγμαι*. Sic in praes. infinit. *κείσθαι*,

jacere, ἐπικεῖσθαι, incumbere : θεῖναι, ponere, προσθεῖναι, apponere : περιέχω, comprehendo, a. 2 περιέσχον : ἐπάγω, a. 1 ἐπήξα ; etiam discriminis caussa, ne confundatur cum ἐπήξα, a verbo πήγνυμι. At οἶδα, novi, συνοῖδα, conscius sum.

99. *Neutra participia sedem retinent accentus masculini : ut ἀγιάζον, non ἀγίαζον, ab ἀγιάζων : πῦρ καταναλίσκον ignis consumens. Hebr. xii. 29. κύμβαλον ἀλαλάζον, cymbalum tinniens. 1 Cor. xiii. 1 : τὸ ἐπιβάλλον μέρος, partem mihi competentem. Luc. xv. 12 : λατρεῦον, a masculino λατρεύων. Act. xxvi. 7 : φῶς περιλάμψον. ibid. v. 13 : ἀναβαῖνον. Apoc. xi. 7 : τὸ εὐρίσκον. Luc. xi. 24. Sic τὸ γηράσκον, senescens. Hebr. viii. 13 : καθῆκον, quod convenit. Act. xxii. 22 : ἄρσεν διανοῖγον μήτραν, mas aperiens matricem. Luc. ii. 23.*

100. *Omnis imperativus accentum habet in antepenultima, si eam habeat : secus in penultima : ut 1 Tim. vi. 11. φεῦγε, fuge. 1 Tim. iv. 16. ἔπεχε σεαυτῶ, intentus esto tibi : ἐπίμενε αὐτοῖς, permane in iis. Joh. viii. 11. μηκέτι ἀμάρτανε, ne pecca amplius. Luc. vi. 30. μὴ ἀπαίτει, pro ἀπαίτεε, ne repetito. Excipiuntur quinque activa : εἶπε, dic, ad differentiam εἶπε, dixit : λαβὲ, cape, ne videatur λάβε, pro ἔλαβε : εὐρὲ, inveni, ne accipiatur pro εὐρέ, invenit ; ἴδὲ, vide, ad differentiam ἴδε, vidit, pro εἶδε, quamvis in N. T. semper legamus ἴδε, ecce, Rom. ii. 17. etc. tanquam adverbium : ἐλθὲ, veni : item omnia aorista 2 med. imperativi : ut γενοῦ, ἔσθω, sis, esto.*

101. *Participia præter. act. sunt ὀξύτονα : ut ἡμαρτηκῶς, ὅτος, ὁ, qui peccavit. Gen. xliv. 22 : in f. g. ἡμαρτηκυῖα, υἴας, in n. g. ἡμαρτηκὸς, ὅτος.*

102. *Participia præteriti passivi sunt penacuta : ut κεκορεσμένος, saturatus : βεβλημένος, projectus.*

103. *Item verbalia desinentia in εὐος : ut βλητέος, conjiciendus. Marc. ii. 22 : φευκτέον, fugiendum. Vide supra num. 23.*

104. *Sed ut multa paucis complectar, quisquis cupit in accentuum doctrina expeditus esse et certus, declinationes et conjugationes exacte discat. Est enim perpetua et constans singularum vocum ἀναλογία.*

105. *Adverbia accentum primitivorum sequuntur : ut θεόθεν, divinitus, a θεός : οὐρανόθεν, coelitus, ab οὐρανός : ἀγρόθεν, rure, ab ἀγρός : ἐγγύθεν, cominus, ab ἐγγύς : οἶκοθεν, domo, non οἰκόθεν, ab οἶκος : ἄλλοθεν, aliunde, ab ἄλλος : παιδιόθεν, a pueritia, a παιδίον, puerulus. Marc. ix. 21 : θύραζε, foras, a θύρα, ας, ἡ, janua. Sic Ἀθῆναι, ᾶν, αἰ, Athenæ : unde est Ἀθήνηθε, Athenis : Ἀθήνησι, Athenis : Ἀθήναζε, Athenas.*

106. *Legimus tamen ποντόθεν, e mari, a πόντος, ου, ὁ, mare : πεδόθεν, e terra, a πέδον, ου, τὸ, solum, terra : κυκλόθεν, undique. Apoc. iv. 3. Sed Budæus legit κύκλοθεν. Et veri sit simile, culpa eorum, qui a manu fuerunt, menda ejusmodi irrepsisse, ut jam pu-*



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est: τοκαταρχάς, in principio: τοτελευταῖον, postremo: τοκαθημέραν, quotidie: τοπρωί, mane. Quamvis etiam scribatur τὸ πρῶν, τὸ καθημέραν, et pro καθημέραν, καθ' ἡμέραν etc. Sic pro τοῖόςδε scribitur τοιόςδε, abjecto circumflexu, pro τοίασδε, τοιαῖσθε. 2 Pet. i. 17. διὸ, pro δι' ὃ, quapropter. Idque fit τῆς ταχυγραφίας ἕνεκα.

116. *Ad extremum, quum dictiones encliticæ, ut vocant, negotium facessant tironibus; istæ quoque enodandæ sunt tricæ, ut prima fronte tam de vera accentuum sede, quam de mendosis accentibus ferre possimus iudicium.*

117. *Dictiones vero encliticæ sunt sequentes. Ex articulo τῷ, poëtice τῶ, pro indefinito τινός, alicujus, τῷ, pro τινί, alicui.*

Ex nomine τις, τί, aliquis, per omnes casus. Vide supra num. 47.

Ex pronomine μου, μεῦ, mei, μοί, mihi, μέ, me. At ἐγὼ, ἐμοῦ, ἐμέ, encliticis non sunt accensenda. Sic σου, (τεῦ, σεῦ) sui, σοί, tibi, Dorice τοί, σέ, te, Dorice τέ. At σὺ, τὸ, sicut et τέο, non patiuntur ἔγκλισιν. Sic οὗ (εὔ, ἔο) sui, οἱ, sibi, ἐ, se, σφέ, σφωέ, σφῶ, 3 pers. nam σφῶ, 2 personæ non est encliticum: in plur. num. σφίσι et σφίν, seu σφί, pro σφίσι, ut et σφᾶς, pro σφέας, et ψέ, pro σφέ. His adde poëtica pronomina μίν, et νίν, pro ἐ vel αὐτόν.

118. *Ex verbis sunt enclitica εἰμί, sum, εἶς, es, ἐστὶ, est, ἐσμεν, sumus, ἐστὲ, estis, εἰσὶ, sunt. Sic φημί, inquam, φησὶ, ait, φαμεν, dicimus, φατέ, dicitis, φασὶ, Dorice φαντί, aiunt, inquiunt: ubi secundæ singulares εἶς, vel εἷ, es, et φῆς, ais, per ης acutum (ut differat a 2 sing. a. 2 act. φῆς, pro ἔφης, dixisti) non patiuntur ἔγκλισιν.*

119. *Ex adverbio πῶς, quodammodo, πῶ, adhuc, dum, πῆ, alicubi, ποῦ, usquam, circiter, et alia id genus: quando non sunt interrogativa, sed indefinita: item πόθεν, alicunde, ποθὲ, alicubi: ποτέ, aliquando.*

120. *Ex conjunctionibus multæ sunt encliticæ et quandoque μόρια συμπληρωματικά, h. e. particulæ expletivæ; ut τὲ, et γέ, quidem, πὲρ, quamvis, postpositum participio: κὲ, κέν, dictiunculæ potentiales: in prosa respondent τῷ ἄν: ῥὰ facile, νὺ, nunc, θῆν, quidem, sunt sæpe expletivæ particulæ. Huc pertinet δὲ, Accusativo postpositum, ubi valet ad, quod et ipsum est dictio enclitica.*

REGULÆ.

121. 1) *Dictio enclitica rejicit accentum in ultimam præcedentis vocabuli proparoxytoni, quem tamen adventitium accentum molliuscule esse enuntiandum, εὐφώνια suadet. Marc. i. 30. ἀποκρίθητέ μοι, respondete mihi. Rom. ii. 19. πέποιθάς τε, fidisque. Rom. iii. 3. ἠπίστησάν τινες, increduli fuerunt quidem: σου, tui,*

non reponit proprium seu nativum accentum (vide supra num. 17), seu acutum: idem fit in μου, mei, οὐ, sui. Causa est ἡ εὐφωνία, ultima enim syllaba, in quam hæc dictio enclitica rejicit talem accentum, prorsus aversatur circumflexum. Ubicunque enim circumflexus est, κρᾶσιν notare solet, aut saltem quantitatem longam, quorum neutrum hic locum habet, et præterea moram requirit. Joh. xvii. 11. ἐν τῷ ὀνόματί σου, nomine tuo. Col. iv. 18. μνημονεύετε μου τῶν δεσμῶν, memores estote vinculorum meorum. Luc. iv. 7. ἐνώπιόν μου, coram me.

122. 2) *Dictio enclitica monosyllaba amittit accentum precedente vocabulo paroxytono, dissyllaba contra retinet*; ut Joh. iv. 16. φώνησον τὸν ἄνδρα σου, voca maritum tuum. Joh. vii. 27. πόθεν ἐστίν, unde sit. Joh. xv. 14. φίλοι μου ἐστέ, amici mei estis: hic μου amittit accentum; ἐστέ vero retinet in fine. Joh. xiv. 19. ὁ κόσμος με οὐκ ἔτι θεωρεῖ, mundus me non amplius conspiciet. Joh. xxi. 18. ἄλλος ζώσει σε, alius cinget te. Joh. xxi. 22. σὺ ἀκολούθει μοι, tu sequere me. Luc. xxi. 35. ὄντος μου μεθ' ὑμῶν, quum essem vobiscum. Act. ii. 5. μέρος τι, partem quandam. Act. xvi. 16. παιδίσκην τινὰ, puellam quandam. Rom. vii. 9. ἐγὼ ἔζων χωρὶς νόμου ποτὲ, ego vivebam sine lege quondam. Rom. viii. 16. ὅτι ἐσμὲν τέκνα, quod simus filii. Rom. xiv. 8. τοῦ Κυρίου ἐσμὲν, Jovæ sumus. Hebr. xii. 8. ἄρα νόθοι ἐστέ, nempe spurii estis. Jac. iii. 5. ἡ γλῶσσα μικρὸν μέλος ἐστὲ, lingua parvum membrum est. 2 Pet. i. 13. ἐφ' ὅσον εἰμι ἐν τούτῳ τῷ σκηνώματι, quamdiu sum in hoc tabernaculo. 1 Cor. iii. 20. ὅτι εἰσὶ μάταιοι, quod vani sint. *Quidam hic τις, τὶ, excipiunt*; ut Joh. ii. 24. ἵνα τις μαρτυρήσῃ, ut aliquis testaretur. Conf. Græcos interpretes V. Γ. Ex. xxii. 5. 16. Deut. xxii. 13. 2 Sam. x. 12. Prov. vi. 27. etc.

123. 3) *Præcedente vocabulo oxytono dictio enclitica quæcunque accentum prorsus amittit*; ut Luc. v. 21. τίς ἐστίν οὗτος; quis est iste? Luc. x. 13. οὐαί σοι, væ tibi! Joh. xix. 21. βασιλεύς εἰμι, rex sum. Joh. xx. 28. ἂν τινων ἀφῆτε, si quorum remiseritis. Act. x. 4. τί ἐστι, κύριε; quid est, domine? Act. xxv. 19. ζητήματα δέ τινα, quæstiones vero quasdam. 1 Cor. iii. 9. Θεοῦ γὰρ ἐσμὲν συνεργοί, Dei enim sumus administri. Rom. i. 13. ἵνα καρπὸν τῆς χάριτος, ut fructum aliquem consequar. Rom. iv. 16. ὅς ἐστι πατὴρ πάντων, qui est pater omnium. Luc. xiii. 10. καὶ εἰσι, et sunt; ἐστὶ quidem post καὶ (vide infra) habet accentum in prima, sed τοῦ εἰσὶ etc. alia est ratio.

124. *Præcedente dictione ἀτόνω (supra num. 16.) dictio enclitica in eam accentum suum reponit*; ut Jac. i. 26. εἴ τις δοκεῖ, si quis videtur. *Alia tamen est ratio adverbii negativī οὐ, οὐκ, post quod εἰμι, ἐσμὲν, ἐστέ, εἰσὶ, accentum retinent*; ut Luc. xviii. 11. οὐκ εἰμι, non sum. Rom. vi. 15. οὐκ ἐσμὲν. Joh. xv. 19. οὐκ ἐστέ: scribitur etiam τουτέστι, tanquam vox unica. Sic post εἰ. 2 Cor. xiii. 5. εἰ ἐστέ, si estis.

125. 4) *Præcedente vocabulo properispomeno, dictio encliticæ accentum suum reponit in ejus ultimam.* Matth. xxvii. 24. ἀθῶός εἰμι, innocens sum. Rom. viii. 14. οὗτοί εἰσιν υἱοὶ Θεοῦ, hi sunt filii Dei. 1 Cor. xii. 5. ἐν σῶμά ἐσμεν, unum corpus sumus. Luc. i. 47. τῷ Θεῷ τῷ σωτηρὶ μου, deo servatori meo. Luc. i. 38. κατὰ τὸ ῥῆμά σου, secundum verbum tuum. Luc. v. 24. πορεύου εἰς τὸν οἶκόν σου, abi domum tuam. 1 Cor. xii. 22. ἀναγκαῖά εἰσι, necessaria sunt.

126. 5) *Præcedente vero vocabulo perispomeno, dictio encliticæ quæcunque penitus suum amittit accentum: ut* Joh. xix. 11. εἰ μὴ ἦν σοι δεδομένον, nisi tibi datum esset. Joh. xxi. 14. ἀγαπᾷς με; diligis me? Act. xiv. 15. ὁμοιοπαθεῖς ἐσμεν. Act. xxii. 3. ὑμεῖς ἐστε, vos estis. Rom. xi. 8. εὐχαριστῶ τῷ Θεῷ μου, gratias ago Deo meo.

De Synencliticis.

127. 6) *Quum complures dictiones encliticæ concurrunt, ex sequente in præcedentem transfertur accentus, ultima manente nuda seu sine accentu; ut* Luc. ix. 38. ὅτι μονογενῆς ἐστὶ μοι. Luc. x. 29. τίς ἐστὶ μου πλησίον; Quis est meus proximus? Luc. xix. 9. εἴ τινός τι ἐσυκοφάντησα, si quid cuiquam per calumniam eripui. Rom. iii. 7. καθὼς φασί τινες, prout quidam aiunt. Rom. xiii. 4. Θεοῦ διάκονός ἐστὶ σοι εἰς τὸ ἀγαθόν. Gal. i. 7. εἰ μὴ τινές εἰσιν. Act. xviii. 10. διότι λαός ἐστὶ μοι πολὺς. At Tit. i. 6. εἴτις ἐστὶ: quasi εἴτις sit vox composita, et contra οὗ τινος, quasi non sit vox composita.

128. *Excipe* μου, σου, οὗ, μοι etc. Joh. viii. 3: μαθηταί μου ἐστέ. Rom. i. 9. μάρτυς γάρ μοι ἐστὶν ὁ Θεός. Matth. iii. 11. ἰσχυρότερός μου ἐστὶν, fortior me est. Phil. i. 8. μάρτυς γάρ μοι ἐστὶ. Joh. xv. 4. ὑμεῖς φίλοι μου ἐστέ, vos amici mei estis. Act. ix. 15. σκεῦος ἐκλογῆς μοι ἐστὶν οὗτος. Matth. xviii. 8. καλόν σοι ἐστὶν. Joh. xix. 11. διὰ τοῦτο ὁ παραδιδούς με σοί. item quoties intervenit *distinctio quantulacunque, licet non semper sit expressa; ut* Act. ix. 6. λαληθήσεται σοι τί σε δεῖ ποιεῖν. Hic post σοι est tacita quædam distinctiuncula, ob quam σοι ex regula non habet accentum. Sic Act. x. 6. οὗτος λαλήσει σοι, τί σε δεῖ ποιεῖν.

129. *Dictiones encliticæ in præpositiones præcedentes raro accentum suum rejiciunt, idque propter εὐφωνίαν.* Luc. iv. 10. Act. xxi. 21. περὶ σου, de te. Joh. xvii. 5. παρὰ σοί, apud te. Matth. xviii. 15. εἰς σέ. Joh. xiii. 17. ὑπὲρ σου, pro te. Act. xxviii. 22. παρὰ σου, a te. Luc. xi. 35. et c. xix. 44. Joh. xvii. 21. ἐν σοί, in te. Act. xviii. 10. Joh. iii. 26. μετὰ σου, tecum. Act. xxvi. 3. διὰ σου, per te. Matth. v. 42. ἀπὸ σου, a te. Act. xxiii. 30. ἐπὶ σου, coram te. *Interdum regulam sequuntur.* Joh. xxi. 3.

σύν σοι, tecum. Joh. xvii. 11. Luc. vii. 20. et. c. xviii. 16. πρὸς σε, ad te. Joh. vi. 65. Act. xxii. 10. πρὸς με, ad me. Luc. xviii. 9. πρὸς τινάς, ad quosdam. Act. ix. 43. παρά τινι, apud quendam. Quandoque utroque modo se habent; ut Act. xiii. 11. et c. xix. 22. ἐπί σε: idque in fine periodi. At contra Deut. xxviii. 2. ἐπὶ σέ, contra te. Sic Joh. xxi. 23. τί πρὸς σέ; Quid tua refert? Alii τί πρὸς σε;

130. 7) *Dictiones encliticæ retinent accentum suum ob quinque causas, nempe ob εὐφωλίαν, ἔμφασιν, διαφορὰν, παρένθεσιν, et διαστολήν, h. e. distinctionem.*

Εὐφωλίας ἕνεκα. Act. xxv. 7. οὔτε εἰς Καίσαρα τὸ ἡμαρτὸν, neque in Cæsarem quicquam peccavi. Hic τὸ retinet accentum, quem si rejiceret ex regula in ultimam præcedentis dictionis, tam κακόφωνον, quam obscurum foret. Vide editionem N. T. ab Henrico Stephano emendatissime editam a. 1576. Sic ἕνεκα μου dicimus. At Rom. viii. 36. ἕνεκά σου (pro ἕνεκα σου) θανατούμεθα, tua causa occidimur.

Ἐμφάσεως ἕνεκα. Rom. xi. 18. ἀλλ' ἡ ρίζα σέ: hic σέ retinet accentum ob emphasisin. 1 Tim. iv. 14. ὃ ἐδόθη σοι, quod tibi datum est: hic σοι retinet accentum ob ἔμφασιν. 2 Cor. xi. 16. μή τις μὲ δόξη ἄφρονα εἶναι, ne quis me putet mente captum: μὲ hic retinet accentum ob ἔμφασιν.

Διαφορᾶς ἕνεκα. Eph. ii. 13. οἱ ποτὲ ὄντες; pro οἱ ποτε ὄντες: discriminis causa, ne quis putet οἱ esse ex nominativo singulari ὄς, qui. 2 Pet. iii. 9. ὡς τίνες etc., non ὡς τινες, ne videretur ὡς positum pro οὕτως. Sic Luc. xiii. 9. ὁ σέ, non ὁ σε, ne ὁ videretur articulus postpositivus g. n.

131. *Distinctio (ἡ διαστολή) facit, ut dictio enclitica suum retineat accentum, idque in principio distinctionis semper, in fine rarissime.* Luc. iv. 6. σοὶ δώσω, tibi dabo: σοὶ hic retinet accentum in principio periodi. Luc. vii. 14. νεανίσκε, σοὶ λέγω, adolescens, tibi dico: hic σοὶ retinet accentum, nam est κόμμα et ob ἔμφασιν. Matth. xvii. 4. σοὶ μίαν. ibid. v. 27. ἀντὶ ἐμοῦ καὶ σου, pro me et te: σου hic retinet accentum ob finem periodi nec non ἔμφασιν. Phil. i. 15. τινὲς μὲν, τινὲς δὲ, alii quidem, alii vero etc. Hic utrumque τινὲς accentum retinet ob distinctionem: unum enim est in principio periodi, alterum in principio τοῦ κόμματος. Joh. xiii. 3. εἰμὶ γὰρ, sum enim: hic εἰμὶ retinet accentum in principio coli. Luc. x. 22. ἔμπροσθέν σου: hic σου, in fine periodi non retinet accentum, sed rejicit in vocem proxime præcedentem: Sic Joh. xiv. 11. πιστεύετε μοι, in fine periodi.

132. *Παρένθεσως ἕνεκα.* Marc. v. 41. τὸ κοράσιον (σοὶ λέγω) ἔγειραι, puella, tibi dico, surge: hic σοὶ retinet accentum ob ἔνδειξιν, et παρένθεσιν, quæ ipsa est distinctionis species. Hebr. viii. 5. ὄρα γὰρ (φησὶ) vide enim, inquit. Alii pro parentheses signis hic habent duo κόμματα, sed res eodem redit. Marc. ii. 10.:

(λέγει τῷ παραλυτικῷ) σοὶ λέγω, ἔγειραι, dicit ad paralyticum, tibi dico, surge. Conf. Luc. v. 23. Act. xxvi. 25.

133. Ἔστι accentum sortitur in prima syllaba: primo in principio sententiæ, sive sit completa, sive non. Joh. v. 2. ἔστι δὲ, est vero. 1 Cor. xv. 44. ἔστι σῶμα ψυχικόν καὶ ἔστι σῶμα πνευματικόν. 2 Tim. iv. 11. ἔστι γάρ μοι εὐχρηστος, est enim mihi perutilis. Matth. xiii. 39. ὁ δὲ ἐχθρὸς, ὁ σπείρας αὐτὰ, ἔστιν ὁ διάβολος, hostis, qui sevit illa zizania, est diabolus.

134. Deinde ἔστι accentum in prima syllaba habet post voculas οὐκ, ὡς, καὶ, εἰ, ἀλλ', τοῦτ' ; ut Matth. x. 24. οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, non est discipulus super magistrum. Joh. i. 48. ἐν ᾧ δόλος οὐκ ἔστι, in quo non est dolus. Joh. xx. 30. ἃ οὐκ ἔστι γεγραμμένα, quæ non sunt scripta. Sic ἐνι pro ἔστι. Jac. i. 16. παρ' ᾧ οὐκ ἐνι παραλλαγή, apud quem non est mutatio. Col. iii. 6. καὶ ἔστι, et est. Rom. x. 6. τοῦτ' ἔστι, hoc est. 2 Reg. x. 24. ἴδετε εἰ ἔστι μεθ' ὑμῶν (τις) τῶν δούλων Κυρίου, videte, an sit vobiscum aliquis ex servis domini. Joh. vii. 28. ἀλλ' ἔστιν ἀληθινὸς, ὁ πέμψας με, sed verax est, qui misit me.

135. Accentus quoque multas distinguit voces; ut Luc. iv. 9. εἰ εἶ, si es. Sic differunt ἡ hæc, ἡ qua, ἡ, (ab ἡμῖ, pro φημῖ, per aphæresin), dixit, ἦ, erat, ἦ, sit, ἦ, qua: item ᾧ, ᾧ: μύριοι, decies mille, μυρίοι, infiniti. Discrimen est inter ἦ, τε, et hæc, Rom. i. 20: et ἦτε, quaque: inter μόνη, sola, μονή, mansio. Joh. xiv. 17. ὁ ὁ κόσμος οὐ δύναται λαβεῖν: hic differunt ὁ et ὁ. Sic ἀλλά, sed et, ἄλλα, alia: ἄμος, ου, ὁ, humerus, et ὠμὸς, crudelis: ἐχθρὰ, inimica, ἐχθραὶ inimicitia: εἶσι, vadit, et εἰσὶ, sunt: κρίνω, judico, et κρίνω, judicabo: στρέβλη, ης, ἦ, tormentum, et στρεβλή, ἦς, ἦ, perversa: ζῶν, vivum, et ζῶον, animal: κῦδος, gloria, et κύδος, probum: ἐραστὸς, amatus, at Ἐραστός, nomen viri. Act. xix. 22.

136. Græci virgula seu intercisione (Græc. διαστολή ἢ ὑποδιαστολή, Eustachio χωρισμὸς dicitur) multa discriminant, quæ virgula respondet accentui Hebraico metheg, idque ad vitandam ambiguitatem: ut τό, τε, et hoc. Act. xvi. 5: differt a τότε tunc. Act. xxvii. 21. Sic ὅ, τε, unῶ der. Act. xxiii. 1. Luc. xxiii. 12: et ὅτε, quando. Luc. xi. 22: item ὅ, τι, quod relativum. Luc. x. 13: et ὅτι, quod conjunctio. Matth. xviii. 28. ἀπόδος μοι ὅ, τι ὀφείλεις. Joh. ii. 5. ὅ, τι ἂν λέγῃ ὑμῖν ποιήσατε, quicquid dixerit vobis, facite.

137. Sæpe accentus vocabula non distinguit, quorum discrimen ex serie orationis et analysi Logica eruendum est. Qualia sunt, οὗ, ubi, et οὗ, cujus: ἦτε, eratis, et ἦτε, sitis: ἐρευνᾶτε, investigatis, et ἐρευνᾶτε, investigate. Joh. v. 39: γινώσκουσι, cognoscunt, et Rom. vii. 1. γινώσκουσι, cognoscentibus. Deut. xxviii. 57. ἐν τῇ θλίψει (dat. singul.) ἡ θλίψει (3 sing. fut. I act. indic.) σὲ ὁ ἐχθρὸς σου: πείσομαι, persuadebo, et πείσομαι, patiar. Joh. xvii. 6. σοὶ ἦσαν, utrum hic σοὶ sit dativus a σὺ, vel nom. plur. a σός. Hebræi di-

cunt $\eta\eta\eta\eta$. Sic Rom. xii. 19: ἐμοὶ ἢ ἐκδίκησις, pro ἐμῇ ἢ ἐκδίκεσις. Hebraismus idem: ἡ πόσις, εως, potio, et ὁ πόσις, eos, maritus: μὴν, tamen, et μὴν, ηνὸς, mensis.

Sæpe utrolibet modo tempora, quæ coincidere dicuntur, accipere licet. Verbi gratia, perinde est, utrum dicas εἶπω esse a. 1 vel 2. act. sub. Joh. xii. 10. ἀποκτείνωσιν, utrum sit a. 1 act. subj. vel præ. act. subj.: γέγραφα, utrum sit præteriti activi vel medii.

Nonnunquam distinguit significatio; ut ἔστησαν, stiterunt. Act. i. 23: et ἔστησαν, steterunt. Luc. xvii. 12: quorum illud esse a. 1 act. hoc vero a. 2 act. ostendit significatio. Sic τρύγητος, ου, ὁ, vindemia, fructuum collectio: τρυγητὸς, οὔ, ὁ, vero tempus vindemiæ. At ἀμητὸς, οὔ, ὁ, messis tempus, sed ἀμητος, ου, ὁ, messis.

Sæpe genus distinguit; ut ἄλς, ἀλὸς, ὁ, sal: ἄλς, ἀλὸς, ἡ, mare: βᾶτος, ου, ἡ, rubus: βᾶτος, ου, ὁ, mensura liquidorum. *Vocalis;* ut νῶτος, ου, ὁ, dorsum: νότος, ου, ὁ, notus, ventus. *Consona;* ut νόθος, ου, ὁ, spurius.

138. *Ex accentu quoque quantitas syllabæ persæpe cognoscitur.* V. c. omnia nomina in ἴτης, non verbalia, habent penultimam longam; ut πολίτης, ου, ὁ, civis: in plur. num. πολῖται, ᾶν, οἱ, cives. Luc. ix. 14: in f. g. πολῖτις, ἰδος, ἡ, civis femina. Sic νεᾶν, ᾶνος, ὁ, juvenis: νεᾶνις, ἰδος, ἡ, juvencula. Ergo α in νεανίας et νεανίσκος est longum. *Similem rem explicabo.* Gen. xxvii. 11. ἐγὼ δὲ ἀνὴρ λεῖος, ego vero vir sum levis. Hic Latine discriminis causa dicendum lēvis, non lēvis. Nam levis prima longe, smooth; levis vero prima brevi, light, λεῖος, levis vitiose vulgo scribitur lævis. Nam ει in lingua Græca non mutatur in æ, sed in e vel i longum; ut πολιτεία, politia: μουσεῖον, museum. Lævus vere per' æ a Græco λαιὸς, idem et quod sinister.

139. *Ex origine plurimarum vocum tam orthographiâ, quam prosodia sponte emergit, primoque intuitu dignosci potest.* V. g. scribendum esse κίνδυνος, periculum, compositio ostendit. Sic enim dicitur q. κινεῖν δυνάμενος, movere valens, vel q. κυνεῖν ὀδύνας, ciens dolores: ῥάθυμος, piger, ex ῥάδιος, et θυμὸς, facilis seu dissolutus animus. Sic dicimus αὐτή, pro ἡ αὐτή, hæc: τούτου, q. τοῦ αὐτοῦ, οὗτος q. οἱ αὐτοί. Sic θησαυρὸς, παρὰ τὸ τεθῆναι εἰς αὐριον. Sic scribendum Latine cæmeterium, ex κοιμητήριον, nou cum vulgo cæmeterium, h. e. cubile, vel dormitorium: prout eleganter per metaph. sepulcretum Christianorum vocatur Es. lvii. 6.

140. *Dialectus quandoque tam spiritum, quam accentum mutat;* ut ὄμοιος, similis, Attice ὁμοῖος: item ἐτοῖμος, ἔτοιμος, paratus: γέλοιος, γελοῖος, ridiculus. Apoc. vi. 14. εἰλισσόμενος, pro εἰλισσόμενος, convolutus, Æolice. Æoles enim fugiunt aspirationem, quamvis hic dissentiat editio Stephani et Plantiniana. Sic superiores Germani dicunt heischen, sed in inferiori Germania eischen,

omissa litera ἥ. Sic Hebr. xi. 21. ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ ; pro αὐτοῦ ; qui Æolismus, seu quæ pronominis relativi ἐναλλαγῆ, in primis Græcis interpretibus, quos LXX. vocant, est, admodum frequens. Sic Dores pro γράψω scribunt γραψῶ.

141. *Apostrophus quoque tenues literas mutat in aspiratas, et accentum aut tollit, aut revocat, aut relinquit; ut Act. ix. 31. καθ' ὅλης τῆς Ἰουδαίας, per totam Judæam. Hic α. in κατὰ tollitur, et τ. mutatur in θ, propter sequentem vocalem aspiratam. 1 Cor. xv. 33. φθείρουσιν ἡθῆ χρῆσθ' ὁμιλίαι κακαί, corrumpunt bonos mores colloquia prava. χρῆσθ' pro χρηστὰ, ubi τ. mutatur in θ, et accentus non tantum revocatur in penultimam, sed etiam mutatur, nempe gravis in circumflexum, quod tamen in nonnullis negatur. Sic νύχθ' ὅλην, totam noctem; pro quo Luc. v. 5. δι' ὅλης τῆς νυκτὸς, per totam noctem, ubi accentus in υ. manet. πόλλ' ἔχω, multa habeo: ἅπαντα τῷ πλούτῳ ἔσθ' ὑπήκουα, omnia divitiis obtemperant: δειν' ἔπαθον, gravia passus sum, pro δεινά. Vides, cum vocalis acuto accentu notata per ἀπόστροφον abjicitur, in dictionibus indeclinabilibus accentum una cum vocali abjici: in declinabilibus autem accentum vel relinqui loco suo, vel transferri ad syllabam præcedentem.*

142. Sed hic obiter moneo, *Apostrophum* persæpe non esse, ubi esse possit, idque more Ionum: ut Luc. xv. 6. ἐπὶ ἐνί, pro ἐφ' ἐνί. Rom. ii. 2. κατὰ ἀλήθειαν. Rom. iii. 5. κατὰ ἄνθρωπον λέγω. Rom. xiv. 15. οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς, non jam secundum charitatem incedis. Rom. xvi. 25. et Gal. ii. 2. κατὰ, pro κατ' ἀποκάλυψιν, ex revelatione.

Hactenus de encliticarum dictionum accentibus fuse dixi. Ne tamen aliquis tiro tot regularum congerie absterritus, hanc de accentibus institutionem declinet, ad tres regulas sequentes ferme omnia de dictionibus encliticis sum contracturus.

REGULA I.

Dictio enclitica qualiscunque post vocabulum προπαροξύτονον et προπερισπώμενον reponit seu transfert accentum suum: ut Joh. xxi. 7. ὁ Κύριός ἐστι, dominus est. Joh. xx. 1. ἦραν τὸν Κύριόν μου, abstulerunt dominum meum. Matth. xi. 29. πρᾶός εἰμι, mitis sum. Act. vii. 59. πνεῦμά μου, spiritus meus.

REGULA II.

Post vocabulum ὀξύτονον et περισπώμενον amittit accentum suum; ut Matth. xxviii. 20. μεθ' ὑμῶν εἰμι, vobiscum sum. Act. xvi. 9. ἀνὴρ τις; vir quidam. Joh. xxi. 16. ἀγαπᾷς με; diligis me?



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Conscia mens recti fida est custodia, dumque
 Nil obsim, mea quo membra pavore trement?
 Tota ruat cœli moles, non terreor: ipsa,
 Ipsa ruant in me fulmina, lætus ero.

Oratione vero eandem sententiam expressit Dan. Heinsius, cujus orationes, quæ maximam sententiarum nobilitatem cum summo verborum splendore conjunctam exhibent, etiam atque etiam eloquentiæ studiosis commendamus, in *orat. de Stoica Philos.* p. 373. *Calamitates omnes undique invadant, paupertas opprimat, opes deficient, dolor machinas admoveat, terra cœlo misceatur, cœlum sibi aut in caput sapientis cadat, immotus animo et inconcussus, suæ voluntatis conscius ac potens, divina autem fretus, vitam, quam in summa semper egit tranquillitate Deo suo vel donabit, vel reddet.* Nec pœnitet similem locum adscribere ex Æschylo, quo poeta ita delector ut nullo alio, *Prometh.* v. 991. ῥιπτέσθω μὲν αἰθαλοῦσα φλόξ, Λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι Χθονίοις κυκάτω πάντα, καὶ ταρασσέτω. Γνάμψει γὰρ οὐδὲν τῶνδέ μ' ὥστε κ. λ. Qualia vero tibi videntur hæc apud Achillem *Tatium*, i. vi. 405. Τὰς βασάνους παράστησον, φερέτω τροχόν· ἰδοὺ χεῖρες, τεινέτω· φερέτω μάστιγας· ἰδοὺ νῶτος, τυπτέτω· κομιζέτω πῦρ, ἰδοὺ σῶμα, καιέτω· φερέτω καὶ σίδηρον· ἰδοὺ δέρη, σφαζέτω. Quid potest præstantius dici? non inutile profecto erit, comparare inter se similia veterum loca. Quare nos etiam adscribemus et indicabimus loca, quæ in veterum atque recentiorum auctorum libris observavimus. Porro idem magnus animus, eadem in magnis cogitationibus audacia apparet e i. 22. ubi integrum vitæ scelerisque purum sine telis, arcu et jaculis per syrtes et Caucasum iturum esse dicit, et iii. 29. ubi fortunæ quasi bellum indicit, et levem hanc meretriculam vincit: *Si celeres quatit Pennas resigno, quæ dedit, et mea Virtute me involvo.* Parvi se ait æstimare munera et favorem fortunæ; sin, quæ dederit, iterum sibi velit eripere, se lubenter esse omnia redditurum: retinere se tamen semper virtutem: hujus conscientiam sibi a fortuna eripi non posse: hac sese tanquam veste munire, qua involutum se fortunæ lusus irridere. Videtur fere mihi traxisse hoc *involve virtute* Horatius e Græco sermone. Memini certe Aristidem *T. I.* p. 72. dicere: ἀμφισαμένη πολλήν αἰδῶ, et Ælianum *V. H.* vii. 9. dicere: ἡμπείχετο τῇ σωφροσύνη. Etiam pater poetarum aliquoties: ἀναιδείην ἐπιειμένε. Quam loquendi rationem etiam Latini adoptaverunt, ut Tacitus *Annal.* xi. 45. *animum bonis artibus induerat.* Sed video, jam plura e Latinis scriptoribus exempla attulisse Burmannum ad Petron. p. 25. edit. alter. Eodem animo, quo illa, i. 31. rejicit Horatius omnes opes et divitias, non orat Apollinem Sardinia segetes, non aurum aut ebur Indicum, non magna rura. Libere fatetur ii. 18. *Non ebur neque aureum Mea renidet in domo lacunar—At fides et ingeni Benigna vena est.* Quæ fortasse expressit ex Bachylide p. 285. Οὐ βοῶν πάρεστι σώματ' οὔτε χρυσὸς, οὔτε πορφύρεοι τάπητες, ἀλλὰ θυμὸς εὐμενῆς, μοῦσά τε γλυκεῖα κ. λ. Divitias etiam et splendorem iii. 1. nihil ait conferre ad dolorem animi minuendum. Se malle ea contemnere: nolle se, qua delectetur, vallem Sabinam relinquere, ut majores opes consequatur.

Tum iii. 3. ubi digna illa Romano cive sententia occurrit: *dulce et decorum est pro patria mori*, tam vere, quam sublimiter dicit: virtutem non repulsam pati, eamque non honoribus fulgere, qui a voluptate plebis dependeant: dignitatem illius non contaminari posse, sed esse semper puram: virtutem suis cœlum aperire et immortalitatem donare: ubi obiter notamus, illos versus: *Vetabo, qui Cereris sacrum Vulgarit arcanae, sub iisdem Sit trabibus etc.* videri mihi ductos e Callimacho, *hymn. in Cerer. v. 117.* Δάματερ, μὴ τήνος ἐμὴν φίλος, ὅς τοι ἀπεχθὴς εἶη, μηδ' ὁμότοιχος ἐμοὶ κακογείτονας ἐχθροί. Adde Æschylum *in Sept. c. Theb. v. 605.* ubi Horatianum, *solvat phaselum*, bene illustrari potest illo: Ἡ γὰρ ξυνεισβάς πλοῖον εὐσεβὴς ἀνὴρ Ναύταισι θερμοῖς καὶ πανουργία τινὶ, Ὀλωλεν ἀνδρῶν σὺν θεοπτύστῳ γένει. Denique quam magna hæc: iii. 16. se divitias non curare, seque, dum illas contemnat, ditiores sibi videri majoremque, quam, si quicquid Appulus aret, suis borreis occultare dicatur: iii. 24. avaritiam esse omnium malorum fontem: dimittendam esse illam pectore: amorem opum ejurandum, et divitias abjiciendas, *nos in mare proximum Gemmas, et lapides, aurum et inutile Mittamus*: iii. 29. non suum esse, precari, si procellæ oriantur, ut dii navibus suis parcant: se talia non curare: illum tantum lætum vivere et sui potentem, cui liceat quotidie dicere: Hunc diem bene transegi: fortuna in transacta nullum jus habet, non irrita facere potest præclara mea facta: nihil amplius desidero: moliatur et machinetur fortuna, quodcunque velit: *Vixi. iv. 9.* dicit Lollium esse consulem, sed non consulem unius anni, verum omni tempore, quo virtutem suam exerceat: consulatum unius anni spatio terminari: Lollium consulem esse, quoties utili honestum præferat: neque enim ab honoribus virtutis dignitatem dependere: solum illum esse consulem, qui contemnat opes et divitias et effrenatas cupiditates coerceat: hunc esse consulari animo præditum. Recte enim sic, si quid judico, explicarunt viri docti hunc locum, a quibus male dissentit Dacierius. ii. 2. nobilis est descriptio viri, qui libidinem et cupiditates, immo qui se ipsum vincat. Hunc præponit poeta totius orbis terrarum victori, hujus imperium maximo regno majus esse dicit. *Latius regnes avidum domando Spiritum, quam si Lybiam remotis Gadibus jungas et uterque Pænus Serviat uni*: virtutem, quæ non, ut stulta plebs, sentiat, minime Phrahaten, pessimum tyrannum, ad beatos et felices referre, sed hoc nomine eos ornare, qui magno animo divitias spreverint. *Quisquis ingentes oculo irretorto Spectat acervos*, quorum in interpretatione quoniam dissentire videmus viros doctos, nostram quoque dicemus sententiam. Clericus quidem in *Arte Critica, i. 2. 11.* interpretatur locum per oculos abstinentes et qui omnino nihil intelligant. Heumannus vero in *Parergis Criticis* cum aliis Horatium dixisse censet, quisquis ingentes aliorum opes sine invidia intuetur. Insunt in his quædam, sed non insunt omnia. Horatius pingit hominem, tanta constantia atque fortitudine animi, ut magnum auri argentique acervum adspiciens, ne oculos quidem detorqueat. Nam ad magnum splendorem, ut solis, aut connivemus, aut dejicimus oculos, et ab adspectu rei, quam horremus aut timemus, avertimus oculos. Hic vero vir ne timet quidem, ne, si adspiciat

aurum, cupiditate illius accendatur: ideo magno animo illud intuetur. non dejicit oculos, non detorquet, quo minus hoc splendore perstringantur. Hac fortitudine nulla major cogitari potest. Quemadmodum, qui pulchram mulierculam rectis oculis adspicit atque amorem, blanditias et illecebras torvo vultu contemnit, fortior est eo, qui non aliter ex hoc certamine superiorem se discessurum esse sentit, quam si aut abeat, aut certe non intueatur illam pulchritudinem: ita etiam ille, qui opes videns non tamen earum splendore percellitur, major est eo, qui ad sustinendum hunc contemptum animumque firmandum eas ab oculis removeat. Hæc mihi vera videtur hujus loci interpretatio. Ejusmodi igitur sententiæ nobiles sunt, magnæ, et dignæ Romano, qui se victorem totius orbis terrarum meminit, qui divitias a se contemni debere, non amari, sibi persuasit. Hæc nobis sublimem et nobilem Romani poetæ animum depingunt. Nam ut bene dicit Longinus S. 9. τὸ τοιοῦτον ὕψος μεγαλοφροσύνης ἀπήχημα. Quemadmodum enim præclaræ et sublimes sententiæ ab animo humili, admiratore divitiarum, opum amatore, adulate, ne capi quidem possunt: ita neque ab ullo alio, nisi magno animo proficiscuntur. Recte monet, quem nunquam satis laudare possumus, Longinus, S. 9. ὅς ἔχειν δεῖ τὸν ἀληθῆ ῥήτορα μὴ ταπεινὸν φρόνημα, et eodem loco: εἰς τοὺς μάλιστα φρονηματίας ἐμπίπτει τὰ ὑπερφυᾶ. Non minus elegans dicendi magister Quintilianus, *Maxima, ait, pars eloquentiæ constat animo,—qui quo generosior celsiorque est, hoc majoribus velut organis commovetur.*

Ad audaces has sententias refero etiam ea loca, ubi Horatius plenus furore ipsam æternitatem spectat, suum nomen aureis litteris omnis ævi annalibus impressum intuetur, suaque carmina ab omni posteritate, ab omnibus populis legi videt. His cogitationibus plenus dicit iii. 30. *Exegi monumentum ære perennius—Dicar, qua violens obstrepit Arfidus etc. usque ego postera Crescam laude recens.* Et ii. 20. se quasi cygnum, non usitata nec tenui ferri per æthera penna videt, atque vaticinans addit: *Me Colchus et qui dissimulat metum Marsæ cohortis Dacus et ultimi Noscent Geloni: me peritus Discet Iber Rhodanique potor.* Quæ quidem Horatiana ita imitatus est Muretus ii. 9.

Non te Parca feret totum, non totus obibis,
Parsque tui effugiet ferales optima flammæ.
Musa suos vetat ipsa mori, dat vivere Musa
Perpetuo, et famam memorem per secula propagat,

adde Callim. ep. 2.

Αἱ δὲ τεαὶ ζῶουσιν ἀηδόνες, ἧσιν ὁ πάντων
Ἄρπακτὴρ αἰδῆς οὐκ ἐπὶ χεῖρα βαλεῖ,

quæ sententia apud Pindarum sæpius occurrit. Huc etiam pertinent illa iv. 9. *Ne forte credas interitura etc.* Atque profecto magnum est aliquid, omnem posteritatem suorum operum admiratorem videre, sibi que ipsam immortalitatem nominis et perpetuam gloriam spondere. Tales cogitationes non nisi a magnis hominibus concipiuntur, et qui earum capaces sunt, non possunt non præclara opera et excellentia

proferre. Verissime enim ait Longinus, S. 14. εἰ δέ τις αὐτόθεν φοβοῖτο, μὴ τοῦ ἰδίου βίου καὶ χρόνου οὐ φθέγγαιτό τι ὑπερίμερον, ἀνάγκη καὶ τὰ συλλαμβανόμενα ὑπὸ τῆς τούτου ψυχῆς ἀτελῆ καὶ τυφλὰ, ὥσπερ ἀμβλοῦσθαι, πρὸς τὸν τῆς ὑστεροφημίας ὄλης μὴ τελεσφορούμενα χρόνον. adde, quæ copiose et præclare de hac re disputat Dacierius ad ii. 20. Consciis sibi est præclarus auctor præstantiæ suæ, et quas se mereri laudes judicat, a sapienti posteritate sibi quoque tribui videt. Eandem nobilem de se opinionem declarat i. 1. ubi gelidum nemus jactat, seque Deis misceri superis ait; i. 17. ubi Musam suam Deis cordi esse dicit: ii. 7. ubi ipsum Mercurium fingit, defensorem doctorum virorum et poetarum, se prælio et periculis eripuisse: ii. 17. ubi, cum ab arbore prope occisus fuisset, narrat sibi Faunum opem tulisse, ictumque levasse dextra: adde iii. 4. et 18. atque iv. 6. *Nupta jam dices: ego Dis amicum Reddidi carmen docilis modorum Vatis Horati*, quem locum pulchre imitatus est Huetius p. 122. ed. Oliv.

Servabunt numeros nostraque concinent
Mistæ cum pueris carmina virgines,
Formoso dociles reddere pollice
Cantus vatis Huetii.

Sunt vero apud utriusque linguæ poetas multa loca, his simillima, ubi ipsi suas laudes prædicant, sibi que gloriam et famam prædicunt. Plurima exempla leguntur in carminibus Pindari, ut: *Ol. i. Εἴη σέ τε τοῦτον ὑψοῦ χρόνον πατεῖν, ἐμέ τε τοσσάδε νικαφόροις ὀμιλεῖν, πρόφαντοῦ σοφία καθ' Ἑλλανας ἐόντα πάντα.* iii. *Μοῖσα δ' οὕτω τοι παρέστα μοι νεοσίγαλον εὐρόντι τρόπον Δωρίῳ φωνὰν ἐναρμόξαι πεδίλω ἀγλαόκωμον.* iv. *Ζεῦ, τεαὶ γὰρ ὦραι—μ' ἔπεμψαν ὑψηλοτάτων μάρτυρ' ἀέθλων.* vi. *Δόξαν ἔχω τιν' ἐπὶ γλώσσα ἀκόνας λιγυρᾶς κ. λ.* et minime obscure vii. *Καὶ ἐγὼ νέκταρ χυτὸν Μοισᾶν δόσιν ἀθλοφόροις ἀνδράσιν πέμπων,* atque x. *Μέλιτι δ' εὐάνορα πόλιν καταβρέχων—αἴνησα.* Et sic ille sæpius. Neque hæc exscripsissem, nisi optimi poetæ lectionem nostra ætate negligi scirem. Quam magnifice Statius de se senserit et locutus sit, multis exemplis ostendit Barthius *ad Theb. iv. 37.* Et qualia tibi videntur hæc Propertii, iii. 1.

Meque inter seros laudabit Roma nepotes:
Illum post cineres auguror esse diem.
Ne mea contempto lapis indicet ossa sepulchro,
Provisum est Lycio vota probante deo.

aut illa Ovidii, *Tr. iii. 7. 19.*

Quilibet hanc sævo vitam mihi finiat ense;
Me tamen extincto fama superstes erit.
Dumque suis victrix omnem de montibus orbem
Prospiciet domitum Martia Roma, legar.

aut ista, *Tr. ii. 115.*

Sit quoque nostra domus vel censu parva, vel ortu,
Ingenio certe non latet illa meo.
Quo videar quamvis nimium juveniliter usus,
Grande tamen toto nomen ab orbe fero.

Turbaque doctorum Nasonem novit et audet
Non fastiditis adnumerare viris.

Et *Amor.* iii. 15.

Pelignæ dicar gloria gentis ego.
Atque aliquis spectans hospes Sulmonis aquosi
Mœnia, quæ campi jugera pauca tenent,
Quæ tantum, dicet, potuistis ferre poetam,
Quantulacumque estis, vos ego magna voco.

et *Amor.* i. 15. 41.

Ergo etiam, cum me supremus adederit ignis,
Vivam: parsque mei multa superstes erit.

Talia exēpla occurrunt plura apud poetas, quæ facile potuissemus in medium proferre, si libuisset. Erat enim nobis olim persuasum, eum, qui se humanitatis litteris operam dare dicat, non legere, sed ediscere debere veteres poetas.

Sed reliqua videamus. Audax inprimis noster est in laudando Augusto et Romani populi majestate describenda. Sic, ut bene Dacierius observavit, audacter i. 2. dicit, morte Cæsaris totam naturam commotam fuisse: inde Jovem fulminasse: inde grandinem et nivem venisse. Mercurium demissum esse cœlo ad ulciscendam Cæsaris necem, tantumque scelus ulciscendum: atque hunc Mercurium esse Augustum. Inde addit: *Serus in cœlum redeas*: nempe, tu, Auguste, non homo, non mortalis es, sed deus, sed Mercurius, qui cœlo ad aliquod tempus tantum descendisti. Eandem sublimitatem recte idem Dacierius tribuit i. 12. ubi poeta dicit, fata destinasse, ut Jupiter Augusti curam gereret: hunc Augustum cum Jove divisum imperium habiturum esse: Augustum solo Jove secundum in terra esse regnaturum, Jovique relicturum fulmen et tonitru. Magnificentius profecto et sublimius princeps laudari non poterat. Quantum enim hoc est? hunc regem solo Jove minorem esse: cum hoc Jovem totius orbis imperium divisisse, sibique cœli tantummodo imperium retinuisse? Idem dicit iii. 5. duo esse deos et Joves: unum cœlo tonantem regnare, alterum præsentem in terris esse Augustum, et iv. 14. ubi Augustum ait quasi terrestrem deum a Romanis coli: *Te multa prece, te prosequitur mero etc.* Porro iv. 2. ita laudat Augustum, ut nihil majus cogitari possit. Nam licet aurea ætate, quam poetæ fingeant, omnia excellentissima fuerint, ipsa tamen illa aurea tempora non præstantiorem principem donare posse dicit. Si nobiscum reputamus, quam de aurea ætate veteres habuerint opinionem, quam perfecta et absoluta omnia ea fuisse existimaverint, tum vero videbimus, quam audacter dicta sint hæc:

Quo nihil majus meliusve terris
Fata donavere, bonique divi.
Nec dabunt, quamvis redeant in aurum
Tempora priscum.

Ubi etiam notabis: non solum maximum principem vocari Augustum, sed etiam optimum, quæ duæ virtutes conjunctæ summum principem

omnibusque partibus absolutum reddunt. Quam sententiam ita expressit Johannes Secundus, p. 152.

Quo mitius clementiusque
 Nil dederuntve dabuntve secla:
 Non si recurrant tempora, quæ Jovis
 Ferunt parentem falciferum senem
 Rexisse, cum fides sororque
 Justa pio superesset orbi.

Hiscæ enim versibus elegantissimus poeta, cujus lectionem commendamus etiam atque etiam, idem indicat, quod Horatius. Paulo aliter Eumenius paneg. pro restaur. Schol. c. 18. adeo, ut res est, aurea illa secula, quæ non diu quondam Saturno rege viguerunt, nunc æternis auspiciis Jovis et Herculis renascuntur. Eadem sententia est iv. 5. ubi Augusti vultum, quasi solem, omnia exhilarare et noctis tenebras dispellere ait. Illius absentia tristem quasi hiemem esse Romæ: si redeat Augustus, redire ver et cœli serenitatem.

Lucem redde tuæ, dux bone, patriæ:
 Instar veris enim vultus ubi tuus
 Affulsit populo, gratior it dies
 Et soles melius vitent.

Hæc ultima præsertim plena sunt venustatis. Ita etiam mulier apud Æschylum *Pers.* 300. postquam Xerxem adhuc vivere audivit, ait: Ἐμοῖς μὲν εἶπας δώμασιν φάος μέγα Καὶ λευκὸν ἦμαρ νυκτὸς ἐκ μελαγχίμου, et Euripid. *Orest.* 243. de Menelao adveniente: Ἦκει φῶς ἐμοῖς καὶ σοῖς κακοῖς. Hunc locum idem Secundus imitatus est sic p. 156.

— Serena est reddita patriæ
 Vultu tuo lux et videntur
 Ire dies meliore sole, etc.

Magnificis his Augusti laudibus adde iv. 14. Inter audaces vero de Romano imperio sententias eminet ii. 1.

Juno et deorum quisquis amicior
 Afris, inulta cesserat impotens
 Tellure.

Juno, Neptunus, Pallas amabant præ aliis terris Africam, atque imprimis Juno Carthaginem *terris magis omnibus unam* colebat et amabat. Jam Romani hanc urbem evertebant et destruebant. Impotens Juno dilectam urbem non potuit defendere, immo ne tum quidem ulcisci hanc injuriam, eversione urbis sibi illatam. Scipio igitur major Deis, Romani potentiores erant Junone. Sed quo magis hanc sententiam considero, eo minus mihi illa probanda videtur. Nam dum poeta Romanorum potestatem ipsis diis superiorem esse dicit, dum Junonem cedere debuisse inquit, impius videtur erga deos. Tum vero hæc sententia non magis probanda est, quam illa Lucani:

Victrix causa Deis placuit, sed victa Catoni,
 de qua quid viri docti sentiant, notum est. Verum judicent de hoc alii. Non minus audacter iii. 3. ipsam Junonis orationem ponit de Romani imperii majestate. Quam magnifica hæc:

Stet Capitolium fulgens :

fore, ut Roma cum terrore maximo nomen in ultimas orbis regiones extendat : illam armis victuram esse omnes populos :

Quicumque mundi terminus obstitit,
Hunc tangat armis etc.

Sunt denique plurimæ audaces sententiæ in carminibus Horatii, quibus cum depingantur quasi res, possis etiam eas *imagines* dicere ;
[*Imagines.*]

nos eas referemus ad sententias. Sic magnifica sunt, quæ iii. 5. de Regulo dicit. Regulus in senatu suasit, ne captivi redderentur, et tum ad Carthaginienses redire cupit. Novit, quæ sibi parata sint, neque tamen mutat consilium. Amici et propinqui illum retinere cupiunt : populus obstat et retinet. Regulus obstantem catervam *dimovet* abique, et quidem eo vultu, quasi molesta clientis alicujus lite transacta in villam abiret, quasi animi oblectandi causa et recreandi *Tenderet Venafranos in agros*. Tanta ex vultu lætitia eminet, tanta est frontis serenitas. Non poterat profecto vir fortis et Romanus melius depingi. Similiter Ovidius de Hercule in rogo posito : *Met.* ix. 236.

Haud alio vultu, quam si conviva jaceret
Inter plena meri redimitus pocula sertis.

ii. 1. de Catone dicit :

Et cuncta terrarum subacta
Præter atrocem animum Catonis.

Unus homo vinci non potuit. Cæsar totum terrarum orbem superaverat, copias hostium profligaverat, vicerat omnia : solus Cato humana sorte exemptus est : liber vixit, liber animam reddidit. iv. 13. Dum pulchritudinem describere cupit, audaci sententia Cupidinem in genis virginis sedem sibi collocasse ait :

Ille virentis et
Doctæ psallere Chiæ
Pulchris excubat in genis.

Similem formulam ex Sophocle attulerunt interpretes : nos laudabimus aliquot ex aliis. In Anthol. vet. Epigr. T. I. p. 646,

O blandos oculos et inquietos,
Et quadam propria nota loquaces,
Illic et Venus et leves Amores
Atque ipsa in medio sedet Voluptas,

ubi vide Burmannum, et in *Addend.* p. 746. Similiter Johannes Secundus, p. 111.

Quot blandæ Veneres, quotque Cupidines,
Et labella pererrant,
Et genas roseas tuas.

et Marullus, p. 88.

Amorem ocellis insidentem fulgidis
Vidi —
Charitesque circum et Dionem auream
Spretis Cytheris dulcibus.



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insulam, in qua sedem sibi collocavit, atque meum pectus intravit: in meo corpore domicilium posuit: me dehubrum suum fecit. At iv. 13. indicat amorem, quo olim Lycen persecutus erat sic: *Quæ spirabat amores, quæ me surpuerat mihi.* Se dicit non amplius suum, sed Lyces, fuisse, atque ab hac se sibi ipsum subreptum. Hoc ex fonte multi summum leporem in carmina sua derivaverunt, ut exemplis laudatis docet Burmannus ad *Anthol.* i. p. 670. Nos similia aliquot adscribemus e Græcis poetis. Apollon. *Argon.* iii. de Medea, cum Jasonem vidisset: ἐκ δ' ἄρα κραδίη στηθέων πέσεν, vid. *Tollius ad Longin.* p. 81. Archilochus p. 380. Τοῖος γὰρ φιλότητος ἔρως ὑπὸ καρδίην ἐλυσθεῖς πολλὴν κατ' ἀχλὺν ὀμμάτων ἔχευε, κλέψας ἐκ στηθέων ἀπαλὰς φρένας. Callimachus *ep.* 32. ἔγνω, Εὐξίθεός σε συνήρπασε, et *ep.* 43. Ἡμισὺ μὲν ψυχῆς ἔτι τὸ πνέον, ἥμισυ δ' οὐκ οἶδ' εἴτ' ἔρος, εἴτ' Αἴδης ἤρπασε πλὴν ἀφανὲς κ. λ. Longius enim carmen est, quam ut totum huc transferri possit. Verum hæc quidem ferenda erant, sed, quæso te, quid dicas de hoc Anacreontis p. 212. ὦ παῖ, παρθένιον βλέπων, δίζημαί σε, Σὺ δ' οὐκ αἶεις, οὐκ εἰδὼς ὅτι τῆς ἐμῆς ψυχῆς ἠνιοχέυεις. Multo profecto verecundius Alcman p. 336. Ἐρως με δ' αὐτε κύπριδος ἑκατι γλυκὺς κατεΐβων καρδίαν ἰαίνει. Sed sublimius et audacius Euripides *Orest.* 1289. Ἄρ' εἰς τὸ κάλλος ἐκκεκώφωται ξίφη, nisi hoc loco interpreteris gladios per viros gladiis armatos, et ibidem 1023. ὡς ἰδοῦσά σ' ὄμμασι—ἐξέστην φρενῶν. Denique bellissimum est hoc loco *spirare amores*, quod sic interpretor, ut apud Anacreontem; aut incerti potius nominis poetam, p. 208. Ἀπαλὴν παῖδα κατέχων κύπριν ὄλην πνέουσαν. Eodem verbo utitur Æschylus *Eumen.* 876. πνέω τοι μένος ἅπαντὰ τε κότον, et *Agamemn.* 1244. ἄσπονδόν τ' ἀρὰν φίλοις πνέουσαν, de Latinorum formula *spirare v.* Drakenb. *ad Sil. Ital.* xvii. 536 et Heins. *ad Ov. Met.* v. 348. Sed nescio, quomodo longius in hoc loco explicando commorati simus, quam nobis initio fuit propositum. Cupimus certe laudatis pulcherrimis Græcorum poetarum locis, et sensum pulchri acuere, et juventutem ad lectionem venustissimorum scriptorum excitare. Nunc ad alia pergamus, iii. 1. Jovis imperium et potestatem paucis verbis tam magnifice exprimit, ut augustius aliquid majusque dici nequeat. *Cuncta supercilio moventis*, quem versum ductum esse e notissimo loco Homeri *κτανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων—μέγαν δ' ἐλέλιξεν ὕλυμπον*, alii jam uotaverunt. Sed Horatianæ sententiæ major est vis; nam Jovem nutu non cælum tantum, sed totum terrarum orbem, sed omnia concutere et movere dicit. Eadem sententia est apud Virgilium, *Æn.* x. 115. *Adnuit et totum nutu tremefecit Olympum;* Ovidium, *Met.* ii. 849. *qui nutu concutit orbem:* Statium *Theb.* iii. 308. *terras cælumque fretumque Attremere oranti—vidi, iv. 3. Jupiter—Concussitque caput, motu quo celsa laborant Sidera, proclamatque adici cervicibus Atlas,* viii. 82 *non fortius æthera vultu Torquet et astriferos inclinat Jupiter axes,* atque similiter prope ix. 250. *leviterque oculos ad mœnia Cadmi Rettulit et viso sederunt flumina (antea turbida) nutu.* Sic etiam Mamertinus in *Paneg. Maximiniani*, c. 7. de Diocletiano: *verum hoc Jovis sui more, nutu illo patrio quo omnia contremiscunt,—consecutus est,* et Eumenius in *Paneg. pro restaur. Schol.* c. 15. *summi patris,*

cujus nutum promissionemque firmantis totius mundi tremor sentit. Non possum non excellentissimum etiam Arriani locum adscribere: ὅταν ἐκεῖνος (nempe .Deus) εἶπῃ τοῖς φυτοῖς ἀνθεῖν, ἀνθεῖ· ὅταν εἶπῃ βλαστάνειν, βλαστάνει, ὅταν ἐκφέρειν τὸν καρπὸν, ἐκφέρει. L. i. c. 14. ii. 1. tantas editas fuisse dicit strages, ut ipsa maria suum colorem amiserint atque sanguine infecta et colorata sint, et aqua rubeat. Si attentius hoc tecum consideres, audacter dictum esse invenies. *Quod mare Dauniæ Non decoloravere cædes?* ita ut ii. 12. *Siculum mare Pæno purpureum sanguine.* Plura similia ex aliis exempla collegit Burmannus ad Anthologiam, i. p. 74. adde Latinum Pacatum in *Paneg.* c. 34. *spumat decolor cruore fluvius, et cunctantes meatus vix eluctatis cadaveribus evolvit etc.* *Epod.* 9. *cui super Carthaginem Virtus sepulchrum condidit.* Scipio, qui Carthaginem vicerat, hoc fortitudinis suæ præmium consecutus est, ut ipsa Virtus ei monumentum in ruinis eversæ urbis poneret. Addamus duo. Magnifica et sublimis est imago Jovis fulminantis i. 2. *rubente Dextera sacras jaculatus arces.* Inprimis illud *rubente* pingit nobis Deum, qui dextra fulvum fulmen teneat, cujusque dextra hujus ignis splendore rubeat. Hanc imaginem videas etiam apud Pindarum *Ol.* ix. Δία τε φοινικοστερόπαν, et *Nem.* x. 2. Ζεὺς δ' ἐπ' Ἴδα πυρφόρον πλάξε ψολόεντα κεραυνὸν, atque Æschylum *Prometh.* 668. πύρωπὸν ἐκ Διὸς· μολεῖν κεραυνὸν, et 916. τινάσσων τ' ἐν χεροῖν πυρπνόον βέλος. Non minus nobilis Jovis imago est i. 34. *per purum tonantes Egit equos volucremque currum;* quæ pictori pulcherrimæ picturæ argumentum præbet, quemadmodum jam olim Phidias ex Homericis versibus exemplum effigiei Jovis petiit. Sublimia etiam sunt; quæ dicit Horatius de poetis magni spiritus. Sic et Pindarum iv. 2. *Dircæum cygnum,* et Varium i. 6. *Mæonii carminis alitem* appellat. Possemus, si liceret, plura afferre multisque exemplis docere, quam audacter Græci poetæ poeticum ingenium atque carminum vim exprimant et describant. Sed ad alia properamus i. 3. fingit noster illi, qui primam navim fabricaverit, pectus ferreum et robore circumdatum fuisse. *Illi robur et æs triplex circa pectus erat.* Addam similia loca ex Æschylo meo *Prometh.* 242. Σιδηρόφρων τε καὶ πέτρας εἰργασμένος, Ὅστις, Προμήθευ, σοῖσιν οὐ ξυνασχαλᾷ Μόχθοις, *Sept. c. Theb.* 52. Σιδηρόφρων γὰρ θυμὸς, ἀνδρεία φλέγων, Ἐπιει, λεόντων ὡς ἄρην δεδοκότων. Statius *Theb.* iii. 200. *scopulos et athena precando Flectere corda paro,* vide alia exempla apud Broukhusium *ad Tibull.* i. 1. 64. De hac igitur felicitatis audaciæ parte, quæ magnis sententiis continetur, nihil amplius addam. Nam etsi plura exempla restant, facile tamen ea attenti lectores observabunt.

[*Tertium Audaciæ genus elocutio.*]

Paucis nunc docebinus, quæ sit in elocutione audacia. Nempe si poeta a communi loquendi usu recedit, si verba audacter transfert à communi significatione ad novam, magnis figuris utitur, nova verba fingit, antiqua renovat, inusitatas verborum construendorum rationes adhibet. Si Horatii carmina legas, videbis primum multas audaces figuras; observabis deinde rara aut nova etiam verba; denique Græcæ verborum constructionis multa exempla animadvertes. De singulis his agamus.

[I. *Audaces figuræ.*]

Jam in audacibus figuris recensendis, quibus Horatius carminibus suis magnam laudem conciliavit, moneo, ne quis a nobis figurarum catalogum e Grammaticorum præceptis contextum expectet. Non curabo, non quæram, utrum figura sit Anaphora an Metaphora, utrum Metonymia an Synecdoche, aut Hyperbole. Hæc nos quidem Grammaticorum filiis relinquamus. Satis sit nobis, verba a vulgari ratione audacter translata commemorasse. Hic vero primum nobis occurrit illa figura, quæ rebus omni sensu destitutis quasi vitam donat, et de qua Quintilianus dicit viii. 6. *præcipue ex his oritur mira sublimitas, quæ audaci et proxime periculum translatione tolluntur, cum rebus sensu carentibus actum quendam et animos damus*; adde, quæ monet Demetrius *de elocutione* 81. Ἀρίστη δὲ δοκεῖ μεταφορὰ, τῷ Ἀριστοτέλει ἢ κατ' ἐνέργειαν καλουμένη, ὅταν τὰ ἀψυχα ἐνεργοῦντα εἰσάγηται καθάπερ ἔμψυχα. Talia apud nostrum poetam occurrunt permulta. Sic mari et fluminibus frequenter sensus tribuitur. Nam i. 14. *impriosius æquor*. iii. 1. *tumultuosum æquor*. iii. 4. *insaniens Bosporus*. iii. 9. *improbo iracundior Adria*. *Epod.* 2. *iratum mare* iii. 27. *Æquoris nigri fremitus*, occurrit. Non aliter Græci poetæ, ut Simonides; et sæpe Homerus. Audacius Æschylus in duobus locis: *Prometh.* 725. τραχεῖα πόντου Σαλμυδησσία γνάθος Ἐχθρόξενος ναύτησι, μητρυνιά νεῶν, et *Pers.* 71. πολύγομφον ὄδισμα ζυγὸν ἀμφιβαλὼν αὐχένι πόντου. De fluminibus vero inprimis notanda sunt hæc: iii. 29. *Cum fera diluvies quietos Irritat amnes*: i. 2. de Tiberi: *Iliæ dum se nimium querenti Jactat ultorem—uxorius amnis*; ii. 9. *et rigidum Niphaten Medumque flumen gentibus additum Victis minores volvere vortices*. Fingit poeta, ipsa flumina sentire, suos accolas victos esse, atque se lenius currere debere, et debitum victori cultum et honorem præstare. Similiter Plinius *Paneg.* 82. satis poetice: *Danubius ac Rhenus tantum illud nostri dedecoris vehere gaudebant*; hæc sententia non semel quoque occurrit in duodecim veteribus Panegyricis, de quibus alio tempore dicemus. Eleganter etiam Johannes Secundus p. 239.

Maxima quem dominum suspirat Roma, Tagoque

Jam pridem Tiberis liventibus invidet undis;

ubi τὸ *liventibus undis* pulcherrime positum est a poeta. Pariter de Aufido noster iv. 4. *Cum sævit horrendamque cultis Diluviem meditatur agris*; hoc *meditatur* pulcherrimam imaginem habet, et alteri lectioni: *minitatur*, quam Baxterus ex Glossemate ortam fuisse recte dicit, omnino præferendum. Sed plura Horatius fluminibus tribuit, quæ hominum sunt. Sic iii. 13. rivum ob molle, quod edat, murmur, appellat *loquacem*, et iii. 29. ripam, quæ nullis vehementioribus fluctibus alluitur, quæque igitur nullo strepitu resonet, *taciturnam*: (sic etiam Stæsius *Theb.* iii. 256. *imbelli recubant ubi littora somno*, et 259. *tacent exhausti solibus amnes*, et Propertius iv. 4. 48. *quippe tacentes Fallaci semper limite celat aquas*, vide plura apud Heinsium ad *Claudian. Cons. Mall.* 233. Burmannum ad *Valer. Flacc.* iii. 730. *Oudendorpium* ad *Lucan.* i. 260. et x. 328). Quemadmodum iv. 6.

lipenni, mordaci velut icta ferro Pinus, ita etiam dentes tribuit fluvio, i. 31. quæ Liris quieta Mordet aqua. Immo audacius etiam Æschylus *Prometh.* 367. ἔνθεν ἐκραγήσονται ποτε Ποταμοὶ πυρὸς δάπτοντες ἀγρίας γνάθους Τῆς καλλιάρπου Σικελίας λευρὰς γύας. Sic etiam de fluvio dicit, illum lambere terras, i. 22. quam formulam pluribus exemplis illustrat Burmannulus ad *Anthologiam* T. i. p. 89. Eodem modo versatur noster in describenda ventorum vi, quos quasi iratos, quasi bella gerentes inducit. i. 9. ventos æquore fervido (simile illud Herodoti Ζεσάσης δὲ τῆς θαλάσσης) depræliantes i. 25. *Thracio bacchante vento*, et 28. quodcunque minabitur Euris Fluctibus Hesperiiis, i. 3. præcipitem Africum decertantem Aquilonibus, atque eodem carmine rabiem Noti, quo non arbiter Adriæ Major tollere seu ponere vult freta: 1. 1. luctantem Icaris fluctibus Africum. Eandem etiam apud Græcos legimus figuram. Æschyl. *Prometh.* 1084. σκιρτᾶ δ' ἀνέμων Πνεύματα πάντων, εἰς ἀλλήλα Στάσιν ἀντίπνουν ἀποδεικνύμενα. Atque hic etiam nobis in mentem venit locus ille, in quo explicando et defendendo multi elaboraverunt, iv. 4.

Dirus per urbes Afer ut Italas,
Ceum flamma per tædas vel Euris
Per Siculas equitavit undas.

Non ignoro, quid dicant de hoc loco viri docti, verum idem, attentius re considerata, non negari posse arbitror, poetam Euro quoque equitandi notionem tribuisse. Neque me offendit hæc locutio, quamquam illam audacissimam esse, facile largior et fateor. Non repetam locum Euripidis jam ab aliis laudatum, lubet tantummodo exemplis aliquot ostendere, non minus audacter poetas alios de ventis dixisse. Pindarus ventos quasi exercitum proponit: *Pyth.* iv. βαρυγδούπων ἀνέμων στίχες, et vi. χειμέριος ὄμβρος ἐπακτὸς ἐλθὼν ἐριβρόμου νεφέλας στρατὸς ἀμείλιχος: et si Æschylus ea, quæ ventorum et æquoris sunt, militibus tribuere potuit: *Sept. c. Theb.* 63. Φράσαι πόλισμα πρὶν καταιγίσει πνοᾶς Ἄρεος· βοᾶ γὰρ κῦμα χερσαῖον στρατοῦ, atque v. 116. Κῦμα γὰρ περὶ πτόλιν Δοχμολόφων ἀνδρῶν Καχλάζει, πνοαῖς Ἄρεος ὀρόμενον, cur non liceat etiam Horatio, ea, quæ militum sunt, tribuere vento? Si dici potest, Eurum bella gerere et prælium committere cum aliis ventis, pugnare cum fluctibus, furere, quidni etiam dicatur Eurum equitare per undas? Adde, Horatium iii. 3. dicere: *Auster Dux inquieti turbidus Adriæ*, cui ducis notioni bene convenit τὸ equitare. Consule etiam Oudendorpium ad *Lucan.* ix. 454. ubi docet, passim fingere poetas, ventos Æolio antro emissos per campos, sicut equos effusos, ruere. Ipse enim ibi Lucanus dicit:

Liberque meatu
Æoliam rabiem totis exercet habenis.

Qui poetas Græcos diligenter legerit, et quam audacter sæpe rem aliquam describant, meminerit, ei hæc locutio non tam insolita videbitur, quam iis, qui nondum his mysteriis initiati sunt. Horatium enim, quamquam idem etiam de reliquis omnibus dici potest, sed in proposito maneamus, Horatium igitur non nisi ab eo bene explicari posse arbitramur, qui, ingenuum et nobilem animum a natura nactus,

judicium legendis Græcis poetis bene subegerit et formaverit, nūnime vero a famelicis et mercenariis hominibus, qui profanis manibus augusta veteris ævi monimenta attrectantes, Musarum sibi et Apollinis iram conciliant, nullaque alia re freti, quam quod unam alteramve epistolam Ovidii ex Ponto legerint, ad interpretandos poetas accedunt, quos irato suo Genio relinquemus. De ventis etiam memorandus est locus i. 26. ubi iis curas animi deportandas se traditurum esse dicit: *Tristitiam et metus Tradam protevis in mare Ponticum Portare ventis*. Similiter Anacreon, aut incertus potius, Ἐμῶν φρενῶν μὲν αὔραις φέρειν ἔδωκα λύπας, p. 202. Paulo aliter Tibullus, i. 5. 35.

Hæc mihi fingebam, quæ nunc Eurusque Notusque

Jactat odoratos vota per Armenios.

i. 3. alloquitur navim, quasi debitorem suum, cui amicum crediderit, atque ut salvum sibi hoc charum pignus reddat, postulat: *quæ tibi creditum debes Vigiliūm etc.* cui similis locus est apud Callimachum in *Fragm.* p. 564. Ἄναῦς, ἃ τὸ μόνον φέγγος ἐμὴν τὸ γλυκὺ τὰς Ζοᾶς Ἀρπάξας, ποτὶ τὲ Ζανὸς ἰκνεῦμαι λιμενοσκόπῳ. Eodem carmine fulmina dicuntur *iracunda*, quoniam a Jove irato mittuntur, iræque illius ministræ sunt, sicut c. 12. *inimica*. i. 14. de malo, quasi corpore, cui vulnera infligi possint; *malus saucius Africo*, et de stridore antennarum: *Antennæque gemant*. Apud Senecam, qui sæpe Horatium imitatur, *Hipp.* 886. legitur: *ne pressæ gravi spiritu antennæ tremant*, quod mihi bene mutasse videtur Cl. Rhoer in *Feriis Daventr.* p. 45. in *gemant*. Non aliter etiam poeta de mari dicit: ii. 20. *gementis littora Bospori*. Sic etiam Statius *Theb.* iii. 597. *Quantus Tyrrheni gemitus salis*; et Florus iv. 11. licet contra historici leges: *non sine gemitu maris et labore ventorum*. vide Burmannum ad *Ovid. Met.* iv. 449. Æsch. *Prom.* 430. βοᾷ δὲ πόντιος κλύδων ξυμπιπνῶν, στένει βυθός. Et quid de eo dicamus, quod eodem carmine pinum *sylvæ filiam nobilem* appellat: Utitur Pindarus etiam hac filii filiæque notione de pluvia *Ol.* xi. οὐρανίων ὑδάτων ὀμβρίων, παίδων νεφέλας. *Nem.* iv. de carminibus, αἱ δὲ σοφαὶ Μουσᾶν θυγατέρες αἰοδαὶ, et ix. de vino, ἀργυρέαισι δὲ νωμάτω φιάλαισι βιατὰν ἀμπέλου παῖδα. i. 15. crines Páridis appellat *adulteros*, sive ita dixerit pro crinibus adulteri, sive iudicaverit crines ad adulterium allicientes. Pellucidam aquam dicit *vitream*, ut iv. 2. *vitreus pontus*, et iii. 13. *fons splendidior vitro*. Callimach. *hymn. in Cerer.* 29. τὸ δ', ὥστ' ἀλέκτρινον, ὕδωρ. Ἐξ ἀμαρᾶν ἀνέθνε. Sic Apuleius *Met.* i. *Fluvius ignavus ibat argento vel vitro æmulus in colorem*. vid. Heins. ad *Ovid. Epist.* xv, 157. *Est nitidus vitreoque magis perlucidus amni Fons sacer*. Observavimus etiam non semel de arboribus poetam, tanquam de hominibus, loqui. Nam quemadmodum marito orbata mulier vidua dicitur: ita de arboribus frondibus nudatis dicit, eas *viduatas* esse ii. 9. *Et foliis viduantur orni*. Contra dicit *maritare*, quando vites cum populo conjunguntur, *Epod.* 2. *adultæ vitium propagine altas maritat populos*, iv. 5. *et vitem viduas ducit ad arbores*, et ii. 15. *platanus cælebs audit*. V. arboribusque dat (sicut. *Stat. Theb.* i. 361. *brachia: rapiunt antiqua procellæ brachia sylvarum*) *comas*, iv. 7. *redeunt jam graminæ campis Arboribusque comæ*, atque iv. 3. *Spissæ nemorum comæ*, idco etiam

dixit *tondere* arborem, iv. 4. *Duris ut illex tonsa bipennibus*, vide Burmannum ad *Quintil. Inst. Orat.* viii. 3. p. 680. et plura apud Spanhemium ad *Callim.* p. 65. etc. iv. 14. de cladibus utitur verbo, quo de messe alioquin utimur: *Primosque et extremos metendo Stravit humum sine clade victor.* vid. et *Observat. Miscell.* v. 1. T. I. p. 29. Sic etiam Æschyl. *Suppl.* 645. ἀρότοις θερίζοντα βρότους ἐν ἄλλοις, de Marte. Latinam formulam docte illustrat Heinsius ad *Ovid. Met.* v. 104. Copiose poeta in *Anthol.* p. 96.

Namque velut densas prosternens messor aristas
Sole sub ardenti flaventia demetit arva,

Trojenum infesto prosternit corpora ferro.

i. 37. Cleopatra fortunæ secundæ favore elata dicitur *fortuna dulci ebria*: similiter prope Demosthenes in laudato a Plinio ix. 26. loco: ἐκεῖνον μεθύειν τῷ μεγέθει τῶν πεπραγμένων. i. 72. quercus, secutæ Orphei cantunt, appellantur *auritæ*, ubi vetus Schol. notat: *audacter dictum*: i. 10. Apollinem, cui pharetra subducta, appellat *viduum pharetra*, et pharetram plenam telis, *gravidam sagittis*, i. 22. quam formulam aliis exemplis illustrat Heinsius ad *Ovid. Met.* i. 443. et Zinzerlingius in *Promuls. crit.* c. 51. iv. 11. de splendore argenti in ædibus radiantis canit: *Ridet argento domus.* Bachylides p. 256, χρυσῶ δ' ἐλέφαντί τε μαρμαίρουσιν οἴκοι, ut ii. 18. *Non ebur neque aureum Mea renidet in domo lacunar.* Similiter Græcos γελᾶν dicere de splendore ostendit præclare Cl. Wesseling in *dissert. Herodotea* p. 153. vide Heins. ad *Ovid. Met.* xv. 205. et Burmann. ad *Petron.* p. 652. iii. 30. Imbrem, quoniam multa evertit, atque litteras monumentis insculptas extinguit, vocat *edacem* iv. 13. canos ob albidum colorem dicit *capitis nives*. Etsi vero, hanc translationem duram esse, lubenter Quintiliano viii. 17. assentiar, malim tamen in Horatio, lyrico poeta, eam cum Baxtero defendere. Recentiores quidem poetæ non meminisse videntur Quintiliani admonitionem, qui vel in elegiis nives capitis ponunt. Sic Johannes Secundus, p. 62.

Tempora quam longum jucundo florida vere

Stant, neque nix atris crinibus ulla venit.

Dan. Heins. *Sylv.* p. 282. *purpureis tibi Inobsequentes, temporibus nives Spargit senectus*, et quis non? Vellem tamen cautius et rarius hac translatione uterentur. i. 25. fluvium Thraciæ frigidissimum appellat *hyemis sodalem*, et iii. 18. craterem, *sodalem Veneris*: *Larga nec desunt Veneris sodali Vina crateræ.* iii. 1. fundus, qui non respondet votis agricolæ, audit *mendax*, ut iii. 16. *segetis certa fides meæ*; de quo nos alio tempore diximus plura, et arborem, quasi accusatam ut infructuosam ab agricola, fingit culpam in aquam et nimium calorem conferre: *Arbore nunc aquas Culpante, nunc torrentia agros Sidera, nunc hyemes iniquas.* Lubet tamen proferre, quod mihi super hujus loci lectione in mentem venerit. Nam et tres versus in sibilantes litteras exire moleste fero, quanquam de his caute pronuncian- dum esse scio, sed me ignorasse fateor, an pulchre sit dictum *torrentia agros Sidera*. Quid multa? levi mutatione hoc loco legere

¹ See the Preface to BARKER'S *Cic. de Sen.* p. xii. 2d Ed.—ED.

malem *agro*: id est, nunc arbore aquas, nunc agro sidera culpanté. Similis locus est apud *Ovid. Met. v. 483.*

Et modo sol nimius, nimius modo corripit imber,
Sideraque ventique nocent.

i. 20. tribuit Echo jocum, quasi voces ultimas per jocum reddat: *simul et jocosa Redderet laudes tibi Vaticani Montis imago*, et supra 12. *cujus recinet jocosa Nomen imago*. i. 35. appellat Augustum (quamvis Dacierius aliter sentiat, et hanc interpretationem irrideat) *columnam*, qua fulciatur quasi salus reipublicæ, quæ ne a fortuna proruatur, pulchre orat. *Injuriosa ne pede proruas Stantem columnam*: sic etiam Pindarus. *Ol. ii. ὄς Ἐκτορ' ἔσφαλε Τροίας ἄμαχον ἀστραβῆ κίονα*, et Lycophron v. 278. ὦ Δαῖμον, οἷον κίον' ἀϊστώσεις δόμων Ἐρεισμα πάτρας δυστυχῶς ὑποσπάσας. Alioquin utuntur poetæ verbo *murus*, ut *Ovid. Met. xiii. 281. Græcum murus Achilles* et Seneca in *Troad. 125. Tu præsidium Phrygibus fessis, tu murus eras*. vide plura apud Burmannum ad *Anthol. i. p. 84. iii. 24.* dum dicit pueros formandos esse ad virtutem, atque ab libidine ad honestam gloriam deducendos; ita canit, quasi elementa pectoribus eradi debeant: *Eradenda cupidinis Pravi sunt elementa, et teneræ nimis mentes asperioribus Formandæ studiis*. Sed videntur mihi hunc locum consideranti attentius pulcherrimi hi versus correctione indigere. Displicet certe τὸ *pravi cupidinis*. An una littera deleta et altera reposita melius legatur *Parvis*? nempe pueris eradenda sunt elementa etc. *Parvos* vero dici pueros satis notum. Cicero *de Fin. v. 15. Parvi primo ortu sic jacent, tanquam omnino sine animo sint*; plura dat Barthius ad *Stat. Sylv. p. 152.* Sed nolumus plura afferre et copiosius explicare. Quare, omni longiori disputatione omissa, ponamus tantummodo exempla figurarum audacium. Lectores singulas velim secum attentius considerent. i. 1. *fervidæ rotæ*. 3. *impiæ rates*. 5. *aspera nigris æquora ventis*. (Sic Virg. *Æn. iii. 285. Et glacialis hiems aquilonibus asperat undas*, vid. Oudendorp. ad *Lucan. viii. 198.* sed non licet plura proferre, ne moles hujus libelli augeatur) 9. *nec jam sustineant onus Sylvæ laborantes*. 10. (de Mercurio) *curvæque lyræ parentem*. 12. *minax ponto Unda recumbit*. 28. *Aerías tentasse domos, animoque rotundum Percurrisse polum*. 35. *severus uncus*. 36. *lascivæ hederæ*. ii. 6. *viridique certat Vacca Venafro*. 7. *morantem sæpe diem mero fregi*. 9. *inæquales procellæ*. 12. *ducta per vias Regum colla minantium*. 13. *penetralia sparsisse nocturno cruore hospitis*. iii. 4. *vires omne nefas animo moventes*. 6. *Pacori manus non auspicatos contudit impetus*. 9. *vigiles lucernæ*. 12. *patruæ verbera linguæ*: (unde fortasse illustrari potest formula Quinti Fratris Ciceronis non bellissima: *Mirificam mihi verberationem cessationis epistola dedisti*). 14. *decoræ supplice vitta Virginum matres*. 21. *Socraticis madet sermonibus*. 24. *non mortis laqueis expedies caput*. 29. *mundæque cænæ sollicitam explicuere frontem*. iv. 2. *vires animumque moresque aureos educit in astra, nigroque invidet orco*. 8. *rejectæ retrorsum Annibalis minæ*. 9. *spirat adhuc amor, vivuntque commissi calores Æoliæ fidibus puellæ: lividæ obliviones*. 13. *tempora quæ semel notis condita fastis,*



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tuetur dea : 9. *obliviones carpere* : 11. *Pegasus terrenum equidem gravatus*, ut Senec. *Thyest.* v. 106. *jam tuum mæstæ pedem terræ gravantur.* ubi vid. Gronovius et Drackenb. ad *Sil. Ital.* ii. 598. et Oudend. ad *Lucan.* v. 258. 14. *tauriformis Aufidus : belluosus oceanus* ; 15. *inimicare*, ubi Schol. *inimicat fictum verbum est*, quod deinde a recentioribus ævi scriptoribus frequentius positum fuit, loca indicat Reinesius ad *Petron.* c. 73. extr. *Epod.* i. *hoc et omne militabitur bellum : Eois intonata fluctibus hiems.* Non lubet tamen de his copiosius agere. Vidimus enim jam plerosque interpretes Horatiana verba, quæ in reliquis scriptoribus aut nunquam, aut rarius occurrunt, notasse. Hos igitur una cum antiquis scholiis consulant, qui plura scire cupiant. Nos vero, qui aliorum scrinia compilare nunquam didicimus, breviter tantummodo hæc indicauda nobis fuisse indicavimus.

[III. *Græcæ constructiones.*]

Quod denique ad Græcam orationis structuram ab Horatio in Latino sermone expressam attinet, plena sunt omnia carmina plurimis exemplis. Quoniam vero Daniel Vechnerus in *Hellenolexia sive Parallelismi Græco-latini libris duobus* copiosissime de hac re egit, atque cum ex Horatio non tantum omnia, tum complura ex aliis scriptoribus exempla contulit atque explicavit, nos quidem lectores ad illum librum ablegabimus. Ne tamen totam intactam relinquamus hanc partem, atque etiam hoc audaciæ genus, quemadmodum priora, exemplis illustremus, e multis adscribamus pauca. i. 3. *audax omnia perpeti* : 7. *plurimus in Junonis honorem.* ii. 12. *lucidum fulgentes oculi*, i. 12. *animæ magnæ prodigus : superare pugnis nobilis* : 15. *furit te reperire atrox* : 12. *blandum ducere quercus* : 27. *immane quantum discrepat* : 29. *doctus sagittas tendere* : 19. *vultus lubricus aspici.* ii. 1. *notus animi paterni* : 3. *flores rosæ* : 4. *penna metuens solvi* : 6. *lassus maris et viarum* : 9. *desine querelarum* : 3. *umbram consociare amant* : 19. *turbidum lætatur.* iii. 4. *Injecta monstris terra dolet suis* : 10. *animum mitior anguibus : me objicere plorares* 16. *fallit sorte beatior* : 27. *perfidum ridens.* iv. 2. *niveus videri* : 4. *acuta belli* : 6. *prosper frugum* : 8. *dives artium* : 11. *vis ederæ.* *Epod.* 5, 74. *o multa fleturum caput.* Sed tædet plura adscribere. Facile talia inveniri possunt.

Atque hæc quidem nobis de felici Horatii audacia dicta sunt. Utinam vero hac opera faciliorem jucundiolemque illius lectionem reddidissemus juventuti! Græca quidem multas ob causas immiscuimus, etsi ea hoc seculo sperni non ignoraremus. Inprimis vero fecimus hoc ideo, quod similibus veterum locis inter se comparatis incredibile est, quantum sensus pulchri et venusti acuatur, animusque noster ad elegantias poetices intelligendas formetur. Digna sunt verba Stephani in *not. ad Anacreont.* c. 12. quæ a me repetantur: *Hæc observatione sunt digna, ut et ipsi discamus caute imitari veteres, et si quid apud illos occurrat, quod in rem nostram sit, ita in usum nostrum illud vertere, ut non aliunde tamen petitum, sed domi natum videatur.*

NOTICE OF

GODOFREDI HERMANNI ELEMENTA DOCTRINÆ METRICÆ. *Lipsiæ*, 1816. 8. pp. 813.

WE trust that some of our learned correspondents will, without much delay, favor us with a regular notice of this celebrated work. Of the first edition frequent mention has been made in the *Classical Journal*. In this second edition many important alterations, corrections, and illustrations have been introduced. On the present occasion we shall however content ourselves with laying before our readers the following extracts, which relate chiefly to the critical productions of our own countrymen. What is said about them by so distinguished a foreigner as Professor HERMANN cannot fail to be read with much interest.

“ Quum plerique, qui literas antiquas tractant, a philosophicarum disputationum subtilitate alieni sint, plures reperti sunt, qui fidem dictis meis haberent, quam qui rationes eorum intelligerent, qui perpauci fuere: plerique rem in medio positam reliquerunt: quidam, mea partim, partim sua culpa, multa male interpretati, etiam contradixere. Omnium studia commota sunt, ut, si nihil aliud effecerim, certe me non poeniteat, neglectioni rem metricam eripuisse. Postea apud Britannos metra attigit R. PORSONUS, vir magnæ accuratæque doctrinæ, qui, quantum diligenti exemplorum comparatione effici poterat, in iis, quæ nota habebat, metris ita præstitit, ut et observationes quasdam egregias, et non paucas præclaras emendationes attulerit. Omninoque dici vix potest, quantum hic vir exemplo suo studiis Græcarum literarum profuerit. Idem si etiam aliquid obfuit, non sibi ipsi, sed aliis tribuendum est. Magnorum enim virorum est, reserare claustra, et monstrare viam, non quo pone quis sequatur, magna impari passu vestigia legens, aut ad summum ibidem, ubi ipsi, consistat, sed ut longius alii procedant. Porsonus quidem, vir errandi tam parcus, quam Bentleius prodigus fuerat: audentissimus enim ille, quod periculum non formidaret, sæpe, sed κείτο μέγας μεγαλωστί: Porsonus igitur, sive non habens parem, seu ratus ita, quum id non celaret, hoc est a popularibus suis consequutus, ut, fassi, dissentire ab eo nefas ducant; non æquum neque e re sua facientes, quum exteros quoque idem servitium subire volunt, siquidem eorum demum justa est atque honesta admiratio, qui mortalem nullum erroris immunem esse memores, ut libere dissentiant ab aliis, ita ipsi modestiores sunt. Post Porsonum plerique Britannorum

nihil ultra audentes, ad grammaticos relapsi sunt. Dignus est tamen, qui multa cum laude commemoretur GAISSFORDIUS, vir doctissimus, qui etsi raro suum interposuit iudicium, tamen et probe se didicisse has res, et libere posse ac sine cupiditate iudicare ostendit. Hæc præclara editio Hephæstionis nuper demum, jam parte aliquâ libri, quem nunc accipis, Blümnere, ad me perlata est. Apud nostrates, quorum hæc singularis virtus est, quod colligendo non contenti, etiam in causas rerum inquirere amant, AUG. SEIDLERUS versibus dochmiacis, re difficillima, explicandis plus, quam quisquam alius ad metrorum scientiam contulit. Qui etsi eo in libro videtur aliquanto, quam debebat, audacior fuisse, tamen intelligentes harum rerum iudices non solum, quam difficile sit, sciunt modum, ubi nova proferas, tenere, sed illud etiam cogitant, præstare utilibus admiscuisse aliquid falsi, quam vacua errore, sed inutilia attulisse. Verumtamen quum ille Porsoni quosdam errores notavisset, contumeliis ab Hujus secta et conviciis, extremo inermium perfugio, exceptus est: qualia quis non æquo animo ferat, quando neque a quovis, neque quavis conditione laudari jucundum est." p. xv—xvii.

"In versibus stropharum disponendis hæc duo maxime vitanda sunt, unum, ne quis temere sensum suum sequatur, præsertim non multa diligentique metrorum perinvestigatione exercitatum atque excultum; deinde, ne regulas audiatur, idoneo fundamento destitutas, quales ex parum accuratis observationibus, vel ex erroribus veterum, vel ex opinionibus clarorum hominum promanant. Et hoc quidem, quod postremum commemoravi, illorum potissimum causa dixi, qui Porsono auctore, viro doctissimo, sed rei metricæ non ultra notissima metra perito, nihil prius sibi agendum putant, quam ut versus, si fieri possit, omnes ad eandem metri formam redigant: quod quam perversum sit, et supra p. 493. [ubi sunt hæc:—"Secundum genus Anacreonteorum bis invenitur in Prometheo, v. 128. —v. 397. Burnei et Blomfieldii, Porsoni regulam, quamplurimos versus in idem metrum reddi iubentis, sequuti, utroque in loco dimetros choriambicos constituerunt, non sine dispendio venustatis numerorum, et contra disertam auctoritatem veterum,"] et olim in præfatione ad Hecubam p. 70. indicavi. Nam etsi bona est Porsoni admonitio, curandum esse, ut eadem metri species quam sæpissime recurrat, tamen neque ipse Porsonus satis caute ea usus est, et imitatores ejus, ut solent, qui toti ex alieno ore pendent, multo gravius in hoc genere peccarunt." Pag. 701.

"Porsonum sequutus censor Editionis meæ Supplicum Euripidis in Diario Classico (*Classical Journal*) T. viii. p. 428. seqq. dum in res fortuitas parumque momenti intentus erat, regulam proposuit hanc, ubi tertius pes tragici senarii una voce contineretur, simulque versus dividi posset in duas partes æquales, plerumque alteram versus partem aut elisionem ante se habere, aut voca-

bulo incipere, quod orationem inchoare non posset, veluti *ἀν, γὰρ, δὲ, μὲν,* omninoque dictionibus encliticis; eamque regulam non solum ad eos versus spectare, in quibus tertius pes vel integro vocabulo, vel parte longioris vocabuli impleretur, sed etiam in quibus illud vocabulum ex duobus in unum conjungi solitis constaret, qualia sunt *δήπου, εἴπερ, εἴτις, κείπερ, μέντοι, ὅστις, ὅταν, οὔτις, οὔτοι, τοίγαρ, τοίνυν, ὥσπερ.* Non facile, inquit, intelligi, cur magis placuerit auribus Atheniensium,

εἰς τάσδε γὰρ βλέψασ' | ἐπηυξάμην τάδε,
κείνη γὰρ ὤλεσέν | νιν, εἰς Τροίαν τ' ἄγει,

quam,

εἰς τάσδε γὰρ βλέψας | ἐπηυξάμην τάδε,
κείνη γὰρ ὤλεσεν | τὰδ', εἰς Τροίαν τ' ἄγει,

at facto tamen rem comprobari. Nempe tota ista observatio talis est, ut, qui sic omnes tragicorum versus per singulos pedes examinare velit, multa possit hujusmodi, quæ casu facta sunt, pro regulis vendere. Quid est enim, quod, ut ipse fatetur vir doctus, qui hanc observationem in medium attulit, Æschylus ac Sophocles sæpe violaverunt legem istam, Euripides autem, multo illis alias negligentior, eam observavit? Num illi duo, qui principes in hoc genere poëseos habiti sunt, non eadem in urbe fabulas suas, et coram iisdem Atheniensibus exhibuerunt? Quanto satius erat, ad illud animi attentionem convertere, quod Græcos, si saperent, facere oportebat, quodque fecisse eos, diligentem lectorem latere non potest, ut pro sententiæ atque orationis multiplici conformatione, proque ea ratione, quam recitatio dictis conveniens sequi deberet, alio atque alio modo versus componerent, nihil nisi sensum sequuti suum: quem nos si indagare volumus, non eum profecto ex literis et syllabis colligere poterimus, sed potius, ex fonte suo, orationis sententiæque natura, haustus, deinde in his minutiis ultro se nobis offeret." Pag. 118.

"ELMSLEIUS, quum in censura Editionis meæ Herculis Euripidei ad v. 469. Atticos vocem *δαίδαλος* usurpasse negaret, non meminerat Æschyli in *Eum.* 638. Omninoque in poëticiis vocabulis major concessa est licentia, quam quæ usu certæ dialecti circumscribi possit." Pag. 569.

"Apud Heraclidem Ponticum Alleg. Hom. p. 13. ed. Schow.

Τὸ μὲν γὰρ ἔνθεν κῦμα κυλίνδεται,
τὸ δ' ἔνθεν ἄμμες δ' ἂν τὸ μέσσον
ναὶ φορήμεθα σὺν μελαίνα,
χειμῶνι μοχθεῦντες μεγάλα κάλων.
πὲρ μὲν γὰρ ἄντλος ἰστοπέδαυ ἔχει,
λαῖφος δ' ἔπᾶν ζάδηλον ἦδη,
καὶ λακίδες μεγάλαι κατ' αὐτό.
χαλαῶσι δ' ἄγκυραι.

· *Κάλων* reposuit. BLOMFIELDIUS, dissimulans, ut videtur, ducem sibi fuisse Schowium. Περ dedi pro παρά. Sic Alcæus ap. Apollonium Dysc. de Pronomine p. 395. A. ut vidit Bast. ad Gregor. Cor. p. 616.

· οἴκῳ τε πέρ σῶ καὶ περ' ἀτιμίαις.

Apud eundem Heraclidem ibidem :

· τόδ' αὖτε κῦμα τῶ προτέρῳ νέον
· ὁμοστιχεῖ . . παρέξει δ'
· ἄμμι πόνων πολὺν . . ἀντλήν.

Hoc fragmentum parum feliciter tentavit P. ELMSLEIUS in *Diario Classico* No. XVI. p. 395." Pag. 688.

“ Ac singulos cantores interdum loqui vel canere quum aliquot abhinc annis amicos quosdam monuissem, exemplo usus, quod supra commemoravi in fine cap. 20. jam pervulgatum esse video. Monitumque est ea de re, sed paucis in locis, a veteribus scholiasticis, ut ad Æschyli S. c. T. et Eum. Exempla dedi in meis Hercules Furentis et Supplicum Euripidis Editionibus: de quibus si non persuasi quibusdam, non id mirandum puto: nam qui nihil præter verba et canones grammaticos in antiquis scriptoribus venantur, hi, quod ultra est, oderunt curare.” Pag. 735.

“ Quod in Britannorum *Diario Classico*, si bene memini, ab nescio quo proditum legi, binos semper æquales versus in epodis esse a tragicis conjunctos, id ejusmodi est, ut mihi in mentem cuiquam venire potuisse.” Pag. 731.

“ BLOMFIELDIUM, qui in Museo Cantabrigiensi denuo. edidit Sapphus Fragmenta, mallet in his, quæ impedita sunt, quam in dialecto, re nimium lubrica, et periculi, quam meriti pleniore, operam suam posuisse, saltem, ut ne varietatem lectionis, maximum et in fragmentis sæpe unicum præsidium, omitteret.” Pag. 605.

“ Aliud periodici carminis exemplum diu latuit in Æschyli Prometheo v. 568. seqq. V. 576. a verbis, ὑπὸ δὲ κηρόπλαστος ὄτοβει δόναξ, stropham incipere, cujus antistropham interpositis quatuor trimetris sequi v. 595.—609. in commentario ad Aristotelis librum de Arte Poetica p. 143. indicavi. Postea etiam ELMSLEIUS ea de re monuit, ac MONKIUS in *Museo Critico* T. i. P. v. p. 58. seqq. dispositum dedit hoc carmen, plerisque versibus eodem modo correctis, ut a me quoque emendati fuerant: sed in aliis neque dispositionem ejus, neque correctiones veras puto.” Pag. 768.

“ In Leonidæ Tarentini Epigr. 25. in Anal. Brunck. Salmasius εὐκαπὲς scribendum putabat, probante Dorvillio, pro εὐκαμπὲς, in quo, ut in Æschyli ἀμπύκων Suppl. 438. qui locus tamen huc non pertinet, Seidlerus de Verss. Dochm. p. 25. ingeniosam iniit viam, quæ correptionem non destitutam esse defensione ostenderet.” Pag. 47. “ Blomfieldius ad Callimachi H. Dian. 10.: ‘ In Leo-

nidæ Tar. Epigr. Br. Anal. T. i. p. 226. versus hujusmodi legitur,
Εὐκαμπὲς ἄγκιστρον καὶ δούνακα δουλιχόεντα. Vocalem ante *μπ* cor-
 ripi posse contendit Jacobsius post Toup. et Musgravium, quibus,
 qui vult, fidem habeat. Versum Leonidæ difficilem emendatu
 vocat Seidlerus de Vers. Dochn. p. 25. n. Itane vero? Utinam
 nihil inter poetarum Græcorum reliquias difficilius sanatu esset.
 Quid enim? unumne tantum bamum, quem consecraret, posside-
 bat ὁ γριπεὺς Διόφαντος? Non hoc isti putabunt, qui mecum rei
 piscatoriæ operam navarint. Lege, "Ἀγκιστρ' εὐκαμπῆ καὶ δ. δ."
 Et mox, quum quinque exempla, in quibus pluralis est, attulisset,
 ita pergit: 'Ceterum Seidlerus iste, qui tam facilem correctio-
 nem prætervidit, de Porsoni, si Diis placet, erroribus, a se casti-
 gatis, magnifice loquitur. Nempe leoni mortuo vel asinus calcibus
 frontem exerit.' Qui sciunt, quæ leges sint artis criticæ, etiam lau-
 dabunt Seidlerum, quod se prætervidenda hac correctione criticum,
 quam facienda piscatorem præbere voluerit. Rationes afferre in re
 plana supervacaneum puto. Sed ii, quibus exempla pro ratione sunt,
 viderint, quid faciant Archiæ Epigrammate X. Illum verò ego
 non ineptum dixerim, qui ex isto Epigrammate Archiæ apud Leo-
 nidam scribendum conjiciat, *Γαμφόν τ' ἄγκιστρον.* Ceterum ali-
 quanto verecundius, loquuturum spero virum optimum, ubi reputave-
 rit, quo quisque doctior sit, i. e. quo magis didicerit, quantum sit,
 quod nesciat, eo solere modestiorem esse. Profuerit autem in-
 spexisse censuram *Æschyli Persarum* in *Diariis Jenensibus* m.
 Junio h. a. fol. 105. 106. a tali viro scriptam, cui non facile quis
 superbius respondeat." Pag. 809.

CAMBRIDGE TRIPOS FOR 1789.

Sic res quæque suo ritu procedit, et omnes
 Fœdere Naturæ certo discrimina servant.—*Lucret.*

UNDE habitum, et varium variis inolēscere formis
 Ingenium Natura dedit, quascunque capaci
 Continet amplexu tellus; unde ordine certo
 Singula quæque suas dotes sortita, locumque,
 Continuum irruptâ seriem servare catenâ;
 Hinc canere aggredior. Facilis, succurre canenti,
 Natura, et, tremulis tua dum vēstigia plantis
 Prosequor, ut tanto possim superesse labori,
 Adde novas vires: quem tu non videris æquo
 Lumine, nocturnis amat impallescere chartis
 Nequicquam, et frustra exercet se carmine vates.
 Principio in campis vento pluviisque coactas

Particulas sensim aspicias coalescere, et ingens
 Formari glebæ pondus, quam nulla facultas
 Intus agit vitæ, nec sese attollere terra
 Pigra valet; tantum immixtis alimenta ministrat
 Seminibus, Cereri unde venit vigor, arvaque rident
 Frugibus, et lætas diffundit copia messes.
 Quinetiam arboreos fœtus quoscunque Dianæ
 Custodi nemorum, quoscunque aut roseida flores
 Terra tulit fundens lætum tibi, Chloris, odorem,
 Insita vis illis quanquam et subtilior omnes
 Pervadat fibras virtus, animetque virentes,
 Nec mutare locum, aut possunt discedere ab umbra
 Materna; duris arcte radicibus arbor
 Capta manet, ramosque leves extendit in auras.
 At quæ silvestres saltus ac lustra peragrant
 Sæcula, quæ liquido sublimes aere cursus
 Festinant, et quæ volvuntur monstra per undas;
 Illis larga dedit passim Natura vagari,
 Ut sua quemque trahunt studia, et sentire dolores
 Corporis, et blandæ vitæ exquirere sensim
 Gaudia. Nonne vides? pullis implumibus ales
 Semper ut assideat tristisque ciconia cura
 Nutriat; ut pulli, vires cum firmior ætas
 Suppeditat, senioque parens languescit inertis,
 (Dulce ministerium!) inventas per rura lacertas
 Sponte sua prædas ad limina nota reportent;
 Scilicet ut matri memores pia munera reddant.
 Ætheream interea proprio sub pectore flammam
 Sentit homo, et rectam format, ratione magistra,
 Ad normam mores: hinc justa lege coercet
 Affectus animi nimios, hinc læta virorum
 Progenies sociæ exercet commercia linguæ.
 Nec tamen, hæc cum sit tanto discrimine nota
 Gens hominum, nullis pariles animalibus adsunt
 Ingenii dotes. Rerum namque alma creatrix
 Effundit tenuem mortali in pectore lucem
 Interdum, et brutis mentem silvestribus addit
 Indole silvestri majorem; ita compede nectit
 Diversas gentes, justoque ita vita tenore
 Omnigenam induitur formam, qua prima latescit
 In lapide, et qua per varios inventa meatus
 Tandem hominum in membris summo splendescit honore.
 Quippe silex glebam, tantum quod crescit, inertem
 Exsuperat, vitæque jacet confinia propter;
 Tarda tamen crescit, propriique haud conscia motus.



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Difficiles cursus sophiæ ; pars altera servit
 Eloquio, aut facili vacat indulgere Camœnæ.
 Sic sibi quisque locum servat, sua debita cuique
 Palma datur, variis dum gaudet Musa tueri
 Ingenium, dum scandit iter sublime volatu
 Aërio, summoque sedentem in culmine vidit
 Neutonum —————

Hunc ultra nunquam fas est se extendere menti
 Humanæ, aut cœli obscuros reserare recessus.

Fortunata domus! quæ tanti scripsit alumnus
 Nominis hæredem, matremque agnovit amicam ;
 Dudum animi vigeas cultrix, et vincere tantum
 Quamvis humanis non detur viribus, adsint,
 Qui servant, memoriæque viri vestigia gressu
 Observata legant ; nec dedignare canentem
 Me, licet ingenium rude sit, tenuisque Minervæ,
 Atque rudi audacem leges depingere versu
 Naturæ, sertisque tuis subnectere laurum.

V. P. LITTLEHALES,
 Trin. Coll.

In Comitibus Posterioribus,
 Mar. 26, 1789.

LATIN POEM.

Vexat MATHEMATICOS demonstrationum inanis gloriola. His omnibus, quæ nihil profutura sunt, merito contemptis et amputatis, admirationi erit quot annos integros lucrabimur.—*Milton.*

————— Nisi quod pede certo
 Differt sermoni, sermo merus.—*Horat.*

ANNE ideo ut placeant, rectoque poemata talo
 Stent, et honos adsit, verborum tanta cadet vis,
 Ut totidem pelves et tintinnabula dicas
 Pulsari? In corvos scribendi abeat genus illud,
 Et merito. Quid enim? Diverso more modoque
 Bullatas Bavius nugas, et Mævius iste,
 Stridenti stipula disperdidit? Hac ratione,
 Judice me, implevit ruptas latratibus auras,
 Qui, merus interpret verborum, vatis Homeri
 Carmina ad extremum pessumdedit unus et idem,

10

Et crudum cecinit Priamum Priamique pisinnos.¹

Ut facies hominum diversæ, sic quoque mens est
 Discolor. Hic elegos, biferique rosaria Pæsti,
 Et molles violas, et suave rubentem hyacinthum
 Cantans, flumina amat silvasque inglorius. Est cui
 Ingenium Natura dedit ferventius anne
 Montano, ut mores hominum consideret, et quæ
 Intus sueta geri in scenam depromat apertam,
 Impavidus: neque enim curat, si rodere quisquam
 Audeat, atque oculis obliquis limet, eo quod
 Candidus impertit quæ sentiat, et vice grata
 Insimulat laudatque.—Sibi æque ac Sardanapalo
 Ver natum novit, tempestatesque serenas,
 Nullius addictus jurare in commoda; quamvis
 Non gemma bibat, aut Sarrano dormiat ostro.

20

Sed neque convenient gaudentes rure Camœnæ,
 Nec molles elegi, Satiræve severior usus,
 Auribus horum hominum: quanquam Miltonus, et ipse
 Johnsonus possent tali indulgere labori;
 Et qui, divite vena, animum censoris honesti
 Sumsit, et in chartis vitium perstrinxit acutis,
 Simplicitate potens, puroque simillimus amni.²

30

“Sunt etenim ista nihil, nihil hæc sunt nomina;” dicunt
 Ore *Mathematici* patulo; “problemata Vinci
 “Qui sapit, hic tantum est dignus qui vivat, et astra
 “Vertice sublimi feriat: Vescantur oportet
 “Omne genus vatum siliquis ac pane secundo.”—
 Scilicet hoc mirum, et fixis obtutibus adstes,
 Ni noris dixisse ex his quendam haud ita pridem,
 Miltonum cecinisse *satis bene de Paradiso*
Amisso,—sed nil toto ostendisse libello,
 Aut ubi sit locus iste, aut quo sint vivere pacto
 Sueti Eva atque Adamus sine cerdone et sine mensis!!
 “Atque hoc pro certo?” Verum est; et pignore quovis
 Contendam dixisse; neque est mirabile; namque
 Plura etiam audivi simili composta metallo,
 Et pejora istis, possunt si talia fingi.

40

At quorsum hæc πολυπραγμοσύνη? quorsumve tabellas
 Perlustrant, Neutone, tuas? Volvuntur, ut ante,
 Sidera, cærulei cœli per concava; et ipsa

50

¹ “Labeo transtulit Iliada et Odysseam verbum ex verbo, ridicule satis, quod verba potius quam sensum secutus sit. Ejus est ille versus; *Crudum manduces Priamum Priamique pisinnos.*” Vet. Gloss. in Pers. Sat. i. 4. Vide Iliad. Δ. 35,

² Addisonus.

Nocturnos currus, ceu quondam, agit aurea Phœbe ;
 Sed nec adhuc certum est, an sint hæc sidera nostro
 Orbi terrarum paria ;¹ an sit pallida Luna,
 Caseus, aut creta potius fabricata rotunda.

Quinimmo, ut perhibent, studio hoc opus est, ut in omne
 Inspicias, tanquam in speculum, concinnius ; ut vi
 Majore incumbas operi ;— seu te mage rostri
 Cœpit amor, strepitusve fori et faciundia ; sive
 Dura tibi peragenda rei sit causa Petilli.

Scilicet ut scelerum puros patriæque et amicis
 Restituas, quos dira mali spes muneris, et quos
 Furciferi, innocuos quamvis, perjuriam reddunt
 Suspectos. Sed enim mendax infamia terret
 Quem nisi mendacem et mendosum ?—Ut ego redeam ad rem,
 Omnia fiant hæc sine prismate. Sint modo sensus
 Communis, mentis vigor, et sibi conscia virtus,
 Eloquiumque sagax venturi actique,—quid ultra
 Expectes ? “ Nihilum.” Cadit ergo quæstio ? “ Sic est.”

J. B. Trin. Coll. Cant.
 III. non. April. MDCCCXIII.

REMARKS ON

*The Similarity of Worship, that prevailed in different
 parts of the Pagan World.*

: אֱלֹהִים אֲנִשִׁים—Gen. xiii, 8.

PART III.—[Continued from No. XXVIII, p. 355.]

IN every branch of this widely spreading idolatry, we may discover, that trees were holden in the greatest veneration, and were almost inseparable from the religious systems of the earliest Polytheists. Of this sort was the Grove-worship recorded in Scripture ; and from an accurate comparison of the sacred accounts of Baál-Péor, Moloch, Chemosh, and other idols with the narrative of Herodotus, we obtain the clearest insight into the different allu-

¹ Hoc est, *similia* ; ut Virgilianum illud, “ *Par levibus ventis, volucrique simillima sonno.*”

sions to it, which occur in the prophetic pages.' All these clearly originated from 'perverted traditions of the tree of the knowledge of good and evil, recorded in the book of Genesis; for in every heathen system of religious worship we may discern trees of knowledge, and in every paradise trees of life: and it is possible, that even in the earlier ages, trees were respected by the worshippers of the true God. We read in the 21st chapter of Genesis, that Abraham planted a grove in Beer-Sheba for a religious purpose —

(וַיִּטַע אֱשֵׁל בְּבֵאֵר שֶׁבַע וַיִּקְרָא שָׁם בְּשֵׁם יְהוָה אֱלֹהֵי עוֹלָם:)

Although, in process of time, his descendants erected groves in honor of the idols of the neighbouring nations; accordingly, in Deuteronomy they are prohibited from making a grove of trees near the altar of Jehovah, and in the 2nd book of Kings, their transgression of this prohibition is stated as one cause of the captivity of the ten tribes. Hence we easily see how sacred groves and enclosures obtained among Indians, Persians, Runes, Celts, and almost every known class of idolaters: and none seem to have more devoted themselves to this superstition than the Druids. As the grove was the spot which they in general selected for the performance of their religious rites, so the Ascetics in India perform austerities in the forest under the Banian tree; thus we read in the Ramayana, that Rama, Lakshmana, and Sita, went to the forest for fourteen years at the instigation of one of the wives of their father, Dasuratha. Tacitus (Germ.) observes of the Semnones: "Fides antiquitatis religione firmatur. Statio tempore, *in sylvam auguriis patrum et PRISCA formidine sacram*, omnes ejusdem sanguinis populi legationibus coeunt, cæsoque publicè homine, celebrant barbari ritûs horrenda primordia. Est et alia LUCO reverentia. Nemo, nisi vinculo ligatus ingreditur, ut minor, et potestatem numinis præ se ferens," &c. &c. Dionysius Halicarnassensis mentions, that the Arcadians also worshipped the Deity in a grove; and Mela, speaking of Egypt, records, "in quodam lacu Chemmis insula *lucos sylvasque et APOLLINIS GRANDE SUSTINENS TEMPLUM* natat." St. Pierre, according to Shoberlt's translation, has the following luminous remarks: "the very sounds of plants are not to be overlooked; for when agitated by the wind, most of them emit sounds peculiar to themselves, and which produce highly agreeable harmonies or contrasts with the situations in which they are accustomed to grow. In India, the hollow canes of the bamboo, which shade the banks of the rivers, imitate as

כי יבשו מאילים אשר חמדתם :
הנחמים באילים תחת כל-עץ-רענן שחטי הילרים בנחלים תחת
סעפי הסלעים :
Isaiah. i. 30.

they rustle against each other the sound of the working of a ship: and the pods of the Cinnamon agitated by the winds on the summit of a mountain, the clack of a mill. The moveable leaves of the poplar convey to the ear in the midst of the forest the babbling of brooks. The verdant meads, and the calm forests, fanned by the Zephyrs, represent in the depths of the vallies, and on the sides of the hills, the undulations and the murmurs of the waves of the sea, breaking against the shore. The early inhabitants of the globe struck with these mysterious sounds, imagined that they heard oracles from the trunks of the oaks, and that the Nymphs and Dryads, enclosed in their rugged bark, inhabited the mountains of Dodona." Mr. Maurice has remarked, that the Brahmānas "delight in the deep shade of trees of gigantic growth;" and Lord Valentia (vol. II. pp. 118, 119.), gives a curious account of the devotion still paid in India to certain trees, that are esteemed sacred. The East has ever been fond of them:—in one of the Indian islands the *واقواق* is said to grow to the height of a hundred cubits, bearing sea-green leaves, resembling shields, and fruit like a man's head, having in it ears, eyes, and nose. When the wind is boisterous, this marvellous tree is said to bend its branches, and to utter the sound of *واق واق* from whence its name is derived, and the island in which it is to be seen is likewise called *واقوق*. In this is a mountain, which yields so much gold, that the natives use no other metal for the most menial purposes, and monkeys and apes are instructed to sweep the houses, and perform the offices of servants. The Arabic writers make mention of it under the name of *واق*. The Sanskrit authors, however, reflect more light on it, from whom it appears, that this *واقوق* island is Sumatra, called by them Nari-kela, because it abounds in cocoa-nut trees, the fruit of which is "like a man's head, having ears, eyes, and nose;" and when the wind causes the leaves to strike against each other, the sound of *bòc-bòc* (unde *واقوق*) is produced. Herodotus (Clio 203.) mentions another extraordinary production of nature: *ἔθνεα δὲ ἀνθρώπων πολλὰ καὶ παντοῖα ἐν ἑαυτῷ ἔχει ὁ Καύκασος· τὰ πολλὰ πάντα ἀπ' ὕλης ἀγρίας ζῶντα· ἐν τοῖσι καὶ δένδρεα φύλλα τοιῆσδε ἰδέης παρεχόμενα εἶναι λέγεται, τὰ τρίβοντας καὶ παραμίσγοντας ὕδωρ ζῶα ἑαυτοῖσι ἐς τῆς ἐσθῆτα ἐγγράφειν· τὰ δὲ ζῶα οὐκ ἐκπλύνεσθαι ἀλλὰ συγκαταγερᾶσκειν τῷ ἄλλῳ εἰρίῳ, κατὰπερ ἐνυφανθέντα ἀρχὴν· μίξιγτε τούτων τῶν ἀνθρώπων εἶναι ἐμφάνεα, κάταπερ τοῖσι προβάτοισι.* Dr. F. Buchanan, in his Essay on the Religion and Literature of the Burmas, observes, that "each of the four great islands has its peculiar sacred tree, which being produced at the beginning of the world of its own accord, and by the power of Fate, will continue as long as the world itself." He says, that in the northern island

grows the famous tree Padezabayn, on which precious garments of every kind hang instead of fruit; that it produces excellent rice without any husk; that whilst the natives are eating the rice, the most exquisite meats appear on the leaves and branches of the tree, according to each person's particular desire, which food will expel hunger for seven days, and that, when the repast is finished, the remains spontaneously disappear. Twenty juzana north-east of the great city MAHA-SUDASSANA, is another sacred tree, which is surrounded by some like the Padeza-bayn, and others, which produce fruit and flowers. When the tree blossoms, its "ruddy splendour extends all round to the distance of fifty juzana, and its most agreeable odour is diffused twice that length." The Bauddhists, like the Muhammedans, imagine an infernal tree, which is beset with thorns, and named Lœppan, which the damned are compelled to ascend and descend: and the fruit of الزقوم is the heads of Devils. Mr. Moore mentions, that he saw in India the sketch of a tree yielding men, with the word Bhima subscribed: Bhima, however, in Brahminical mythology is a personage of some importance, and in the Mahā-bhārāta is said to represent Justice: hence Amera Sinha ranks it among the names of Siva, and as the word Bhima implies wrath, it may have some corresponding relationship with الزقوم.—It was under the shade of the sacred tree Gnaung-bayn, (Ficus Indica,) which is also surrounded by many smaller trees, that Godama received his divine nature; and in the paradise of Indra, God of the firmament, there are five, some of which possess the before-mentioned properties. In the paradise of Muhammed, likewise, is Tubeë, the never-failing tree; whilst Sudreh, or the Lotè-tree, is the residence of Gabriel, and was the ornament of Eden, according to these lines of the inimitable Hhafezz:

منت سدره و طوبی زبی سایه مکیش
که چو خوش بنکریب ای سرو روان اینهت نیست

But their Ulamā are by no means agreed, whether or not Paradise, the residence of the faithful, be already created: the Motazalites argue, that it will differ from that, whence our first parents were expelled; the Manichæans place it in the Sun, and others conceive, that after the resurrection, the earth will be melted down, and reproduced, as from a furnace, in a paradisiacal state. The Druids make mention of Pren-puraar, the tree of pure gold, and the Edda in glowing verse describes the Ash Ygg-drasil.

Priar rötr standa

A Pria vega

Undan Ascı Ygg-drasils. &c. &c.

Intimately connected with this subject are the Druidical temples, which must, however, be cursorily discussed, as no writer on the Druids has left them unessayed. That their circular forms bore mystic allusions to Astronomy, is too evident to be doubted, and that they are in direct correspondence with Indian opinions on this head, has been ably displayed by General Vallancey. It is likely, that the Patriarchs had such rude and open sanctuaries, although, perchance, differing in form; and the circular courts that surrounded the tabernacle and temple, seem to bear marks of resemblance. Meyrick supposes, that the knowledge of astronomy was brought from Asia by the Bards, and carried to India by the Brahmānas.— Captain Wilford informs us, that the Brahmānas and Jainas invariably give a circular form to the worldly temple of the Deity; and Lord Valentia states, that there are two singular round towers N. W. of Bhaugulpore, like the buildings in Ireland, (which have so much puzzled antiquaries,) excepting that they are more ornamented. The Raja of Jayanagur considers them holy, and has erected a small building to shelter the vast number of his subjects, who annually come to worship them. All these people conceived it impious to confine the Deity within the walls, wherefore they erected open temples in his honour—

כִּי הָאֱמֻנָה יֹשֵׁב אֶת־הָאָדָם עַל־הָאָרֶץ
הִנֵּה שָׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם לֹא יִכְלְלוּךָ
אֶף כִּי־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי :

Cicero de legibus, l. 111., observes: “Deorum delubra esse in urbibus censeo, nec sequor magos Persarum, quibus auctoribus, Xerxes inflammâsse templa Græciæ dicitur, quòd parietibus includerent Deos, quibus omnia deberent esse patentia et libera, quorumque hic mundus omnis templum esset et domus.” — Dio. lib. 36, speaking of Solomon’s temple, says, that ἀχανής τε καὶ ἀνώροφος ἦν— and Tacitus Germ. remarks, “Ceterùm nec cohibere parietibus Deos, neque in ullam humani oris speciem adsimulare, ex magnitudinè cœlestium arbitrantur: lucos ac nemora consecrant, Deorumque nominibus appellant SECRETUM illud, quod solâ reverentiâ vident.” Did this SECRETUM allude to that profound secrecy, in which Druids, Goths, Magi, Ægyptians, and Indians, veiled their esoteric doctrines? from such secrecy among the Scandinavians originated the God Vidar, and among the Egyptians Harpocrates:— for Seneca in a similar manner speaks of the secretum loci et admiratio umbræ; and Pliny, “Lucus, atque in iis silentia ipsa adoramus.” But the antient Persians had three sorts of temples— common oratories for the devotion of the people, where the sacred fire was only kept in lamps—public temples with altars, on which it perpetually flamed, where the superior order paid their adorations, and in which incantations were practised—and the grand seat



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tors argue, that Joshua bathed in the water of life, and that some drops of it falling on a broiled fish restored it to life. Ferdoosee, in his *Sháhnámeh*, Saadee, and Khosroo, very frequently allude to it: among other such allusions, Hhafezz writes,

حافظ ار آب حیات ابدی میطلبی
منبعش خاک در خلوة درویشان است

And Jamee, in one of his fanciful productions, introduces Mcses, as immersing himself in its stream,

جا هبه کند از تن ورد غوط تر آب
تن فرو شد و بر آمد شباب

The Bauddhists have the holy water of Anaudat, or No-wa-dat, as Dr. F. Buchanan wishes it to be pronounced, and in addition to the Cauldron of Ceridwen, the Druids have somewhat analogous fables respecting the sacred Dee. I have elsewhere adduced the apples of Iduna, wife of Braga in Runiclore, the fountain of longevity of the *Aibiónes Maxpoβίoi*, the Chang-seng-yo of the Chinese, the Amrita and Piyupa of the Indian School, and the Nectar and Ambrosia of the Classic Gods, all conferring immortality; but it is worthy of remark, that as Ambrosia is derived from α privative and *Bρότος*, so the Sanskrit Amrita deduces its origin from α privative, and the root *MRI*, to die. We may discover this universal *μῦθος* in Ovid's relation of the history of Glaucus—

“ Res similis fictæ (sed quid mihi fingere prodest ?)
Gramine contacto cœpit mea præda moveri
Et mutare latus, terrâque, ut in æquore niti.
Dumque moror mirorque : simul, fugit omnis in undas
Turba suas ; dominumque novum, littusque relinquunt.
Obstupui, dubiusque diu, quæ causa ? requiro :—
Num Deus, hoc, aliquis ? Num succus fecerit herbæ ?
Quæ, tamen, has, inquam, vires habet herba ? manûque
Pabula decerpsi, decerptaque dente memordi.
Vix bene combiberant ignotos guttura succos,
Cùm subito trepidare intus præcordia sensi,
Alteriusque rapi naturæ pectus amore.
Nec potui restare loco ; repetendaque nunquam
Terra, vale, dixi, corpusque sub æquora mersi :
Dî maris exceptum socio dignantur honore.

D. G. WAIT.

In a subsequent Number I shall offer some observations on Sir W. Drummond's version of the Druidical verses in the *Myvyrian Archæology*, cited by Mr. Davies.

ON THE CÆSURA.

OUR habitual disregard of quantity, or, if this expression should sound too harshly, our want of system in the pronunciation of Greek and Latin, has encumbered with fresh difficulties a subject intricate in itself, and perplexed rather than explained by some of its commentators.

By recurring to the first principles of metre, and gradually descending through its stages and varieties, we might hope to obviate all cause of confusion, and although we should not remove the difficulties, at least to ascertain their form and pressure. But such an analysis is incompatible with the limits allowed, and even if sufficient space could be afforded, the undertaking would be of little use, as the necessary information has already been communicated in Mr. Mitford's excellent "Inquiry into the Principles of Harmony in Language."

Unwilling to mutilate, and unable to compress, the observations of that learned and judicious Author, I must content myself with a general reference to his work, and hazard such loose remarks of my own, as may perhaps suffice to show that there is nothing in ancient metre which was not the natural effect of ordinary causes.

Quantity is measured by articulation, and may be referred to a twofold origin.

When a vowel is followed by two consonants, or when a diphthong is used, the syllable thus formed is long by nature; For a longer time is naturally required for its utterance, than for that of syllables differently constituted; and its quantity, being inseparable from the proper articulation of its component letters, is obviously founded on a natural and not an artificial basis.

Where the syllable on the other hand derives its quantity from the continuance of one, and not from the union of many sounds, we must refer to custom, rather than nature,¹ as the vowels have each a long and short sound, and the quantity might accordingly be varied at the option of the speaker, if it were not fixed by rules, partly arbitrary, and partly founded on analogy.

¹ Corinthius, however, says (Vide Foster page 31) ἡ γὰρ θέσει μακρὰ ἐλάττων ἐστὶ τῆς φύσει μακρᾶς ἐπεὶ καὶ τὸ α φύσει μακρὸν μεῖζόν ἐστι τῆς αἰ διφθόγγου.

On a correct observance of these distinctions the character of ancient versification was established, and its harmony formed by the skilful arrangement of long and short syllables. But although this primary division into long and short embraced all the metrical properties of syllables, it comprehended rather than developed them, and their proportions and affinities were yet to be specified; for among the long some were longer, and among the short some were shorter than others, and even when the metre was correct to all essential purposes, a practised ear might detect a casual excess or deficiency of quantity.¹

From the different powers of the consonants and the natural uncertainty of pronunciation, another distinction quickly arose and many syllables were accounted common, and the reader or reciter in determining their actual quantity was guided solely by the metre: of the remaining distinctions some may form the subject of future articles; but for the present I shall beg leave to wave their consideration.

If what I have stated is not erroneous, it will follow that we are not to expect any extraordinary minuteness and nicety of discrimination, in the elements of ancient metre, or to suppose that every aberration from the established forms must be accounted for by some grand and active principle.

Pronunciation itself would be influenced by casual circumstances, by the prevalence or disuse of various dialects, and by gradual though trivial corruptions; and the Poet, conscious of his abilities, and proud of his importance, might occasionally innovate upon the sounder practice of his predecessors. It is true that language does not change so rapidly in a barbarous as in a civilized country. (Note. This is confirmed by a singular fact in Bruce's travels, Vol. 6th. p. 435. Vide Editor's Note.) But it should also be recollected that in the time of Homer, writing was little known or practised, and that Grecian fable was seldom more closely allied to truth, than when it stiled the muses the daughters of memory. A very competent judge has observed, "A complete alphabet of any language is unknown. Before the art could reach perfection, custom has every where fixed the practice."² We learn from Plato³ that the characters which represent the long sounds

¹ Dion. Hal. *πρῶτα* ιέ.

² Inquiry into the Principles, &c. page 13.

³ Γὰρ ἢ ἐχρῶμεθα, ἀλλὰ εἰ τὸ παλαιόν, Cratylus. Vide Foster's Essay on Accent and Quantity. Chap. 2nd. I refer to the first Edition.



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little weight the reader may attach to these considerations; I shall not hesitate to confess that they were strong enough to make me question the power of the Cæsura, and that after much enquiry I have at least succeeded in convincing myself, that this power is fictitious, and that the use of long for short syllables, was not founded on the nature and constitution of the verse, but on the privilege or license of the poet.

Such is my own opinion, which will probably have few approvers. But if they, who differ from me, will take the trouble of examining what I have collected on this subject, they will, I think, find that my conclusion, though not the most critical, is far from being the most improbable.

The Cæsura is generally defined to be that metrical division which takes place when a syllable of the word remains after the completion of the foot, or in other terms, “est ea versûs sectio, quæ post pedem absolutum desinit in syllabam et claudit vocem.”

According to the PortRoyal Grammarians¹ it can lengthen a syllable, naturally short, after the first, second, third, or fourth foot, even if it is followed by a vowel. Vossius² limits its power to the conclusion of the three first feet, and Clarke³ in his note upon βέλος ἔχευκὲς says: “Non modò in fine *Versûs* aut *Sententiæ*, sed etiam in fine *Vocis*, propter *pausam*, quâ vox finitur, syllaba alioqui brevis produci potest.—Fit hoc præcipue in *Cæsurâ*, quia major eò incidit pronuntiationis ictus,” &c. The anonymous Author of a curious treatise upon Rhythm adopts a different theory, but we find from the verses,⁴ which he quotes, that he draws a nearly similar conclusion.

The reason of this power, according to the PortRoyal Grammarians, “is extremely natural, because, as the ancients pronounced their verse according to the cadence of the feet, and the syllable,

¹ English edition. Book 10.

² De Arte Grammatica, Lib. ii. Cap. 15.

³ Iliad A, verse 51.

⁴ Quæ jacimus addes E, poeta, ut pleniù fiat.
 Configunt parmam, tinnit hastilibus umbo.
 Jamque ferè pulvis ad cœlum vasta videtur.
 Alter nare cupit, alter pugnare paratu'st.
 Pectoribus inhians, spirantia consulit exta.
 Ille latus niveum molli fultus hyacintho.

which thus remaineth at the end of a word, was predominant in the next foot, whose beginning it formed; it ought to receive such a force in the pronunciation, as thereby to sustain all the syllables of that very foot," &c. The anonymous Author lately mentioned refers the origin of this power to the early and intimate connexion of Poetry and Music, and he thus illustrates its operation.

“Versus ut dividerentur, aut saltem ut divisio illa in semipede insignis fieret, opus erat Pausâ, vel Morâ majore, quàm interelationem et positionem pedis, alioqui requirebat Tenor Ductûs communis.

“Hæc autem Pausa, si eundem tantùm temporis tractum, ac in ceteris pedibus, præstaret, suâ tamen vi syllabam, in quam caderet, necessariò produceret; quia huic syllabæ utcunque brevi Tempus daret longum. At quum eminenter in semipede fieret Pausa, idcirco syllaba hæc quantulacunque longâ longior efficeretur.

“Omnia igitur syllaba in Cæsura est longa; nec mirum. Sistitur enim aliquandiu in eâ Dimensio,¹ &c.”

Such are the different explanations which are liable to considerable objections. With regard to Clarke's it is observed, “Veruntamen si in fine vocis cujuslibet tanta sit vis Pausæ, quomodo fit, ut in metris Homericis, de quibus agit Vir Cl., ultima pedis syllaba, naturâ brevis, nunquam, quantum scio, ipso iudice, vi ejusdem pausæ producat; quum interea pedis prima syllaba, alioqui brevis, id passim patiatur? Porro si res ita se haberet, primi quatuor pedes carminis Hexametri pro dactylicis Iambi possint evadere aut Trochæi; et actum planè esset de versu Heroico.”

Tyrrwhitt, whose opinion is given by the same Author, agrees in thinking that the pause at the end of a word cannot by itself lengthen a syllable, and says, that if the accent is meant by *ictus*,³ this could by no means lengthen a final syllable which was never accented; and besides the metrical ictus was indifferently used in each part of the foot.

¹ Page 147.

² De Rhythmo, page 40.

³ “Si causa rogetur, cur hæ syllabæ in Cæsura possint produci, Viri docti justam dederunt. Nempe quia mora in illâ syllabâ quædam fit unde et mansio vocatur. Et quia ictus pronuntiationis, ut quidam loquuntur, in hanc versûs partem cadit. J. C. Scaliger in poeticis hoc non semel tradit. Videatur quoque acutissimus S. Clarkius ad Il. A. 51.” D'Orvill. Vann. Crit. p. 325. De Rhythmo, p. 143.

Una longa non valebit edere ex sese pedem
 Ictibus quia fit duobus, non gemello tempore.
 Brevis utrinque sit licebit, bis feriri convenit.

But if Clarke's theory is incompatible with metrical propriety, it does not appear that much will be gained by adopting that of our anonymous Author, who asserts that every syllable in the Cæsura is necessarily long, and that the Cæsura occurs in four out of the six feet. It should also be noticed that Athenæus,¹ who attributes the ἀκέφαλοι, λάγαροι and μείουροι verses of Homer to this connexion of poetry and music, says nothing about the Cæsura.

Definition, "that celebrated remedy," as Burke says, "for the disorder of uncertainty and confusion," has, perhaps, been the cause why the moderns have assigned a power and extent to the Cæsura, of which the ancients were apparently ignorant.

It certainly is "ea versûs Sectio, quæ post pedem absolutum desinit in syllabam et claudit vocem," and this division may, as the PortRoyal Grammarians² observe, occur five times in the Hexameter; but that which is essential is more limited in its situation, and somewhat different in its nature. It has been described under various names by several Grammarians, but with a perspicuity which leaves no doubt of their concordance:

The first Incisio, Sectio, Cæsura, or τομή, is called πενθημιμερής, and takes place after the completion of two feet, as in

Quam Juno fer | tur

and in

Infandum re | gina.

The second takes place after the completion of three feet, and is called ἐφθημιμερής, as in

Infandum regina ju | bes

and in

Quæ pax longa remiserat, | arma.

It is immaterial whether the first Cæsura is formed by one syllable, as in the first instance, or by two, in which case it is called trochaic, as in the second, but in the second Cæsura the trochee, though not altogether inadmissible, ought to be avoided.

To these two we may perhaps add a third, which from its being

¹ Lib. 14. Cap. 8.

² Book 10. Sect. 3: Chapter 2.



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si est *Liminaquè*, quasi una pars orationis est; et potest *Que*, finalitatis ratione, vel produci vel corripì."

Sergius tells us "Communes verò modis novem fiunt," and Maximus Victorinus that a vowel can lengthen the final syllable of a verb or noun, whenever the poet is so disposed. Marius Victorinus allows four; Charisius, five; and Beda, nine species of common syllables; and Terentianus Maurus doubts whether a short syllable may not end the first as well as the last division of the Pentameter.

Such is the latitude allowed by those on whose opinions we ought to place reliance; a latitude which may have arisen from their confounding the exception with the rule, or from the unsettled state of Latin Versification. From whatever cause it has arisen, my present purpose is fully answered by showing that, if we except the finalitatis ratio, there is nothing that has any reference to the Cæsura, even in its legitimate situation. That short syllables frequently occur, when the word is ended, and the foot begun by the same syllable, is undeniable, and at some future opportunity I shall endeavour to account for their occurrence.

As Putschius's collection is very scarce, I have annexed some of the passages referred to.

Diomedes,

De Incisionibus.

Puts. 496.

"Illud quoque observare debemus, ut in Heroico hexametro Incisiones, quas alii Cæsuras appellant, nonnulli Sectiones nominant, facias, quas Græci rite¹ custodiunt, Incisiones versûs Heroici sunt quatuor. Hæ finitis partibus orationis fiunt, et tali ordine colligentur. Prima est πενθημιμερής. Secunda est κατὰ τρίτοι γροχέϊον. Tertia ἐφθημιμερής. Quarta τετραποδία βουκολική dicitur, quia Theocritus auctor bucolici carminis hac plurimum esse usus creditur. Πενθημιμερής est Semi-quinaria, ubi post duos pedes et unam syllabam pars orationis expletur. Et ideo πενθημιμερής vocatur quia quinque pedes dividit sic. *Defecisse videt. Se signari oculis.* Horum residuis partibus trimetri Anapæstici hypercatalecti fiunt tales. *Sua jam promissa reposci. Ultra implacabilis ardet.* Hæc licet, accipiat unam brevem, faciet finitâ parte orationis secundam cæsuram. Secunda est κατὰ τρίτον

¹ "Observations on the liberty of the Greek versification." PortRoyal Grammar. p. 475. "Their verses are frequently without any Cæsura at all."

τροχέϊον, in quâ, finitâ partē orationis, tertium Trochæum ponas, a quo nomen traxit, ut est, *Infandum regina*. Huic addito Anapæsto vel Spondeo constabit tertia incisio. Tertia ἐφθήμερης, Latinâ linguâ translata Semiseptenariâ, scilicet, quia septem dividit, ut est, *Italiam fato profugus. Tum demum movet arma leo. Excutiens cervice toros. Impavidus frangit telum.* Hinc quod remanet, sic contexere poesin potest, *gaudetque comantes. Fixumque latronis.* Huic parti adjiciatur Pyrrhichius, eademque rursus efficit metrum Ionicum. Ἀπὸ τοῦ μείζονος hypercatalectum, tale est, *gaudetque comantes leo. Fixumque latronis leo. Fremit ore cruento leo.* Hæc duabus additis brevibus quartam incisionem efficiet, ita ut quarto Dactylum invenias, ut est. *Inferretque Deos Latio, genus unde Latinum.* Sunt, qui quartum Trochæum in hac Cæsura collocant, et ex eo κατὰ τέταρτον τροχέϊον appellant, ut est, *Quæ pax longa remiserat, arma novare parabant.* Alii vero Spondeum, ut est, *Inde toro pater Æneas sic orsus ab alto.* Ita tamen, ut per omnia ista intervalla, quæ diximus, pars orationis finiatur, remanebit pars versûs, quæ dicitur comma; si priorem habuit Dactylum, dicetur Dactylicum, ut est *Orsus ab alto.* Si Spondeum, Spondaizon appellatur, ut est. *Cornua velutarum obvertimus antennarum.* Hæc incisiones, quas Græci τομὰς appellant, figuris formantur tribus, simplici, compositâ, conjunctâ. Simplex est, cùm invenitur in versu una Incisio, ut, *Panditur interea domus omnipotentis Olympi.* Composita, cum duæ inveniuntur, ut est. *Infandum, regina, jubes renovare dolorem.* Conjuncta, cùm tres inveniuntur, ut est. *Talibus Ilioneus, cuncti simul ore fremebant Dardanidæ.*

The corresponding passages in Terentianus Maurus and Marius Victorinus will be found in Mr. Gaisford's Hephæstion, pp. 268, 9.

In Priscian's commentary upon the initial lines of the twelve books of the Æneid, the Cæsuras are thus marked, "Quot Cæsuras habet? Duas. Quas? Semiquinariam et semiseptenariam. Quomodo? *Arma vi | rumque ca | no Tro | jæ.* 2. Semiquinariam. 3. Semiquinariam et semiseptenariam. 4. Semiquinariam. 5. Semiseptenariam. 6. Semiquinariam et semiseptenariam. 7. Ditto. 8. Semiquinariam. 9. Semiquinariam et semiseptenariam. 10. Semiquinariam. 11. Semiquinariam et semiseptenariam. 12. Semiquinariam.

Sergius says, p. 1830 ——— Sciendum est quòd si et hæc vocalis non desinat in unam consonantem, sed nuda sit, sæpe communem syllabam facit. Est enim longa in hoc: *Dona dehinc auro gravia, sectoque elephanto,* brevis in hoc: *Talia dicta volant.*

Terentianus Maurus. De pentametro versu, qui et elegiacus dicitur.

Quidam (quia gemino constat de cominate versus)

Cludere comma prius non timere brevi:

Ut si pentameter talis, qualem modò fingo,

Hoc mihi tam grande munus habere datur.

Aut qualis supra versus peccare videtur,

Si fiet talis, Incipe Mænalios

.....

Tantam nostra nequit mensura absolvere litem,

Malo tamen longâ cludere comma prius.¹

Priscian, p. 768.

In Græcis est quando invenimus e productâ fini ablativum tam primæ quam tertiæ declinationis nominum qui magis dativus est græcus positus pro latino ablativo. Virgilius in primo Æneid. *Ipse uno graditur comitatus Achate*. Lucanus in octavo. *Signaque ab Euphrate² cum Crassis capta sequentem*. Similiter a Demosthene, Aristotele, Hermogene. Vetustissimi tamen etiam in quibusdam Latinis quæ nominativum in es productam terminant, pares cum genitivo habent syllabas in hac declinatione, solebant producere ablativum more quintæ declinationis vel supradictorum Græcorum, ut a mole, fame, tabe, quod adhuc sic profertur. Virgil. in VI. *offam objicit, ille fame rubida tria guttura pandens*. Lucanus in X. *Non mandante fame multas volucresque ferasque Ægypti posuere Deos*. Juvenalis in V. *Membra aliena fame lacerabant, esse parati. Et sua*. Lucretius. *Imbribus, et tabe nimborum arbusta vacillent*.

¹ Heinsius, in his note upon "Quantus in Æacide Actorideque fuit," Ep. Pont. lib. 2. et 4. v. 22. observes, "Hic hiatus insolens est Nasoni."

² We may add from Ovid, Te memorant Gange, totoque Oriente subacto. *Fast.* 3. l. 729.



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Instead of ἄραο, Dorice, for ἤρασο, from ἔραμαι, which would be destructive of the metre, if not of the rhythm, and inconsistent with the sort of verse, (a choriambic hepthememer, having an iamb and long syllable for its close) of which it is produced by Hephæstion as an example, I would read ἄρῶο, Dorice for ἀρῶο, the optative passive, from ἀράομαι. The initial α in ἀράομαι is generally long, but Homer uses it short in ἀρά, *preces*, and Aristophanes in the compounds κατάρατος and καταρά. When I say that the introduction of ἤρασο for ἀρῶο would be destructive of the metre, if not of the rhythm, it must not be understood that, according to the laws even of rhythm, a dactyl and an amphibrachys may be substituted one for another *universally* and in *all* cases. As single feet, they are incapable of reciprocal substitution, and it is only when they enter into a verse as *parts* of compound and larger feet that such a substitution can happen. To make a dactylic hexameter terminate, for instance, in ἀρῶο πάντως instead of ἤρασο πάντως would be barbarous, intolerable, and an equal offence both to rhythm and metre; but the first section of a Priapean verse, which proceeds not by single feet, but by compound feet, may begin indifferently with a diamb, or a choriamb, and admits, therefore, either ἀρῶο or ἤρασο equally well, as

| | | | | | | | | |
|------|--------|--------|------|----|------|--------|--------|-----|
| 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 |
| Ἄρῶ- | ο νῦν | Παρθε- | νία | or | Ἄρῶ- | ο νῦν | παρθε- | νία |
| Ἥρᾶ- | σο νῦν | Παρθε- | νία, | " | Ἥρᾶ- | σο νῦν | παρθε- | νία |

Here is no offence to rhythm, but still there may be to metre, as metre is sometimes strict, and by no means allows *always* the licence of isochronous and equivalent exchanges. This licence, although not entirely confined to the lyric poets, is chiefly used by them, and may be considered as a characteristic feature of the Greek *Μέλη*, or Odes. A nice observation of these isochronous interchanges may be a means of leading us to the true scansion and division of the dominant rhythm; a subject, either not well understood, or imperfectly explained by the Greek scholiasts, and where an unerring guide is still wanted. On account of the peculiar facility with which *compound* feet admit these interchanges, all feet exceeding three syllables were not, as Cicero tells us, esteemed *feet* so much as *numbers*. See *Class. Journ.* Vol. III. p. 39 and 54. This is confirmed too by Marius Victorinus, who says, "Non gradiuntur *Μέλη* *pædum* *mensionibus*, sed *rhythmis* *fiunt*." Gaisford's *Hephæst.* p. 224.

The same metre occurs with a syllable prefixed, as

| | | | | |
|-----|-------|------|---|----------------------------------|
| Δέ- | δυκε | μὲν | ἂ | σελάνα, |
| Καὶ | Πληί- | αδες | | μέσαι δέ. <i>Hephæst.</i> p. 65. |

Before I quit the subject of choriambics, I will subjoin a scale, and place in it several lines, proceeding from the most simple form

of versè to that which is more complicated, from one middle to two, three, and four middle choriamb.

| 1 | 2 | 3 | 4 |
|----|-----------------------|-----------------|-------------------------------------|
| 1 | Εὐ- | ρῶν Ἐ- πύχαρ | μος. |
| 2 | Κάδδ' | ἀμβο- σίας | μὲν |
| 3 | Κρα- | τῆρ ἔ- κέκρα- | το. |
| 4 | Ἐρ- | μάς δὲ φελῶν | ᾔλ- |
| 5 | -πιν | φοινο- χόη- | σε. |
| 6 | Sic te | Diva potens | Cyprī |
| 7 | οἰκί- α ἔν | μοισο- πόλων | θέμις |
| 8 | ἔμμέ- ναι, οὐκ | ἄμμι πρέπει | τάδε |
| 9 | ραν πο- τὰ φα- | σὶν Δί- α τὸν | τερπι- κέραυ- νον. |
| 10 | tris He- lenæ, | luci- da sy- | dera. Hor. Ib. |
| 11 | καττύπ- τεσθε κόραι | καὶ κατ-ερεί- | κεσθε χιτῶ- νας. |
| 12 | πάχε- ες ἀγ- | ναὶ χά- ριτες | δεῦτε Διὸς κόραι. |
| 13 | Κρονί- δα βα- σιλῆ- | ος γέ- νος Αἴ- | αν τὸν ἄρισ- τον πεδ' ἄρι- |
| 14 | καθα- νοῖσα δὲ κεῖσ'. | οὐδέ ποτα | μναμο- σύνα σέθεν. [|
| 15 | Alphene | imme- mor atque | una- nimis false soda- libus. |
| 16 | "Εσσετ' | οὐδέ- ποτ' εἰς | ὑστε- ρον οὐ γὰρ πεδ- ἔχεις βρόδων. |
| 17 | Jam te | nil mi- seret, | dure, tui dulcis ami- culi. |
| 18 | Τῶν ἐκ | Πιε- ρίας, | ἄλλ'. Pherecratian. |
| 19 | Jam me | prode- re, jam | non δόμοις. Glyconian. |
| 20 | Ἀφανῆς | κῆν Ἀ- ἴδα | fide. |
| 21 | Dubitas | falle- re per- | ρῶν. Pherecratian. |
| 22 | Φοιτά- | σεις πέδ' ἀμαι- | acum. |
| 23 | Nec fac- | ta impi-a fall- | μένα. Glyconian. |
| 24 | Νεκύων | ἔκπε- ποτα- | placent. |
| 25 | Hominum | coeli- colis | |

The last six Greek lines (or rather sections of lines as to the last four) of Sappho I have underlined with others from Catullus, in order to show their mutual correspondence. This fragment of Sappho and the Ode of Catullus illustrate each other, and can now leave little doubt as to the true nature, both of the rhythm and of the artificial division of the strophe. Where on a former occasion (Class. Journ. Vol. IV. p. 299.) I mentioned only a strong resemblance between the two odes, I now upon closer examination discover an identity. The composition of the strophe in Catullus is so singular, that although the ode is short, and consisting only of three strophes, yet the presumption is, that the uniformity found in them is such as cannot be accidental. In general the longer an ode is, with the greater certainty we can pronounce upon the principles of its versification. Had the Ode of Catullus consisted only of one strophe, a doubt might have existed, whether it ought to be divided into four, five, or eight lines, in the manner in which I had divided the same Greek strophe in a former part of the Class. Journ. Vol. IV. p. 298. The first strophe in Catullus may

be divided into eight lines, or sections of lines, so as to make each line end with an entire word, and the second strophe even admits of the same division; but when we come to the third strophe we find a difficulty, and the line

Si tu oblitus es, at Dî meminerunt, meminit fides,
does not admit of a division into a couplet or duad, like

| | | | | |
|---------|----------|----------|----------|-------|
| Nec fac | ta impi- | a fall- | acum ho- | minum |
| Coeli- | colis | placent. | | |

The nonconformity of this last strophe in this particular, with the two preceding, may justify a conclusion that it was not intended to be broken into duads. If we consider the strophe as a tetras-tich, or as a pentad, we may divide *all* the strophes into either; but then, instead of being too minute, as in the former case, we become too general, and lose sight of those colons and commas into which the art of the poet has broken and divided the metre. For it may be laid down as a rule, that the more curious and elaborately constructed any metre is, the more a uniform adherence to it affords proof of design, and negatives the supposition of accidental concordance. For instance, in the 8th Ode of Horace, in the first book, the second line,

Te Deos oro | Sybarin, || cur properas amando,

is not only divided into two sections, but the termination of the first section is further distinguished by this *invariable* peculiarity, that it has for its close an entire word, or entire words, equal to a tris-syllable, forming an anapest, *detached* from the preceding part of the section, as at the word Sybarin. Were any one composing an ode, in imitation of this of Horace, to write

Te Deos orare juvat,

as equivalent to

Te Deos oro | Sybarin,

he would miss his aim, and would agree with his prototype in rhythm only, but not in metre. From what has been said, I think we may conclude, that the right division of the Ode of Catullus is into strophes of six lines as above; and as the Greek strophe of Sappho agrees with the Latin of Catullus in *all* its peculiarities, we may conclude further, that both have been fashioned after one common model. In the language of Hephæstion, this metre is not composed, ἐξ ὁμοίων, but κατὰ σχέσιν. p. 120. Upon the whole, therefore, the Fragment of Sappho and the singular Ode of Catullus admirably illustrate each other. How much is the recovery to be desired of the works of Sappho, Alcæus, Corinna, and the other lyric poets; and what an inestimable treasure should we then enjoy of metrical and rhythmical productions in all their



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I wish to draw attention to this particular metre, because it appears to me that the catalectic form of it is that which best suits some fragments of Sappho. I will place the entire metre, and then some catalectic examples of it in one scale, thus

| | Arsis. | Thesis. | Arsis. | Thesis. | |
|------------|-----------|----------|--------|---------|--------|
| 4 | 3 | 3 | 3 | 3 | |
| Mæce- | nas at- | avis | edi- | te Re- | gibus, |
| Postquam | res A- | siæ | primus | ab o- | ris, |
| Τί με Παν- | διο- | νὶς ὦ- | ράννα | χέλι- | δοῖ |
| Ζαελεξ- | άμαν | ὄναρ | Κυπρο- | γενή- | α. |
| Ἀμφὶ λά- | βροῖς λα- | σίοις | εὖ ἐ- | πύκασ- | σε |
| Ἀπόμοι | θανεῖν | γενοῖτ', | οὐ γὰρ | ἂν ἄλ- | λη. |

This first section of an asclepiad forms sometimes of itself a light Anacreontic, as

| | | | |
|---------|---------|---------|-----------------|
| Μεγάλῳ | δ' ἤυτε | μ' ἔρωσ | Hephæst. p. 68. |
| Σικελὸς | κομψὸς | ἀνὴρ | Ib. p. 71. |

By the addition of a syllable a longer Anacreontic is formed of the same rhythm, as the pherecratian, as

| | | | | |
|-------------|----------|---------|------|-------------------|
| Παρά δ' ἤυ- | τε Πυ- | θόμανδ- | ρον | |
| Κατέδυν' | ἔρω- | τα φεύ- | γων. | Hephæst. p. 71. |
| Super al- | ta vect- | us A- | tys. | Catull. Chom. 61. |
| Ψυχῆς | ἦνι- | οχεύ- | εις. | Anacreon, Fr. 67. |
| Ἐκατὸν | μὲν Δι- | ὸς υἱ- | όν. | Hephæst. p. 66. |

We have seen that the long asclepiad regularly consists of three pure choriambics in the middle, bounded at the beginning and end by a dissyllabic foot, as

Ἐνθὸν τ' | ἐξ ὀρανῶ, | πορφυρέαν | περὶρέμενον | χλάμυν,

Sappho affords examples of three dactyls similarly placed, allowing the line to begin with any dissyllable, but concluding it uniformly with a spondee, as

Τίγρι τ' | ᾧ φίλε | γαμβρὲ κα- | λῶς εἰ- | κάσδω;
Ὅ μὲν | γὰρ καλὸς | ὄσσον ἰ- | δεῖν πέλε- | ταί [σοι].

When there are four dactyls in the middle, preceded and followed by a spondee they make the Sapphic heroic, as

Χρῦσει- | οἱ ἐρέ- | βινθοὶ ἐπ' | αἰό- | νων ἐφύ- | οντο.

A single dactyl in the middle seems also the characteristic of the Phalæcian metre, or what is commonly called, hendecasyllables, as

Πάν, Πε- | λασγικὸν | Ἄργος εὐβα- | τεύων.

Sappho uses the same metre, prefixing only to it a syllable, as

Ἐ- χεῖ μὲν | Ἀνδρομέ- | δα κα- λὰν ἄ- | μοιβάν.

and also the same metre, deducting from the beginning a syllable, as

Πλή- | ρης μὲν ἔ- | φαίνεθ' ἄσε- | λάννα.

Sometimes an iambic penthimer, or ditrochaic, with a syllable prefixed, precedes, then a dactyl in the middle intervenes, and for a close a trochaic dimeter catalectic, or trimeter catalectic is appended, as in

Ἦ ἄναξ Ἀπολλων | παῖ μὲγά- | λῶ Διός. Hephæst. p. 80.
Μόλις μὲν ἔννη | λεπτόν ἔ- | χοισ' ἐπ' ἀτράκ- | τῶ λίνον. Ib. 81.

There is a singular metre in the fragments of Simonides (Gaisford's *Poetæ Minores*, Vol. I. p. 381. Gaisford's *Hephæst.* p. 343.) and to be found also in Callimachus, well calculated to illustrate the Sapphic metre, and shew the force of a *dominant middle* foot. It seems composed of a trochaic base, preceded by a broken imperfect foot, containing either one or two times of a choriamb, in the *middle*, terminating always in a whole word, and by way of close, of another trochaic base like the first, as

| | | | | | | | |
|--------|--------|--------|--------|--------|--------|---------|----------|
| 1 or 2 | 3 | 3 or 4 | 3 | 3 | 1 or 2 | 3 | 3 or 4 |
| Ἄν- | ωλό- | λυξάν | κισσο- | φόροις | ἐπὶ | διθυ- | ράμβοις |
| Στρού- | θωνος | υἱός | ἄρμα- | σιν ἐν | χαρί- | των φο- | ρηθεῖς |
| Θῆ- | κανθε- | ῶν ἰ- | οστε- | φάνων | ἔ- | κατι | Μοισᾶν |
| Hede- | râve | mollem | frugi- | ferâ. | reli- | gare | frontem. |

Seneca, *Delvii*, p. 48.

The Sotadean metre exhibits three choriamb with a broken foot of one or two times prefixed, and with a long syllable affixed, as

Τῶν | χρυσοφόρων | οὐδὲ γυναι- | κῶν βαθυκόλ- | πων. Heph. p. 320.

But this metre in the first and second foot is extremely free and licentious, admitting several rhythmical interchanges for the choriamb, namely, a molossus, the same resolved into an ionic, a ditrochee, and a diiamb, of six or seven times indifferently, and lastly, an epitrite. The third foot is more confined, and seems restricted either to a choriamb or diiamb. I will insert here some instances of the most licentious placed in a scale, according to my present mode of scansion.

| | | | | | |
|--------|---------------|-----------------|---------|---------|---------------------|
| 1 or 2 | 6 or 7 | 6 or 7 | 3 | 3 | |
| Σοφο- | κλῆς ῥάγα φα- | γῶν σταφυλῆς | πνιγείς | τέβνη- | κε. ¹ |
| Ἄμ- | φότερα μένειν | οὐκ οἶδεν ἔσ- | τηκε | γάρ οὐ- | δέν. ² |
| Ἐπὸ | τοῦ γεννήτο- | ρος κόσμου | κακῶς | παθόν- | τες. ³ |
| Καὶ | τὸ μὴ παρὸν | μὴ θέλειν οὐ- | δὲ γὰρ | σόν ἔσ- | τιν. ⁴ |
| τὸν | θεῖον Ὀμη- | ρον λῖμος | κατεδα- | πάνη- | σεν. ⁵ |
| Ὡς | πένης θέλων | ἔχειν καὶ πλού- | σιος | πλέον | σχεῖν. ⁶ |
| Μέ- | γας ἔστι τεχ- | νίτης τις ἀτυ- | χῆ πε- | ποίη- | κεν. ⁷ |
| Ἐκ | τίνος ἐγένου | καὶ τίς εἶ καὶ | τίς πά- | λι γί- | νη. ⁸ |

There is but one line among the many collected by Herman, where the *third* foot contains a diamb of seven times, namely

3 or 4

Πολύ- | ποδα φαγῶν ὁ | Διογένης | ὠμὸν τέβνη- | κεν, Heph. 335.

This, if necessary, might easily be corrected into

Πολύ- | ποδα φαγῶν ὁ | Διογένης | τέβνη- κεν ὠ- | μόν.

It appears that the last syllable of each foot, when it terminates a word, is common in the same manner as at the end of a verse, as in the following instances :

| | | | | | |
|-------|---------------|-------------|---------|---------|----------------|
| Καὶ | γὰρ κατὰ γαῖ- | αν τὰ κακὰ | πέφυ- | κεν ἄ- | εἶ. Herm. 335. |
| Ἄγα- | θὸς εὐφυῆς | δίκαιος εὐ- | τυχῆς | ὃς ἄν | ῆ. Ib. 336. |
| Τοῦ | φθόνου λαβεῖν | δεῖ μερίδα | μῶμον | ἔχειν | δεῖ. Ib. |
| Πλου- | τεῖ τις ἄγαν | ἀλλὰ πάθος | παρέλα- | βεν αὐ- | τόν. Ib. |

In the preceding lines I have not divided the two first feet into their respective arsis and thesis, as I do not readily comprehend how a choriamb, which is in the dactylic or even rhythm, can be made to pass into a molossus, which is in the iambic or double rhythm. The one is what is now called common time, and the other triple time.

Perhaps, however, there is here no change of rhythm, but the rhythm is continued, the long vowel suffering what may be called a *mental* and musical diæresis, as the diphthong frequently does a visible and syllabic diæresis. So the Pherecratian line in Catullus, 59, v. 25. Nutri unt hūmore, is to be scanned as if it were

Λ

Nutri- | unt hū- ūmo- | re, and then it answers precisely to Nūbit | ali- te vir- | go. This is the licence, perhaps, to which Quintilian alludes, where he says, Tempora etiam animo metiun-

¹ Her. De metris, 335.

² Ib.

³ Ib.

⁴ Ib.

⁵ Ib. 336.

⁶ Ib. 335.

⁷ Ib. 336.

⁸ Hephæst. 320.



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Dionysius, in converting the Homeric heroic into the Sotadean,

Ὡς | ὁ πρόσθ' ἴπ- | πων καὶ δίφρου̃ | κείτο τανυσ- | θείς.

introduces into the second foot a dispondee, unless we consider the last syllable of δίφρου as common, as terminating both a foot and a word, and then the second foot would be only an epitritus quartus ἐπτάσημος.

There are many verses that are capable of being scanned into two, or perhaps more, different rhythms; as the Virgilian line,

Cui non | dictus Hylas | puer, || et La | tonia De- | los,
may be scanned into a Glyconian and Pherecratian, forming together a Priapeian, and on the contrary the Priapeian,

Hunc lucum tibi dedico, consecroque, Priape,
may be scanned into an heroic hexameter. If we wish to know which is the rhythm intended by the poet, the company in which it is found is often the best guide. Noscitur a sociis.

Nor is it a mere matter of barren curiosity to be able to ascertain the true rhythm intended by the poet, as in lyrical pieces the distribution of the strophe and antistrophe is regulated according to the rhythm.

Thus for instance, if the Pherecratian line,

Grato | Pyr- rha sub | antro,

consisted of a spondee, a dactyl, and a spondee, it never could, when so scanned, be made to antistrophize, like the same line scanned in *another* manner, to

| | | | |
|----------|---------|---------|-------|
| 3 or 4 | 3 | 3 | |
| θέλω | θέλω | φιλη- | σαι. |
| Αἰ Μοῦ- | σαι τὸν | ἔρω- | τα. |
| Μεσονυκ- | τίαις | ποθ' ὦ- | ραις. |
| Grato | Pyrrha | sub an- | tro. |

I shall leave it to others to determine what is the rhythmical character of the following verses, whether they are Sapphics defective in the beginning, or glyconian choriambics hypercatalectic, or to what other metre they are allied, and may belong.

| | | | | |
|-------------|----------|--------|---------|---------------------|
| ἐν Δελ- | φοῖς | ποτε | Νικο- | λάδας. ¹ |
| ἔξῃς | ἀμ- | φιφό- | ρεις ἐ- | λαίου. ² |
| Ille mī par | es- | se De- | o vi- | detur. |
| Ἐν Δελ- | φοῖς πο- | τε Νι- | κολά- | δας. |
| Ἐξῃς | ἀμφι- | φόρεις | ἐλαί- | ου. |
| Cui fla- | vain re- | ligas | comam. | |

As we have seen a syllable prefixed to some metres, so the same addition seems to have been practised in the Sapphic, as

Ἴ- | ὄπλοχ' ἀγνά | μει- λιχό- | μειδέ Σαπφοῖ. Heph. p. 80.
Non | urbe cum to- | tâ popu- | los ca- dentes. Sen. Del. ii. p. 280.

¹ Gaisford's Poetæ Min. V. I. p. 381. N. 71.

² Ib.

I have in the preceding observations endeavoured to show that it is common to many metres to have some *dominant and conspicuous* foot in the *middle* of the verse, so as frequently to make the end an antistrophe or echo to the beginning, and that in particular it is the characteristic of the Sapphic hendecasyllable, to have a dactyl in the middle, and a ditrochee on each side of it.

ON A PASSAGE OF LIVY.

LIVY, after relating the defeat and death of Asdrubal at the Metaurus, and the manner in which it was notified to Hannibal, says: “Hannibal, tanto simul publico familiarique ictus luctu, *agnoscere se fortunam Carthaginis* fertur dixisse: castrisque inde motis,” &c. It would seem from this, that it had been observed as a characteristic of the fortune of Carthage, to meet with signal reverses in the midst of success. Probably the observation might be popular among the Carthaginians. It may be not uninteresting to examine how far this saying was verified by facts.

We have little of the early history of Carthage, being only in possession of a few detached facts, as its foundation, the organization of its force by Mago, the death of the Philœni, the escape of Carthage from subjugation to Persia by the refusal of the Tyrians to serve against them; their naval defeat by the Mássilians, &c. On this part of their annals, therefore, we can found no reasoning. I will begin therefore with their first recorded invasion of Sicily. We may infer considerable prior successes, of whatever kind, from the magnitude of the armament, and the various nations from which it was collected. The army is stated by Herodotus at three hundred thousand men: of the number of the fleet we have no authenticated account. Herodotus also mentions the countries which contributed to the force. The army, however, was totally defeated by Gelo of Syracuse and Theron of Agrigentum, and the fleet, together with the Tuscan, by Hiero; and but a small part of the expedition appears to have escaped. Seventy years after, they invaded Sicily again with two successive armaments, subdued five of the principal cities, and were near besieging Syracuse, when the ravages of a pestilence reduced them to make terms with Dionysius and the Sicilians; and the distress, to which Carthage and Africa were reduced by the spreading sickness, is said to have been extreme. Soon after, provoked by the atrocious treatment of their countrymen in Sicily, they sent a hundred ships to raise the siege of Motya by Dionysius; which, failing in their enterprise, were followed by an immense force under the same commander, Himilco, leader in a former expedition; who, having conquered nearly the whole island, stormed one quarter of Syracuse, and reduced the rest to difficulties, was, by an epidemical sickness occa-

sioned by the circumstances of the place, and by a masterly attack of Dionysius, compelled to fly with a scanty remnant, leaving the rest to Sicilian vengeance. The Africans, we are told, exasperated by this desertion, marched, to the number of two hundred thousand men, to Carthage, took Tunis, and menaced the city itself; but, wanting able leaders, the disorderly multitude soon dispersed to their several cities.

Passing over some campaigns in Sicily of inferior consequence, we come to the times of Timoleon. The Punic influence was extended at this time very widely in Sicily; and the disorders there, the smallness of Timoleon's force, and the magnitude of that opposed to it, (stated by Diodorus at seventy thousand foot, ten thousand horse, and two hundred ships) might seem to promise almost certain success. Yet, through the interposition chiefly of an unusually violent storm, their army was totally routed at the Crimesus, and with such slaughter, that peace was soon concluded on terms highly advantageous to Sicily. The "fortune of Carthage" appears again in the war of Agathocles; whose expedition to Africa, conquest of the country, and siege of Carthage, while Syracuse itself was invested, are well known, and perhaps gave Hannibal the idea of his descent on Italy. They had again nearly subdued that island, when they were expelled by Pyrrhus. They regained, however, a footing, and their affairs seem to have been flourishing, when the first Punic war broke out. After various turns of fortune, in this contest, the grand naval defeat near Ecnomus, and the descent of Regulus, reduced them to extremity. Yet the tide was again turned by the defeat and capture of Regulus, and the disaster of Claudius Pulcher; and the state of affairs immediately preceding the sea-fight of the Ægates is marked by the observation of Hanno, in the Carthaginian senate (Liv. xxiii. 13.): "Nunquam terrâ marique magis prosperæ res nostræ visæ sunt, quàm ante consules C. Lutatium et A. Postumium fuerunt." I need scarcely mention, in contrast to this, the defeat of Hanno, the submission of Carthage, the horrors of the servile war, and the seizure of Sardinia, and the twelve hundred talents, by the Romans. Yet the conquests and negociations of Hamilcar Barcas and his successors in Spain, gradually repaired the power and resources of Carthage; and the observation above recorded of Hannibal was perhaps never so signally exemplified as in the second Punic war; the grand victories of Trebia, Trasimenus, and Cannæ, and the gradual decay of his mighty army ensuing; the descent of Asdrubal, again threatening ruin to Italy, and his utter discomfiture at the Metaurus, which forced Hannibal to retire to Bruttium, and occasioned the remarkable exclamation related by Livy.



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the Greeks, that “the Gods were born of men,”¹ for thus has generally been interpreted the word *ἄνθρωποφυέας*. We find, however, that Stanley, the learned editor of Æschylus, had already in the seventeenth century, comprehended the true signification of this compound, which he expresses by *humana forma præditos*.² Larcher admitted this conjecture into his French translation of Herodotus, in the edition published at Paris in the year 1802; but it had been rejected by Warburton, nor did Wesseling venture to insert it into his Latin version of Herodotus.

To M. Ouvaroff this appears the only correct interpretation; for he says, (p. 74) if we translate “the Persians did not erect statues, as they did not believe that the Gods were born of men;” the sense becomes complicated and obscure; the two members of the phrase no longer depend on each other; and besides, a forced signification is given to the root *φυή*, which the dictionaries always explain by *φύσις*, *statura*, *status*, (*βλάστησις*, *αὔξησις ἡλικίας*. Suidas.) But if we adopt Stanley’s interpretation of *ἄνθρωποφυής*, the sense becomes clear and satisfactory; and indeed Herodotus, in the same paragraph, tells us that the Persians adored on high mountains the sun, moon, and elements. Now it is manifest that, as the human form was not given to those objects of their worship, they escaped the statuary’s art. Therefore, Herodotus merely wished to express that the Persians had not any images of Gods, because they worshipped immaterial objects which their imagination had not clothed with a human form, as that of the Greeks had done. Thus Herodotus only contrasts the *anthropomorphism*, so characteristic of the Greeks, with the immateriality of Eastern worship. So that far from supporting Euhemerus, this passage rightly understood has no reference to the historical system, designed to undermine all the foundations of the religion of the Greeks, as Cicero himself has allowed.³

It is true that the Greeks, confounding their religious notions with those transmitted from the east by Phœnicians, and still more by Egyptians, admitted among the objects of their worship some local divinities, and at the same time several of those extraordinary men whom they honored under the name of demigods.⁴ Herodotus expressly informs us, that most of the Gods came from the Egyptian colonies of Inachus, Cecrops, and Danaus, but that some also came from the Pelasgians, and some that the Pelasgians had borrowed from other nations. Several national heroes among the Pelasgian divinities were possibly historic personages, and so far may be regarded as men deified; but it is contrary to sound reason and all the notions of antiquity that we should suppose the *Deus optimus maximus*, the *Dii*

¹ Clio, cap. 131.

² Stanley, ad Æschyli Pers. 811.

³ De Nat. Deor. lib. i. 83.

⁴ Herodotus (Lib. II. cap. 50.) has shown that the Egyptians did not render divine honors to heroes.—The class of Demi-Gods is in its origin Grecian.

majorum gentium, to have ever been mortals deified. The inhabitants of Arcadia or of Crete, may have in turn pretended that Jupiter was a native of their respective countries, without any possibility of proving that Jupiter had been a man deified. Homer, to whom we must always apply when treating of Grecian antiquities, Homer, their true source, *principium et fons*, no where indicates the doctrine of Apotheosis—the Gods of Homer differ completely in their nature from his heroes—they belong to a more exalted and powerful class. Can we acknowledge in the father of Gods and of men, in him whose frown causes the universe to tremble, an obscure king of Crete, whose sepulchre was shown in that island? These considerations, says M. Ouvaroff, (p. 81.) will suffice to prove that the historic system is not anterior to Euhemerus, that it is absolutely contrary to the nature of things, and that, accordingly this doctrine was not, at any period, the secret of the Eleusinian mysteries.

In his sixth and last section, our learned author remarks that the mysteries of Bacchus bore a character altogether opposite to that of the Eleusinian: nor can it be expected, says he, (p. 82.) that much conformity should subsist between the wild licentiousness of the Bacchic rites, and the severe character and high destination of the worship of Ceres. Yet the difference will be found to consist chiefly in externals, and wholly disappears if we raise ourselves to the parent idea, the real type of the two institutions.

The principle of both is found in the active force of nature, beheld in the immense variety of its functions and of its attributes. But the story or *myth* of Bacchus, so obscure and contradictory, must be traced to its origin. Herodotus informs us that Bacchus was from Egypt, and that he was the same as Osiris. In Egypt Osiris was the *Demiurgic* power. When Melampus had given him the Greek name of *Dionysos*,¹ and carried him into Greece nearly at the same time that the vine was introduced there, the employment of the new god was restricted to the superintendence of vineyards. But three Bacchuses appear, and these are generally considered as differing one from another, yet M. Ouvaroff is inclined to regard them but as three successive representations of the same idea; that is, of Osiris. The most ancient poets indicate but a single Bacchus; while later writers divide among three, the actions which in former times were accumulated on the head of one. Diodorus Siculus acknowledges three, but one is the Indian Bacchus, (improperly so named) and he omits the mystic *Iacchus*.² Three Bacchuses, however, exclusive of the Indian, are acknowledged by Nonnus, who had profoundly studied the *myth* of Bacchus.³ We may thus describe the first of those three Bacchuses: he was surnamed *Zagræus*, the son of Jupiter and Proserpine. Arrian has confounded *Iacchus* with *Zagræus*: this first copy of Osiris resembles in many respects its original. Torn in pieces by the Titans, Bacchus *Zagræus* represents Osiris

¹ Herod. lib. II. c. 47.

² Diod. Sic. lib. III. c. 41.

³ Isthm. VIII. 3. ed. Heynii, II. p. 847.

killed by Typhon. This Zagræus is the most ancient and oriental of the three Bacchuses. The second is most known as the son of Jupiter and Semele, and he is also called the Theban, the conqueror: his forms are more *hellenised*: he had no direct relation to Ceres, which proves that the union of the mysteries was a work of later ages. Finally, the third Bacchus is the Eleusinian Iacchus; and appears to have been only imagined to consecrate the alliance between the secret worship of Bacchus and of Ceres, towards which tended all the mysteries. Of this association Iacchus is the symbol. By Nonnus this third Bacchus is described as son of the second by the nymph Aura; others represent him as the son of Jupiter, of Ceres, or of Proserpine, which confounds him with Bacchus Zagræus. This Iacchus appeared on the sixth day of the mysteries at Eleúsis, he is the Διώνυσος ἐπὶ τῷ μαστῷ of Suidas. (See the word "Ιακχος.")

We may conclude from all these premises, that the mysteries of Bacchus were at some unknown period united to the mysteries of Ceres. On the sixth day, says M. de Sainte Croix, the young Iacchus was carried in ceremony from the Ceramicus to Eleusis; and it appears from the hymn of the initiated, according to Aristophanes, that they invited the young Iacchus to join in their dances, or rather to serve as an interpreter between them, and Ceres.¹ The statue of the God was subsequently taken back to Athens. This shows how the secret worship of Bacchus was added to the Mysteries of Ceres.

Several *Mythographs* have endeavoured to discriminate between Bacchus and Iacchus, but in vain: the three Bacchuses being successive imitations of the same model: imitations appropriate to the spirit of the times, and to the local situation of Greece. Eleusis may be considered as the true depository and centre of all the mystic doctrines of Polytheism—and it is evident that very intimate relations must have subsisted between the secret worshippers of the principal divinities. The idea of a *mediator* in Iacchus,² bears all the marks of novelty: the ceremonies in honour of him appear a simple extension of the worship of Ceres. Iacchus did not abide at Eleusis, which seems to imply that he did not essentially participate in the mysteries of that place. These circumstances serve to prove a union of the two worships within a given time; a union in some degree symbolized by the admission of Iacchus to the ceremonies of Eleusis. This union once effected, Iacchus is altogether lost in the worship of Ceres.

Polytheism, like Corinthian metal, consisted in numerous and various elements, among which were historical traditions of facts now lost in the night of time; the *symbolizing* in this manner remarkable events is particularly applicable to all connected with the secret worships of different divinities.

The *Esoteric* worship, one of the two great constituent parts of Polytheism, offered various ramifications of which we are totally igno-

¹ Mystères du Paganisme, p. 200.

² Aristoph. Ran. v. 40. et seq.



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cover the *historical fact*, and *local tradition*, when divested of the colors of imagination. The poet seems to regard Minerva, who places Iacchus with the priestesses of Eleusis, as the symbol of that goddess being the tutelary divinity of the city. It has been shown that Iacchus resided at Athens, and was carried in pomp to Eleusis, on the sixth day of the initiations.

The passage above given from the Dionysiacs of Nonnus has been cited by M. de Villoison; but this learned Hellenist contented himself with explaining it as relating to the three Bacchuses. Neither has he nor M. de Sainte Croix remarked the alliance of the secret worship of Ceres and of Bacchus, which casts such a new light on all the history of the ancient mystagogy.

It appears from a note (p. 97.) that M. de Villoison in his additions to the "Recherches sur les Mystères du Paganisme," (the celebrated work of Baron de Sainte Croix, adopted the opinion expressed by another man of letters, who, on the margin of a copy of Nonnus's Dionysiacs, had written these words—"Nonnus certe accurate tres Bacchos distinguit; Proserpinæ, Semeles et Auræ filium. Alii Iacchum cum Semeles filio confundunt—Optime Nonnus qui tres Bacchos tribus Atheniensium Dionysiacis applicuit, quot fuisse auctores passim testantur," &c. (Recherches sur les Myst. III. art. 5. p. 120.)

Notes of considerable extent and importance follow M. Ouvaroff's work in the form of an Appendix, and contribute to illustrate his subject by a multiplicity of ingenious remarks, and numerous quotations. Among these we shall particularly notice one, (occurring in page 106.) given from the Præpar. Evangel. of Eusebius, (Lib. III. p. 115.) which, says M. Ouvaroff, has never before been adduced in proof of the ancient relations subsisting between India and Egypt.—The passage is as follows: Τὸν Δημιουργὸν, ὃν Κνήφ οἱ Αἰγύπτιοι προσαγορεύουσιν, τὴν χροιάν ἐκ κυανοῦ μέλανος ἔχοντα κρατοῦντα ζώνην καὶ σκῆπτρον (λέγουσιν.) "The Egyptians, it is said, represented the Demiurgos Kneph as of a blue colour, bordering on black, with a girdle and a sceptre." Here, says our learned author, it is impossible not to recognize the Indian *Vishnu*. From the Asiatic Researches (Vol. III. p. 571.) he proves that Vishnu's colour was a dark blue, and the Sanscrit *Puranas* declare that Egypt was under the special protection of Vishnu. And Mr. Wilford (in the Asiat. Res. vol. XI. p. 94.) informs us that "Osiris of a black complexion, is Vishnu," and the identity is further proved by various quotations. A note (in p. 120.) mentions the destruction of the temple at Eleusis by Alaric, in the year 396.: it had continued uninjured during all the wars of preceding ages: even Xerxes, the declared enemy of the gods of Greece, had respected it, according to Aristides. (Orat. Eleus. tom. I. p. 451.) M. de Villoison copied several inscriptions at Eleusis, (Mem. de l'Académ. des Inscr. tom. XLVII.) and M. de Chateaubriand visited the ruins still remaining of this celebrated place; but it does not appear that he was much struck by their beauty. (Itin. de Paris à Jerusalem, tom. I. p. 571. 163.) We are happy, however, to learn that some English architects have been so successful in their late researches among these interesting ruins, that a scien-

tific combination of the various parts discovered in fragments on the spot, such as pillars, cornices, friezes, &c. they have restored, as we may say, this admirable edifice to its original state, and the engravings made from their drawings, which the Dilettanti Society are now preparing for publication, will represent its façades, porticoes, and roof, besides the ground plan.

The title page of M. Ouvaroff's essay, exhibits the device on a gem hitherto inedited, and a vignette at the head of the first section is copied from M. Millin's work on *Antique Vases*, (tom. II. pl. xxxi.) both relating to Triptolemus and Ceres. A *fleuron*, terminating the sixth section, represents Ceres sitting on a stone, of which one side shows the heads of Brahmah, Vishnu, and Siva, or Mahadeva, as sculptured in the famous temple of Elephanta; and the other side an image of Isis from an Egyptian brick, in the cabinet of Count Caylus. (*Recueil d' Antiq.* tom. I. pl. xv. No. 4.)

Our limits will not allow a more detailed account of this most valuable work, nor of the notes with which it is illustrated, and which occupy above forty pages. We have already announced (in the last Number of our Journal,) that an English translation with some remarks by a distinguished antiquary, who has discussed the same subject on former occasions, might be shortly expected. But we must not close M. Ouvaroff's volume without extracting a passage, (from p. 139.) wherein the learned author congratulates the present race of men on living at a time when the human mind soars above the labyrinth of popular worships, in which the ancients wandered; and this, he says, is perhaps the only point in which we possess any advantage over the ancients; but this advantage is immense: "Every thinking man," adds he, "should now regard himself as fortunate in having been born under the empire of a religion purely intellectual, equally accessible to a shepherd and to a Newton, and of which the character is equally divine as the origin. We feel, on giving up ourselves to these considerations, that sort of pride and satisfaction which an Englishman ought to feel when he compares the constitution of his country with the despotic governments of the East, which have this in common with the false religions, that they degrade man while they corrupt him."

SOME OBSERVATIONS

On the Worship of Vesta, and the Holy Fire, in Ancient Rome: with an account of the Vestal Virgins.

BY G. H. NOEHDEN.

PART I.

THE worship of Vesta was of such remote antiquity, that the Romans themselves seem to have been ignorant of its origin, and primary intention. A variety of uncertain notions were entertained concerning it. Nor does it even appear, that the nature and attributes of that deity

were sufficiently understood. In collecting the intimations, which are to be found on this subject, in the ancient writers, I have been led to conclude that the prevailing opinions respecting this worship may be reduced under the following two heads: 1. That it was either instituted as a memorial of incipient civilization, and of the foundation of domestic life: or 2. that it had a mysterious philosophical signification, relating to the earth and the universe at large. It is not my design to espouse either of those opinions, or to raise an hypothesis of my own; I merely intend to lay before the reader some materials, which I have gathered, and to facilitate the labor of those, who may be inclined, and qualified, to enter into a more profound disquisition.

I shall first produce some particulars, which tend to favor the supposition; that Vesta represented the comforts of civilized and domestic life. The name itself seems to be related to the Greek word *ἑστία*, the same in meaning as *ἑσχάρα*, a *Hearth*. Indeed, that deity is, in Greek, expressed by the very same term, *Ἑστία*. Hence it might be inferred, that Vesta was concerned with the *Hearth*, and the interior of the house; that the comforts of domestic life were placed under her protection. To corroborate this idea, we find her in connexion with the *Penates*, or household gods. In Virgil, *Æn.* ii. 293., when Æneas is charged with the care of the Trojan *Penates*:

Sacra suosque tibi commendat Troja Penates,

it is added 297.:

*Sic ait, et manibus vittas, Vestamque potentem,
Æternumque adytis effert penetralibus ignem.*

Ovid, *Metamorph.* xv. 864., likewise mentions her among the *Penates*:

Vestaque Cæsareos inter sacrata Penates.

And Macrobius, *Saturn.* iii. 4., distinctly observes, that Vesta did belong to the *Dii Penates*, at least was often worshipped in company with them; and he adds: ‘adeo ut et consules, prætores, seu dictatores, cum adeunt magistratum, Lavinii rem divinam faciant *Penatibus pariter et Vestæ*.’

As the *Penates* were supposed to have been imported into Italy by Æneas, so Vesta was thought to be derived from Troy. This is intimated, in the foregoing passage of Virgil: the goddess is hence, by Ovid, called *Vesta Iliaca*, *Fast.* vi. 265.; and her sacred hearth *Iliaci foci*, *ib.* 456. She seems to have been first established at Lavinium, which was the primitive settlement of the Trojans in Italy. For this reason, according to Macrobius, just quoted, the higher magistrates of Rome, on entering upon their offices, sacrificed to the *Penates*, and to Vesta, at Lavinium. From Lavinium the same worship was carried to *Alba Longa*, the second Trojan colony. *Livy*, i. 20.: ‘*Alba oriundum sacerdotium*.’ And, at last, it was permanently fixed at Rome. To the Trojan origin it is owing, that Vesta is coupled with the *Palladium*, which exclusively belonged to the history of Troy. There are several representations of Vesta to be seen on ancient medals, with the *Palladium* in her hand. Some are exhibited by Mont-



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In the former statements we might acquiesce, and be satisfied with the explanations thus afforded concerning Vesta, if some other opinions, in which the ancients indulged, did not attract our attention, and bring us back to a state of uncertainty. Ovid, who (in *Fast.* vi. 249, and the following verses) endeavours to elucidate this subject, proposes his conceptions with much poetical versatility, but arrives at no consistent result in the end. He was unable to withdraw the mysterious veil, which was thrown over that deity. He says, v. 253.:

Non equidem vidi (valeant mendacia vatun)

Te, Dea, nec fueras aspicienda viro

Sed quæ nescieram, quorumque errore tenebar,

Cognita sunt, nullo præcipiente, mihi.

He then enters into some perplexing speculations, which, however, soon render him uneasy, so that he finds it necessary to relieve himself by falling into some light narrative, more congenial with his disposition. The first notion, which he starts, is: 'Vesta eadem est quæ Terra,' *Fast.* vi. 267. This idea was received by many. It is alluded to by Plutarch, in *Numa*, c. xi.: τῆς γῆς ὡς Ἐστίας οὐσης, as if *Vesta were the Earth*. The first argument, used by the poet, to prove that identity, is: 'subest vigil ignis utrique.' *Both Vesta and the Earth contain an everlasting fire; in other words, Vesta denotes the seat of fire, and the Earth likewise denotes the seat of fire.* *Fast.* vi. 267.:

Vesta eadem est quæ Terra: subest vigil ignis utrique.

Significant sedem Terra, Focusque suam.

That the second line is to be translated, as we have done above, will not be doubted. *Sedem suam* stands for *sedem ejus*, namely *ignis*. It is known to the philologist, that *suus* is sometimes thus used. The obvious meaning of the earth's containing fire, or being the seat of fire, would seem to be, that the seeds and principles of that element are lodged in the earth. But there is another interpretation, which Montfaucon, *Antiquité Expliquée*, T. i. p. 60., has derived from Dionysius Halicarnassensis (*II. c. lxxvi. p. 376. ed. Reiske*), and which he gives in these words; 'Denys d'Halicarnasse dit de même, que Vesta est la Terre, et que le feu lui est consacré, parceque comme la Terre occupe le milieu du monde, elle entretient le feu qui est au dessus de la region de l'air.' The Greek words are: Ἐστία δὲ ἀνακεῖσθαι τὸ πῦρ νομίζουσιν, ὅτι γῆ τε οὐσα ἢ θεὸς καὶ τὸν μέσον κατέχουσα τοῦ κόσμου τόπον, τὰς ἀνάψεις τοῦ μεταρσίου ποιεῖται πυρὸς ἀφ' ἑαυτῆς. This is a very abstruse doctrine, in the discussion of which I do not think it proper to consume any time. I will only remark, that from a supposed connexion of both Vesta and Terra with the element of fire, the poet infers, that the one of those objects is a copy of the other, that, in fact, they both signify the same. In this notion Dionysius Halic. in the passage just quoted, supports him. The similarity of the form, in which the temple of Vesta was built, to the natural shape of the earth, is the second ground on which Ovid proceeds. Plutarch, as we shall afterwards see, objects to this. That form was round, or rather globular. Hence it is said, v. 269., 'Terra pilæ similis,' and 281., 'Par facies templi.' He

is at great pains to demonstrate the rotundity of the earth; and in the course of his details a curious circumstance is incidentally offered to our notice, that the ancients seem to have had artificial representations, ascribed to Archimedes, of the System of the Universe, similar, I conceive, to certain astronomical exhibitions, known in our days. Fast. vi. 277.

Arte Syracosia suspensus in aëre clauso
Stat globus, immensi parva figura poli.
Et quantum a summis, tantum secessit ab imis
Terra: quod ut fiat, forma rotunda facit.

The system of the universe. (*mundus*, v. 275.) is here denominated *immensus polus*, of which the earth, though the centre point, (*medium onus*, v. 276.) was but a small part, *parva figura*.

The mythological digressions, v. 285. and the following, of Ovid, I pass over. From the theory, which he had assumed, that Earth and Vesta were the same, he seems to deviate, v. 291., by saying that Vesta merely represented the fire.

Nec tu aliud Vestam, quam vivam intellige flammam.
But he returns to it v. 298., and finds another ingenious argument, of a grammatical description. *Vesta*, he maintains, had acquired her appellation *from standing fast*, ‘vi stando;’ because the Earth, with which Vesta is identically the same, has a firm and solid foundation. ‘Stat vi Terra sua.’ It cannot be denied that the Greek name ‘*Ἑστία*, may be subjected to a similar etymology, *ἰστάναί*, *σίστερε*, or *σῆναί*, stare: Causaque par Graii nominis esse potest. v. 300.

The poet, however, remains involved in contradiction. For he had given himself much trouble, in the foregoing verses, to impress the idea, that the Earth was suspended in the midst of the Universe, and balanced in that position, by the aid of its round form; v. 268.:

Terra pilæ similis, nullo fulcimine nixa,
Aere subjecto tam grave pendet onus.
Ipsa volubilitas libratum sustinet orbem;

Quique premat partes angulus omnis abest. &c.

And now again he makes it stand firmly, and rest on something like a solid basis. It would have been better for his purpose if he had fallen in with another mode of explaining the name. I have seen it deduced from the Chaldaic *Estha*, fire, which would be more suitable, if this had been within the reach of Ovid’s knowledge.

I have, with sufficient length, dwelt on that passage of Ovid, and shown, that he had no well grounded notions upon the subject. This, I believe, was the case with the Romans, in general, and even those, who ought to have been in the secret, I mean the Vestals, and the Pontiffs, were equally uninformed. The whole of the worship hence wore a mysterious appearance, as it was not known what exactly it had for its object. To this, I am inclined to think, was to be traced the pretended secrecy, with which it was carried on. ‘Dea non aspicienda viro.’ Ovid, Fast. vi. 254. From this source proceeded the *Penetralia* (Horat. Epist. ii. 2. 114.), the *Adyta* (Ovid, Fast. vi. 438.), and the *Adyta Penetralia* (Virg. Æn. ii. 297.) Hence that

reserve of sanctity, which became proverbial, and denoted every thing, that was not to be profaned, not to be touched in an unballowed manner. Thus, Ausonius, Grat. Act. p. 547. ed. Delphin. in complimenting the Emperor, whom he addresses, says: ‘Operto conclavis tui non sanctior ara Vestalis.’ And in this sense is to be explained the passage in Horat. Epist. ii. 2. 113. and 114.:

quamvis invita recedant,

Et versentur adhuc intrà penetralia Vestæ,

Signifying, ‘that a writer’s compositions should be submitted to the correcting hand, though the task of blotting out might be painful, and that which has been written, still be regarded with too much veneration to be meddled with.’

Without incurring the responsibility of an hypothesis, I may perhaps be allowed to say, that, notwithstanding the assertions of Ovid, the Fire seems to have been not the secondary, but the principal object in this worship. To this point every thing which has been adduced appears to tend. In that view, it may be supposed to bear an affinity to the religious practices, which prevailed in different parts of the world. Several nations of the East, the Chaldeans, Persians, and others, held that element in religious veneration. The Egyptians were not exempt from a similar opinion, and even among the Jews some vestiges of it are to be found. In Leviticus c. xii. it is said: ‘And the fire upon the altar shall be burning in it, it shall not be put out; and the priest shall burn wood on it every morning.’ V. 13. ‘The fire shall ever be burning upon the altar: it shall never go out.’ In Greece, an everlasting and holy fire was kept at Athens, and at Delphi. This is mentioned by Plutarch, Numa, c. ix. πῦρ ἀσβεστόν ἐστι — Πυθοῖ καὶ Ἀθήνησι, “there is an unextinguished fire at Delphi and Athens.” He subsequently calls this fire ἱερὸς λύχνος, “the holy lamp.”

Let us now proceed to consider a passage of Plutarch, in which that author furnishes us with his notions, in regard to this matter. It is in the Life of Numa, c. xi. Νουμᾶς δὲ λέγεται καὶ τὸ τῆς Ἑστίας ἱερὸν ἐγκύκλιον περιβαλέσθαι τῷ ἀσβέστῳ πυρὶ φρουρὰν ἀπομιμούμενός οὐ τὸ σχῆμα τῆς γῆς ὡς Ἑστίας οὔσης, ἀλλὰ τοῦ σύμπαντος κόσμου, οὗ μέσον οἱ Πυθαγορικοὶ τὸ πῦρ ἰδρῦσθαι νομίζουσι, καὶ τοῦτο Ἑστίαν καλοῦσι, καὶ μονάδα τὴν δὲ γῆν, οὐτ’ ἀκίνητον, οὐτ’ ἐν μέσῳ τῆς περιφορᾶς οὔσαν, ἀλλὰ κύκλῳ περὶ τὸ πῦρ αἰωρουμένην, οὔτε τῶν τιμιατάτων οὐδὲν, οὔτε τῶν πρώτων τοῦ κόσμου μορίων ὑπάρχειν. Ταῦτα δὲ καὶ Πλάτωνά φασι πρεσβύτην γερόμενον διανενοῆσθαι περὶ τῆς γῆς, ὡς ἐν ἑτέρῃ χώρᾳ καθεστῶσης, τὴν δὲ μέσην καὶ κυριωτάτην ἑτέρῳ τινὶ κρείττονι προσήκουσαν. “Numa is farther said to have built the temple of Vesta in a round or circular form, as a cover and guard for the eternal fire; representing, by that particular structure, not the figure of the earth, supposing the earth to be the same as Vesta, but the system of the whole universe, in which, according to the doctrine of the Pythagoreans, the fire occupies the centre. That fire they call ἑστία or μονὰς, (the fixed or cardinal point); and they think, that the earth is neither immoveable, nor stationed in the middle of the system, but that it is



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The Vestal fire, though constantly kept alive, was renewed every year, on the first day of March. This intelligence is furnished by Macrobius, Saturn. i. 12.: ‘Hujus (mensis, scil. Martii) prima die ignem novum Vestæ aris accendebant: ut incipiente anno cura denuo servandi novati ignis inciperet.’ The first of March was the commencement of the ancient Roman year, as is known from the authority of Plutarch, Numa c. xviii., besides what Macrobius alleges.

It might happen, that, by some casualty, the holy fire was extinguished, and must be lighted again. This then was not to be done by the common and vulgar method: but it was to be rekindled by fire, immediately derived from heaven. Plutarch. Numa c. ix., speaking of the Vestal fire, adds: ὃ φασι μὴ δεῖν ἀπὸ ἑτέρου πυρὸς ἐναύεσθαι, καινὸν δὲ ποιεῖν καὶ νέον, ἀνάπτοντας ἀπὸ τοῦ ἡλίου φλόγα καθαρὰν καὶ ἀμίαντον; “which fire, they say, is not to be lighted from another fire, but must be revived, and renewed, by kindling a pure and unpoluted flame from the sun.”

For that purpose a peculiar mirror was generally employed, by Plutarch called σκαφεῖον. It seems to have been formed of a piece of metal, in the shape of an equilateral rectangular triangle, which was wrought concave. What the metal was, we are not told. The word σκαφεῖον denotes a spade, or shovel, and the mirror may have been so denominated from the resemblance of its form to the shape of that instrument. Plutarch describes it thus: Ἐξάπτουσι δὲ μάλιστα τοῖς σκαφεῖοις, ἃ κατασκευάζεται μὲν ἀπὸ πλευρᾶς ἰσοσκελοῦς ὀρθογωνίου τριγώνου κοιλαινόμενα, συννεύει δ’ εἰς ἓν ἐκ τῆς περιφερείας κέντρον: “They generally light the fire by means of the *Scaphia*, which are made by the side (or rather surface) of an equilateral rectangular triangle being excavated (or rendered concave) in such a manner, as to verge, from all directions, towards the centre.” There may originally have been a meaning attached to that particular shape. The action of the sun upon the mirror is then accurately delineated: Ὅταν οὖν θέσιν ἐναντίαν λάβῃ πρὸς τὸν ἥλιον, ὥστε τὰς αὐγὰς πανταχόθεν ἀνακοπτομένας ἀθροίζεσθαι καὶ συμπλέκεσθαι πρὸς τὸ κέντρον, αὐτὸν τε διακρίνει τὸν ἀέρα λεπτυνόμενον, καὶ τὰ κουφότατα καὶ ξηρότατα τῶν προστιθεμένων ὀξέως ἀνάπτει, κατὰ τὴν ἀντέρεισιν, σῶμα καὶ πληγὴν πυρώδη τῆς αὐγῆς λαμβανούσης: “when, therefore, the mirror is placed in a position facing the sun, so that the rays, being reflected from all sides, are gathered and united at the centre, it rarifies and dissipates the air, and quickly kindles any very light and dry material, when brought near it, because, in consequence of the reflection, the rays obtain the consistency and power of fire.”

ADVERSARIA LITERARIA.

No. XI.

JULII PHÆDRI

FABULÆ NOVÆ.—(PARS II.)

FABULA VIII.

Oraculum Apollinis.

UTILIUS nobis quid sit, dic, Phœbe, obsecro,
 Qui Delphos et formosum Parnassum incolis :
 Quando sacratæ Vatis horrescunt comæ,
 Tripodes moventur, mugit adytis Religio,
 Tremuntque lauri, et ipse pallescit dies.
 Voces resolvit acta Pythiâ numine,
 Docetque gentes Delii monitus Dei :
 Pietatem colite ; vota Superis reddite ;
 Patriam, parentes, natos, castas conjuges
 Defendite ; armis hostem et ferro pellite ;
 Amicos sublevate ; miseris parcite ;
 Bonis favete ; subdolis¹ ite obviam ;
 Delicta vindicate ; cohibete impios ;
 Punite turpi thalamos qui violant stupro ;
 Malos cavete ; nulli nimum credite :
 Hæc elocuta concidit² Virgo furens ;
 Furens profectò ; nam quæ dixit, perdidit.³

FABULA IX.

De malo Scriptore se laudante.

ÆSOPPO quidam scripta recitârat mala,
 In quibus ineptè multùm se jactaverat :

¹ Itē obviam subdolis, *id est* : Date operam ne vos dolosi homines circumveniant. Ire obviam est veluti antevertere dolos.

² Concidit ; in terram corruit, quod reverà fiebat ; haud enim diu furorem illum incredibilem ferre poterat.

³ Perdidit : incassum edidit, frustra protulit.

Scire ergò cupiens quidnam sentiret Senex :
 Numquid tibi, inquit, sum visus superbior ?
 Haud vana¹ nobis ingenii fiducia est.
 Confectus² ille pessimo³ volumine :
 Ego, inquit, quòd te laudas vehementer probo ;
 Namque hoc ab alio nunquam continget tibi.

FABULA X.

Pompeius et Miles.

MAGNI Pompeii Miles vasti corporis
 Fractè loquendo,⁴ et ambulando molliter,
 Famam Cinædi⁵ traxerat certissimam.
 Hic, insidiatus nocte, venientes Ducis
 Cum veste et auro, et magno argenti pondere,
 Avertit mulos. Factum rumor distulit ;
 Arguitur Miles. Rapitur in prætorium.
 Tunc Magnus : Quid ais ? Tune me, Commilito,
 Spoliare es ausus ? Ille continuò exscreat⁶
 Sibi in sinistram, et sputum digitis⁷ dissipat.
 Sic, Imperator, oculi exstillescant⁸ mei,
 Si vidi aut tetigi. Tum Vir animi simplicis,
 Id dedecus⁹ castrorum propelli jubet,
 Nec cadere in illum credit tantam audaciam.
 Fortè intercessit prælium, et fidens manu
 Romanos armis provocabat Barbarus.

¹ Haud vana, etc. Haud temerè ingenii nostri viribus confidimus. *Virgilius* ait: Fiducia generis; *Ovidius*: Fiducia formæ, pedum; *Quintilianus*: Fiducia memoriæ.

² Confectus, *id est* : Pene occisus.

³ Pessimo, *id est* : Ineptissimo.

⁴ Fractè loquendo. Vox fracta plenæ et integræ ac virili opponitur. Ea est quæ mulierculis delicato quodam flexu ducitur.

Almæ nutricis blanda atque infracta loquela. LUCRET.

⁵ Famam Cinædi. Mollis et effeminati hominis.

⁶ Exscreat. Exscreare est sputum ejicere.

⁷ Digitis sputum dissipat. *Vel* disjicit, spargit, in parvas guttas infringit.

⁸ Exstillescant. *Sensus est* : Eodem pacto, quo sputum hoc digitis disjectum in minutas stillas resolutum est, oculi mei in minutas guttas stillasque disrupti disperdantur.

⁹ Id dedecus castrorum. Impurum hunc militem, qui dedecori castris erat.



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Planè, immò nimiùm est, sed, permitte scalpere.

Ex toto ne quid scalpas,¹ quid desideras?

Tum denique illa fassa est naturæ malum:²

Licet horreum mihi pateat, ego scalpam tamen.

Risise Juno dicitur Veneris joco,

Quia per Gallinam denotavit Feminas.

FABULA XII.

Paterfamilias et Æsopus.

PATERFAMILIAS sævum habebat filium:

Hic e conspectu patris cùm recesserat,

Verberibus servos adficiebat plurimis,

Et exercebat³ fervidam adolescentiam;

Æsopus ergo narrat hoc breviter seni:

Quidam juvenco vetulum adjungebat bovem:

Is, cùm refugiens impari collo jugum,⁴

Ætatis excusaret vires languidas:

Non est quod timeas, inquit illi Rusticus;

Non ut labores⁵ facio, sed, ut istum, domes,

Qui calce et cornu multos reddit debiles.

Sic tu, nisi natum tecum assiduè detines,

Sævumque ingenium comprimis clementiâ,

Vide ne querela⁶ major accrescat domus.

Atrocitati mansuetudo est remedium.

FABULA XIII.

Philosophus et Victor Gymnicus.

FORTE victorem Gymnici certaminis

Jactantiorem⁷ quàm vidisset Philosophus,

¹ Ne quid scalpas. Ut omnino a scalpendo abstineas.

² Naturæ malum. *Id est*: Vitium a naturâ sibi inditum, malum naturale et necessarium.

³ Et exercebat. *Id est*: sævis facinoribus ferventem ætatem suam exercebat.

⁴ Refugiens impari collo jugum. *Id est*: Detrectans jugum, quod sibi cum juvenco ardente et violento; non cum alio bove viribus sibi pari ferendum erat.

⁵ Non ut labores. *Id est*: Non id facio, ut te nimiùm duris laboribus exerceam, sed ut cogas istum juvencom nimis fervidum deponere feritatem, et lenitatem tuam usu assumere.

⁶ Vide ne querela. *Id est*: Vide ne servi, qui hodie queruntur de filio tuo, majoribus deinceps injuriis et contumeliis adficiantur.

⁷ Jactantiorem. *Id est*: Qui in suas laudes nimis gloriôsè et immodicè se effunderet.

Interrogavit, an plus adversarius
 Suus valuisset? Ille: Ne istud dixeris:¹
 Multò fuère vires majores meæ.
 Quod, inquit, ergo, stulte, meruisti decus,
 Minùs valentem si vicisti fortior?
 Ferendus esses fortè, si te diceres
 Superâsse qui fuisset melior viribus.²

FABULA XIV.

Asinus ad Lyræ.

ASINUS jacentem vidit in prato Lyræ:
 Accessit, et tentavit chordas unguâ.
 Sonuère tactæ. Bella res!³ me Hercules;
 Malè cessit,⁴ ait, artis quia sum nescius.
 Si repperisset aliquis hanc prudentior,⁵
 Divinis aures oblectâset cantibus.
 Sic sæpe⁶ ingenia calamitate intercidunt.

FABULA XV.

Vidua et Miles.

Per aliquot annos quædam dilectum Virum
 Amisit, et sarcophago⁷ corpus condidit;
 A quo divelli nullo cùm posset modo,
 Et in sepulcro lugens vitam degeret,
 Claram adsequuta est famam castæ Virginis.⁸
 Intereà fanum qui compilârant Jovis,
 Cruci affixi luerunt pœnas Numini;
 Horum reliquias ne quis posset tollere,
 Custodes dantur milites cadaverum,
 Monumentum juxta Mulier quo se incluserat.

¹ Ne istud dixeris. *Id est*: Ne dicâs, adversarium meum viribus, seu virtute et robore mihi præstitisse.

² Melior viribus. *Seu* Potior te, quoad vires.

³ Bella res! Lyræ nempè jucundi et sciti soni.

⁴ Malè cessit. *Id est*: Malum habuit exitum. Tangenti malè respondit.

⁵ Prudentior. *Id est*: Peritior, doctior me in arte musicâ.

⁶ Sic sæpe. Ut Lyræ cantus, sic hominum ingenia miserè pereunt. Iis occurrunt qui artem non nôrunt.

⁷ Sarcophago. Sarcophagus propriè lapis dictus fuit qui carnes exederet, ex σὰρξ, σαφὸς, græcè, caro, et φάγω, comedo.

⁸ Virginis. Virgo dicebatur non ea tantùm quæ esset conjugii expers, sed nupta vel vidua, dummodò esset florenti ætate.

Aliquando sitiens unus de custodibus,
 Aquam rogavit mediâ nocte Ancillulam,
 Quæ fortè Dominæ tunc adsistebat suæ,
 Dormitum eunti : namque lucubraverat,
 Et usque in serum¹ vigilias perduxerat.
 Paulùm reclusis foribus Miles prospicit,
 Videtque ægram, sed facie pulchrâ, Feminam.
 Corruptus animus illico succenditur,
 Sensim impudicâ et uritur cupidine.
 Solers acumen mille causas invenit
 Per quas videre possit illam sæpius.
 Hæc quotidianâ capta consuetudine,
 Paulatim facta est ad votum submissior.²
 Mox arctiore vinxit animum copulâ.
 Hic dum consumit noctes Miles diligens,
 Desideratum est³ corpus ex unâ cruce.
 Turbatus Miles factum exponit Mulieri ;
 At sancta Mulier ; Non est quod timeas, ait,
 Virique corpus tradit figendum cruci,
 Ne subeat ille pœnas negligentiae.
 Sic turpitude⁴ laudis obsedit locum.

FABULA XVI.

Duo juvenes Proci, dives et pauper.

FORTUNA interdum præter spem hominibus favet.
 Unâ⁵ expetebant Virginem Juvenes duo.
 Vicit Locuples genus et formam Pauperis.
 Ut nuptiarum dictus advenit dies,
 Amans, dolorem quia non poterat perpeti,
 Mœrens, propinquos contulit se in hortulos,
 Quos ultra paulò,⁶ villa splendida Divitis
 Erat acceptura Virginem e matris sinu,

¹ Usque in serum. Usque in seram noctem.

² Ad votum submissior. *Id est* : Facilior, indulgentior, ad voluntatem Militis pronior, magis obtemperans ejus voto.

³ Desideratum est. Non est inventum, ablatum fuit, detractum.

⁴ Sic turpitude. Sic honestatis famam adepta est Mulier infamis. Sic sepulcrum, quod antea fuit locus pudicitiae, factum est turpe.

⁶ Unâ. *Id est* : Eodem tempore.

⁵ Quos ultra paulò. Paulò ultra quos hortulos.



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Vestem, uniones, aurum, argentum, comparans
 Nec inveniebat digito, qui se tangeret.
 Licetne paucis? ¹ inquit. Dicas. ² Censeo, ³
 Quid vis efficies, cultum si deposueris.
 Adeòne per me videor tibi meliuscula? ⁴
 Imò, nisi dederis, sponda cessabit tua. ⁵
 At non cessabunt ⁶ latera, respondet, tua;
 Et objurgari ⁷ jussit Servum garrulum.
 Paulò post armillam tollit is argenteam:
 Eam non apparere ut dictum est Mulieri,
 Furore plena, vocat omnes, et verbera
 Proponit gravia, verum si non dixerint.
 Aliis minare, inquit; me non fallis quidem: ⁸
 Flagris sum cæsus, verum quia dixi modò.
 Disce hinc quàm noceat sæpe verum dicere.

FABULA XVIII.

Gallus lecticâ vectus a Felibus, et Vulpes.

FELES habebat Gallus lecticarios.
 Hunc gloriosè Vulpes ut vidit vehi,
 Sic est locuta: Moneo; præcaveas dolum;
 Istorum vultus namque si cõsideras,
 Prædam portare ⁹ judices, non sarcinam.
 Postquàm esurire cœpit serò ¹⁰ Societas,
 Discerpsit Dominum; et fecit partes ¹¹ facinoris:

¹ Licetne paucis? Æsopus a Dominâ, ut servum decet, veniam petit, ut eam alloquatur. Licetne paucis verbis præfari?

² Dicas. Domina facultatem loquendi tribuit.

³ Censeo. Hic Æsopus loquitur: Ut censeo, quosvis ad te pellicies, si cultum istum tuum abjeceris.

⁴ Meliuscula. *Id est*: Pulchrior, venustior sine pretiosâ veste, absque auro et argento.

⁵ Sponda cessabit tua. Hic Æsopus ait: Lectus tuus vacabit, manebit vacuus, nisi quod in cultum impendis, amatoribus tuis largiaris.

⁶ At non cessabunt; etc. Nempè a verberibus, ac flagris latera plectentur tua.

⁷ Et objurgari, etc. Cædi verberibus.

⁸ Me non fallis quidem. Quem cædis verberibus, quia verum dixi. Istæ igitur minæ apud me non valent ut veritatem dicam.

⁹ Prædam portare. Judicabis Lecticarios istos non portare te ut sarcinam, sed ut prædam quam devorent, urgente fame.

¹⁰ Serò. Instantè horâ cœnæ.

¹¹ Et fecit partes. *Id est*: Gallum divisit in partes, et necati corporis partem unicuique dedit.

FABULA XIX.

Scrofa parturiens, et Lupus.

PREMENTE partu Scrofa cùm gemeret jacens,
 Accurrit Lupus, et obstetricis partibus
 Se posse fungi dixit, promittens opem:
 Quæ verò nòsset pecoris: fraudes improbi,
 Suspectum officium repudiavit: Malefici:
 Et satis est,¹ inquit, si recedas longiùs.
 Quod si perfidiæ se commisisset Lupi,
 Pari dolore² fata deflèset. sua.

FABULA XX.

Servus profugus, et Æsopus.

MALO non esse disces addendum malum.
 Servus profugiens Dominum naturæ asperæ,
 Æsopo occurrit, notus e viciniâ.³
 Quid tu confusus?⁴ Dicam tibi clarè, Pater;
 Hoc namque es dignus appellari nomine,
 Tutò querela quia apud te deponitur;
 Plagæ supersunt, desunt nunquam verbera.
 Subindè ad villam⁵ mittor servus rustico.
 Domi si cœnat Dominus, persto noctibus;
 Sive est vocatus, vigilo ad lucem in semitâ.
 Emerui libertatem; canus servio.
 Ullius essem culpæ si mihi conscius,
 Æquo animo ferrem. Nunquam sum factus satur,⁶
 Et sævum Dominum patior infelix super.
 Has propter causas, et quas longum est promere,
 Abire destinavi quò tulerint pedes.
 Ergò, inquit, audi. Quùm mali nil feceris,
 Hæc experiris, ut refers, incommoda.

¹ Et satis est. Satis insigne mihi officium præstabis, si a me recedas longiùs.

² Pari dolore. Pari cruciatu quo parturiens premebatur.

³ Notus e viciniâ. Quem Æsopus noverat, quòd, esset e viciniâ.

⁴ Quid tu confusus? Quâ de causâ, ait Æsopus, sic perturbatus videris?

⁵ Subindè ad villam. Mittor ad villam, ad præstanda rustico hominù vilis-

⁶ Nunquam sum factus satur. (Id est) Nunquam satis mihi tribuitur cibi, ut famem expleam.

Quid si peccâris, quæ te passurum putas ?
Tali consilio est a fugâ deterritus.

FABULA XXI.

Equus circensis in pistrinum venundatus.

EGUUM e quadrigâ multis palmis nobilem :
Abegit quidam, et in pistrinum vendidit.
Productus ad bibendum¹ quùm foret a molis,
In circum æquales ire conspexit suos,
Ut grata ludis ederent certamina.
Lacrymis obortis : Vivite felices, ait ;
Celebrate sine me cursu solemnem diem.
Ego quò scelesta furis attraxit² manus,
Ibi sorte tristi fata deflebo mea.
Ferendum æquo animo est quidquid acciderit mali.

FABULA XXII.

Ursus esuriens.

SI quando in sylvis Urso desunt copiæ,³
Scopulosum ad littus currit, et prendens petram⁴
Pilosa crura sensim demittit vado.
Quorum inter villos simul hæserunt Canceres,
Intortam⁵ adripiens excutit prædam manu,
Escâque fruitur passim collectâ Vafer.
Ergò etiam stultis acuit ingenium fames.

FABULA XXIII.

Viator et Corvus.

QUIDAM per agros devium carpens iter,
Ave exaudivit, et moratus paululùm,
Adesse ut vidit neminem, cepit gradum.⁶
Iterum salutat⁷ idem ex occulto sonus.

¹ Productus ad bibendum. Eductus foras ut biberet.

² Attraxit. Vi abduxit.

³ Desunt copiæ. Si non habeat quo vescatur cibo.

⁴ Prendens petram. *Id est*: Complectens tanquam brachiis petram.

⁵ Intortam pilo Ursino. Intorti capillis angues, ait *Virgilius*.

⁶ Alii legunt *gradi*.

⁷ Iterum salutat. Eadem vox iterat : Ave ; ex occulto loco eosdem reddit sonos.



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FABULA XXVI.

Cornix et Ovis.

ODIOSA Cornix super Ovem cōsiderat ;
 Quam dorso cū tulisset invitā et diu,
 Id, inquit, si dentatō fecisses Cani,
 Pœnas dedisses. Illa contrā pessima :
 Despicio inermes, eadem cedo fortibus ;
 Scio quem laccessam ; cui dolosa blandiar :
 Ideo senectam per tot annos prorogo.

FABULA XXVII.

Sequitur Fabula XXVII., de *Servo et Domino*, quam inficetam, et Phædro parum dignam nemo est qui non iudicet. Notandum est repertum codicem quandoque noluisse se legi. Scilicet non atramento exaratum, sed viridi herbarum succo, tempus edax obliquavit, ita evanidis passim literis ac fugientibus, ut restitui omnino sensus non potuerit. Et periculum est ne doctus quilibet, dum sinceras lectiones indagare satagit, a genuinō textu aberrat, sicque non Phædri, sed suas fabulas in lucem emittat.

FABULA XXVIII.

Lepus et Bubulcus.

QUUM Venatorem celeri pede fugerēt Lepus,
 Et a Bubulco visus veprem irreperet :¹
 Per Superos oro, perque spes omnes tuas,
 Ne me indices, Bubulce ; nihil unquam mali
 Huic agro feci. Et rusticus : Ne timueris,
 Latè securus. Jamque Venator sequens :
 Quæso, Bubulce, nunquid huc venit Lepus ?
 Venit, sed abiit hâc ad lævam ; et dexteram
 Demonstrat nutu partem. Venator citus
 Non intellexit, seque e conspectu abstulit.
 Tunc sic Bubulcus : Ecquid est gratum tibi ?²
 Quòd te celavi ? Linguæ prorsus non nego ³

¹ Veprem irreperet. Irrèpere is in aliquem locum dicitur qui clam, latenter se in eum inducit.

² Ecquid est gratum tibi? Sumne benè de te meritis? Ecquid sumitur pro *an, nunquid, num.*

³ Linguæ prorsus non nego, etc. Nimirum linguæ quæ me servavit, cū oppositam partem Venatori indicasset.

Habere atque agere maximas me gratias ;
 Verùm óculis ut priveris opto perfidis. ¹
 Multi infideles pectore, verbis, benevoli.

FABULA XXIX.

Meretrix et Juvenis.

CUM blandiretur Juveni Meretrix perfida,
 Et ille læsus multis sæpe injuriis,
 Tamen præberet sese facilem Mulieri,
 Sic infidelis : Plures muneribus licet
 Contendant, ego te plurimi facio tamen.
 Juvenis recordans quoties deceptus foret :
 Lubenter, inquit, mea lux, ² hanc vocem audio,
 Non quòd fidelis, ³ sed quòd jucunda es mihi.

FABULA XXX.

Fiber.

CANES effugere cùm jam non possit Fiber,
 (Græci loquaces quem dixerunt Castorem,
 Et indiderunt bestiæ nomen Dei, ⁴
 Hi qui se jactant ⁵ de verborum copiâ)
 Abripere morsu fertur testiculos sibi,
 Quia propter illos ⁶ sentiat sese peti.
 Divinâ fieri quod ratione non negem.
 Venator namque simul invenit remedium, ⁷
 Omittit ipsum persequi, et vocat Canes.

¹ Perfidis. Qui datam mihi a te fidem fefellerunt, et nutu dexteram partem quâ latebat Lepus, indicabant.

² Mea lux. Nota blandientium formula.

³ Non quòd fidelis. Non quòd sis mihi unicè dedita, sed quia mihi places. Jucundum id dicitur quod voluptatem affert, quod sensibus blanditur suaviter.

⁴ Dei. Nempe Castoris qui Jovis et Ledæ filius, et Pollucis frater erat.

⁵ Hi qui se jactant, etc., qui gloriantur quòd Græca lingua verbis abundet, uberrima sit dictionibus ad quævis exprimenda.

⁶ Quia propter illos. *Id est*: Ad necem quæri, occidi a Venatoribus. Fibri redimunt se eâ parte corporis, propter quam maximè expetuntur, ait *Plinius*.

⁷ Remedium. Eam scilicet Castorei corporis partem quam, ut periculum fugeret, projecit, et cujus maximus est in medicinâ usus.

Hoc si præstare possent homines, ut suo
 Vellent carere, tuti posthac viverent.
 Haud quisquam insidias nudo faceret corpori.¹

FABULA XXXI.

Sequitur Fabula *de Papilione et Vespâ*, quam judicavi ita oblitteratam et tam miserè restitutam, ut illam prorsus omiserim.

FABULA XXXII.

Terraneola et Vulpes.

AVIS quam dicunt Terraneolam rustici,
 In terrâ nidum quia componit scilicet,
 Fortè occucurrit improbæ Vulpeculæ.
 Quâ visâ, pennis altiùs se sustulit.
 Salve, inquit illa; cur me fugisti, obsecro,
 Quasi non abundè sit mihi in prato cibi?
 Grylli, Scarabei, Locustarum copia
 Præstò est. Quid metuas, rogo? Te multùm diligo
 Propter tam sanctos mores et vitam probam.
 Respondit contra: Tu benè quidem prædicas;
 Nón socia sum própterea tibi, sed subvolo.
 Quin sequeris prædam?² Etiam tibi cõmitto meam.

¹ Nudo faceret corpori. Homini scilicet fortunis experti, bonis spoliato; nam quis nudum spoliat? Soli divites periculis obnoxii.

² Quin sequeris prædam? *Id est:* Cur prædam tuam non sequeris? Imò ego prædam meam tibi relinquo; curæ tuæ cõmitto. Gryllis vescere.



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of which is grave. "In the first Mercurian lyre," says Dr. Burney, "the longest string, which produced the lowest tone, from being placed higher on the instrument, as is the case in the modern harp, was called *ὑπάτη*, the highest string: and *Nete* for the same reason was afterwards, upon the extension of the scale, called lowest, though the most acute. For, says he, the adjective *ὑπατος* *summus* and *νήτος* *imus*, have manifestly been applied to sounds, more to express their situation on the lyre, than the length of the strings, or the graveness, or acuteness of their tones." To the same purpose are the words of Dr. Wallis. "The Greeks," says he, "called *hypate* 'supreme,' though it is the lowest sound or string of the Tetrachord, and *nete* last or lowest, though the most acute; therefore, those, who made use of these names, applied them differently from us, calling grave *high*, and acute *low*." Suidas defines *ὑπάτη* *βαρὺν φθόγγον ἀποτελοῦσα*, and *νήτη* *sonum acutum edens*. Boethius likewise, in his Treatise on Music, places in all his diagrams low sounds at the top, and high ones at the bottom. Rousseau, in his Dictionary of Music, delivers the same opinion. But it would be endless to multiply authorities. There can exist, I conceive, no doubt, whatever, of the accuracy of the general opinion, which I formerly stated, that low tones were at the top of the harp, and also of the musical scale, and low ones at the bottom of each. Gesner therefore, in supposing that the expression *alta vox* might derive its origin from the ancient musical scale, is wholly in error.

That it may have been derived *a visu*, which is the other conjecture of Gesner, and which is adopted by the Reviewer, is possible, perhaps probable. But it is one thing to account for the origin of a word or phrase, and quite another thing to prove its consistency with good classic usage. The origin of a word or phrase it may be easy perhaps to ascertain; but it is not its origin, but its legitimacy, not its congruity with analogy of conception, but its employment by reputable writers, that determines its classic character. It is true, that as we find in Cicero the expression *vox altius attollitur*, reasoning from analogy we might be led to infer, that *alta vox* is a classical prose expression. But as I remarked in my former communication on this subject, it is not analogy, but the positive authority of classic usage that can justify the employment of any word or phrase. The expression *alta vox* occurs oftener than once, as Ol. Berrichius observes, in the dramatic compositions of Seneca: and also in Catullus, but as it is found, I believe, in no prose writer of either the Augustan or the succeeding age, I consider the expression as of too questionable a character to be admitted by any writer, who is ambitious of a prose style at once elegant and correct.

The Reviewer thinks me incautious in saying, that neither Cicero

nor Cæsar, Livy nor Sallust, ever employ the expression *alta voce*, but uniformly *magna voce*; and he quotes *summa voce* as used by Cicero. The learned Reviewer has here inadvertently committed a slight inaccuracy. *Summa vox* is not an expression precisely equivalent to *alta vox*. An attribute simply, and that attribute in the highest or lowest degree, are not one and the same; nor can terms, expressive of these different degrees, be considered as synonymous. *Summa voce* may be considered, as of the same import with *maxima voce*, or *quam maxima voce*, and Cicero employs these expressions indifferently: but *alta vox* cannot be considered as an expression, implying the same extension of voice, as *maxima* or *summa vox*. I repeat, therefore, that for *alta vox* these classic writers uniformly employ *magna vox*, as for *vox altissima* they use *summa* or *maxima*.

When I remarked, that the verb *adulari* may properly refer to the fawning of dogs, but that the mode of tracing its signification to this animal appears to me fanciful and unsatisfactory, I had no allusion whatever to the observations of the learned Reviewer; and I feel it my duty to express my regret that he should have misconceived my meaning. My remark referred particularly to the opinion of certain etymologists, who explain *adulari* as compounded of *ad* and *ὄψαν* (sc. *canum*), and that hence we have the verbs *adorare* and *adulari*. The explanation of the latter verb, as implying *ad aulam*, i. e. *ad ollam ire, vel ollam sectari, more iis blandientium, a quibus catillones esse sinuntur*, is more admissible, though still, as I conceive, unsatisfactory. Nonius refers the verb to the fawning of dogs, and in this opinion the ingenious Reviewer concurs.—This explanation, I candidly confess, now appears to me much more natural, as well as philosophical, than the derivation given by Valla and Scaliger, which I formerly adopted. Whatever may have been the etymon of this verb, I agree entirely with the Reviewer, that it strictly refers to the fawning of dogs, and shall in future prefer this explanation.

The Reviewer has, without any apparent necessity, expended much time, and adduced numerous examples for the purpose of proving the accuracy of that part of his definition of *sodalis*, respecting which there exists between us no difference of opinion. It is admitted that *sodalitates* or clubs were instituted for the purpose of celebrating the annual festivals of particular deities, and that these associations were originally composed of grave and virtuous men. It is agreed also, that they degenerated from their primitive character, and that many of them became seditious and factious meetings, aiming at the subversion of the state, assailing the reputation as well as the authority of private individuals, and practising all the arts of corruption at the public elections. It is evident also, that laws were enacted, by which these illicit and dangerous associations might be prevented. But, as I formerly

remarked, the casual act, or even the general conduct of any society is to be distinguished from the avowed and express purpose of its institution. I have perused the examples adduced by the ingenious critic, with all the attention of which I am capable, but they do not appear to me to justify the extended signification, which he has assigned to the word *sodalis*, as denoting a member of a club instituted for the benefit of an individual. The Reviewer lays great stress on the authority of Forcellinus. I respect the judgment of this learned and sagacious lexicographer; but in all such cases, I desire to see not opinions but arguments, not authority, but evidence. Forcellinus quotes the words of Cato; who informs us, that *sodalitates*, originally consisting of grave and good men, afterwards degenerated into confederacies against private individuals, and conspiracies against the state, and that the members, availing themselves of the opportunities, which their meetings afforded, formed plans for defeating the due administration of justice, for purchasing votes at an election, and subverting the established government. Hence these clubs were prohibited; and the term *sodalis* became a term of reproach. The passages quoted from Pliny, respecting the stated assemblies of Christians, which are there included under the general name of *Hetaeriæ*, can be scarcely said to touch the question. How the passage, cited by the Reviewer from *Justin* 20. 5. can prove, that *sodalis* means a member of a society formed for the benefit of an individual, it exceeds my powers of penetration to discover.¹ Yet the learned critic expresses his surprise at my want of faith in the accuracy of his definition, after his having produced this "important passage."

Forcellinus concludes with delivering it as his opinion, that the word *sodalitium* is applied to meetings held for the purpose of purchasing votes, and that those who favored any particular candidate, were in the practice of distributing money for the purposes of corruption, and compelling in some measure the people to vote for their favourite. But that these associations had for their object the benefit of the individual, rather than the promotion of their own factious views, through his means, appears to me to be a doubtful position. It would be too much to assert, that the Westminster Committee, for example, were associated for the benefit of their representatives, in parliament, it being more probable, that their chief object was to secure the election of two individuals whose political opinions accorded with theirs, and who, as they conceived, were by their principles and talents best qualified

¹ Sed trecenti ex juvenibus cum sodaliti jure sacramento quodam nexi, separatam a ceteris vitam exercuerunt, quasi cœtum clandestinæ conjurationis haberent, civitatem in se converterunt. *Just.* 20. 5.



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nounced the modesty and delicacy of her sex ; as *nubere* is in similar instances applied to a man. * The use of *ducere*, as employed by Antoninus, furnishes no apology whatever for the error of Tertullian. Will the learned Reviewer permit me again to ask, to which of these remarks he is not inclined to assent. He confesses, that he had no intention to maintain, that modern writers of Latin “ have sufficient authority in the examples, which he produced, on the very respectable authority of Noltenius, for applying *nubere* to a man.” Here I would beg leave to offer two observations. First, I do not clearly understand what the Reviewer means, by “ the very respectable authority of Noltenius.” The authority of no Lexicographer, according to my conception of *authority*, can either increase, or diminish the intrinsic weight or evidence of any example, which he may produce. The weight of the example depends, not on the respectability of the Lexicographer, but on the character of the author, from whom it is taken. Whether I find the example in Cole's Dictionary, or Stephens's *Thesaurus*, is of no moment. The example speaks for itself. The authority of the Lexicographer, how respectable soever, can neither augment, nor impair its force. But, secondly, if the Reviewer had no intention to affirm, that the examples from Tertullian and others, warrant the application of *nubere*, to a man, I cannot easily perceive the purport of his remarks : for I have unequivocally and precisely expressed the same thing. The ingenious Reviewer replies, that his object was to show, that other writers in the age of Tertullian employed the verb in the same manner, and that he ought not to bear the whole blame, when he was adopting the Latinity of his own time. Be it so. This is no justification of the error. I have not insinuated, that Tertullian was the only writer, who misemployed the verb *nubere* ; and it was the error itself, not those who committed it, that it was my duty to point out.—When the Reviewer observed, that Antoninus was as much justified in applying *ducere* to a woman, as Tertullian in applying *nubere* to a man, it appeared to me to imply a principle, utterly irreconcilable with the rules of just criticism. This principle, however, the learned Reviewer has very properly disclaimed.

These observations I submit to the consideration of the ingenious critic, whose sagacity I respect, and whose liberality I esteem. I should be unworthy of the thanks, which he has been pleased to return to me, at the conclusion of his answer, if I closed my reply without expressing my obligations to him for the candour and urbanity displayed in his critique, and the courtesy, with which he has received my remarks.

Greenwich, Jan. 1817.

ALEX. CROMBIE.

LOCI QUIDAM LUCIANI EMENDATI ATQUE EXPLANATI

A JOANNE SEAGER, A. B.

BICKNOR: WALLICÆ, IN COMITATU MONUMETHIÆ, RECTOR.

PARS V.—[Continued from No. xxvii. p. 77.]

VER. HIST. lib. II. pag. 135. τό δ' ἦν πέλαγος ἄβυσσον, ἀρίστοις δένδροις κἀταφυτευόμενον· εἰστήκει δὲ τὰ δένδρα ὅμως ἀκίνητα, ὄρθα, καθάπερ ἐπιπλέοντα. Κοιλιεῖο, εἰστήκει δὲ τὰ δένδρα ὅμως ἀκίνητά, ὄρθα, καθάπερ ἘΠΙ ΓΗΣ ΟΝΤΑ. vel potius ΚΑΠΕΡ ἐπιπλέοντα.

VERÆ HISTOR. lib. II. pag. 136. Ἐπέστημεν χάσματι μεγάλῳ, ἐκ τοῦ ὕδατος διεστῶτος γεγενημένῳ, καθάπερ ἐν τῇ γῆ πολλάκις ἐωρῶμεν ὑπὸ σεισμῶν γιγνόμενα διαχωρήματα. ἡ μὲν οὖν ναῦς, καθελόντων ἡμῶν τὰ ἱστία, ῥαδίως ἔστη, παρ' ὀλίγον ἐλθοῦσα κατενεχθῆναι. Mihi quidem liquet scribendum, ἡ μὲν οὖν ναῦς, καθελόντων ἡμῶν τὰ ἱστία, ΒΡΑΔΕΩΣ ἔστη, παρ' ὀλίγον ἐλθοῦσα κατενεχθῆναι.

TYRANNICIDA. p. 144. μάλιστα δὲ ἐκεῖνο ἐλύπει, τὸ εἰδέναι μακρὰν, μᾶλλον δὲ αἰδίων, τὴν δουλείαν ἐσομένην, καὶ ἐκ διαδοχῆς παραδοθησομένην τὴν πόλιν ἄλλοτε ἄλλῳ δεσπότῃ καὶ πονηρῷ κληρονόμημα γενησόμενον τὸν δῆμον. Interponendum videtur καί.—ἐκ διαδοχῆς παραδοθησομένην τὴν πόλιν, ΚΑΙ ἄλλοτε ἄλλῳ δεσπότῃ πονηρῷ κληρονόμημα γενησόμενον τὸν δῆμον.

TYRANNICIDA. pag. 146. (pag. 789. D. ed. Salm.) Quum in arcem quidam, ut tyrannum occideret, ascendisset, tyranno ipso non invento, filium ejus confodit, et gladium in vulnere reliquit. Leto filii superveniens pater, eodem gladio se ipse confecit. Qui filium interfecerat, præmium tyrannicidii poscit, quasi consulto tyranni ipsius vitæ pepercisset, hujusmodi rationem reddens: ἐνταῦθα τοίνυν (filio occiso, scilicet) πρὸς ἑμαυτὸν, ὃ ἄνδρες δικασταί, τὰ τοιαῦτα ἐλογισάμην· πάντ' ἔχει μοι κἀλῶς, πάντα πέπρυκται, πάντα κατώρθωται τίνα ἂν ὁ περίλοιπος κολασθεῖν τρόπον; ἐμοῦ μὲν γὰρ ἀνάξιός ἐστιν καὶ τῆς ἐμῆς δεξιᾶς, καὶ μάλιστα ἐπ' ἔργῳ λαμπρῷ, καὶ νεανικῷ, καὶ γενναίῳ ἀνηρήμενος, καταισχύνων κἀκεῖνην τὴν σφαγὴν· ἄξιον δὲ τίνα δεῖ ζητῆσαι δῆμιον· ἀλλὰ μετὰ τὴν συμφορὰν, μηδὲ τὴν αὐτὴν κερδαίνειν· ἰδέτω, κολασθῆτω, παρακείμενον ἔχέτω τὸ ξίφος· τούτῳ τὰ λοιπὰ ἐντέλλομαι. Ταῦτα βουλευσάμενος, αὐτὸς μὲν ἐκποδῶν ἀπηλλαττόμην. ὁ δὲ, ὅπερ ἐγὼ προμαντευσάμην, διεπράξατο, καὶ ἐτυραννοκτόνησε, καὶ τέλος ἐπέθηκε τῷ ἐμῷ δράματι.—Lego; ἄξιον δὲ τίνα δεῖ ζητῆσαι δῆμιον· ἀλλὰ μετὰ τὴν συμφορὰν, (necem filii visam) ΜΗΔ' ΕΑΝ ΤΑΥΤΗΝ κερδαίνειν. (moriendo scilicet antequam vidisset.) Κερδαίνειν est *Devitare*. κερδαίνει supplicium is cui *condonatur*. Hanc emendationem firmissimam judico.

TYRANNICIDA. pag. 147. [791. C. ed. Salm.] εἰ δὲ μόνος ἐγὼ πάντα διεπράξαμην, τολμῶν, κινδυνεύων, ἀνιῶν, ἀναίρων, κολάζων, δι' ἀλλήλων τιμωρούμενος, τί μου διαβάλλεις τὰ κατορθώματα; ἀνιῶν ἔδ-
ditum est a Gesnero *ascendendo*. Si hoc voluit Lucianus, reponendum est ἀνιῶν.

TYRANNICIDA. pag. 151. [p. 794. B. ed. Salm.] ἰτί γάρ καὶ οὐχὶ ἐξέλασας τις τύραννον, ἤδη τιμὴν ἔλαβε τυραννοκτόνου; *Corrigendum videtur: τί γάρ; οὐχὶ καὶ ἐξαλάσας τις τύραννον ἤδη τιμὴν ἔλαβε τυραννοκτόνου;*

TYRANNICIDA. pag. 152. [p. 796. A. ed. Salm.] τὸ δὲ δὴ ἄχρι τῶν τυράννων προσελθεῖν οὐκ ἂν ὑπῆρξέ μοι; μὴ οὐχὶ τῶν περὶ αὐτοὺς φυλάκων καὶ δορυφόρων ἀπάντων κεκρατηκότι, κάκεινους ἀπαντας προνεκκηκότι.—*Malim τὸ δὲ δὴ ἄχρι τῶν τυράννων ΠΡΟΕΛΘΕΙΝ, &c. Progredi, Procedere.*

TYRANNICIDA. p. 157. [p. 801. A. ed. Salm.] ἰδὼν (ὁ τύραννος) τὸν υἱὸν, ὃν εἶχε μόνον; ὀλίγον ἐμπνέοντα, ἠμαγμένον, ἔμπεπλησμένον τοῦ φόνου, καὶ τὰ τραύματα συνεχῆ καὶ πολλὰ καὶ καίρια, ἀνεβόησε τοῦτο; — τέκνον, ἀνηρήμεθα, πεφονεύμεθα, τέτυραννοκτονήμεθα: ποῦ ὁ σφαγεύς; τίνι με τηρεῖ; τίνι με φυλάττει, διὰ σοῦ, τέκνον; προανηρημένον; ἢ μή τι ὡς γέροντος ὑπερφρονεῖ; καὶ τῆ βραδυτῆτι κολάζειν δέον; καὶ παρατείνει μοι τὸν φόνον, καὶ μακροτέραν μοι τὴν σφαγὴν ποιεῖ. *Rectius legamus, ἢ μή τι, ὡς γέροντος, ὑπερφρονεῖ; καὶ (κολάζειν δέον) (cum debeat, cum mihi optandum sit, supplicium meum representari) παρατείνει μοι τὸν φόνον, καὶ μακροτέραν μοι τὴν σφαγὴν ποιεῖ;*

ABDICATUS. pag. 166. (p. 812. B. ed. Salm.) ἀλλ' ὥσπερ τοῖς πατράσι, τὰ τηλικαῦτα ὀργίζεσθαι ἐφῆκεν, (ὁ νομοθέτης) οὕτω καὶ τῶν παίδων προυνόησεν, ὡς μὴ ἀδίκως αὐτὸ πάσχωσι. καὶ διὰ τοῦτο οὐκ ἐλευθέραν ἐφη γίνεσθαι, οὐδ' ἄκριτον, τὴν τιμωρίαν, ἀλλ' εἰς δικαστήριον ἐκάλεσε, καὶ δοκιμαστὰς ἐκάθισε τοὺς μήτε πρὸς ὀργὴν μήτε διαβολὴν τὸ δίκαιον κρινοῦντας. *Malim, καὶ διὰ τοῦτο οὐκ ἐλευθέραν ΕΦΗΚΕ γίνεσθαι οὐδ' ἄκριτον τὴν τιμωρίαν—*

ABDICATUS. p. 166. (p. 812. D. ed. Salm.) οὐκ οὐκ ἠγεῖτο ἀδίκαστον γίνεσθαι τὸ πρᾶγμα, οὐδ' ἐξ ἐρήμης τοὺς παῖδας εὐθύς ἀλίσκεσθαι, ἀλλὰ καὶ ὕδωρ ἐγχεῖται, καὶ λόγος ἀποδίδοται, καὶ ἀνεξέταστον οὐδὲν καταλείπεται. *Legendum puto Οὐκ οὐκ ἠΦΙΕΤΟ ἀδίκαστον γίνεσθαι τὸ πρᾶγμα. Permisit, Concessit.*

ABDICATUS. p. 167. (813. B. ed. Salm.) Ἐξετάσατε (judicibus inquit filius, qui, cum abdicatus fuisset, et denuo pro meritis erga patrem, quem morbo liberaverat, in familiam ejus receptus, nunc iterum injuste abdicatur) ἐξετάσατε, εἰ ἔτι δοτέον ἀποκηρύττειν αὐτῷ, ἀπαξ ἀποκηρύξαντι, χρησαμένῳ τῆ παρὰ τοῦ νόμου ἐξουσίᾳ, καὶ ἀποπληρώσαντι τὴν πατρικὴν ταύτην δυναστείαν, εἴτ' αὐθις ἀναλαβόντι, καὶ λύσαντι τὴν ἀποκήρυξιν. ἐγὼ μὲν γὰρ ἀδικώτατον εἶναί φημι τὸ τοιοῦτον, ἀπεράντους γενέσθαι καὶ τῶν παίδων τὰς τιμωρίας, καὶ πολλὰς τὰς καταδικὰς, καὶ τὸν φόβον αἰδιον, καὶ τὸν νόμον ἄρτι μὲν συνοργίζεσθαι, μετὰ μικρὸν δὲ λύεσθαι, καὶ πάλιν ὁμοίως ἰσχυρὸν εἶναι. *Omnino sententia postulat, ἐγὼ μὲν γὰρ ἀδικώτατον εἶναί φημι τὸ τοιοῦτον; ἀπεράντους γενέσθαι ΚΑΤΑ τῶν παίδων τὰς τιμωρίας.*

ABDICATUS. p. 169. (816. A. ed. Salm.) ἀμετανόητον οὖν τὴν ἀνάληψιν, καὶ τὴν διαλλαγὴν βέβαιαν εἶναι προσήκει, μετὰ κρίσιν οὕτω πολλὴν καὶ δύο δικαστήρια· ἐν μὲν τὸ πρῶτον, ἐφ' οὗ παρητήσω, δεύτερον δὲ τὰ σὺν, ὅτε μετεβουλευσώ, καὶ ἀνάδαστον ἐποίησας τὰ πρῦτερον ἐγνωσμένα λύσας, βεβαιῶς τὰ μετ' ἐκεῖνα βεβουλευμένα. *Scribendum fortasse—δύο δικαστήρια· ἐν μὲν τὸ πρῶτον, ἐφ' οὗ παρητήσω, δεύ-*



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PHALARIS. I. p. 196. [p. 844. A. ed. Salm.] τὸν γὰρ ἀπαξ εἰς τὰ τοιαῦτα ἠμπεσεῖν ἠναγκασμένον ὅμοιον χρή τῇ ὑποθέσει καὶ αὐτὸν εἶναι, ἢ φειδόμενον τῶν πλησίον, ἀπολωλέναι. Legere velim ὅμοιον χρή τῇ ὑποθέσει, καὶ ΤΟΝ αὐτὸν, εἶναι, vel ὅμοιον χρή τῇ ὑποθέσει εἶναι, ἢ αὐτὸν, φειδόμενον τῶν πλησίον, ἀπολωλέναι.

PHALARIS. I. p. 196. (845. A. ed. Salm.) Εἰ δέ τις φαίη, βούλει, ὦ Φάλαρι, αὐτὸς τεθάναι ἀδίκως, ἢ δικαίως κολάζειν τοὺς ἐπιβούλους; τοῦτο βουλοίμην ἂν· αὐθις γὰρ ὑμᾶς, ὦ Δελφοί, συμβούλους καλῶ, πότερον ἄμεινον εἶναι ἀδίκως ἀποθανεῖν, ἢ ἀδίκως σώζειν τὸν ἐπιβεβουλευκότα. Sententia postulare videtur ἀδίκως ἀποθανεῖν, ἢ **ΕΝΔΙΚΩΣ ΚΟΛΑΖΕΙΝ** τὸν ἐπιβεβουλευκότα.

PHALARIS. II. p. 202. [851. E. ed. Salm.] Ἐγὼ μὲν οὖν (Phalaris) καὶ τὸ ἐνδοιαῖσαι ὑμᾶς ὅλως περὶ τούτου, καὶ δημιουργοὺς ἡμῖν προθεῖναι τὴν διάσκεψιν, εἰ χρή δέχεσθαι τὸ ἀνάθημα (quod Apollini destinari) ἢ ὀπίσω αὐθις ἀποπέμπειν, ἀνόσιον ἤδη εἶναι νομίζω· μᾶλλον δὲ οὐδ' ὑπερβολὴν ἀσεβείας ἀπολελοιπέναι· οὐδὲν γὰρ ἄλλ' ἢ ἱεροσυλία τὸ πρᾶγμα ἐστὶ, μακρῶ τῶν ἄλλων χαλεπωτέρα· καὶ ὅσῳ τοῦ τὰ ἤδη ἀνατεθέντα συλᾶν τὸ μῆδὲ τὴν ἀρχὴν τοῖς ἀνατιθέναι βουλομένοις ἐπιτρέπειν ἀσεβέστερον. Salmuriensis habet καὶ ὅσον, unde extrico οὐδὲν γὰρ ἄλλ' ἢ ἱεροσυλία τὸ πρᾶγμα ἐστὶ· μακρῶ τῶν ἄλλων χαλεπωτέρα **ΚΑΘ' ὍΣΟΝ** τοῦ τὰ ἤδη ἀνατεθέντα συλᾶν τὸ μῆδὲ τὴν ἀρχὴν τοῖς ἀνατιθέναι βουλομένοις ἐπιτρέπειν ἀσεβέστερον.

PSEUDOMANTIS. p. 217. [866. B. ed. Salm.] κατορύττουσι δέλτους χαλκᾶς, λεγούσας, ὡς αὐτίκα μάλα ὁ Ἄσκληπιὸς σὺν τῷ πατρὶ Ἀπόλλωνι μέτεισιν εἰς τὸν Πόντον, καὶ καθέξει τὸ τοῦ Ἀβώνου τεῖχος. Αὐ ὡς αὐτίκα μάλα ὁ Ἄσκληπιὸς σὺν τῷ πατρὶ Ἀπόλλωνι **ΚΑΤΕΙΣΙΝ** εἰς τὸν Πόντον; Quasiquam μετεῖναι εἰς Πόντον significare potest *Adesse in Ponto*.

PSEUDOMANTIS. p. 230. μάλιστα δὲ ἠὺδοκίμων παρ' αὐτῷ αἰκνυμίδες, ἀκόπου τι ὄνομα πεπλασμένον, ἐκ λίπους αἰγείου (Salmur. ἀρκείου) συντεθειμένον. Quid istuc verbi est? nomen ex adipē caprinō compositum? Repone **ΣΥΝΤΕΘΕΙΜΕΝΟΥ**; et refer ad ἀκόπου.

PSEUDOMANTIS. p. 232. δρόμος οὖν καὶ ὠθισμὸς ἀπανταχόθεν ἐγίγνετο, καὶ θυσίαι, καὶ ἀναθήματα, καὶ διπλάσια τῷ προφήτῃ, καὶ μαθητῇ τοῦ θεοῦ· si post ἀναθήματα non subaudiatur τῷ θεῷ, delendum καὶ, ut ἀναθήματα et διπλάσια cohæreant.

PSEUDOMANTIS. p. 235. [881. ed. Salm.] ἐπειδὴ πεισθεῖς ὁ ἠλίθιος ἐκεῖνος Κελτὸς εἰσέβαλε, καὶ ἀπήλλαξεν, αὐτῇ στρατείᾳ ὑπὸ τοῦ Ὀθρυάδου κατακοπεῖς, τοῦτον μὲν τὸν χρησμὸν ἐξαιρεῖ ἐκ τῶν ὑπομνημάτων, ἐντίθησι δ' ἄλλον ἀντ' αὐτοῦ. Suppeditandum κακῶς.— καὶ **ΚΑΚΩΣ** ἀπήλλαξεν, αὐτῇ στρατιᾷ ὑπὸ τοῦ Ὀθρυάδου κατακοπεῖς.

PSEUDOMANTIS. p. 252. [894. Salm.] εἰ δέ τι, προσκαλουμένῳ κατὰ τάξιν τῶν χρησμῶν, (πρὸ μιᾶς δὲ τοῦτο τοῦ θεσπίζειν ἐγίγνετο) καὶ ἐρομένου τοῦ κήρυκος, εἰ θεσπίζοι; τῷ δὲ ἀνεῖπεν ἐνδοθεν· ἐς κόρακας, οὐκ ἔτι τὸν τοιοῦτον οὔτε στέγη τις ἐδέχετο, οὔτε πυρὸς ἢ ὕδατος ἐκοινώνει; ἀλλ' ἔδει γῆν πρὸ γῆς ἐλαύνεσθαι, ὡς ἀσεβῆ, καὶ ἄθεον, καὶ ἐπικούρειον, ἤπερ ἦν ἡ μεγίστη λαιδορία. Distinguo εἰ δέ τι, — ἐρομένου τοῦ κήρυκος, εἰ θεσπίζοι τῷδε, (velletne huic oraculum reddere) ἀνεῖπεν ἐνδοθεν “ ἐς

κόρακας," οὐκ ἔτι τὸν τοιοῦτον οὔτε στέγη τις ἐδέχετο—κ. τ. λ. Ita ἀνεῖ-
πεν recte redit ad τινί.

PSEUDOMANTIS. p. 258. [899. Salm.] Lucianus, quo Alexan-
dri pseudoprophetae fraudes et fallacias convinceret, lepido commento
usus est; quod sic narrat: πάλιν ἐμοῦ ἐρομένου ἐν δύο βιβλίοις διαφό-
ροις τὴν αὐτὴν ἐρώτησιν, πόθεν ἦν Ὀμηρος ὁ ποιητής, ἐπ' ἄλλου καὶ
ἄλλου ὀνόματος, τῷ ἐτέρῳ μὲν ὑπέγραψεν, ἐξαπατηθεὶς ὑπὸ τοῦ ἐμοῦ
νεανίσκου, (ἐρωτηθεὶς γὰρ ἐφ' ὃ, τι ἦκε, θεραπείαν ἔφη αἰτήσων πρὸς ὀδύ-
νην πλευροῦ) Κυτμίδι σε χρῆσθαι κέλομαι, δροσίην τέ κε Λητοῦς. Τῷ δὲ
ἐτέρῳ, ἐπειδὴ καὶ τοῦτο ἠκηκόει, ὡς ἐρομένου τοῦ πέμψαντος, εἶτε μοι
πλεῦσαι ἐπ' Ἰταλίαν, εἶτε πεζοπορῆσαι λῶον, ἀπεκρίνατο οὐδὲν πρὸς τὸν
Ὀμηρον, Μὴ σύ γε πλωέμεναι, πεζὴν δὲ καθ' οἶμον ὄδευε. Repono τῷ
δὲ ἐτέρῳ, ἐπειδὴ καὶ ΤΟΥΤΟΥ (τοῦ βιβλιοφόρου scilicet) ἠκηκόει, ὡς
ἐρομένου τοῦ πέμψαντος εἶτε ὍΙ (τῷ πέμψαντε puta) πλεῦσαι ἐπ' Ἰταλίαν,
εἶτε πεζοπορῆσαι λῶον. ἀπεκρίνατο κ. τ. λ.

PSEUDOMANTIS. p. 260. εἶτα δὴ μὲν ἐκπλεῖν προαιρουμένον,
ξένια καὶ δῶρα πολλὰ πέμψας, — ὑπισχνεῖται καὶ πλοῖον αὐτὸς παρέξειν
— Malim, εἶτα δ' ἐμοῦ ἐκπλεῖν προαιρουμένου.

DE SALTATIONE. p. 266. [908. ed. Salm.] ἀνὴρ δέ τις οὖν, ὃ
λῶστε, καὶ ταῦτά παιδεία σύντροφος, καὶ φιλοσοφία τὰ μέτρια ὁμιληκῶς
ἀφέμενος, ὃ Λυκῖνε, τοῦ περὶ τὰ βελτίω σπουδάξειν, καὶ τοῖς παλαιοῖς
συνεῖναι, κάθησαι καταυλούμενος, θηλυδρίαν ἀνθρωπον ὀρῶν, ἐσθῆσι μα-
λακαῖς, καὶ ἄσμασιν ἀκολάστοις ἐναβρυνόμενον, καὶ μιμούμενον ἐρωτικά
γύναια τῶν πάλαι, τὰς μαχλοτάτας Φαίδρας, καὶ Παρθενόπας, καὶ Ῥοδόπας
τινας, καὶ ταῦτα πάντα ὑπὸ κρούμασι, καὶ τερετίσμασι καὶ ποδῶν κτύπῳ,
καταγέλαστα ὡς ἀληθῶς πράγματα, καὶ ἠκιστα ἐλευθέρῳ ἀνδρὶ, καὶ
οἷῳ σοῖ, πρέποντα; Legendum puto ΚΑΘΗΤΑΙ καταυλούμενος—
Nominativus est ἀνὴρ.

DE SALTATIONE. p. 279. [920. ed. Salm.] Δοκεῖ γάρ μοι ὁ πα-
λαιὸς μῦθος καὶ Πρωτέα, τὸν Αἰγύπτιον, οὐκ ἄλλο τι ἢ ὀρχηστήν τινα
γενέσθαι λέγειν, μιμητικὸν ἀνθρωπον, καὶ πρὸς πάντα σχηματίζεσθαι καὶ
μεταβάλλεσθαι δυνάμενον. — ὅπερ δὴ καὶ τοῖς νῦν ὀρχουμένοις πρόσεστιν.
ἴδοις τ' ἂν οὖν αὐτοὺς πρὸς τὸν αὐτὸν καιρὸν ὡκέως διαλλαττομένους, καὶ
αὐτὸν μιμούμενους τὸν Πρωτέα. Repono ἴδοις τ' ἂν οὖν αὐτοὺς πρὸς τὸν
ΑΥΤΩΝ καιρὸν (prout tempora, occasiones, ab illis postulant) ὡκέως
διαλλαττομένους.

DE SALTATIONE. p. 286. [925. ed. Salm.] πάλαι μὲν γὰρ αὐτοὶ
καὶ ἠδον καὶ ὀρχοῦντο· εἶτ', ἐπειδὴ κινουμένων τὸ ἄσθμα τὴν ῥῆδην ἐπετά-
ραττεν, ἀμεινὸν ἔδοξεν ἄλλους αὐτοῖς ὑπάδειν. Inserendus articulus:
πάλαι μὲν γὰρ ὍΙ αὐτοὶ καὶ ἠδον καὶ ὀρχοῦντο.

DE SALTATIONE. p. 292. [931. ed. Salm.] ἐξῆς δὲ Μέγαρα, καὶ
Νῆσος, καὶ Σκύλλα; καὶ πορφύρους πλόκαμος, καὶ Μίνωος πόρος, καὶ περὶ
τὴν εὐεργέτιν ἀχαριστία.—Grævius Μίνωος πόθος legit. Cogitabam
olim Μίνωος ΦΟΡΟΣ, Juvenum tributum, Minotauro objiciendorum:
nunc magis placet Μίνωος ΣΤΟΛΟΣ; Expeditio adversus Megarenses
et Athenienses.

NOTICE OF

Sir Wm. GELL'S Itinerary of the Morea.

WE have much pleasure in announcing the publication of "an Itinerary of the Morea, being a description of the Routes in that Peninsula, by Sir William Gell, M. A. F. R. S. F. A. S."—This work, which comprises a very neat map of the routes in the Morea, must prove an acceptable and highly useful companion to all who visit that interesting part of Greece—and its convenient size, which adapts it to the pocket, (being a duodecimo volume of about 260. pages) will be considered probably as no trifling recommendation. "It has been asserted," says the ingenious author, (Preface p. x.) "that we are now so well acquainted with Greece, that an apology is required for any work on that country. This might be true, if any one of the critics who have enjoyed this imaginary triumph over those who have travelled in Greece, had even heard the names of the towns and villages of the Morea. Our sailors may have seen about seven towns on the coast; while with regard to the situation of ancient cities, our best scholars would be puzzled to point out the sites of Psophis, Metydrium, or Orchomenos, or even Mantinea and Tegea. It is the entire ignorance of this country which has tempted people to assert that they were thoroughly acquainted with it. The gentleman to whom this essay is inscribed, with all the advantages he possesses of talent and research, is fully sensible of the deficiency of the materials necessary to compile a map of the country."—Sir William Gell has dedicated this volume to Mons. Barbier-du-Bocage, one of the most celebrated geographers not only of France but of Europe.

As a specimen (taken at random) of the manner in which Sir William directs travellers, and indicates the objects most worthy of their notice, we shall extract (from page 123) the route from

Tripotamia to Strezoba.

| Hours. | Minutes. | |
|--------|----------|--|
| .. | 25 | Mopeki, a village on the hill l. (left.) |
| .. | 15 | Vestiges l. This road seems that of Pausanias through the Soronian wood in his way to Psophis. |
| -- | 10 | Versiki l. 3 miles. Beautiful valley. |
| .. | 10 | Vestiges of antiquity. Fine scenery and woods. |
| .. | 10 | Village Dachouni r. (right) and source of the river at the Khau of Tripotamia—a source of errors to geographers, who have made the river too long. |



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latus, Sapphicus, ab initio, ut videtur, cantiumculæ, de lusciniâ agentis, desumptus; quod prætermisit Blomfieldius.

In fragm. xx. metrum idem est quod in fragm. xi. xii. xiii. xiv. xv. ut testatur versiculus, Οὐκ ἐπισταμένα τὰ βράχε' ἔλκην ἐπὶ τῶν σφυρῶν.

Fr. lxvi. sic videtur ordinandum χαῖρε, Νύμφα χαῖρε, τίμιε γαμβρὲ, πολλά. Ultima vocis νύμφα brevis est, quemadmodum in Latinâ *nymp̄hã*.

N. A.

PROLOGUS IN EUNUCHUM.

FABULAM AB ALUMNIS REG. SCHOL. WESTM. ACTAM. A.D. 1816.

VESTRUM, Patroni, quos salvere plurimum
 Lætus lubensque jubeo, nemini fere
 Dubium videri credo, qualem flagitent
 Tempusque præsens resque nostra Prologum.
 An hasce quisquam prorsus accedit fores,
 Nec sancti illius meminit et chari senis;
 Quem noster omnis luget extinctum chorus,
 His ante suetum præsidere lusibus?
 Illo Hærcle nemo notior cunctus fuit,
 Magisve amatus aut honoratus magis;
 Magisve cunctis flebilis, credo, occidit;
 Vel queis Palæstræ prisca nostræ gloria,
 Atque ipsi cordi est Publica Institutio;
 Vel queis honestum literarum et artium
 Studium est bonarum, et verus in pretio labor,
 Moresque faciles, innocentes, simplices,
 Pectusque liberale, sincerum, pium.
 Immo sepulti plurimas laudes licet
 Taceat modestus iste sepulchralis lapis,
 At non suorum vox tacebit publica:
 Non, ipsa donec nostra stabunt mœnia,
 Sanctumque juxta tollet hæc ædes caput,
 Perire Eliza gloriam sinet memor
 Iphis ab usque cunis omnino sui
 Alumni, Præceptoris, Præsidis, Patris.
 At tu, laboris quem patronum ludicri,
 Prima lubentes consalutamus vice,
 Et ante carum, et cetera alienum licet,
 At mente tota, credimus nostrum tamen,

Tu, sancte præses, quæ nec uno nomine,
 Nec nunc, fatemur, denique deberi tibi
 Obsequium, honorem, gratiamque plurimam,
 Hilaris, rogamus, et benignus accipe,
 Studiumque nostrum numine adjuta tuo.

Et tu, qui nostræ sæpius Comœdiæ,
 Curator olim, nunc spectator interes,
 Quocunque nobis carus idem tempore,
 Et nunc, et olim; tu, pater, salve quoque:
 Fas tibi, desuetos jam revisenti lares,
 Veteris gratemur memores consuetudinis:
 Fas et precemur (quippe laudi maximæ
 Tibi placuisse duximusque et ducimus)
 Fas sit precemur, ut quæ votis omnium
 Nostra hæc, curante te, respondebat prius,
 Tuis Thalia votis nunc respondeat;
 Et quem docebas ante, nunc plaudas gregi.

EPILOGUS.

GNATHO. THRASO.

G. Quid nunc, magne Thraso? quid agis? quænam
 ista repente

Tristitia, et nubes ista supercilii?

T. Occidimus. Mavors timuit quem perdere, tandem
 Infelix ausa est perdere pauperies.

Quæ bellum dederat, pax omnia dilapidavit,
 Nec, nisi mors, tanto est ulla medela malo.

G. Turpe viro damnis succumbere, tu modo forti
 Sis animo; ad famam prompta lucrumque via est.
 Quæ tibi nunc se forte offert occasio præsens,
 Arripe.

T. Quam narras?

G. Pauca docendus eris.

Nostra quidem tellus scis fontibus omnis abundat,
 Qui medicinales ejaculantur aquas.

Huc coeunt ægri, sani, mas, fœmina, cœlebs,
 Pupillus, mater, nymp̄ha, puella, senex,
 Rusticus, urbanus, fur, judex, scurra, sacerdos,
 Mercator, miles, causidicus, medicus.

Ipsa valetudo paucos, plerosque voluptas
 Invitat, lusus, alea, scena, chori.

Pro se quisque simul perdunt et tempus opesque:
 Saltando interea summus habetur honos.

Ergo deligitur, qui cœtibus hisce magister
 Præsidet, ille choros ordinat, ille regit.

Hunc regem observant, hunc admirantur, amantque ;
 Huic facili pendunt larga tributa manu :
 Nunc audi—Forte urbs, cui nomen Calda dederunt,
 Sanando apta homini balnea, et apta sui,
 Extinctum nuper Regem desiderat ; illuc
 Tu, mage dignus enim nemo, petitor eas.

T. Quid ? peregrinus ego ignotusque !

G. Hoc dignior ipso.

Nunc sunt grata magis, quæ peregrina magis ;
 Et miles palmam nunquam non proripit. Ille est
 Quem vir formidat ; quemque puella cupit.

T. Scilicet idque datum est, fateor, mihi ; nempe Thrasoni
 Est carus Mavors, sed mage cara Venus.

Primus item saltare labor, pugnare secundus ;
 Si multum manibus, plus valeo pedibus.

G. Credo equidem.

T. Immo etiam, quo tantum nomine Achilles
 Laudatur, quantum quod *πόδας ὠκὺς* erat.

Hic ergo et gladios, et cetera Martia pono ;
 Buccina rauca, vale, tibia mollis, ave.

Ille ego sum qui multiplices motusque figurasque ;

Et quibus aptetur quæque chorea modis :

Unius passumque trium, passumque duorum

Qua lege alternent, dextra, sinistra manus,

Per medium, sursumque, deorsumque.

G. Ah bone, num tu

Nostrorum ingeniis ista placere putas ?

Sordent jam veteres istæ, patriæque choreæ ;

Hoc hodie celebrat sola Culina genus.

Nunc in deliciis saltatio Ionica habetur ;

Illa quidem mollis, blanda, soluta, levis.

Nec virgo hanc matura viro jam sola choream,

Sed matura rei cuilibet uxor, amat.

T. Non vos cognoram tam bellos tamque venustos !

Hanc quoque me nemo callet, amatve magis.

Hæc ego vel lauros etiam pro laude paciscar,

Huic etiam imperium posthabuisse velim.

G. Imperium narras ? Hoc omni spondeo majus

Imperio, inque viros scilicet, inque nurus.

Quin tu linque aliis, equites, peditumque cohortes

Instruere, et vulgus vi cohibere ferum ;

Hæ tibi erunt artes ; nempe advenientibus ultro

Gratari hospitibus ; visere, et excipere,

Orchestramque, fidesque, atque instrumenta choreæ,

Curare ut bello sint satis apta gregi.



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perused the article in No. xxv. of the Class. Journ.) that the explanation and reading of the Inscr. are only an incidental object of that paper, which was published in your Journal for the purpose of relating the circumstances and facts of the discovery, they having been much misrepresented. M. Jaubert and M. de Villoison knew very well that no person in the French expedition had deciphered one word of the inscription,¹ and that M. Jaubert's copy brought by him to Paris in 1803, was nothing more than *our* copy, which had been supplied to him at Alexandria, where, as well as in Italy, it had been generally circulated: and M. Jaubert may perhaps have verified it by comparing it with the original upon the column. Neither M. Jaubert nor M. de Villoison however had the candour to state these circumstances, (of which it is impossible they should have been ignorant) in their publication of the inscription at Paris, where it would perhaps have been a crime in those days to lose any convenient opportunity of detracting from Englishmen, and of adding, *quocunque modo*, a leaf of laurel to the great nation. These unworthy feelings, however, are now at an end, and I am sorry therefore to find your annotator (inadvertently perhaps,) giving countenance to the unfair proceeding of M. Jaubert and M. de Villoison. He is incorrect also in saying that M. de Chateaubriand transcribed M. de Villoison's explanation into his book, for M. de Chateaubriand's remarks upon the inscription are confined to a very few suggestions, and instead of the word *δσιώτατον*, which M. de Villoison has well supplied in the first line, M. de Chateaubriand proposed *σοφώτατον*. The following words of M. de Chateaubriand may be here inserted, as furnishing evidence upon the present enquiry.

....“l'inscription de la Colonne de Pompée. Je crois être le premier voyageur qui l'ait rapportée en France. Le monde sçavant le doit à quelques officiers Anglois; ils parvinrent à la relever en y appliquant du plâtre. Pococke en avoit copié quelques lettres; plusieurs autres voyageurs l'avoient apperçue; j'ai moi même déchiffré distinctement à l'œil plusieurs traits, entr'autres le commencement de ce mot *Διοκ*—qui est décisif. Les gravures du plâtre ont fourni ces quatre lignes.” Then follow the four lines as originally copied by me in the spring of 1802. They are of course the same characters which M. Jaubert brought to France, and which were furnished to M. de

¹ For a proof of this, see Mémoires sur l'Égypte, (Vol. 1. p. 64.) where M. Norry regrets that the inscription is no longer legible.

Chateaubriand at Alexandria, exactly in the same manner as M. Jaubert procured his copy.

M. de Chateaubriand was misinformed as to a copy of the inscription: having been taken in plaster. No plaster was ever used, but an impression of a part of it was taken in sulphur, which totally failed of the desired effect, and contributed not in the least to the deciphering, which was never assisted by any thing but the rays of the Sun at a particular angle, by frequently viewing the letters at various distances, and by keeping the surface continually wetted with water.

As I am speaking of the misrepresentations, that have been made upon the deciphering of this inscription, I shall take the opportunity of saying, that by no person have the circumstances been less fairly stated than by Dr. E. D. Clarke in the 3d volume of his travels. He takes great pains to assert "that to Lieutenant Colonel Squire the literary world is exclusively indebted for the discovery of the inscription on the pedestal of Pompey's Pillar," as Dr. Clarke wishes it still to be called; that "in September 1801, the inscription was not known to exist, and was considered not merely as illegible, but as altogether lost," and that "all the information, afforded by the inscription itself, would have been consigned to everlasting oblivion, but for the important discovery made by Lieutenant Colonel Squire, of some remaining characters upon the pedestal." Without stopping to consider how an inscription mentioned by Pococke and so many succeeding travellers down to the year 1799,¹ could be considered as totally lost, and not known to exist in 1801, I shall merely state, that I myself, in Sept. 1801, in company with Colonel Squire, as well as other persons, did, in consequence of the information contained in Pococke's book, visit the column, recognize the existence of the inscription, and the identity of two or three of the letters mentioned by that traveller; though without having then the opportunity of observing the important assistance to be derived from a particular light, or the leisure and other conveniences necessary for prosecuting the enquiry.

Dr. Clarke represents Colonel Squire as having made a claim to the discovery in a private letter contradictory of his public narrative of the transaction as printed in the *Archæologia*, vol. 15. p. 59. But there is no such claim in the letter of Colonel Squire. He speaks only of having discovered most of the letters before the arrival of Mr.

¹ This is the date of M. Norry's memoir, first published in the *Décade Egyptienne* at Cairo.

Hamilton and myself at Alexandria from Upper Egypt, and there is a wide difference between distinguishing, or rather imagining that one distinguishes, separate letters and deciphering the words and general context. Nothing can exemplify this better than the copy of the inscription as attempted by Pococke, who, in endeavouring to copy that of which he had not discovered any one word, or formed any conjecture as to the general structure and meaning, was mistaken in half the letters which he supposed himself to have copied. All that Colonel Squire could boast of having done in December 1801, was to discover (to use his own words in the letter quoted by Dr. Clarke,) “that the inscription was in four¹ lines, and in Greek, and that the two first letters of the last line were $\pi\omicron$.” And this I can assert was exactly or very nearly the sum total of his discoveries when I arrived at Alexandria in March 1802, and when happening to visit the column exactly at the right time of the day, I deciphered at the first visit the words $\text{ΕΠΙΛΥΧΟΣ ΑΙΓΥΠΤΟΥ ΑΛΕΞΑΝΔΡΕΙΑΣ}$ and ΤΟΝ in two places, which shewed the construction of the sentence.² The remainder of the deciphered words or fragments of words were obtained by the joint exertions of Messrs. Hamilton, Squire, and myself, to whom I am uncertain whether I ought to add the Honourable Col. Dundas, who frequently accompanied us. ΑΝΙΚΗΤΟΝ has since been supplied by Mr. Salt, not “proposé par M. Salt,” as your annotator says, but supplied by an actual inspection of the monument.

You will perhaps think this subject is hardly worth so many words as I have bestowed upon it. It is the same feeling that has made me so long neglect replying to Dr. Clarke’s observations, which I cannot but consider as founded in error, and unjust towards me.

W. M. LEAKE.

There are two omissions in my former communications which I shall take this opportunity of supplying. To the article relating to the inscriptions at Skripu, published in your Journal No xxvi, I omitted to annex my name, the necessity of which precaution upon these occasions is evident from the foregoing observations upon the inscription of the column of Diocletian. In the article of No. xxviii, containing the text and translation of the Inscription at Cyretæ,

¹ There are however five lines.

² See the account of it in the *Archæologia*, vol. 15. p. 59. In the same volume, p. 389, the reader may see another account of the Inscription, which has tended to support the misrepresentations that have been made regarding the discovery of it.



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ought to have said, with Madame Dacier ad Callim. H. in Apoll. 19., *Λυκωρεύς*.

Arcadius has preserved the Alexandrian term *ταὸς* i. q. *μῶν*, which I do not remember to have seen elsewhere, and with which the excellent work of Sturzius de Lingua Alexandrina and the Lexicons of H. Stephens and Schneider may be enriched:—

Τὰ εἰς ὅς καθαρά δισύλλαβα τῶ α μακρὸν παραληγόμενα ὀλίγα εἰσὶ, καὶ ὀξύνεται μὲν ὅσα οὐ κύρια μὴ δὲ ἐπιθετικά, παὸς καὶ πηὸς, ναὸς καὶ νηὸς, λαὸς καὶ ληὸς· τὸ Δάος ὡς κύριον βαρύνεται, καὶ τὸ πρᾶος δὲ ἐπιθετον· τὸ μέντοι ταὸς παρ' Ἀλεξανδρεῦσιν ἀντὶ τοῦ μῶν σεσημείωται· τὸ δὲ λάος παρὰ Σοφοκλεῖ ἀπὸ γενικῆς εἰς εὐθείαν μετεποιήθη. In Cod. Par. 2603. we have *ταῶς* and *μῶς* instead of *ταὸς* and *μῶν*. But that *ταὸς* is the right reading, is apparent from the sense of the passage.

Arcadius furnishes us with an instance of *κόνειον* for *κῶνειον*, about which I have spoken copiously in the 'Epist. ad Schæferum,' *Class. Journ.* xxviii. p. 294—300.:—Τὰ διὰ τοῦ εἰον τρισύλλαβα πρόπαροξύνονται, εἰ ἢ πρὸ τέλους συλλαβῆ εἰς φωνῆεν λήγοι, ὄνειον, κόνειον, γένειον, δάνειον.

The following words, which are not to be found in the Thesaurus of H. Stephens, are preserved by Arcadius. I have prefixed a star to such, as do not occur in the Lexicon of Schneider:—

* *Μεμψίδιος*—* *Λυσίδρως*—* *Χρυσέρως*—* *Δείλανδρος*—* *Ὁμόγραιος*—* *Ἰπεράοιδος*—* *Ἰλοκουρὸς*, ὁ τὴν ὕλην τέμνων—* *Ἐλουρος*—* *Σόφιλλος*, nom. propr.—* *Ὁμόσυνος*—* *Νομίουρος*, ὁ τὴν νομὴν φυλάττων—* *Θέρμασσα*, ἢ *κάμινος*—* *Κραταπαλλὸς*, εἶδος νομίσματος—* *Μάρδος*, αὐλοῦ εἶδος—* *Δαμῆν*—* *Τελλῆν*—* *Πιπελῆν*—* *Ὠλλῆν*²—* *Κελλῆν*—* *Κίνυψ*—* *Σκῶληψ*—* *Πλινθοβάψ*—* *Πελεθόβαψ*³—* *Ψόραψ*—* *Τυρόκλεψ*—* *Σκευότριψ*—* *Ἰπποβοσκὸς*—* *Ἰπποβοσκῶ*—* *Χαμαίσκῶληξ*—* *Ἀντίσπληξ*—* *Πόλυτος*—* *Εὕρω*, ἀφ' οὗ καὶ *εὕρισκω*—* *Λιβανῶ*—

¹ This word occurs in Lycophro v. 1111. where Muller says:—"Vit. 2. et 3. ὕλακουργὸς, fors. ὕληουρῆς l. ὕλαουρῆς, quod i. q. ὕλοτόμος, ξυλοτόμος." Ἰλοκουρὸς Vat. 972. ὕλακουρῆς Vat. 916. I entertain no doubt that ὕλοκουρὸς is the true reading, which is confirmed by Arcadius, who in all probability had the verse of Lycophro in his eye. Muller in the Index Vocabulorum has erroneously written ὕλόκουρος for ὕλοκουρὸς. Arcadius: Τὰ εἰς ὅς ὑπὲρ δύο συλλαβὰς παραληγόμενα οὐ πρόπαροξύνεται, Ἐπίκουρος, ἐπάρουρος ὁ κηπουρὸς, ἔλουρος ἔθνικόν, μελάνουρος, παλίνουρος, παλίουρος· τὸ φυτὸν σεσημείωται νομίουρος ὁ τὴν νομὴν φυλάττων, καὶ ὕλοκουρὸς ὁ τὴν ὕλην τέμνων.

² Leg. Ὠλλῆν, ἑνός, ὃ, whence comes Ὠλένη. This word, omitted by H. Steph. is mentioned by Suidas. See Schneider's Lex. v. Ὠλένη.

³ In Hesychius, whom Schneider follows, it is accented differently; Πελεθόβαψ.

Δαγκάνω—* Βουκάμπη, ἢ τῶν βοῶν κάμπη¹—* Ὑπερθημοσύνη²—* Τρόχος³—Βροτοσσόος⁴—* Δυσκόος—* Φυλάξιος—* Ἐψιός—* Φλόγειος—* Παντογκύνη⁵ ἢ ταραχώδης γυνή—* Ἀρπῆς—* Ἀρπῆσσα—* Χερνῆσσα—* Πολυπάταγος⁶—* Ἀττήν—* Κορδυλήν—* Μαραθῆν—* Περπερήν—* Τριβήν, ὁ τρίπους—* Βίλλος⁷—* Βιλλίν.

The above list does not profess to contain all the words mentioned by Arcadius, which are not to be found in the Thesaurus of H. Stephens. But they are produced with the view of drawing the attention of scholars to the too long neglected work of Arcadius, abounding as it does with similar terms, for which you would in vain consult the best Lexicographers, and which, in the hands of such critics as HERMANN, SCHÆFER, and BOISSONADE,

¹ Cod. 2603. φάτνη. “Βουκάπαι, αἱ, Boum præsepia, τῶν βοῶν αἱ φάτναι, Hesych.” H. Steph. Thes. i. 774. c.

² Τὰ δὲ ὑπὲρ δύο συλλαβὰς συστέλλει τὸ ὑ διὰ τὸ σῦνη, κερδοσύνη, βριθοσύνη, ὑπερθημοσύνη. The reader, who takes the trouble of comparing this passage with what is said by Draco Stratonicensis in p. 29, 9. 64, 24. 86, 21. 100, 17. will perceive that ὑποθημοσύνη was the word written or dictated by Arcadius. See the Lex. Xenophonticum v. Ὑποθημοσύνη.

³ Τὰ δὲ πολλὰ σύνθετα παροξύτονα τε καὶ προπαροξύτονα· καὶ παροξύτονα μὲν δύσκόος, λαοσσόος, βροτοσσόος, προπαροξύτονα δὲ τρόχος, δυσήκοος. I am unable to discover the meaning of δύσκόος. That under τρόχος lies concealed some word of four syllables, similar to the other words with which it is joined, is evident; but I must leave to the critics to settle what that word is.

⁴ Schneider refers to the Orphic poems de Lapidibus for the use of this word, which he accents thus, Βροτόσσος. The passage is v. 750. in Hermann's edit. :—Καρτερὰ φάρμακα σεῖο, βροτοσσόε θέσκελε πέτρη.

⁵ The true reading is Ποντοκύκη. Phrynichus Σοφ. Προπαρ. in Bekkeri Anecd. Gr. T. i. p. 61. :—Ποντοκύκη γυνή· ἢ οὕτω πανοῦργος, ὡς καὶ τὴν θάλατταν κυκᾶν, ὡς Πηξίθάλαττα ἢ τὴν θάλασσαν [θάλατταν] πῆξαι δυναμένη, ἢ κιστῶ πηγνυμένη· καὶ ἐπὶ ἄρρενος τὸ ὅμοιον ἐρεῖς. Both these words may be added to the Lexicons of H. Stephens and Schneider. The compound term ποντοκύκη may serve to confirm what I have said in the volume which I some time ago published of *Classical Recreations*, p. 211., about the proverbial phrase κυκᾶν πάντα, *miscere omnia, miscere cælum et mare*.

⁶ Λέγει δὲ ὁ Τεχνικός ὅτι αἱ μεταπεπλασμέναι δοτικαὶ ἔχουσι τὸ ἰ προπαροξύονται, εἰ μὴ δυσυλλαβία κωλύση, ὁ πολυπάταγος τοῦ πολυπατάγου, τῷ πολυπατάγω, καὶ κατὰ μεταπλασμὸν πολυπάταγι ἀναβιβάζει, κ. τ. λ. For δυσυλλαβία read δισυλλαβία. “Omnes voces, quæ a δύο componuntur, semper Græci per δι expresserunt; non autem per δυ aut δυσ, ad vitandum malum omen, ut puto,” Palmerius Exercitt. p. 6. See No. II. of the new *Greek Thesaurus*, p. cccxxix. not. 3. Of this famous Canon of Palmerius I have spoken at much length in some observations on a fragment of Hesiod lately communicated to the learned Professor LENNER. The words δισυλλαβία, ἰσοσυλλαβίω, ἰσοσύλλαβος, and ἰσοσυλλάβως, (the last mentioned is not to be found in Schneider's Lexicon,) and also ὑπερδισύλλαβος employed by Arcadius, may be added to the Thesaurus of H. Steph. :—Πρόσκειται ἰσοσυλλάβως, διὰ τὸ παχίος παχεῖ, ἥτις διὰ τὴν συναίρεσιν ἰσοσυλλαβεῖ. The word γαλακτοποιός, unknown to both these Lexicographers, is employed by Arcadius :—Γλάξ, βοτάνη γαλακτοποιός. Etym. M. 232. 37. :—Γλάξ· βοτάνης εἶδος γαλακτοποιητικῆς. Γαλακτοποιητικός may also be added to the Thesaurus of H. Stephens.

⁷ Τὸ σίλλος, καὶ βίλλος τὸ ἀνδρεῖον αἰδεῖον, τὸ κοινῶς βιλλίν, παρὰ Ἐφισίοις βαρύνεται.

distinguished by their sagacity, erudition, and industry, may throw much light on many obscure, and be employed successfully to correct many corrupt, passages in the ancient Greek writers.

The two following words are not mentioned by Jablonski in his Glossary of Egyptian terms: I am not aware that they are to be found anywhere but in Arcadius:—

Τὰ εἰς ὡς Περσικὰ ἢ Αἰγύπτια παροξύνεται, Φάργως, Ἰνάργως.

The following words of Arcadius will enable us to decide upon the true reading of a passage in Steph. Byz. which Berkelius has thought proper to alter against the authority of the Mss. and the most ancient editions:—

Τὰ εἰς ῤις Αἰγύπτια, says Arcadius, προπαροξύνεται, Βούσιρις, Ὀσιρις, Ψένυρις.

Steph. Byz.: Κορκυρίς πόλις Αἰγύπτου, ὡς Ἀλμυρίς, Ἀργυρίς ἢ δὲ Ψέντρις Αἰγυπτία κώμη βαρύνεται.

So the words are printed in the edition of 1694. “In omnibus libris,” says Berkelius, “editum erat Ψενύρις, Αἰγύπτιος κώμη, quod loco movimus, et emendavimus, auctoritate ipsius Stephani: Ψέντρις Αἰγυπτία κώμη, κλίνεται Ψέντρεως, τὸ ἔθνικόν, Ψεντρίτης.” But that the old reading Ψενύρις, or, as Arcadius marks the word, Ψένυρις, is the right one, is apparent from the passage in Arcadius. I leave others to determine the identity between Ψένυρις and Ψενηρός, of which Steph. Byz. says: Ψενηρός Αἰγυπτία κώμη, τὸ ἔθνικόν Ψενηρίτης, τῷ τύπῳ τῆς χώρας. L. Holstenius considers them as the same, and his belief in their identity would have been strengthened, if he had perceived that Ψενηρός is a false reading for Ψενηρίς, as appears from the gentile Ψενηρίτης, which is formed not from Ψενηρός, but from Ψενηρίς. Ψενηρός would, I think, give Ψενήριος: this form is certainly much more common than the other, Ψενηρός, Ψενηρίτης.

But, to return to the passage of Arcadius, Berkelius is equally mistaken in what he has written about the word Ἀλμυρίς:—“Ptolemæo Mareotis vicus Ἀλμύραι dicitur, quem forte Noster alia terminatione protulit.” That Steph. Byz. in employing the word Ἀλμυρίς, had an Egyptian town or village in his mind, not the Mareotis vicus Ἀλμύραι, is evident from his own words: Κορκυρίς πόλις Αἰγύπτου, ὡς Ἀλμυρίς, Ἀργυρίς. There would not have been the analogy, in respect to the accent, between Κορκυρίς and Ἀλμυρίς, of which Steph. B. speaks, if Ἀλμυρίς had not been an Egyptian town. His meaning is that the Egyptian word Κορκυρίς is accented in the same way as the Egyptian words Ἀλμυρίς and Ἀργυρίς, and he then adduces an exception in the mode of accenting the Egyptian word Ψένυρις.

On the very same grounds, on which I have objected to Berkelius's note on Ἀλμυρίς, I object to what he has written about the



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Arcadius (in the hand-writing of Is. Vossius, preserved in the Remonstrants' Library at Amsterdam, of which Professor Lennep has most obligingly favored me with a transcript,) as well as Tewater (see the new Gr. Thes. p. ccxiv. not. 4.) found *Βύνετος* for *Βύνητος*, and Jablonski found the word so written in the Excerpta made by Ez. Spanheim. But that *Βύνητος* is the true reading, is evident from the context.

In the new Gr. Thes. p. ccxxvii. b. *Κομμίδιον* is quoted from the Schol. ad Nicandri Alex. 110. The same word occurs in Arcadius: *Τὰ εἰς ἰ μονογενῆ ὑπὲρ μίαν συλλαβὴν βαρύνεται, μέλι, κίλι [κίκι] εἶδος ἐλαίου, κόμμι τὸ κομμίδιον, πέπερι, κιννάβαρι, σίνηπι.* In Cod. Par. 2603. we have *Κόμμι τὸ κομίδιον*. See Du-Cange's Greek Glossary v. *Κόμμι*. Du-Cange found in Zozimus Ms. de Instrumentis et Caminis, *μετὰ κόμμεως*, and again, *καὶ κόμμι*. He quotes from the Glossæ Colbert. Ms. *Κόμμι τὸ κομμήδην*, and from Lex. Ms. ex ead. Bibl. Cod. 2199. *Κόμμιδιον [Κομμίδιον] τὸ τοῦ δένδρου δάκρυον*. This Lex. Ms. is no other than Zonaras's Lexicon: see Zonaras p. 1240. and Phavorinus, who copied the words from the Ms. of Zonaras.

Suidas, and, after Suidas, Phavorinus: *Κόμμι καὶ ὁ λιβανωτὸς, καὶ τὸ ἐξηραμμένον ὀπῶδες δάκρυον*. Zonaras p. 1140. and Phavorinus interpret *Κόμμι* by *Ψιμμίθιον*. "Scilicet *κόμμι* admixtum *ψιμμυθίῳ*," Tittmann. I suspect that this use of the word was peculiar to the later Greeks; for I have not discovered any trace of it among the older Greeks. But I am inclined to think that Zonaras was mistaken in supposing *Κόμμι* to be ever used in the sense of *Ψιμμύθιον*, i. e. *genus coloris quo meretrices jam senescentes fucare faciem solent ad sulcos rugarum explendos et ad candorem conciliandum*, (see the new Gr. Thes. p. cccxxx. b.). My doubts are considerably augmented by what I read in the Schol. ad Platon. p. 151. who tells us that *Κόμμι* was used by the ladies for a very different purpose:—*Κόμμι λέγεται τὸ ἐκ τῶν δένδρων, ἅτε δὴ δάκρυον, ἀπορρέον ὑγρὸν, ᾧ χρῶνται πρὸς τὰς τρίχας τῶν γυναικῶν, ὥστε μὴ διαχειῖσθαι αὐτὰς, ἀλλὰ μένειν ὡς ἄγαν συνημμένας, ἐφ' οὗ βεβούληνται σχήματος αἱ Κομμώτριαι παρ' οὗ [read, with Bast. ad Gregor. Cor. p. 103. παρ' ὃ] καὶ ἀπὸ τοῦδε τοῦ κόμμεως λέγονται καὶ ἡ τέχνη κομμητική.* The Scholiast is, however, egregiously mistaken in supposing that *Κομμώτρια* is derived from the word *Κόμμι*, i. e. the gum used for the purpose of adjusting the curls according to the fashion of the day. I should be much more disposed to believe that the *Κομμώτριαι* derived their name from *Κομμῶ*, i. e. the priestess employed to sweep the floor of Minerva's temple. *Αἰέξεις ῥητορικαὶ* in Bekkeri Anecd. Gr. T. i. p. 273.: *Κομμῶ ἡ κοσμοῦσα τὸ ἔδος τῆς Ἀθηνᾶς ἱέρεια*. This word *Κομμῶ* may be added to the Lexicons of H. Stephens and Schneider.

Arcadius : Τὸ δὲ Θῶνος ἀπὸ τοῦ Θώνιδος καὶ Θώνιος Ἰωνικῶς καὶ κρᾶσει Θῶνος, ἢ ἀπὸ Θώνιος εὐθείας κατὰ συγχοπὴν. See the new Gr. Thes. p. cccxxvi. a. and the Index to Nos. I. and II. p. ix. not. 9.

Thetford,

EDMUND HENRY BARKER.

3d March, 1817.

RICHARDI BENTLEII EPISTOLA
AD GODOFR. RICHTERUM.

THE following letter of the illustrious Bentley was first published in a work entitled “Gotefridi Richteri Bernbacensis Specimen Observationum Criticarum in varios Auctt. Gr. et Lat. Præfationem præmisit J. F. Buddæus. Jenæ. MDCCXIII. 8vo.” The letter had been addressed to Richter himself, who appears to have left no other traces of his existence than those which this work contains. It is of rare occurrence: the letter has therefore been lately extracted, and inserted by the learned F. A. Wolf, in the first Number of his *Litterarische Analekten*, now publishing at Berlin. This addition, however slight, to the letters of Bentley published in 1807, by Dr. BURNEY, and republished, by the permission of that illustrious Scholar, in the *Classical Journal*, must be received with gratitude by every English Scholar. No date appears to the letter, as first published, in 1713, but we are referred by the last Editor to the Pref. to Manilius, p. 14, in which the year, at least, in which the correspondence took place, may be ascertained to be 1709.

Litteras a te nudius tertius accepi longe gratissimas, in quibus ultro operam tuam polliceris in describendis veterrimi exemplaris Maniliani variis lectionibus. Hanc tuam erga me et meliores litteras tam promptam ac prolixam voluntatem, stultus sim, si repudiem; inhumanus, si non gratissime agnoscam. Liceat igitur posthinc in amicorum meorum numero te quoque recensere, et amicitiae recentis tesseram Manilianas lectiones a te expectare. Scias autem, me ab aliquot annis semel atque iterum ex eodem vestro Codice nactum esse excerpta quædam, sed mutila et imperfecta, quod ex aliis Codicibus parisiis ferme cum vestro ætatis certo mihi comperitum. Quattuor tantum, quod sciam, in tota Europa nunc exstant exemplaria, quæ annorum DC ætatem præ se ferunt: Gembla-

¹ These extracts had been made, F. A. Wolf informs us, by J. F. Fellerus, in 1693.

cense scilicet, undè olim Jos. Scaliger posteriorè suam editionem adornavit; Venetum in bibliotheca S. Marci; Vossianum in Academia Leidensi et vestrum illud Lipsiense. Cetera omnia, quòrum non pauca penes me habui, sunt notæ recentioris et ab exscriptoribus passim interpolata. Gemblacense autem illud, quod omnium optimum et veterrimum est, ipse oculis meis diligentissime olim perlustravi, minutissimas quasque variationes scrupulose notavi. Ceterorum collationes, quæ Gemblacensi in plerisque omnibus adstipulantur, amicorum opera comparavi: unde facile erat deprehendere, juvenes illos, qui Lipsiensis libri excerpta mihi subministrabant, vix decimam lectionum partem attigisse. Quamobrem, si operam et mihi et auctori ipsi utilem navare vis, oro te atque obtestor, ut minima quæque observare et in Bœclerianæ editionis margine notare ne dedignere; quanto mendosiora et absurdiora tibi videantur, tanto fidelius et diligentius. Quippe ex illis contaminatissimis, quæ alius forte spreverit et velut indigna notatu præterierit, ego haud raro pulcerrimas emendationes eruo et extundo. Ceterum, quum Maniliani codices præ illis reliquorum poetarum sint portentose et pæne supra fidem mendosi, in magnam utique molem exsurgerent tua excerpta, si ex ora tui codicis in chartam puram transcriberes, mihi quoque non necessarium et ideo ingratum laborem injungerent singula rursus in mei codicis marginem inserendi. Patere ergo, ut illud abs te impetrem, ut ipsum codicem tuum Bœclerianæ editionis ad me huc transmittas, ubi semel omnes variantes lectiones in ejus margine descripseris: quod tuum insigne beneficium duobus novæ editionis exemplaribus pensabo. Illud quoque et heic et in aliis (si quando olim in MStis conferendis operam tuam collocabis) te admonuisse non erit inutile; multa scilicet in vetustis MStis sub tempore renascentium litterarum jam ab annis circiter trecentis interpolata fuisse, et novas lectiones intrudi solitas, prioribus erasis. Eas, si quæ in vestro codice fuerint, ut sine dubio sunt, facile erit tibi dignoscere vel a colore atramenti, vel a ductu litterarum, vel a vestigiis rasuræ, quæ nunquam evanescit. Illud igitur diligenter curabis, ut singula loca indices, quæ a manu secunda et interpolatrice sint mutata; et, si fieri poterit, deprehendas, quid olim a prima manu scriptum fuerit, sub rasura illa nunc latitans. Porro, ne integra verba describendo totum marginem editionis tuæ oppleas, satius fuerit, litteras tantum lineola subducta notare, et in margine variantes reponere hunc in modum. Pag. postrema tuæ editionis, versu undecimo,

sua lumina }
e sublimia } unt

Cumque vaga est illa et terris sua lumina condit

Et versu ibid. 15.

m
lu-deest-um
Ms. 1. 2. vant
deest dum ma

*Tunc conferta licet cæli fulgentia templa
Cernere seminibus densis totisque micare*

2. *Floribus aut sicca curvum per littus arena,*

1. *Nec spatium stellis, mundo nec cedere summam.*



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CORRESPONDENCE.

As your Journal has been occasionally enriched with articles from the pen of Monsieur GAIL, I conclude that you are in habits of correspondence with that learned Hellenist—and as my retirement in the country admits but few opportunities of receiving Parisian information, I shall presume in a future number to offer some queries suggested by the perusal of M. Gail's admirable "*Recherches*"¹ which have lately reached me. Those queries through the medium of your widely circulating *Journal*, will probably meet the eye of that celebrated critic himself; and at the same time may attract the notice of other classical readers, from whose replies I should be happy to receive instruction—my questions, it is necessary to premise, do not result from any doubts on the subject of M. Gail's critical accuracy—for his arguments in every respect, and on all branches of literature, that have come under his observation, are to my mind perfectly convincing and appear unobjectionable. But I wish to know, whether some opinions which have arisen from my study of the "*Recherches*," coincide with the learned author's notions; the subjects are chiefly those words, ἱερόν, Ναός, Τέμενος, and similar terms, which, though of different senses, are too frequently confounded in Translations under the general expressions of Temple, Sanctuary, &c.

2. The text of Thucydides, relative to the ancient or primitive Athens—and 3d. the Chariot race described by Sophocles.

But of this address to you, Sir, the immediate object is to learn what works M. Gail has published. Besides the "*Recherches*" above mentioned, I have only seen his "*Observations Littéraires et Critiques sur les Idylles de Théocrite et les Eclogues de Virgile*," Two Volumes, duod. Paris 1805.—and his "*Atlas pour servir à l'Etude de l'Histoire Ancienne et à l'intelligence des Auteurs Grecs et Latins*, 4to. Paris, 1815." containing, in about forty pages of letter-press, three most excellent chronological Tables of the principal events of ancient History, from the Deluge to the birth of Christ; prefixed to above fifty maps and plans, which to the Student of Classical Antiquities, will prove an important acquisition. Among the works of M. Gail, which I have not

¹ "*Recherches Historiques, Militaires, Géographiques et Philologiques, spécialement d'après Hérodote, Thucydide et Xénophon, &c.* Oct. Paris, 1814. The first volume only has fallen into my hands: I know not whether a second has yet appeared.

yet seen, are his editions of Thucydides and of Xenophon; the latter (according to a *Prospectus*, which appeared some time ago,) in ten Quarto Volumes, comprising the Greek text—with Latin and French Versions. He has also, I believe, published and illustrated with notes, Musæus, Anacréon and some parts of Lucian, and is now engaged (if my information be correct) on Herodotus. The learned Heyne, Beck, and other eminent Scholars have borne sufficient testimony to the merits of M. Gail. (See the *Gottingen Journal*, for March, 1810.—The *Mercure de France*, 4 Nov. 1815.—The *Constitutionnel de Paris*, 24 Mai 1816.—The *Magasin* of M. MILLIN, Tom. II. 1816. &c.) Of Mons. Gail's *Greek Grammar*, two ingenious authors who have since written on the same subject, speak with proper respect; I allude to Messrs. Frémion and Burnouf; and in a letter lately mentioning it, a friend observes, "Après lui (M. Gail) des professeurs de Paris pourront faire des Grammaires Grecques, même sans savoir le Grec." Of the *Recherches* above noticed, I have reason to believe that only one hundred copies were ever printed. Whatever information you can communicate respecting any other works of M. Gail, will be received as a favor conferred on

OMIKRON.

ANNONCE DE XENOPHON,

Par M. GAIL.

ŒUVRES complètes de XENOPHON, 10 vol. in 4to., Grec-Latin-François, avec notes et collation de tous les Manuscrits de la Bibliothèque du Roi; Atlas (54 cartes), et riche collection d'estampes (48 planches), prix, 160 f., beau pap. ordin.; et 320 f. pap. vélin satiné, estampes avant la lettre et eaux fortes; on vend séparément, 1o. l'Atlas, 36f., et l'extrait de cet Atlas, à l'usage des écoles, 5f.; 2o. les estampes, à l'usage de toutes les éditions soit in 8o. soit in-4o. de Xénophon, 40f.; les mêmes, avant la lettre, et eaux fortes, 70f.

Thucydide et Xénophon son continuateur pour l'histoire, allant ensemble, on rappelle que le prix de Thucydide, Grec-Latin-François, in 4o. pap. vélin est de 145f. et 80f. pap. ordin.: le même, in 8o. 50f.

Postérieurement, a paru un vol. de Recherches historiques, militaires, géographiques, &c. pour l'intelligence de Thucydide et de Xénophon, annoncé dans *Classical Journal*, No. XXV. p. 210.,

les estampes de Thucydide, à l'usage de toutes les éditions in 80. et in 40. se vendent 12f. après la lettre, et 18f. avant la lettre, avec les eaux fortes. Ces estampes ont été récemment gravées.

PARMI les hommes qui, depuis une vingtaine d'années, ont le plus contribué à répandre en France le goût de la langue Grecque, il en est peu qui aient des titres plus réels et plus estimables que M. GAIL à la reconnoissance publique.

Persuadé de bonne heure que le défaut de livres élémentaires était le principal obstacle qui avait arrêté les progrès du Grec dans l'ancienne Université, il s'efforça de suppléer à ce qui manquait, et s'attacha sans relâche à remplacer les éditions défectueuses qui servaient dans les classes, par des éditions correctes d'ouvrages et d'opuscules choisis, qui pussent former une graduation insensible entre ce que la langue offre de plus élémentaire et ce qu'elle a de plus difficile et de plus élevé.

Dans l'ardeur de son zèle, il ne crut pas encore avoir assez fait ; il ouvrit un cours gratuit de langue Grecque qu'il a continué pendant vingt-deux ans, jusqu'au moment où l'instruction régulière du Grec dans nos écoles, et la création d'une école normale, ont rendu ces soins moins nécessaires. C'est à ce cours qu'une foule de jeunes instituteurs et de jeunes gens, médecins, naturalistes, chimistes, instituteurs, vinrent puiser les premiers principes de la langue Grecque, et chercher les moyens de suppléer à l'éducation imparfaite qu'ils avaient reçue au milieu des troubles et des discordes civiles. Les uns, forcés de retourner aux travaux qui devaient préparer leur avenir, remportèrent au moins de ce cours les notions qu'ils avaient jugées indispensables ; les autres, après avoir franchi les premières difficultés, attirés par le charme toujours croissant que leur offraient la langue la plus belle et la littérature la plus riche, y pénétrèrent plus avant, et finirent par s'attacher exclusivement à une étude qui n'avait d'abord été pour eux qu'un objet secondaire et subordonné. C'est ainsi que M. Gail compte parmi les savans et les littérateurs, plusieurs hommes dont son cours élémentaire a préparé le sort et décidé la vocation.

Si les ouvrages élémentaires du zélé professeur, lui firent négliger parfois les vrais intérêts de sa réputation littéraire, ils ne les lui firent pas entièrement oublier, et ne l'empêchèrent pas de publier successivement des traductions d'auteurs difficiles, parmi lesquelles je ne rappellerai ici que celle de Théocrite, accompagnée d'observations littéraires et critiques, où les beautés de ce grand poète sont appréciées avec goût et sagacité. Mais ce n'était là que le prélude de plus importants travaux. Depuis long-temps M. Gail se livrait à une étude approfondie des deux principaux auteurs du siècle de Périclès, je veux parler de Thucydide et de Xéno-



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D'après cela, on voit que les soins de l'éditeur se sont dirigés principalement sur la partie la plus importante, sur l'édition du texte et la collation des manuscrits. Quant à la traduction, excepté l'Économique, les républiques de Sparte et Athènes, les Cynégétiques, qu'il a traduits avec un soin particulier, il s'en est un peu trop reposé sur ses devanciers, et il a pris leur travail pour base, en y ajoutant toutefois ce que lui inspiroient un examen plus approfondi du texte ou la découverte de quelque variante inédite. "Ainsi, ajoute M. Gail, j'oserai compter sur un peu d'indulgence pour ma traduction. Elle trouvera, je l'espère, grâce devant les gens du monde. Quant aux philologues, qu'il me soit permis de les renvoyer à mes observations historiques, militaires, géographiques, et grammaticales, faites postérieurement à cette traduction." Ces divers passages montrent avec quelle modestie, je devrais dire, avec quelle sévérité, M. Gail juge une partie de sa traduction. Il me permettra de n'être pas tout-à-fait de son avis. Le premier volume renferme les républiques de Sparte et d'Athènes, les Revenus de l'Attique, le Banquet, l'Hiéron, l'Equitation, le Maître de la Cavalerie ; ces divers traités (les deux premiers exceptés) sont compris parmi ceux dont il dit n'avoir ni voulu, ni pu soigner la traduction ; et cependant, en l'examinant comparativement avec d'autres traductions antérieures, j'ai trouvé la sienne, non seulement très-différente, mais elle m'a paru en général à la fois fidèle et facile. Il faut en conclure de deux choses l'une : ou M. Gail a fait plus qu'il n'a cru faire, ou bien il a pu beaucoup plus qu'il n'avait prétendu. La critique ne saurait donc être, pour sa traduction, aussi redoutable qu'il semble le penser ; il a beau permettre "qu'on ne lui sache aucun gré d'avoir traduit plusieurs traités pour la première fois, et d'avoir souvent corrigé ce qui avait été traduit," je doute fort que personne ait assez peu de justice pour profiter de la permission.

Je passerai maintenant à l'analyse des objets discutés dans la deuxième partie du vol. 7. Elle est divisée en deux sections.

La première sous le titre de *Notice des manuscrits de Xénophon et de Thucydide*, est précédée d'observations sur les devoirs d'un éditeur des anciens.

Ces observations ont pour but de montrer les funestes effets de la manie de corriger les textes, qui s'est emparée des philologues les plus distingués. M. Gail fait voir par plusieurs exemples que telle correction jugée indispensable, est, dans le fait, absolument inutile, puisque la leçon du texte offre un sens raisonnable.

La notice instructive des manuscrits de Xénophon est suivie de celle des éditions et traductions de Xénophon qui avaient paru au moment où ce volume a été imprimé. Ainsi on ne doit pas imputer à omission de ne point y rencontrer la petite édition de M.

Schaefer, puis celle des deux traités d'équitation donnée par M. Couvrier.

On trouve ensuite avec plaisir la dissertation de M. Lévesque sur l'orthographe de Thucydide, et l'inscription d'Orripe de Mégare, avec l'explication qu'en a donnée M. Calvet d'Avignon.

Ces deux morceaux servent en quelque sorte d'introduction au *Specimen* des manuscrits. Ce sont des *fac-simile* gravés avec un soin tel, qu'on ne saurait s'imaginer qu'on n'a pas sous les yeux les manuscrits eux-mêmes. Ces *Specimen* ne doivent pas être regardés uniquement comme un objet de luxe et de curiosité. Outre qu'ils sont très-propres à donner une idée de l'écriture des manuscrits de différens siècles, et à éclairer sur les fautes des copistes, le judicieux éditeur a trouvé le moyen de les faire servir à la critique du texte de Xénophon, en faisant calquer principalement les endroits qui présentent des leçons douteuses, qu'il discute dans ses notes critiques.

La deuxième section se compose d'observations littéraires et critiques sur divers traités de Xénophon. M. Gail y suit avec succès la méthode qu'il emploie constamment dans l'explication des anciens. Elle consiste à ne jamais considérer une phrase en elle-même ; mais à l'envisager dans ses rapports avec le contexte. C'est à l'aide de cette méthode qu'il a expliqué beaucoup de passages difficiles, dont le vrai sens n'avait pas encore été saisi.

On peut se procurer séparément l'Atlas qui, ainsi que nous l'avons dit ailleurs, offre une quantité d'apperçus ingénieux qui doivent marquer dans la science.

LETRONNE.

GREEK POEM.

MR. EDITOR,

EXPERIENCE alone can decide on the usefulness of encouraging trials in Greek composition ; where it is wished to produce a clear and exact knowledge of that divine language. And if " in his own department a man may speak with some confidence," I scruple not to say, that a pupil is more beneficially taught to discover his ignorance and to overcome it by a master correcting his essays in Greek, than by any other process with which I am acquainted.

The subjoined attempt of the celebrated JOHN TWEDDELL gave rise to these remarks ; and as a specimen of his early skill

while under the Rev. MATTHEW RAINE, Master of Hartforth School, it shall with your good leave be made public. *At Hartforth, be it known, he enjoyed all the classical instruction, by which he was prepared to commence his studies at Cambridge, in the October of 1786.*

The verses, indeed, are marked with no date: but as the late Mr. Raine was born 28th November, 1728, it appears pretty clearly that they were composed, at school, as a farewell compliment to his birth-day, in the year 1785.

The errors committed against grammar and prosody are here presented faithfully from the autograph before me. Not many preceptors, even now, would strictly examine and amend those errors; and at that time, I suspect, few pupils of JOHN TWEDDELL'S age, unless in the very first of our public schools, or under the tuition of a BURNEY or a PARR, could have been found to write a Greek ἐπίγραμμα with so little incorrectness.

17th February, 1817.

R. S. Y.

His saltem accumullem donis.

Εἰς τὴν τοῦ ἐμοῦ τοῦ ἐντιμοτάτου διδασκάλου γενέθλιον ἡμέραν.

Χαῖρε σύ γ', ἀμέρ', ἐμοὶ κἀμοῖσι σεβάσμιος αἰεὶ,

(Nūn κύκλω τόδ' ἐμῆς δεῖγμα φιλοφροσύνης,)

Γειναμένη τὸν ἐμεῖο διδάσκαλον — Εὖ μὲν ἀνέλθοις,

Τῷ δ' εὖ ἀνελθοῖση τ'ἀφθονα πάντα φέροις.

Τῷ σε χάριν τὰ μάλιστ' ὑμνήσομεν; Ἐσσι μέγιστη

Αἰτία τῶν παντῶν, μοι τὰ μέτεστ', ἀγαθῶν.

Καὶ σὺ, ἀριστόκειος ἀνὴρ, τέκνων ὁ πάνολβος,

(Ἄν μὲν ἔγ' λαμπρῶν πατρί τι χάρμα χόριων,)

Ἔστατον, ὧ τριφίλατος, ἐμᾶς πόνον ἴσχεο Μώσας,

Ἦφελεν ἂ διδαχαῖς ἄσματα τῆνα τεαῖς.

Ἦσχεο — κἂν δὲ θέλῃς ἐμ' ἐνὶ χαρίεσιν ἀριθμεῖν,

Στηρίξω βλωθρὰν ἐν νεφέλης κεφαλάν.

J. TWEDDELL.



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5. SÜETONIUS.

Tendente quoquam, quin Rhodum diverteret.

Tib. 12.

It may not be amiss, to bring together some of those already discovered.

Facturusne operæ pretium sim.

Hemistich. ap. Liv. Proœm.

Cnæi Pompeii veteres fidosque clientes.

Sall. Cat. 19.

Urbem Romam a principio reges habuere.

Tac. Hist. init.

Magnæ animæ, placide quiescas.

Agr. ult.

Πᾶσα δόσις ἀγαθῆ, καὶ πᾶν δῶρημα τέλειον.

N. T.

Τὸν γὰρ ἐν Ἀμφίσση πόλεμον, δι' ὃν εἰς Ἐλατεῖαν.

Demosth.

(See Longin. Frag.)

Hæc ubi dicta dedit, stringit gladium, cuneoque

Facto per medios.

Liv. XXII. 52.

Quo vereor, ne si id, quod vis, effecero, eumque

Oratorem, quem quæris, expressero, tandem.

Cic. de Perfect. Orat.

Relligione patrum et priscâ formidine sacram.¹

Tac. Ann.

C. M.

Literary Intelligence.

JUST PUBLISHED.

CLASSICAL.

No. II. of the New and enlarged Edition of H. STEPHENS' GREEK THESAURUS is just published. To this Number is added an Index of all the words, which are discussed in this and the previous Number, distinguishing by a star such as are not contained in the Thes. as published by H. Steph. All the arrangements being now completed by the very recent arrival of Professor Schæfer's learned and copious MS. materials, which the Editors have purchased, the work will proceed without delay, and the Editors confidently expect that they will be able to announce the publication of the third No. very speedily.

The two first Nos. contain about 2000 words omitted by Stephens. A learned pupil of LENNEP'S is now engaged in transcribing the numerous notes of Ruhnken and Valckenaer, written on the margin of a Leyden Scapula. The Editors have carefully perused the parts already published for the purpose of ascertaining the typographical errors, and intend to follow Stephens' example in subscribing to the GENERAL INDEX a complete list of errata. The quantity of the doubtful vowels will be marked in the INDEX.

¹ See Brotier's Tacitus, by Valpy, Vol. I. p. 366.

A few copies belonging to deceased subscribers may be procured on application, at 1*l.* 3*s.* small, and 2*l.* 10*s.* large paper. The price is soon to be raised again.

The 7th and 8th vols. of Dr. BUTLER'S *Æschylus* have appeared, and complete the octavo edition.

A neat edition of Virgil, collated from the best editions. By A. J. Valpy, A. M. Price 4*s.* bound. 18mo. 2nd ed.

Virgil, with English Notes at the end, original, and selected from the Delphin and other editions. Pr. 7*s.* 6*d.* bound.

The fourth Volume of MATTHIÆ'S *Euripides* is just published; containing the Greek Scholia, (ed. and ined.) of the Hecuba and Orestes. The fifth Vol. is in the press.

A new edition of Homer's Iliad, from the text of Heyne. One vol. oct. 7*s.* bound.

Epitome Sacræ Historiæ, in usum Scholarum; with English notes. Third edition, price 2*s.* 18mo.

Education in Public Schools; containing four tracts, for and against—from the Edinburgh Review, the Classical Journal, the Pamphleteer, and also Dr. Vincent's celebrated tract. Pr. 5*s.* duod. boards.

Academic Errors; or Recollections of Youth. By a Cantab. Duod. 5*s.* 6*d.* bds.

A Translation of the Six Books of Proclus, on the Theology of Plato; to which a seventh book is added, in order to supply the deficiency of another book on this subject, which was written by Proclus, but since lost; also a translation of Proclus' Elements of Theology. By Thomas Taylor. In these volumes is also included, by the same, a translation of the treatise of Proclus, on Providence and Fate; a translation of extracts from his treatise entitled, Ten Doubts concerning Providence; and, a translation of extracts from his treatise on the Subsistence of Evil; as preserved in the Bibliotheca Gr. of Fabricius. In 2 vols. royal quarto, 250 copies only printed. Pr. 5*l.* 10*s.*

Theoretic Arithmetic, in three books; containing the substance of all that has been written on this subject by Theo of Smyrna, Nicomachus, Jamblichus, and Boetius; together with some remarkable particulars concerning perfect, amicable, and other numbers, which are not to be found in the writings of any ancient or modern mathematicians. Likewise a specimen of the manner in which the Pythagoreans philosophised about numbers; and a development of their mystical and theological arithmetic. By T. Taylor. 8vo. 14*s.* bds.

Fragmenta Alcmanis Lyrici collegit et recensuit FRID. THEOPH. WELCKERUS, Prof. Gissensis. 1815. in 4to. pp. 90.

Meletemata e disciplina Antiquitatis: opera Fr. Creuzeri. Pars 1. Anecdota Græca ex Codicibus maxime Palatinis deprompta, cum no-

titia illorum librorum et animadversionibus. Lipsiæ, 1817. 8vo. pp. xii+118.

This volume contains, I. Notitia cod. Palatini No. 132, cum excerptis ex eodem et aliis quibusdam. (1.) Loci breviores grammatici maxime argumenti, collati cum aliis Codd. Mss. (2.) De vocibus animalium ex Codd. Palatinis No. 45. et 132. (3.) Nicetæ Serrariensis Metropolitæ Deorum Dearumque epitheta ex Cod. Palatino eruta et collata cum codd. Dresdensi et Monacensi, subjecta singulis epithetis annotatione.—II. Allegoriæ nominum Deorum Dearumque ex Cod. Palatino 40, subjecta editoris annotatione.—III. Aliquot μυθολογήματα ex scholiis in Odyseam in Cod. Palatino 45, cum brevi annotatione.—IV. Nonni Narrationes XX. ad Gregorii Naz. Orationem in laudem Basilii M. e duobus codd. Monacensibus, et annotatione illustratæ.—V. Lectiones Platonicæ, e codice Palatino 129. Adduntur scholia aliquot inedita.

The third volume of Beck's Plato has recently appeared: it contains *Gorgias*, *Ion*, *Philebus* and *Menon*, with critical annotations.

The learned M. *Silvestre de Sacy* has published an edition of the fables of Pilpay: in 4to.

Μάρκου Ἀντωνίνου Αὐτοκράτορος τῶν εἰς ἑαυτὸν βιβλία ιβ', ὧν πρόκειται τὸ ὑπὸ Θωμᾶ τοῦ ῥήτορος Γαλλιστὶ γεγραμμένον Ἐγκώμιον Μάρκου· φιλοτίμῳ δαπάνῃ τῶν ὁμογενῶν Χίων. Paris. 1816. in 8vo. pp. μδ'+liv+150.

This volume, the editor of which is the learned Dr. CORAY, is the fourth of the πάρεργα τῆς Ἑλληνικῆς Βιβλιοθήκης. This collection is now composed of 14 volumes, the particular account of which is as follows: Æliani Varia, Nicolai Damasceni Fragmenta, Heraclidis Fragmenta, 1 vol. under the title of *Prodromus*; Isocrates, 2 vols.; Plutarchi Vitæ, 6 vols.; Strabonis Geographia, 1 vol.; Polyænus, 1 vol.; Æsopicæ Fabulæ, 1 vol.; Xenocrates, 1 vol.; and M. Antoninus, 1 vol.

Tableau des CCXXIV Clefs de la Langue Chinoise, avec leurs variantes. (Se vend à Paris à l'imprimerie lithographique, Rue du Four, S. G. No. 54.)

This index has been published by M. ABEL REMUSAT, professor of Tatar-Mantchou and Chinese in the Royal College at Paris.

The discoveries of Sig. Angelus Majus, have been reprinted in several parts of Europe.—(Corn. Fronto, Antoninus Pius, &c.) Among others, M. Rupkopf has published these pieces, at Frankfort, in continuation with the notes of Sig. Majus, and proposes to publish, in a reasonable time, another commentary from his own pen, but including whatever the learned and sagacious of Germany have hinted or promulgated on the subject. The first volume contains the Commentary of M. A. Majus, (112 pages) Epistolæ ad Antoninum Pium—Epistolæ ad Marcum Aurelium—ad Verum, imperatorem—ad Amicos—de feriis Alsiensibus—de Nepote amisso. The volume is embellished with well executed portraits of the Emperors Antoninus, Marcus Aurelius, Verus; and a plate containing eight medals.



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The second edition of the Gooli Bukawulee, for the use of the students in the Hindoostanee department of the college, by Captain Thomas Roebuck, Acting Secretary to the Council of the College, and Public Examiner in the College of Fort William.

The Qootbee, a Treatise on Logic; edited by Muoluvees Jan Ulee and Ubdoor Ruheem, of the Arabic Department of the College of Fort William.

IN THE PRESS.

CLASSICAL.

A complete edition of Demosthenes is in the press; the best translations will be given, together with Reiske's *Apparatus Criticus*. It will form 3 or 4 vols. 8vo. and will be the only complete edition on sale.

Catullus: with English Notes. By T. Forster, Esq. Jun. 12mo.

A neat Edition of the Septuagint, in One Volume Octavo; the Text is taken from the Oxford edition of Bos. It may be had in Two Vols. if preferred. Price 1l. 5s.

A new Edition of Homer's Iliad, from the text of Heyne; with English Notes at the end, including many from Heyne and Clarke. 1 vol. 8vo.

ORIENTAL.

A Grammar of the Kurnata Language, by the Rev. Dr. William Carey.

At Bombay, the Dusateer, with the ancient Persian Translations, and Commentary; and a Glossary of the Ancient Persian Words; by Moolla Feerooz Bin Moolla Kuns; to which will be added an English translation. The Dusateer is one of the most singular books that have appeared in the East. It professes to be a collection of the writings of the different Persian prophets, from the time of Muhabad, to the time of the Fifth Sasan, being fifteen in number, of whom Zuratoosht, whom, following the Greeks, we call Zoroaster, was the thirteenth, and the Fifth Sasan the last. This Sasan lived in the time of Khoosro Purvééz, who was contemporary with the Emperor Heraclius, and died only nine years before the destruction of the ancient Persian monarchy. The writings of these fifteen Prophets are in a tongue of

which no other vestige appears to remain, and which would have been unintelligible, without the assistance of the ancient Persian translation. It is quite a different language from the Zhound, Pulhvee, and the Duree, the most celebrated of the dialects of Ancient Persia. The Persian translation professes to have been made by the fifth Sasan, who has added a Commentary; in which some difficulties of the original text are expounded.

This work, though known to have existed as late as the time of Shah Juhan, had eluded the search of the curious in Oriental History and Antiquities in latter times. The Copy from which the present edition will be published, was discovered by the Editor at Ispahan, about forty-four years ago, when travelling in Persia, for the purpose of making some investigations regarding the history of the early Persians, and particularly in search of materials for settling the disputes which prevailed among the Parsees of India, regarding the ancient Persian months, the differences of opinion respecting which had produced a schism at Surat. The editor is not aware of the existence of any other copy of this work. It is however cited by Buhram Furhad, the author of the Sharistani Char-Chumun, who lived in the age of the Emperor Ukbur and of his son Juhangeer. Indeed Buhram Furhad, who was a Parsee, followed the doctrines of the Dusateer. It is often cited by Hukeem Ibni Khuluhfoot-Tubreeze Moohumud Hoo-suer, the author of the Boorhani Qatiu, the most perfect and best dictionary extant of the Persian language, who lived in the age of Shah Juhan, and who often quotes the Dusateer, as his authority for words in the old Persian. Moohumud Moohsin, who seems to have been the author of the celebrated work, entitled the Dubistan, which contains the history of the different religions of Asia, takes the Dusateer as his guide in the account which he gives of the ancient Persian religion, and it is remarkable, that Sir William Jones, who had never met with the Dusateer, appears to have been singularly struck with the details borrowed from it, and, in his sixth discourse, speaks of them as wonderfully curious, and as throwing a new light on the history of ancient times.

In the Dubistan the Dusateer is thus mentioned:—"God revealed to Muhabad a book called Dusateer, in which were taught every language and science: it was divided into many parts, there being several volumes for every language; and therein was a particular language, bearing no resemblance to any tongue spoken in this lower world, and it was called the heavenly speech. Muhabad gave a distinct language to every tribe, whom he sent to settle in such places as were best suited to each; and from thence have arisen the Persian, Hindoo, Greek and other tongues."

The editor has bestowed many years of his life in the search of such monuments as can illustrate the history, language and opinions of the ancient Persians, his ancestors. He has from a long familiarity with the style of the work, and with the chain of philosophical doctrines which it contains, been able, as he hopes, to correct many of

the errors of the text, and to illustrate several of the peculiar opinions in the work. The Glossary is the labour of many years, and of very extensive reading, and can hardly fail to be acceptable to those who make the language of Persia their study.

An English translation and preface will accompany the work, which will be published in two volumes octavo.

NOTES TO CORRESPONDENTS.

Having inserted the FABLES of PHÆDRUS lately discovered in the Ambrosian Library by ANGELUS MAIUS, we shall in our next give the *Fragments of the three Orations of Cicero*, discovered by the same.

We shall have much pleasure in recording Professor DUNBAR'S Dissertation on the particle *āv*.

We shall in our next continue Professor GAIL'S articles.

Mr. W.'s Miscellaneous Observations will certainly appear in No. XXX. We shall hope for a continuation.

W. S. T. in our next.

The conclusion of the Obs. on Bentley's Notes to Aristophanes is necessarily delayed.

We have not room to notice several valuable articles lately received.



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THE
CLASSICAL JOURNAL,

NO. XXX.

FOR JUNE, 1817.

HEBREW CRITICISMS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

HAVING lately read a new translation of the canonical book, commonly known by the title of, *The Song of Solomon*, I have been induced to compare it with the authorized version, and with the original Hebrew; and the result has produced the following observations, which may prove not unacceptable to some of your readers. I believe that few, even of the learned (if I may judge from the expositions that have been offered of this interesting and divine book) are aware that, in the original, it does not present any of those sensual ideas, which have not only been admitted, but have been made its very foundation, the materials of the superstructure, and the crown-stone of the building. An attempt, therefore, to show what was the real intention of the sacred writer, what the real matter, and what the final aim of the book, cannot, it is hoped, prove unacceptable. It is not, however, my intention at present to offer a complete translation of the book, until my new translation of the Bible shall appear. But it may be satisfactory to serious Christians, to have enough of its general scope laid before them, to satisfy them that the Hebrew original gives no sanction whatever to those gross ideas, which have afforded a subject of mirth to the libertine.

NO. XXX.

Cl. Jl.

VOL. XV.

O

That a translator, who takes the letter of the original, as agreeing generally with the sense conveyed in the vulgar version, as *a romance*, "in a historical or pastoral form," should fail in understanding the subject of the writer, or in answering and obviating the objections with great propriety brought against this book, as it now stands in all the versions, will excite no surprize, except in those who are young in Hebrew literature. This book, ever since the time of the first translators, has been understood to be founded on an intercourse between two young persons of different sexes, by which we have been told, is represented the spiritual communication between Christ and the church. That this book has a relation to a spiritual communication from God to the church, in the way which he had ordained from the beginning, by the cherubim from the mercy-seat in the Holy of Holies, is certain; but it is not true that it has the most distant allusion to the sensual views which are given in all the vulgar versions. It must at all times have been painful to Christians to have seen so formidable a weapon in the hands of those who never fail to illustrate their particular views in order to ridicule this book, by quotations from the authorized version; and which, in this sense, are not palliated, but rendered more sensual by the fanciful suppositions of translators and commentators.

It has been supposed that this book was written by Solomon; but I shall have occasion to show, that it was a book of great antiquity in his day, and which is referred to in the Psalms by the words "*dark sayings of old.*" It is possible that Solomon collected and incorporated the materials of this book, as David did other sacred songs of prophecy and praise, which were in use in the church before his time; but the truth is, that the idea of his being the author of this *song of songs*, has never had any better foundation than the mistranslation of the word לְשִׁלְמוֹהַ *lishlomoh*, which occurs in the first verse; and which is applied to Solomon. Hence all the error which has for ages been received, respecting allusions to the marriage of Solomon with the daughter of Pharaoh.

It is a well-known fact that the translation from which the Vulgate was made, and from which all the European translations have had their origin, is very defective. For the Hebrew language was in the hands of the Jews only, till Jerome and some of the fathers his contemporaries had made a little progress in acquiring it. But it appears that the knowledge they obtained was not such as to enable them to give the meaning of the writer in this book.

Objectors, therefore, judging from these translations only, have supposed that they are perfect copies of the Hebrew, and have thus presumed to represent the contents of this book, as the language of the original; which, as must be evident to every reflecting reader, is altogether opposed to the holiness and dignity of the divine communicator, who gave it from the mercy-seat between the cherubim.

It is allowed that the sense given in the translations from which the European translations are made, conveys nothing to us by which



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concerning the true Messiah, the Prince of Peace, as the end of all sacrifices; and that it has no reference, as translators and commentators have supposed, to the wife of Solomon, who they say was presented with this estate by him for her residence. And yet, strange to tell, Solomon had let it out to tenants! *every one who enjoyed the fruit thereof, was to pay a thousand a year.*

We cannot have a more convincing proof of a want of discernment as to the meaning contained in the letter of this book. Whence do we learn that this is a sacred book, if such trifling subjects as are presented in the translations be not only allowed by commentators, but rendered still more objectionable to the intelligent reader, by the additional sensual views, with which they have indulged in fanciful interpretation?

Can any thing more trifling, more absurd be produced in the Soph of the Persians, the Veda of the Bramins, the legends of the Koran, or the tales of the Talmud? By such interpretations and admissions, infidels are more confirmed in their sensual views concerning the contents of this book. Therefore, unless the translators and commentators could have shown us, that nothing of this nature is contained in its pages, they ought not to have laid their thoughts before the public. Christianity has gained nothing, but on the contrary has suffered by their labors. Within a few years, five different translations have been ushered into the world; but all inconsistent with the meaning and intention of the sacred writer.

The words **בַּעַל הַמֶּן** *Baal-hamon*, have been transferred untranslated into all the versions as the name of the place where this garden is said to have been. The word **הַמֶּן** *hamon*, comes from the root **מֶן** *mon*, which root and its derivatives mean *likeness*. Exod. xxi. 4. *likeness*. Deut. v. 8.—ch. iv. 15. *similitude*. Job iv. 26. *image*. Numb. xii. 8. Psalm xvii. 15. And the word **בַּעַל** *Bagnal*, means *Lord*: the passage will then truly read agreeably to the literal import of the words, consequently with the meaning of the inspired writer; the syntax is much the same in Hebrew as it is in English, except the verb which precedes the noun; it reads thus: A VINEYARD THERE WAS CONCERNING PEACE, BY THE LORD OF THE SIMILITUDE GIVEN TO THE VINEYARD-KEEPERS. There can be no hesitation in concluding, that the *vineyard* here spoken of means the church, for this is its meaning throughout the scriptures: Isaiah v. 7. *For the vineyard of the Lord of Hosts is the House of Israel, and the men of Judah his pleasant plant.* And as a vineyard was used by the sacred writers to mean a church figuratively, so the vineyard-keepers or vine-dressers meant those who officiated in sacred things: Christ says, *I am the true vine, my father is the husbandman.* From this consideration it must appear to the intelligent as well as to the learned reader, that by the *thousand pieces of silver* given to the Lord of the vineyard, and *two hundred or a fifth* for the *vineyard-keepers* or vine-dressers, was always understood that part of the produce of the land which was given to defray

the expense of the public worship. This was a very ancient custom before the time of Moses. Gen. xlvii. 26. *And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part, except the land of the priests only.* Lev. v. 16' and shall add the fifth part thereto, and give it unto the priest—ch. xxii. 14. —xxvii. 15. ver. 27. 31. The fifth part was the number of the fine for restitution, when any thing which had been devoted to the service of the temple was redeemed: this fifth was then put into the treasury to defray the expence of public worship, as was the case in the time when this book was written. Now as in this church every thing was representative, *likenesses* and *similitudes* were given, not only as applicable to the true worshippers of God, whose lives were formed agreeably to his commandments; but primarily to represent and point to Christ, the end of all sacrifices. Hence it is said **בְּבַעַל הַמֶּזֶן** *bebaal-hamon, by the Lord of the similitude*, referring to the Messiah as the Lord of the church, of whom it is said by the prophet, *I have used similitudes by the ministry of the prophets.*

It may seem strange to some, that the church should be compared to a garden; but in the original language it is familiar and natural. It was so called in the days of our Lord, and is used in the New Testament. The allegorical application is very striking; for, as a garden which in its original state was unproductive, compared with common grounds is expected to be in a high state of cultivation, and also shows the wisdom and industry of man; so it was used emblematically to represent the man of the church, who by applying his heart to true wisdom, formed his life agreeably to the precepts and doctrines of the scripture; but whose life in his natural state was in opposition to every good thought, word, and action.

From the above translations, confirmed by the same words in other parts of scripture which can have no other meaning nor application, it must appear evident that this book is altogether allegorical and prophetic, and has no relation to the circumstances of carnal marriage between Solomon and Pharaoh's daughter, as has been supposed for many ages, or between Solomon and a negro, but contains a description of the most perfect state of the ancient church, which was to be manifested or restored spiritually by Christ, consistently with those types and allegories which pointed to him who is the Lord of the vineyard.

Some translators divide the book into twelve parts, which *they* call Idyls, from the Greek word *εἰδύλλιον*, signifying a short poem. I cannot find any thing like poetry in the book, in *their sense* of that term. I shall take notice of a few particulars in what these writers call the dialogue between the bride and the daughters of Jerusalem, ch. i. 5.

Bride. " *I am black—*

Virgins. —*Yet most beautiful—*

Bride. O daughters of Jerusalem—as the tents of Kedar—

Virgins. As the hangings of the curtains of Solomon."

There is nothing in this book written in the dramatic style, as many commentators have supposed. The words שְׁחֹרָה אֲנִי *Shechorah ani*, are rendered in all the translations, *I am black*; a modern author says, she was “brown and tawny:” and in order to reconcile us to this brown beauty, he informs us, that “the Arabians, who are descended from Ishmael by *Kedar*, have their tents (which have a black or brown appearance) made of goat’s or camel’s hair. “It is to these that the bride compares the complexion of her sun-burnt skin.” We need not wonder that any writer should be unfortunate in his comparisons when writing on this book, if he does not attend to the true meaning of the original. There can be no great beauty in *black tents*: it is very improper indeed, to compare a woman for her beauty to *black tents*; there is no harmony or agreement in the comparison. Besides, the answer of the virgins, on this supposition, must prove that the curtains of the pavilion of Solomon were black also: a very unfit color for the pavilion of a king; *I am black—as the tents of Kedar—as the curtains of the pavilion of Solomon*. Hence it must appear, that no such reference was made either to the *tents of Kedar*, or to the *curtains of Solomon*.

I am black.—These writers say, “the bride speaks thus as if abashed at their flattering commendations, conscious of her own defect in point of beauty.” This no way corresponds to other parts; for the same person is said to be the FAIREST among women, her neck is compared to ivory for whiteness, and her lips to scarlet: from which again it must be allowed that the ground of these allegories has not been apprehended, either by the translators or commentators.

I have compared thee, my partner, to the horse in the chariots of Pharaoh: it is very improper undoubtedly, to compare a beautiful woman to the horses in the chariots of Pharaoh! When we read: *let him eat among the flowers—feed among the lilies—on my bed at night I sought the beloved of my soul, I sought him, but could not find him—hair like a flock of goats—eyes like the pool of Heshbon—breasts like two young roes—or a nose like the tower of Lebanon—neck like as a tower of ivory—head like Carmel—hair of the head like purple—belly like an heap of wheat—I am a wall, &c.* Language like this can have neither meaning nor application on the external ground which commentators have taken. We must necessarily look for a translation consistent with rational ideas, which are the same in all ages and in all nations; a translation bearing some degree of similarity as to the things which are compared with each other: but which has certainly been most eminently mistaken by translators and expositors.

The word שְׁחֹרָה *Shechorah*, and שְׁחֹר *Shechor*, have been in the Bible translated *black*, *blackness*, but very improperly. It has an opposite signification, and means the appearance of the dawn, when the sun enters the first degree of the twilight circle; and thus it was always used by the ancient Hebrews, Job xxxviii. 12. שֶׁחֶר the *day-*



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כָּל הַיּוֹם קִדַּר הַלְּבָבִי *I go mourning all the day.*—xlii. 9. *I go mourning.*—xliii. 2. *why go I mourning?* The beauty of this passage in Isaiah is lost; it is unintelligible, as the word קִדַּר *keedaar*, is not translated. But when it is translated, it appears plain that the meaning is *to mourn*; for the prophet uses it in that sense. He calls on those who inhabit the villages of קִדַּר *keedaar*, or the *villages of MOURNING*, to rejoice, in the following clause, viz. *the villages that the MOURNERS inhabit, let the inhabitants of the rock sing.* From which it is certain that the word קִדַּר *keedaar*, can have no other meaning.

The next is in Jer. viii. 21. where the translators have translated the word קִדַּרְתִּי *I am black.* *For the hurt of the daughter of my people, am I hurt.* קִדַּרְתִּי I AM BLACK. But this is evidently wrong: the verb is the first person singular preter in Kal, and should be rendered, *I have mourned.* Which is then in agreement with the former part of the verse, as the prophet had mourned, because on account of the hurt of the daughter of his people, he was hurt. So that the translators have not only mistaken the *tense* of the verb, but its obvious meaning also; as it is absurd to suppose that the prophet was *black*, on account of the hurt of the daughter of his people. By the word *daughter* is meant the church, as the *daughter of Zion*, and in the passage under consideration “*daughters of Jerusalem.*” Psalm xlviii. 11. *let mount Zion rejoice, let the daughters of Judah be glad.* Isaiah iii. 16. *Because the daughters of Zion are haughty.*—ch. iv. 4. *when the Lord shall have washed away the filth of the daughters of Zion.*

כִּי־אֶהְיֶה כְּאֶהֱלֵי קִדַּר *keahalee keedaar*, in Canticles, then reads thus, *like the tabernacles of mourning.*

כִּירִיגוֹת שְׁלֹמֹה *kirignoth shelomoh*, is by some translated, “*like the hangings of the pavilion of Solomon.*” But no word for *pavilion* is to be found in the Hebrew, and we gain nothing by changing *curtains* for *hangings*, as above. So far the received translation is preferable. But this word, as Dr. Taylor justly observes, “*is most obviously deduced from רֵעָה raagnaah, a friend, neighbour, companion.*” Job xxv. 4. רֵעֶיךָ *thy companions.* Ezek. xxii. 12. *thy neighbours.* רֵעָיו *his friends.* Job xxxii. 3. רֵעֶיהָ *her friends.* Lam. i. 2. וְרֵעֵי־תִי *my fellows.* Jud. xi. 37.

שְׁלֹמֹה *shelomoh*, signifies *peace*, that which is *complete, perfect, finished*; it has the ה *ha*, postfixed, is emphatic, and means *peace* in a superlative degree; which was the reason that this name from this ancient book was given to Solomon by David, who was informed by divine communication, that in his reign the church and the nation were to enjoy universal peace. The whole verse truly reads thus:

I AM THE DAWNING LIGHT, AS THE COMPANION OF PEACE : WHEN THE HABITATION OF THE DAUGHTERS OF JERUSALEM IS AS THE TABERNACLES OF MOURNING. Agreeably to the English idiom, כִּירִיגוֹת שְׁלֹמֹה *kirignoth shelomoh*, is better to follow שְׁחֹרָה אֲנִי *shekhorah ani*, but in Hebrew it finishes the verse, and indeed it might be so understood in our language.

Thus it appears, that this is a prophetic book, in which is shown the communication of the Holy Spirit with the church ; and though the above translation of this verse stands opposed to that of the received one, yet from the proofs above given, it must be allowed that this was the meaning of the inspired writer, and that it has no relation to those views which have been given by the first translators, when the Hebrew language was not understood by Christians, in the early ages of the church.

In the vii. chapter, ver. 2., the first clause אֲנִי הַסֵּהֶק הַמִּזֵּג שְׂרֵרֶךְ is translated, *Thy navel is like a round goblet that wanteth not liquor*. It is not easy to ascertain on what ground the translators made so strange a comparison. שְׂרֵרֶךְ *shaarreeke*, I suppose, has been understood by them to mean the *navel*, because where mention is made of the Behemoth, it is said, *his force בְּשֵׁרֵירִי בִמְנוֹ is in the navel of his belly*. It must appear evident that of all the parts of the body of an animal, the navel is the least calculated to be the center of force or strength. The learned have concluded that the hippopotamus was here understood by Job ; which is provided with a thick coat that extends from his loins to the extremity of his belly, so hard that there is scarcely a possibility of penetrating it with the point of the bayonet ; yet his strength is not in his navel, but in the thick coat which, hanging from his *loins*, defends his belly. Therefore the word בְּשֵׁרֵירִי *bishrree*, ought to have been rendered by *armour, harness, breastplate*. See 1 Kings xxii. 34. הַשֵּׁרֵרִין *the harness*. Isaiah lix. 17. כַּשֵּׁרֵרִין *as a breastplate*. This passage in Job then reads, *his strength is in his loins, and his force within his harness*. That is, because the animal is protected by this impenetrable covering, he uses his great strength, which is under or within it in the loins, without fear, by which his force, when he attacks the larger animals, is irresistible.

There is another passage where this word has been translated *navel*. Prov. iii. 8. *It shall be health לְשֵׁרֶךְ to thy navel*. But it must appear improper to the thinking reader. We never hear of the sickness of the navel, and as human nature was the same in old time as it is now, it must be plain that this cannot be the true meaning of the word. The word רִפְאוּת *riphaouth*, a noun feminine plural, cannot be translated by *health*. See Jer. xxx. 13. where this word is truly

translated by *medicines*; which are as necessary to defend and keep the body in health, as harness or armour is to defend it from external injury: *thou hast no healing רפאות medicines.*

This clause in Proverbs will then read in agreement with the three preceding verses, which speak of *acknowledging, trusting, and fearing* God, thus, *It shall be medicine לְשֹׁרֵף to defend thee.* That is, the acknowledgment and fear of God shall keep the mind secure, as armour defends the body from injury, and as medicines restore it from sickness. Hence it must appear, that this word in Canticles, should be translated in conformity with the same words in the above places, which can have no other meaning: thus, *thy strength, or thy defence.*

The following word אֲגָן *aggan*, is translated, *a round goblet.* But it must be plain that such an excrescence would be a defect and not a perfection, as it is represented in the translation; therefore this cannot be the true reading. The primary sense of this word relates to any thing circular, as an *arched building, a bason, a circular ditch*, in Chaldee, Targum Jon., Jud. iv. 11., Isaiah lxx. 11. In the Jerusalem Targum it means the circle of the moon. And in this passage in Canticles, it must necessarily be translated consistently with its primitive meaning, *a circle.*

The vii. chapter opens with the same vein of error and inconsistency in the translations. *How beautiful are thy feet with shoes! O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman.* But it is surprising that the translators, and commentator after commentator, should translate מֵהַיָּפֹת פְּעָמַיךָ בְּנַעֲלִים *how beautiful are thy feet in shoes*, and this as applied to a princess. No such meaning nor application is sanctioned by the original; nay it is impossible to suppose any thing more opposite to truth, than the present translation is to the true sense of the passage. The sacred writer shows the beauty of the true worship of God, when the Hebrews *dwelt* in the wilderness, and *offered* their sacrifices with a sincere heart: But the translation describes a beautiful young woman, the daughter of a prince, in such a manner as makes us blush to call it a sacred book. Besides, there ought to be some correspondence or conformity between the things compared; but there is no agreement between THIGHS and JEWELS, *the work of the hands of a cunning workman.*

The whole Israelitish church, when God gave the law and the ceremonies, is here called בֵּת־נָרִיב *daughter of a prince.* This has led the translators to suppose that it referred to the wife of Solomon, and many commentators, ever since the dispersion of the Jews, have indulged themselves in strange whimsies and interpretations, disgracing the sublime truths of this book, by making it the sport of infidels. But the translators should have recollected that Abraham was the father of the Jewish nation, that the promise was to his posterity,



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gressing the law, as this or that word has another meaning, or a variety of meanings. Every Hebrew scholar knows, that every word which is the same in its radix and orthography, has the same meaning; and where the same radix differs as to orthography, it necessarily has a different meaning and application. The word נחש *naachaash*, means a *serpent*, Gen. xlix. 17. but נחשׁ *nacheesh*, which is the same in its radix and differing only as to its orthography, means, to *divine*, Gen. xliv. 5.—דברׁ *dobeer*, to *speak*, and דברׁ *deber*, a *pestilence*, and so of others. Indeed, those who neglect the Hebrew vowels, can never know the true meaning of the original scripture. It is the same in all languages; we should not know what to make of the letters b—ll, whether they meant *ball, bell, bill, boll, or bull*; or whether h—r meant *her, hare, heir, hair, here, hire, hoar, hour, hear*.

בַּנְּעָלִים *Bangnaalim*, is in the translation rendered *shoes*, for no other reason but because פֶּגְמָאֵיכָה *phegnaamaayike*, was translated to mean *feet*; and therefore the translators thought, that shoes must be a necessary appendage. The writer of this most ancient book by the word בַּנְּעָלִים *bangnaalim*, refers to the passage of the Hebrews through the red sea, Gen. xiv. 22. *And the children of Israel went into the midst of the sea upon the dry ground.* Therefore the word *bangnaalim*, which occurs also in Isaiah xi. 15. where it can have no other meaning than that which the translators were compelled to give it, should have been translated here so as to have conveyed a similar sense: *And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over* בַּנְּעָלִים *DRYSHOD*. And as the sacred writer was here speaking of the church, by the words בַּת־נְרִיב *daughter of the prince*, when the daughter of Israel, or the church, went forth from Egypt through the red sea, to offer sacrifices to God, as they were commanded, with one heart, and boldly persevered though pursued by the enemy; I translate the word בַּנְּעָלִים *with dry shoes*, in conformity to other parts of scripture where the same word written with the same vowels can have no other meaning. This is in perfect agreement with Jonathan, who wrote his great work near 2000 years since, when the Hebrew was a living language; and it must be allowed that he gave the true understanding of the ancient Hebrews, as handed down to that period in all their writings. He says, referring to their sacrifices, “How beautiful are the proceedings of Israel, going forth to sacrifice their different offerings.” This also is the opinion of Aben Ezra, and all the learned doctors among the Jews.

The first proposition in the first verse of the seventh chapter of Canticles, will then have its true reading, viz. HOW BEAUTIFUL WERE THY GOINGS FORTH DRY-SHOD, O DAUGHTER OF THE PRINCE!

The second proposition, which finishes the verse, is thus translated ; *the joints of thy thighs are like jewels, the work of the hands of a cunning workman.* Whatever has been advanced in different ages since the first Greek and Latin translations were made, in the early time of the Christian church, to recommend this reading as it stands in the English, and in all the translations, must in this enlightened age fail in producing a belief that such was the language of the inspired writer. There ought to be some harmony or agreement between the subjects compared, but there is no kind of agreement between *thighs* and *jewels the work of the hands of a cunning workman.* The passage refers to the divine communication with the ancient church, and to the establishment of the Israelites when God brought them out of Egypt. The first two words of this proposition are **חַמּוּקֵי יָרְכָיִךְ** which are translated, *joints of the thighs*, *chammuke*, certainly can have no such meaning as *joints*. It signifies to *turn aside*, to *turn and wind about*, a *circuit*, to elude and escape a pursuer who wants to take and bring him back again, and thus it is applied in this verse to the coming of the Israelites out of Egypt. Jer. xxxi. 22. **תִּתְחַמְּקִין** *wilt thou go about.* Cant. v. 6. **חָמַק** *had withdrawn himself.*

Neither can the word **יָרְכָיִךְ** *yereekayike*, which is translated *thighs*, have that signification. This word is applied to mean the extreme parts, the *sides*, the *borders*, the *coasts*, the *quarters* of a country, the *shaft* or *supporter* of any thing. Numb. viii. 4. *the shaft.* But the same word is rendered *thighs*, Numb. v. 27. which are the *shafts* or *supporters* of the body. When the word is used to signify local situations, as in the case before us, it is throughout the scriptures and the Rabbinical writings, translated *sides*, *borders*, *coasts*, or *quarters* of a country. Ezek. xxxviii. 6. *Togarmah of the north* **יָרְכָתִי** *quarters.* Gen. xlix. 13. **וְיָרְכָתוֹ** *and his border.* The *side*, Jud. xix. 18.—Isa. xiv. 13.

It will also be allowed that the word **חֲלָאִים** is applicable to ornaments of various kinds. See Prov. xxv. 12. **וְחֲלִי** *an ornament*, and as such, it is applied to mean jewels. But according to the construction and series of the narrative in the above place, it cannot be so applied, to mean the beauty of a woman, in such a way, when the scripture is the subject, as to shock the feelings of modesty.

There remain but two words to notice in this verse, for the first of which, though the translators have given a sense conformably to the radical meaning, a far more proper word might have been chosen, consistently with the construction of the passage. **מַעֲשֵׂה** *maegnaseek*, is translated *the work*, and so the thighs of this person, in all the translations (following the errors of the first translator) are compared to *jewels*, **THE WORK** of the hands of a cunning workman. But its true meaning in this place is, in conformity with the whole narra-

tive, to offer offerings. Numb. vi. 17. **יְעֹשֶׂה** *he shall offer*.—2 Kings v. 17. 2 Chron. iv. 6.

But the last word in this verse **מְצַן** cannot mean *a cunning workman*. This word, like other words in the Hebrew language has a variety of meanings and applications, all partaking of the nature of the root, but varying in their orthography, by which those applications are known. As **אֵמַן** *Eman, establish*—**אֵמוּן** *Eemun, faith*—

אֵמוּנָה *Omen, truth*—**אֵמֵן** *Aameen, so be it*—**אֵמוּן** *Omeen, brought up*—**אֵמָן** *Aamaan, faithful*. Had **בִּין**—**חָכַם**—**חָשַׁב**— or **עָדָה** or their derivatives occurred, we might have allowed such a rendering, and even then but improperly, for we have no precedent for making compounds out of single words as is the case in the translation. But in no part of scripture is **מְצַן** *Aamaan*, translated *a cunning workman*.

The whole verse in connexion will then read in conformity to that spirit of sanctity which dictated it, and which can only render it worthy of being called a sacred book :

How beautiful were thy goings forth dryshod, daughter of the prince, thy quarters went about, with ornaments, offerings of the hands of the faithful.

We also here have the meaning and application of the passage mentioned above, ch. i. 9. *I have compared thee, O my love, to a company of horses in Pharaoh's chariot*. Which refers to the passage of the Hebrews through the red sea, when they were pursued by the horses and chariots of Pharaoh.

The word **דִּמִּיתִיךָ** *dimitike*, is rendered, *I have compared thee*.

The radix of this word means to be *silent*, to *rest*, to *cut off*—and so, to be cut off from an enemy. See Hos. iv. 6.—ch. x. 7. 15. Isa. vi. 5. *I am undone*. Heb. *I am cut off*. Jer. xlvii. 5.

רַעֲיָתִי *ragnaati*, which is translated *O my love*, has no such meaning in any book in scripture: it is not the proper word for love, but uniformly means a friend or a neighbour.—**לְסוּסַי** *lesusaati*, is translated to *a company*. But there is no authority for the words *a company*. The clause reads: *I have cut off thee, my friend, from the horses and chariots of Pharaoh*.

בַּשֹּׁשָׁנִים *Bashoshanim*, has in all ages since the dispersion of the Jews, been taken, with a variation in its orthography, to mean *lilies*, but in no part of scripture, or in any of the Hebrew authors, is it or can it be translated *flowers*, as some translators render it. It would not have suited the intention of the sacred penman. The lily was used by the churches before the Israelitish church, by way of comparison to signify humility; it being a flower found in vallies, of a beautiful white; it grows low, on which account it was used representatively to mean *humility*, and its color *truth*; for *white* throughout the scriptures has this signification. See Isaiah i. 18. *though your sins be as scarlet, they shall be as WHITE as snow*. Psalm li. 7. *wash me,*



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these psalms, was used by the original writer of the book of Canticles, to signify him under the figure of a lily. .

Thus we find that this expressive figure communicated to posterity the *humility, purity, meekness, and lowliness of heart* of the true MESSIAH, the BLESSED REDEEMER.

In the 7th verse of the first chapter an enquiry is made by the church, or to use the language of some commentators, *where the beloved of her soul shall feed the flock*. The passage in the original is אִם-לֹא תִדְעֵי לָךְ the literal translation of which is, *If not, thou shalt know for thyself*. Some commentators render it “if thou shalt not thyself perceive.” The Bible translation, though not strictly accurate, is nearer the sense of the original, viz. *if thou know not*; notwithstanding the translators are blameable in leaving the word אִלְּךָ *thyself*, unnoticed; for there no doubt is a material difference between a person's *knowing*, and knowing for *himself*. The Hebrew syntax is perfectly consistent with the English idiom, but some modern translators have thought proper to vary the order, by separating the second person from the verb, and to place it after the conjunction אִם *if*—the future before the negative לֹא—and the reciprocal pronoun אִלְּךָ *thyself*, before the verb תִּדְעֵי *thou shalt know*. It is a violation of the rules of the language, and, like the vulgar version, it leaves the shepherd of the church, as giving no certain information, how or where his flock shall feed; whereas the original is clear and positive, the answer is as above, *if not, thou shalt know for thyself*. We have neither bride nor *shepherdess* in the original, but it is the answer of the Spirit of God to the church, agreeably to the order of the dispensation given before the time of Moses. This communication, as I have observed, was similar to that which was given at the establishment of the Israelitish church, by the Shechinah, i. e. the *Cherubim*, and the *Urim* and *Thummim*. For the original scriptures, when truly translated, inform us that these divine symbols, with the ARK and MERCY-SEAT, were given with the promise of the Redeemer, on man's transgression; and which were continued in the believing line of Seth, came down with the Hebrews into Egypt, and were brought with them at the Exodus, before that which was erected by Moses.

Were this plan of transposing words at pleasure admitted, without attending to the construction of the language, it would be possible to make the same words convey a different sense. I have made these remarks with a design to show, that we ought not to approve any new renderings, unless they be undeniably sanctioned by other parts of scripture, where such words can have no other meaning to make sense.

Having so far given proof consistently with the scripture, which should ever be its own interpreter, that this book contains nothing of that sensual cast found in the English, and in all the translations; I hope it will be allowed that I have not given my opinion only, but that I am confirmed in this view by those unerring oracles which can-

not be controverted; the literal meaning of the words in the original Hebrew, which meaning is shown to be such by the same words in other passages.

JOHN BELLAMY.

North Place, Gray's Inn Lane.

ON THE DEMON OF SOCRATES.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

A WRITER of great learning and genius has lately revived the notion, that Socrates actually affirmed that he had a spiritual monitor or demon, who gave him advice; and he introduces this supposed fact, in illustration of an argument of his own, respecting the Holy Spirit. The whole passage is this:

“Had Socrates, when speaking of that invisible Monitor, by whose dictates he professed to be guided, described it under the name of his prudence, his foresight, or his conscience, (though he might still have imputed to it the actions of a preceptor or of a friend) it would have then been clearly understood, that his language was metaphorical, and that by the imaginary personage of prudence, conscience, or foresight, he meant only to express a natural process of his intellectual faculties.

“But when Socrates declared himself to have received advice and intelligence from a friendly demon, his countrymen must have understood (and he, doubtless, intended that they should so understand him) that he was attended by one of those beings superior to man, whom, under the name of *demon*, they were accustomed from their infancy to fear, to propitiate, to adore.”
HEBER'S *Bampton Lectures*, Lect. II. p. 70.

Now, that Socrates never did make such an assertion, has been as fully proved, as such negative can be proved: and, what is remarkable, it is proved, in some measure, by the very passage quoted from Plato in the corresponding note. It contains words

attributed by Plato to Socrates himself, and they are these : *Τούτου δὲ αἰτιόν ἐστιν, ὃ ὑμεῖς ἐμοῦ πολλάκις ἀκηκόατε πολλαχοῦ λέγοντος, ὅτι μοι θεῖόν τι καὶ δαιμόνιον γίγνεται, φωνή. κ. τ. λ.*—which can only be rendered thus, “ Now the cause of this is, what you have often heard me say, in various places, that something divine or supernatural happens to me, *which is, a voice.*” Or thus, “ that a voice comes to me, which is something divine and preternatural.”

It was not *a demon* then, but *a voice* ; nor was that voice attributed to any particular agent, but generally, to *the power of heaven*. That *θεῖον* and *δαιμόνιον* are both adjectives in this passage, is as clear as that *φωνή* is in apposition with *τι*. The passage of Plutarch is of no weight, since we know that the fiction of a demon had been invented and supported long before his time.

That Socrates himself never made any such assertion is here shown by Plato, and is yet more fully and clearly affirmed by Xenophon : and the whole question received an ample illustration in a tract published as long ago as in 1782, “ On the Demon or Divination of Socrates ;” and republished in 1810, among Essays, &c. collected by me into two small volumes.

The argument therein maintained, in direct opposition to the assertion of Mr. Heber, received the positive assent of the late Dr. Enfield, of Dr. Hay, and indirectly that of Bishop Horsley, Mr. Mitford the historian, and Schweighæuser in his *Opuscula Academica*, part i. p. 153. Nor do I think that any learned man can attentively read the passage in Xenophon’s *Memoirs* (or *Memorabilia*) of Socrates, where he vindicates his master from the accusation of introducing new gods, without seeing that he expressly denies the assertion of any *personal agent* or *monitor* ; ascribing the intimation, in a general way, to the power of heaven.

The great cause of error has been taking *δαιμόνιον*, in Plato and Xenophon,¹ for a substantive ; whereas it is exactly like *θεῖον*, which accompanies it, an adjective supported by *τι*, and thus signifying “ something divine,” or “ something done by the power of heaven.”

My motive for writing this to you is, that the very able author

¹ What others made of it is of no consequence.



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STYLE OF THE ANCIENT GREEK EPIGRAM.

DOCTOR JOHNSON has described an epigram to be, "a short poem terminating in a point:" which, although perhaps not quite particular enough as a definition,¹ may nevertheless pass tolerably well, provided that it be referred to the Epigrams of Martial only, and to those of modern times, which have, almost without exception, taken Martial for their pattern. Owen, the celebrated Welch Epigrammatist, (who is to Martial precisely what Casimir is to Horace as a lyric poet) alluding to the personal invective which abounds so much in Martial, and which he has taken care to introduce so plentifully into his own performances, has somewhere given it out, that "an epigram is nothing but a short satire, as a satire, on the other hand, is but a long epigram;"²—a definition, it is obvious, that needs taking in not a little, on the score of its too great roundness and latitude of assertion.

The Greek epigram was, however, very widely different from any thing of this kind. It was at first nothing more than a simple inscription, (as the term *epigram*,³ in the Greek, implies) written sometimes in prose, sometimes in verse; and was originally appropriated to religious uses, being frequently fixed up over the porches of the temples, and upon the statues of the gods, and of deified men. This custom, it should seem, was derived from the Egyptians.⁴ It was

¹ It would apply with equal propriety to a song; the only difference (says Addison) between that and an epigram [in the manner of Martial] being this,—"that the one does not require the lyric numbers, and is usually employed upon satirical occasions; whereas the business of the other, for the most part, is to express (as my Lord Roscommon translates it from Horace) "*Love's pleasing cares, and the free joys of wine.*"

² Nil aliud Satiræ quàm sunt Epigrammata longa;
Est præter Satiram nil Epigramma brevem.

³ And so it is used in Cicero: "Atque hæc Sappho sublata quantum desiderium sui reliquerit, dici vix potest. Nam cum ipsa fuit egregiè facta, tum *epigramma* Græcum pernobile incisum habuit in basi, quod iste eruditus homo, et Græculus, qui hæc subtiliter judicat, qui solus intelligit, si unam literam Græcam scisset, certè non sustulisset." In Verr. IV. 57.

⁴ Of the numerous hieroglyphical inscriptions of this sort, that are extant, at least in translation, it will be sufficient to select two; that which Plutarch tells us formerly stood over the gate-way of the temple of Minerva

afterwards, however, transferred to profane edifices, to the perpetuating of victories gained, and to the tombs of the departed.

“The brevity of these inscriptions,” (says an elegant writer and translator of the present day) “which rendered it so easy to impress on the memory any particular event, or any illustrious name, soon recommended them to other purposes. The lawgiver adopted them to convey a moral precept, and the lover to express a tender sentiment; and hence, in process of time, almost every little poem, which concisely presented one distinct idea, or pursued one general argument, acquired the title of Epigram.” In this manner was it, that the Greek epigram ultimately assumed a distinct character, and became, in fact, a particular species of writing. The poems in our own language that approximate the nearest to it, are to be found mainly in the train of those lighter compositions, that are comprehended generally under the term “Fugitive Pieces;” to which may be added many of our sonnets. Our epigrammatical style, on the other hand, is derived directly from Martial; who seems to have struck out the invention¹ chiefly from the Roman satire.

It must not however be forgotten, that even in Martial there are here and there epigrams evidently constructed on the same model with those of Greece: of which class, perhaps, may be reckoned those beautiful ones on a celebrated minion of Domitian, by name Earinus. The Epigrams of Claudian and Ausonius are for the most part of the same sort; in the latter of whom we meet with several specimens of *translation* from the Greek. Contrariwise, it appears, that some of the more modern Epigrams of the Greek Anthology, and

at Sais, and the one upon Sethon's statue in the temple of Vulcan. The former of these may be thus translated: *Thou that art coming into the world, thou that art leaving it, know this, that the Deity abominates impiety.* Clemens of Alexandria tells us, that the same inscription was formerly to be found upon the temple of Jupiter at Egyptian Thebes. Pythagoras seems to have had it in his eye, in the line Ἄειδω συνετοῖς· θύρας δ' ἐπίθεσθε βεβήλοις. Stob. p. 236. 3. ed. 2. Gesn. and there is reason for supposing that the sentence was once used in the same manner both by the Greeks and Romans. The other is much the same in import: *Let none dare to look upon me, save only the pious.* On the subject of these hieroglyphical inscriptions, the reader will find more in a prize-dissertation, entitled *Hieroglyphicorum Origo et Natura*, by Mr. James Bailey, of Trinity College, Cambridge.

¹ We do not mean that Martial was the first who introduced the writing of Epigrams into the Latin language; and only call that style of epigrammatic writing, for which he is so famous, his *invention*, because it seems, as appears to us, to have had the Roman Satire for its fountain, rather than the ancient Greek epigram. The Latin epigrams of Catullus, and even of Petronius, who lived close upon the time of Martial, are evidently built upon the style of the Greek. The same is the case with the well-known epigrams upon Ennius, Plautus, and Horace, and, we may add from numerous others, with the noted one which Julius Cæsar is said to have written upon Terence. In a word, it seems to have been so with all the Latin epigrams written before the time of Martial.

many of the satirical ones even of the better ages,¹ are precisely those, which *we* should call Epigrams at the present day.

A great part of the Latin Epigrams of Buchanan are translated from the Greek; so that they who may not be acquainted with that language, but know the Latin, will easily discern on perusing some of these, (not to mention those that Dr. Johnson rendered in his old age) that the nature and bent of the Greek Epigram, properly so called, are very different from what we find generally in Martial. The English reader (if he have not seen *Bland's Collections from the Greek Anthology*) may turn to a poem by the unfortunate Savage, entitled, "The Climax of Love;" which is a paraphrase upon Buchanan's translation of a Greek Epigram, or rather the close of one, by Rufinus.² Why he has lopped off the head, and left us the trunk only in his version of this beautiful little poem, I can in no wise divine. I shall, therefore, while on the subject, make bold to place a head, made of corresponding metal, upon this *sine nomine corpus*,— which it certainly is in the very closest sense of the expression,— leaving it to some one better qualified, and more inclined than myself to paraphrase the four first lines to a length, that will tally with Savage's translation of the four last; he having actually spun out each line into a complete stanza. Buchanan has given four lines for

¹ Of that kind is the following, which is preserved in Diogenes Laertius:

Μὰψ ἐμὲ λαιδορέεις, μὰψ, Ζώϊλε, καὶ σε ἐπαινῶ.
Οὐ γὰρ ἐμοῖς, οὐ σοῖς, πίστις ἔνεστι λόγοις.

We select this in order to observe, that it is the original, from which the annexed French epigram was taken, which Addison informs us once passed current abroad for an excellent song; adding, that the French did very often in his time "confound the song and the epigram, and take the one reciprocally for the other." He was evidently ignorant of the source from whence it sprang:

Tu parles mal par tout de moi,
Je dis du bien par tout de toi;
Ami, quel malheur est le nôtre?
L'on ne nous croit ni l'un, ni l'autre.

Translated by Addison, so:

Thou speakest always ill of me,
And I speak always well of thee:
But spite of all our noise and pother,
The world believes nor one nor t'other.

With respect to the Frenchman, I am inclined to suspect that he got at the epigram through the medium of Buchanan's Latin:

Frustra ego te laudo; frustra me, Zoile, lædis
Nemo mihi credit, Zoile; nemo tibi.

² Ὀμματ' ἔχεις Ἥρης, Μελίτη, τὰς χεῖρας Ἀθήνης,
Στήθεα τῆς Κύπριδος, τοὺς τε πόδας Θέτιδος.
Εὐδαίμων, ὃ βλέπων σε, τρισόλβιος ὅστις ἀκούει,
Ἡμίθιος δ' ὃ φιλῶν, ἀθάνατος δ' ὃ συνών.



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E. H. BARKERI

EPISTOLA CRITICA AD TH. GAISFORDIUM, DE
FRAGMENTIS POETARUM MINORUM GR.

PARS QUINTA.

ΦΙΛΗΤΗΣ. Vide GAISFORD. ad Hesiodi *E. κ. H. i.* 373. “Suidam et Etymologum,” inquit T. Hemsterh. ad J. Poll. ix. 135., “nominis ratio latuit; non enim ita κατ’ ἀντίφρασιν dicti, sed quod osculis amplexuque benigno deceptos homines trucidarent. Audi Senecam Epist. 51.: ‘Voluptates præcipue exturba, et invisissimas habe, latronum more, quos philetas Ægyptii vocant: in hoc nos amplectuntur, ut strangulent.’” Imo Senecæ locus, a T. H., Gaisfordio et aliis male intellectus, sensu verborum postulante, sic interpungi debet: “Voluptates præcipue exturba et invisissimas habe: latronum more, quos *philetas* Ægyptii vocant, in hoc nos amplectuntur, ut strangulent.” Suspicio conj. enim, in præcedenti voce *latronum* absorptam, e textu excidisse; nam hic est sensus: ‘Voluptates præcipue exturbandæ et invisissimæ habendæ; latronum enim more, quos Ægyptii ideo *philetas* vocant, in hoc solum nos amplectuntur, ut strangulent.’ Vide *nov. Thes. Gr. L. p. ccclxvi. a.*¹

ARCHILOCHI Fragm. xxxiv. p. 305., Οὐκ ἂν μύροισι ἐοῦσ’ ἠλείφετο. “Athen. xiv. p. 688. C., Τῷ δὲ τοῦ μύρου ὀνόματι πρῶτος Ἀρχίλοχος κέχρηται λέγων. Οὐκ ἂν . . . καὶ ἀλλαχοῦ δ’ ἔφη Ἐσφυρισμένας.—Sequens fragm. male reddidit Athenæi interpretes. Sensus est. *Coma ejus et pectus ita unguentis erat delibutum, ut vel senem amore incenderet*, quod non fugit perspicacissimum G. Wakefield, in S. C. iv. p. 43. ubi ἐσφυρισμένη corrigit, quod verum videtur.” Jacobsius ap. Gaisfordium.

Pro Athen. xiv. p. 688. C. lege, Athen. xv. p. 688. C. An leg. ἐσφυρισμέναι, ex Hesychii glossa, qui huc respexisse videri possit, Ἐσφυρρίγμέναι, (l. ἐσφυρισμέναι) μεμυρισμέναι? Reiskius ibi vulgatam retinet lectionem: “Σφυρρίζειν et σφυρνίζειν,” inquit, “fut.—ισω, et ἰξω.” In Cod. Ven. est ἐσφυριχμέναι: a typ. in Ald., notante Schowio, ἐσφυρρίγμέναι. Vide *nov. Thes. Gr. L. p. cccliv. a.* Sed nullus dubito, quin Hesychio restituendum sit ἐσφυρισμέναι, ut legendum conjecerat Salmasius. Σφυρρίζειν enim s.

¹ Hæc dudum scripseram, cum mecum per literas benigne communicaverit vir egregius, idemque mihi amicissimus, J. Fr. Boissonadius, nullum Senecæ codicem *philetas*, quæ est Mureti emendatio, exhibere, et Schweighæuserum cujus nota legenda est, locum interpungere eo ipso modo, quem ego propono.

σφυρίζειν est verbum nihili: nemo veterum unquam sic dixit, vel dicere potuit. Sed et Athenæi locus simili mendo laborat. “Ad explicandum hoc verbum Athenæus notat: Μύρρα γὰρ ἡ σμύρνα παρ’ Αἰολεῦσι, ἐπειδὴ τὰ πολλὰ τῶν μύρων διὰ σμύρνης ἐσκευάζετο, καὶ ἡ γε στακτὴ καλουμένη διὰ μόνης ταύτης. Sed a σμύρνη, σφυρνίζω, ἐσφυρνισμένη potius legendum videtur, et sic reapse occurrit in sacris litteris apud Marc. xv. 23., Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσφυρνισμένον οἶνον.” Liebelius p. 85. Rem acu tetigit vir doctus, qui tamen Hesychii glossam notare debuerat. Omnino lege in Athenæo vel ἐσφυρνισμένοι, vel ἐσφυρνισμένας, ut Athenæo et Hesychio inter se conveniat.

ARCHILOCHI Fragm. lxxxix. p. 318. “Multo magis suspectum est, vel potius aperte mendosum, quod apud Suidam legimus de ᾧ significante τὸ πολὺ ἄρ. Archilochum. Postquam enim dixit ᾧ significare etiam ᾧ, et attulit Homeri locum, ᾧ δειλὴ τι κακῶν, pro quibus reponi hæc debent, ᾧ δειλοὶ τι κακὸν, addit significare etiam πολὺ et μέγα ἄρ. Archilochum: subjungitque hæc verba, ᾧ δέκα ταύρους, quod exemplum aliter apud Varinum scriptum extat, hoc videlicet modo, ᾧ, ἕαδ’ εἷς τε ταύρους. Sed non video quid commodi ex hac scripturæ illius mutatione, undecunque sit, percipere possimus. Equidem literam hanc τὸ μέγα et τὸ πολὺ significare, et ipse antea docui, sed præfixam quibusdam vocabulis.” H. Stéph. *Thes. G. L. ed. nov.* p. 21. B. Archilochi verba in Platonis Schol. p. 134. sic exhibentur: ᾧ ἕαδ’ εἷς τε ταύρους. In Siebenkeesii *Anecd. Gr.* p. 72. pro ταύρους est ταύροις. Teste H. Stephano in Phavorino legitur ἕαδ’. At in editione Basileensi 1538., qua utor, est ἕα δ’. Sic in Phavorino scriptum legèrat Kusterus, ut patet e nota ad Suidam, non δ’ ἕα, ut GAISFORDIUS ad Archilochi Fragm. p. 318., Kusterum citans, falso tradit. “Legitur in Suida hoc fragmentum Archilochi, ᾧ δέκα ταύρους, (Interpres, *Decem magnos tauros,*) pro quibus verbis Scholiasta Platonicus p. 134. cum Phavorino habet, ᾧ ἕα δ’ [imo, Schol. Plat., ut jam dixi, habet ἕαδ’] εἷς τε ταύρους. Hoc quid sibi velit, ignoro: id video, δ’ εἷς τε prodiisse ex eodem compendio, quo δέκα significaretur.” Bast. ¹ ad Gregor. Cor. p. 245. “ᾧ interjectio vel exclamatio esse videtur admirantis vel magnitudinem, vel multitudinem rei. Suidæ lectio, ᾧ δέκα ταύρους, *Ah decem tauros!* quæ saltem sensum qualemcunque admittit, præferenda cuique videbitur.” Liebelius ad Archilochi Reliq. p. 223. cujus sententiam calculo meo comprobare non dubito. Archilochum enim locutum fuisse de magnitudine et multitudinem rei, testantur Schol. Plat. Suid. et Phavor., Σημαίνει δὲ καὶ τὸ πολὺ καὶ μέγα παρ’

¹ Nota est Schæferi, qui Bastianam animadversionem protulit. Vide *nov. Thes. G. L. l. c.*

Ἀρχιλόχῳ. At, nisi, cum Suida, legas δέκα, nullum multitudinis indicium invenias. Vide not. 4. ad nov. *Thes. G. L.* l. c.

ARCHILOCHI Fragm. xcvi. p. 320. “Fortasse legendum

ὥστ' ὄνου Πριηνέως
κῆλωνος ἐπλήμυρον ὄτρουγηφάγου.”

ELMSLEIUS ap. GAISFORD. in Append. ad Vol. i: p. xxxix. Sic ante ELMSLEIUM, ut notare debuerat GAISFORDIUS, conjecerat Liebelius ad Archilochi Fragm. p. 194. quem vide.

ARCHILOCHI Fragm. xi. p. 292. Nec Liebelius p. 120. nec GAISFORDIUS notavit hos versus protulisse auctorem libri de Vita et Poesi Homeri in Plutarchi Opp. p. 1195. ed. WYTTENB. ubi sic leguntur:

Ἔτι Ὀμήρου εἰπόντος·

Τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων,
Οἷον ἐπ' ἡμαρ ἄγησι πατὴρ ἀνδρῶν τε θεῶν τε.

Ἀρχίλοχος τὰ τε ἄλλα αὐτοῦ μιμούμενος, καὶ τοῦτο μὲν παρέφρασεν, εἰπών·

Τοῖος ἀνθρώποισι θυμὸς, Γλαύκιε Λεπτίνεω παῖ,
Γίνεται θνητοῖς, ὅποῖον Ζεὺς ἐπ' ἡμέρην ἄγει.

Ubi pro Γλαῦκε, quod reperitur in locis a JACOBSIO et Liebelio laudatis, Γλαύκιε habemus. GAISFORDIUS post Jacobsium ὀκοῖον—ἄγει edidit, sed vera lectio est ὀκοῖον—ἄγη, ut vidit Liebelius, qui, Ἄγη, inquit, secundum Homericum ἄγησι e Stobæo. Sed et Græcæ linguæ ratio, ut mihi saltem videtur, ἄγη postulat. De lectione vero ὀκοῖον vide quæ scripsit idem Liebelius.

In GAISFORDIANO Archilochi Indice desiderantur vocabula Ἀγόμενος, Ἀζυγία s. Ἀζυγα, Ἀκομψον, Διστόση, Ἐτρεψεν, Ἡμισύτριτον, Πυρρῖχίζειν, Πύρρος, quæ leguntur in p. 325. item Σάλπιγξ, et Σκελήπερον, in seq. pag. Item in Gaisfordiano Simonidis Indice desideratur Ταμύναι, quod legitur in Fabricii notitia de Simonide p. 351.

“In nominibus propriis e scribendi compendiis nata latent ubique peccata. In Etym. M. p. 715. 46. legitur Ἀρίσταρχος in Edd. sed in MS. Leid. ἀρχλ literis sibi invicem impositis: [vide GAISFORD. p. 320. quem præterit hic locus:] hoc genuinum est Archilochi nomen, quo lacuna suppleri poterit in v. Ἀλφὸς p. 72, 39., Ἀλφὸς παρὰ τὸ ἀλλοφανῆς τις εἶναι, σημαίνει δὲ τὸν λεπρόν παρὰ τὸ ἐναλλάσσειν τὴν χροιάν· τὸ γὰρ ἐναλλάσσειν, παρὰ τῷ . . ἀλφαίνειν ἐγένετο. MS. Dorn., Παρὰ τῷ ἀρχ ἀλφαίνειν ἐγένε, i. e. Ἀρχιλόχῳ.” L. C. Valck. in Schol. ad Eurip. Phœn. v. 1163. Mirum est insignem hunc locum GAISFORDII diligentiam effugisse.

ARCHILOCHI Fragm. lxxviii. p. 193. in collectione Liebeliana: Τιμῶμαι αὐτὸν ἐν μισθοφόρου καὶ τοῦ τυχόντος στρατιώτου μοίρα. Vide *Class. Journ.* xxvi p. 390. et 393. Nunc demum video me, de hoc loco scribentem, actum egisse. Ruhnkenius enim in præclara sua Præfat. ad Hesych. p. vii. “Ad examinis subtilitatem,” inquit “revocemus Scholion Cod. Vossiani ad II. I. 378.



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THEOGNIS v. 1097., Βρόγχον ἀποβρήξας. Vide nostra in *Class. Journ.* xxvi. p. 391. “Dubitare non debuit vir doctissimus de mente SCHÆFERI, qui conjecit legendum βρόγχον: recte de nominis forma dubitavit. Sed nec credo cum Brunckio versum fuisse ἀκέφαλόν. Βρόγχον quidem non scribebant, sed forte vox legentis τῷ χ ita hærebat, ut syllaba βρό produceretur.” Auctor articuli, cui titulus *Curæ posteriores* in *Class. Journ.* xxviii. p. 360. “Βρόγχον SCHÆFERO ad Schol. Apollon. R. T. ii. p. 137. mutandum videtur in βρόγχον, sed HERMANNUS in novo de Metr. Gr. et Rom. opere p. 60. ob arseos vim et accentum excusat.” Fr. Tr. Friedmanni de Media Syllaba Pentametri Gr. p. 357:¹

Thetfordiæ, Maii xx. 1817.

E. H. BARKER.

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Prices of some articles, at the recent sale of Count M'Carthy's Library, in Paris—

Anthologia Græca; 4to Flor. 1494. 1000f.

Apolloni Rhodii Argon., 4to Flor. 1496. 1755f.

Ciceronis Officia, Mogunt., 1465. 800f.

————— 1466. 1190f.

Euripides, Bames, fol. Camb. 1694. 1800f.

Psalmorum Codex, fol. Mogunt. 1457. 12,000f.

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Quintiliani Inst. Orat. fol. Ven. 1471. 1515f.

Virgilius, fol. 1472. 2440f.

Xenophon, 5 vols. 8vo Oxon. 1703. l. p. 1960f.

—————Cyp. and Anab. fol. Oxon. 1727. and 1735. l. p. 2,550f.

¹ In *Class. Journ.* xxviii. p. 287. not. i. pro voc. σύμφοιτησις lege, vox σ.

Alciphron iii. 61., ἄλλ' ἐγὼ μὲν ἐν ταπεινῷ τῷ σχήματι τὴν πικρῶσαν ἀποβαλὼν οὐτῶν, ἀγαπῶ τῆ γαστρὶ τὴν ἀναγκαίαν πλησμονὴν ἐκπορίζων.

“Scriptum ἐκπορίζειν. Potest et ἐκποριζόμενος, ut supra.” Bergler. “Quem locum Alciphronis alium in mente habuerit Berglerus, non habeo dicere. Ad sensum similis est Lib. i. Ep. 15, ἀγαπητῶς ἐκπορίζοντα, non ἐκποριζόμενον.” Wagner. Berglero dubio procul in animo erat locus, qui legitur in L. i. Ep. 5., ἐγὼ δὲ ἀγαπῶ τὴν τῶν ἀναγκαιῶν εὐπορίαν ἐκ τῆς καθημερινῆς ἐργασίας τῶν χειρῶν πορίζόμενος. Ibi enim in nota Berglerus habet ἐκποριζόμενος, tanquam si sic suo in textu edidisset, cum reuera ibi legatur πορίζόμενος. Quid igitur de hac re statuendum est? Utrum πορίζόμενος, typhothetæ culpa, pro ἐκποριζόμενος in Bergleri, deinde in Wagneri irrepserit textum? An Berglerus ipse in nota ἐκποριζόμενος negligenter pro πορίζόμενος scripsit, deinde vero in nota ad L. iii. 61. suum errorem repetiit? Mihi videtur in textu pro πορίζόμενος reponendum ἐκποριζόμενος, ut ἐκπορίζων in L. iii. 61. Ut ut sit, vulgata tamen lectio satis proba est; nam e Xenophontis Econ. xi. 10. Berglerus affert: Πολλοὶ δ' ἀγαπῶσιν, ἣν δύνωνται τὰ ἑαυτοῖς ἀρκοῦντα πορίζεσθαι. V. Lex. Xenoph. v. Πορίζεσθαι.

ON THE
SAPPHIC AND ALCAIC METRES.

Part III.—[Continued from No. XXIX. p. 115.]

I WILL pass now to the subject of Hiatus. It has been well observed by some, who have preceded me in this inquiry, that it by no means follows, that the same licence, which is allowed to one species of metre, may be extended to all others. In particular, I believe that a hiatus is only admissible in the dactylic feet of the Sapphic verse, and not in the trochaic. The remains of the Sapphic metre in Greek are so few, that it is unsafe to establish any point upon their authority alone. As far, however, as their authority extends, they afford no example of a hiatus in the trochaic feet, but one in the dactylic, as, φαίνομαι ἄπνους. Many books too give Σαπφοῖ ἀδικῆ, but probably the better reading is with an elision Σάπφ' ἀδικήη. In another metre of Sappho, but which is also dactylic, we find two hiatuses in one line, as ὡς γλυκύμαλον ἐρεύθεται ἄκρω ἐπ' ὄσδω. Alcæus too in the choriambic metre, which is allied to the dactylic, admits a hiatus, as

Ἄδ' ὦρα χαλεπὰ, πάντα δὲ διψῆ ὑπὸ κεύματος.

I do not know any example of a hiatus in the *middle* dactyl of the Sapphic colon, but Catullus, who probably imitated some Greek model, affords several instances of a hiatus in the dactylic foot of his hendecasyllables, as

| | |
|--------------------------------------|-----------------|
| Te in circō, tē in omnibus libellis. | Carm. 53. v. 4. |
| Essem, tē, mī ἄmice, quæritando. | Ib. v. 32. |
| Uno in lēctūlo ἔrudītuli ambo. | 55. v. 7. |
| Malè est mehērcülē, et laboriosē. | 36. v. 2. |

As the hiatus in the preceding instances is contrary to the practice of the Latin language, which elides long and short vowels without distinction, we may be sure that Catullus employed it in affectation of the Greek manner. Virgil abounds with similar licences chiefly in Greek proper names, but not exclusively. There is an instance in Catullus, and, I believe, but one, of a hiatus after a *short* vowel, as

O factūm mälē! O miselle Passer! 3. v. 16.

and this may be defended, like Virgil's,

Et vera incessu patuūt dē. Ille ubi matrem. 1 Æn. v. 20.

and upon the same principles, as there is in both cases a pause in the sentence, and a termination of the foot in a whole word at the hiatus. By this means the offence to the ear is much diminished. At the same time, licences of this kind, which occur once or twice only in a whole book, are not to be used by the writers of a single ode. Callimachus, indeed, and Theocritus admit without scruple a hiatus after a short vowel, but it does not appear to have been adopted by the Latin poets, and is contrary, I believe, to the practice of the more ancient Greek poets. There is one line in Catullus, where a hiatus, and that too a hiatus after a short vowel, seems to exist in the trochaic foot,

Gallicum Rhēnum, horribilēsquē ūltimosque Britannos. 11. v. 11.

But here, perhaps, the *que* suffers a diæresis, and is resolvable into the dissyllable *quē*, in the same manner as *cui* occurs in Prudentius for *cui*,

Cæsar-augustam vocitamus urbem,
Res cui tanta est. Peri Stephanon.

This diæresis has been adopted by Sarbievius, as

Fluctuat Pontus, cui militares
Instruat undas. Lyr. L. 1. Ode 14.

Upon the whole, I apprehend that such a hiatus as occurs in the following lines is exceptionable,

Δεσμῶ ἔμπλεξεν κρατερῶ πλανάτας. Musæ Cantab. p. 116.

Οἰστροδίνητος σεσάλευται ἀμφί. Ib. p. 142.

Δρέψεται ὕπνων μαλακῶν ἄωθ', ὡς. Class. Journ. No. xxii. p. 241.

It is observable that a hiatus, like the preceding, is not to be found in many of the odes in the Musæ Cantabrigienses, and has no doubt studiously been avoided.

On the contrary, I believe that a hiatus, such as occurs in the following lines, is admissible,

Τὴν βοηθῶ χρωμένα· ἧ τὸ τείνεις. Musæ Cantab. p. 117.

Εἶτε τοὺς γ' (ἄδει) ἀνέπεμψε νίκη. Class. Journ. No. 22. p. 240.

Καὶ τύ γ' ὡς πομπεύῃ, Ἰὼ τὸ πομπή. Ib. p. 242.

ὠρανῶ ἔστας. Musæ Cantab. p. 114.

I am aware that Boeckhius (De metris Pindari, p. 102.) is of opinion that in the trochaic metre, whenever the last syllable of the word is in arsis, that is, begins the foot, and terminates in a long vowel, a hiatus is allowed, and he gives the following verses as examples :

Ἀντιθεῖς Ὀρθωσία | ἔγραψεν ἱράν. Olymp. Carm. 3. v. 55.

Πατρὸς δὲ Θεσσαλοῦ | ἐπ' Ἀλφειῦ. Ib. Carm. 13. v. 48.



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word, while in the second line it terminates in the middle of a word; but those who can reconcile the colon

Scribere versiculōs,

with

Inachiâ furerë,

and the Alcaic

Quæ cura Patrum, || quæ^{re} Quiritium. L. 4. Ode 14.

with

Spectandus in cer- || tamine Martiō. Ib.

in the strict versification of Horace, need not be offended at the recurrence of similar licences in the loose and more rhythmical versification of Pindar. I have called the colon ὑδάτων λακοῖσαι, and its antistrophe λαῖα φιλησι- a trochaic dipodia with two short syllables prefixed, rather than a dochmiac, as I doubt whether a short syllable can be made long by reason of terminating a colon, unless it be at the termination of an entire word also. But the last syllable of a ditrochee is undoubtedly common, and therefore as trochees, τῶν λακοῖσαι and -ᾶ φιλησι- antistrophize together. I will observe that the same indulgence is granted to the end of a colon, which is granted to the end of a line, except that a hiatus after a short vowel is tolerated only at the end of a line, and not at the end of a colon. This is one of the distinctions between a colon and a line, a nice distinction rather, but, I believe, a just one. An elision is never necessary at the end of a line, but is often and almost always required of a short vowel at the end of a colon.—A short syllable, however, at the end of a colon, instead of a long syllable, is only interdicted, when a hiatus takes place, or when the final syllable falls in the middle of a word, as in the preceding colon, -λαῖα φιλησι- which on this account cannot be a dochmiac, for there is no instance, I believe, of a dochmiac terminating in a short syllable, unless it terminate a word also, as ὑπνοδόταν νόμον—ἰὼ ἰὼ πόποι. See Seidler, p. 48. When there is no hiatus, a short syllable is perfectly admissible, as in Horace.

Reducet in sedem vicē || nunc et Achæmeniâ. Epod. 13. v. 11.

Findunt Scamandri fluminā || lubricus et Simois. Ib. v. 20.

Had Dawes (Miscel. Crit. p. 32.) attended to this distinction, he would have left untouched the following verses of Catullus :

Quis deus magis ah magis || est petendus amantibus.

Sordebam tibi, villicē || concubine, hodie atque heri

Noscitetur ab omnibūs || et pudicitiam suæ.

Indeed this very licence occurs in a poem in the same choriambic metre, which is imputed to Catullus, and where is found this line,

Pro quæis omnia honoribūs || hæc necesse Priapo. Carm. 19. v. 17. Ed. Delp.

There is still less occasion for any alteration, when the colon

terminates in a *long* vowel, although there be a hiatus, as a hiatus in such a case is perfectly admissible. The following verse, therefore, needs also no amendment,

Uxor in thalamo est tibī || ore floridulo nitens.

If the final syllable in tibī be considered here as *long* by nature, the retention of it without elision is as justifiable as in the line of Horace,

Vincere mollitiē || amor Lycisci me tenet. Epod. 11. v. 24.

What misled Dawes was probably an observation, that in another verse of Catullus,

Sola cognita sed marito || ista non eadem placent. V. 147.

an elision is made of the long final vowel; but it should have been considered, that Catullus did this not of necessity, but in conformity to a peculiarity of the Latin tongue, which admits the elision of long vowels. Horace in the same manner sometimes sustains a long vowel without an elision, after the Greek fashion, and at another time after the Latin manner elides it, as

Unde vocalem temere insecutā || Orphea sylvæ. Lib. 1. O. 12. v. 7.

Pendulum zonâ bene te secutâ e- || lidere collum. Lib. 8. O. 27. v. 59.

But whenever the colon terminates in a short vowel, a hiatus is inadmissible, and an elision regularly, and among the best poets almost *uniformly*, takes place, as in Catullus

Sancta nomine Romulique || antiquam, ut solita es, bonâ. Carm. 32. v. 22.

Flammeum video venire || ite concinite in modum. Carm. 59. v. 123.

In these cases of elision the syllable elided is always hypermetrical; otherwise the metre would be defective. On this account Buchanan has committed an inadvertence in the line,

Cumque suo scelerē || a stirpe vellis impios. Psalm. 145.

This is carrying the licence one step beyond Horace, and levelling all distinction between a colon, and a line. That this licence is not allowed to a simple colon is rendered manifest by the fact, that, while such a hiatus is cautiously avoided at the end of a colon, it is freely admitted at the end of a line, or, what is the same thing, of a strophe. Thus in the 11th Ode of the Epodes two instances occur,

Molibus in pueris || aut in puellis urerē

Hic tertius, etc.

Jussus abire domum || ferebar incerto pedē

Ad non, etc.

In the 13th of the Epodes, there is another instance :

Occasionem de die || dumque virent genuā,

Et decet, etc.

So too in the Epithalamium of Catullus a hiatus occurs often after a *short* vowel at the end of the *strophe*, but not elsewhere, as

Prodeas, nova nupta. v. 100.
 O cubile, quod omnibus.
 Io Hymen Hymenæe. v. 155.
 En tibi domus ut potens.
 Non abscondis amorem. v. 205.
 Ille pulvis Erythrii.

The seeming offence against the preceding rule which occurs in

Ite, concinite in modūm || Io Hymen Hymenæe Io. v. 124.

and in several other lines before the intercalary ejaculation, Io Hymen Hymenæe Io, has been well explained by Dawes; or it may be said, that in these cases the *strophe* terminates at the intercalary ejaculation, and that verses, containing nothing but passionate exclamations, are not subject to the strict ordinary rules of metre. The ἐφύμνιον and ἀναφώνημα are mentioned by Hephæstion as among the number of those things, that determine, or mark the end of verses, τῶν διοριζόντων τὰ ποιήματα. P. 127.

It now remains for me to write, according to my original design, on the last syllable of the Sapphic *strophe* in the three verses, or colons rather, preceding the Adonic.

I shall assume it as a preliminary to any observations on this subject, that, as the Latins have copied their lyric poetry from Greek models, whatever *structure* of verse is exhibited in Latin, it may be referred to Greek usage, and considered as an authority for a similar structure in Greek.—From a careful examination, therefore, of the Latin Sapphics, the loss of the Greek Sapphics may in some measure be supplied, and the genuine laws, nature and division of the rhythm, even of the Greek Sapphic, may be ascertained. At the same time the converse of this proposition is by no means true, as will be shown presently, that whatever *structure* prevails in Greek the same is admissible in Latin, the genius of the Latin language obliging itself to more strictness and severity than were imposed on the Grecian muse. The preceding assumption too must be confined to the *structure* of verses, and does not extend to what regards *prosody*, as in this respect the Latin language has peculiarities not common to the Greeks, and in particular, as we have just seen, admits with almost equal facility the elision both of *long* and short vowels. The elisions which happen in this line of Catullus,

Frustra? imò magno cum pretio atque malo. Carm. 75. v. 2.

would be barbarous in Greek. The barytone nature of Latin pronunciation, excluding, as it does, all accent on the last syllable, may account for the weak nature of the long final vowels, and for their easy absorption into the succeeding word. It may be



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Qui illius culpa cecidit velut prati || ultimi flos etc. Carm. 11. v. 22.

Another rule to be collected from usage is, that the two first colons are always to be kept distinct from each other, and from the succeeding colon, by terminating in a whole word. This is a rule which, I believe, has never been transgressed by the ancient poets. The junction, therefore, of the two first colons in the *Musæ Cantab.* p. 132.

Τὰν χλιδᾶ στίλβοισαν, ἴν' αἰ πνέοισ' ἄ- || ρώματ' Ἀὼς, etc.

seems a licence unsupported by any authority.

The third colon is distinguished from the preceding two by having appended to it an Adonic, as a close to the whole strophe. To this Adonic it is so united, that it does not require to be separated by a termination in a whole word, but often terminates in the middle of a word, and is by this means not destroyed, but rendered only less striking and perceptible, as in the much and unnecessarily tormented strophe,

καλοὶ δέ τ' ἄγον
 Ὠκέες στρῶθοι, πτέρυγας μελαίνας
 Πύκνα δινήοντες ἀπ' ὠρανῶ αἰθέ- || ρος διὰ μέσσω.

The two stumbling-blocks in the way of commentators have been the Æolic form δινήοντες for δινέοντες, or δινεῦντες, and the difficulty to bring ὠρανῶ αἰθέρος into metre. I will not pretend to decide in what way the last syllable in ὠρανῶ, and the first in αἰθέρος are to be considered as forming together only one syllable, whether by an apocope of the initial diphthong of αἰθέρος, or by a crasis, like ἐγῶδα. Nevertheless, the fact, however it may be explained, is to my mind certain, that in ὠρανῶ αἰθέρος, the last syllable of the one, and the first syllable of the other, form together but one syllable, as in ἐγὼ οὐδὲ in another fragment of Sappho, and as in the Aristophanic μὴ οὐ, and the Homeric Ἐνναλίῳ ἀνδρειφόντῃ. In all these instances the final long vowel, and the next initial vowel coalesce into one syllable. As the rhythm terminates with each strophe it is wholly inadmissible, and contrary to all authority to join two strophes together, as

ὡς ἴδον, ὡς ᾠ-
 λοντο, μυθοποιὸς, etc. *Musæ Cantab.* p. 115.

Before I conclude my observations on the Greek Sapphic strophe, I will here apply it to the illustration of a strophe in the fragments of Alcæus. This strophe, like the Sapphic strophe, may be considered as one line, composed however of different colons, namely, two glyconian choriamb, and an iambic dipodia, by way of close. In the structure of this strophe, the different colons may all be tied together, and need not terminate in an

entire word, a licence which has thrown the chief obscurity over the true character of the metre. Mr. Gaisford (Hephæst. p. 313) enlists this metre among the antispastics, but it is more correctly distributed and analysed in the Museum Criticum, Vol. 1. p. 431. I will now put the strophe into my scale.

| | | | | | |
|---------|--------------|---|--------|--------|--------------|
| 3 or 4 | 3 | 3 | 3 | 3 or 4 | 3 |
| Μαρμαί- | ρει δὲ μέγας | | δόμος | | |
| χαλκῶ· | πᾶσα δ' Ἄρη | | κεκόσ- | | μηται στέγη. |

We may now perceive that the old readings *χάλκεια δὲ πασσάλοις* and *πᾶρ δὲ Χαλκιδικαί* ought to be replaced, and that medical aid has been afforded where none was required. The twice intercalated *αὖ* has no other office to perform in both places than to produce uniformity, where uniformity is not demanded. Catullus abounds in similar inequalities in the same part of the *same metre*, as far as relates to the two first colons of this strophe, as

| | | | | | |
|--------|--------|---------------|--------------|--------|------------------|
| 3 or 4 | Monti- | | um domina ut | fores, | |
| Sylva- | | rumque viren- | tium, | | Carm. 32. v. 10. |

Κυππαπίδες too for *Κυπαττίδες* is perfectly unnecessary.

In the above-mentioned strophe the glyconian is *followed* by an iambic dipodia, but in the line of Alcæus,

Κόλπῳ τ' ἐδέξ- || αντ' ἀγ- || ναὶ χά- ριτες || κρόνω.

the order seems reversed, and an iambic dipodia is *prefixed* to the glyconian. Hephæstion, however, ranks this among the antispastics. See Gaisford's Hephæstion, p. 58, and note by Hotchkis. I will finish by giving a caution to the candidates for Sir William Browne's medal, a caution which some odes in the *Musæ Cantabrigienses* have not rendered quite unnecessary: namely, to abstain from the use of the dual number, whenever they write in the Æolic dialect. Dr. Valpy, in his Grammar, p. 6. 4th Edit. says, "the *dual*, which adds precision to the Greek language, is not used in the Æolic dialect."

I will now pass to a brief consideration of the Latin Sapphics as exhibited by Horace. Catullus has in a great measure imitated the freedom of the Greeks, but Horace has imposed upon his Muse the most severe restraints. To point out the chief of these is my present business.

The most striking difference between the versification of Sappho and Horace is the regular observation of the cæsure by the latter. This is invariably placed either on the first or second syllable of the dactyl, and exhibits only the two forms following,

Mercuri facunde | nepos Atlantis,
Qui feros cultus | hominum recentum.

The last form, as most agreeable, prevails the most. There are

many odes without an example of the dissyllabic, or trochaic cæsura. Statius too does not once admit it. No verse will be found in Horace without any cæsura in the dactylic foot, like this of Catullus,

Ultimi flos | prætereunte postquam.

Sarbievius, I think, generally observes the Horatian manner, but other modern poets have not been so fastidious, and Burton continually transgresses it, as

Dum tuos et | Cæciliæ magistræ. Opusc. p. 327.

Whenever Horace uses the trochaic cæsura, it occurs either on a trissyllable or quadrissyllable, as

Mercuri facunde | nepos Atlantis.
Fata donavere | bonique Divi.

The last form is only used once by Horace in all the four books of Odes, but this verse occurs in one of the most studied odes of the fourth book, and the same form is repeated no less than five times in the Carmen Sæculare, so that it appears to have had the sanction of his riper judgment.

There is a *solitary* example of the trochaic cæsura falling on a dissyllable, as

Semper ut te digna | sequare, et ultra. Lib. 4. Ode 11. v. 29.

Burton frequently makes use of this cæsura, as

O Sion, dum corda | recens subiret. Opusc. p. 14.

This is tolerable, but when he introduces a similar cæsura in the manner following,

Mistus unā, mista | fuit sonorum. Ib. p. 329.

it is quite another usage, and wholly unauthorized by Horace.

This assertion may appear at first sight hypercritical, but I have no doubt that it is true. Horace scrupulously avoids a pause at the fourth syllable, or termination of the trochaic measure, and therefore in the verse

Semper ut te digna | etc.

he makes a *monosyllable* precede *digna*, in order not to make it *necessary* to stop at *te*, but to give a good reader an opportunity of avoiding this pause by reading and dividing the metre in this manner,

Semper-ut te-digna | sequare et ultra.

So a good reader will read the verse of Catullus,

Ille mî par esse | Deo videtur,

not as if it were

Ille-mî-par esse | Deo videtur,

still less as if it were



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The writers of Latin hexameters have sometimes retained the *m* final before a vowel without an elision, as

Nam quod fluidūm est e lævibus atque rotundis. Lucr. L. 2. v. 465.
 Namque papaverum aura potest suspensa levisque. Ib. L. 3. v. 197.
 Corvinum, et Galbam oculis nasoque carentem. Juv. Sat. 8. v. 5.
 Jupiter ut Celtūm omne genus pereat. Cat. Carm. 64. v. 48.

But the last instance differs from the preceding, as the *um* final of Celtūm is long by nature, being a contraction of Celtarum, and in imitation of the Greek genitive Κελτῶν.

The conjunctions of the third colon with the Adonic are extremely rare, and the three following, I believe, are the only examples :

Labitur ripâ, Jove non probante ux- | orius amnis. L. 1. O. 2.
 Grophe, non gemmis, neque purpurâ ve- | nale, nec auro. L. 2. O. 16.
 Pendulum zonâ bene te secutâ e- | lidere collum. L. 3. O. 27.

There is no instance in Horace of a conjunction at the *second* syllable of a word; for the verse

Thracio bacchante magis sub inter- | lunia vento. L. 1. O. 25.

may be an instance only of a compound word resolved.

In these conjunctions, as well as in the elisions of the final short vowel, one peculiarity is observable, that the last syllable of the colon is uniformly long, and that Horace admits, therefore, a trochee no more in the last part of the *final* ditrochee, than he does in the last part of the *first*. These verses of Sarbievius consequently,

Jam fluunt pronis tibi regna, Ferdī- | nande tributis. L. 2. O. 12.
 Pertinax Euri furor, aut ineluc- | tabilis Austri. Epod. 6.
 Sibilo ludas, lyrico comes Pö- | etria vati. L. 4. O. 27.

I will not say are without any authority, but cannot claim for their support the high authority of Horace. Such versification is disowned and rejected by him.

As the Latin language not only permits, but requires the elision of *long* vowels, it is proper to observe what course Horace has thought proper to pursue in the management of this affair, and where he is left without a guide by his Grecian masters. For the most part he avoids the elision of long vowels altogether. When an elision does happen, it is either at the end of a colon before the monosyllable *et* or *in*, or in the middle of a colon upon some syllable that is required to be *long*. I believe, there are but four instances of the one sort of elision, and but three of the other, namely,

Plena miraris positusque carbō in. L. 3. O. 8.
 Dona præsentis rape lætus horæ et. Ib.
 Sentiant motus orientis Austrī et. L. 3. O. 27. v. 22.
 Dedit iratæ, lacerare ferrō et. Ib. v. 46.
 Quisquis ingentes oculō irretorto. L. 2. O. 2. v. 23.
 Arsit Atreides mediō in triumpho. L. 2. O. 4. v. 7.
 Sic lucrō āversam potuisse nasci. Ib. O. 3. v. 7.

The long vowel we have seen elided also, at the end of a colon, and where the colon is combined with the Adonic, in the verse

Pendulum zonâ bene te secutâ ē- | lidere collum.

There is, I submit, in none of these instances, any defence for the elision which occurs in this verse of Nangerius,

Quod sī ita tanges, fera ut obstinatum. Poem. Select. Ital. P. 145.

I now proceed to the consideration of the Greek Alcaic under the three heads, as before, of rhythm, hiatus, and the condition of the last syllable in each verse, or colon rather, of the strophe. The rhythm then of the two first colons of the Greek Alcaic seems to be derived from the Sapphic, and to be no other than the same rhythm more artificially disposed, having a syllable prefixed, and in return being catalectic in the end, as

| | | | | | | | |
|-----|----------|----------|--|--------|--------|--|-------------|
| | 3 | 3 or 4 | | 2 | 2 | | 3 |
| ᾿Υ- | ει μιν | ὁ Σδεὺς, | | ἐκ δ' | ὄρα- | | νῶ μέ- γας |
| Χει | μῶν· πε- | πάγα- | | σιν δ' | ὑδά- | | των ῥο- αί. |
| Τὸ | μὲν γὰρ | ἔνθεν | | κῦ- | μα κυ- | | λίνδε- ται |
| Πὰρ | μὲν γὰρ | ἄντλος | | ἴσ- | τοπέ- | | δαν ἔχ- ει. |

A syllable prefixed to any metre, like a broken or imperfect bar in modern music, has an abrupt mode of beginning well calculated to inspire animation. It seems on this account to have been introduced in many metres, and is rather a note of preparation than a foot, and may generally be either long or short at pleasure. The same metre occurs in the fragments of Alcæus without the syllable prefixed, as

Ἄλλ' ἀνήτω | μὲν περὶ | ταῖς δέραις.

It is then a Sapphic colon, catalectic.

Every colon has either a diæresis at the end of the first ditrochæus, as

Προ- | κόψο- μες γὰρ || οὐ- δὲν ἄ- | σάμε- νοι.

or a cæsure on the first syllable of the dactyl, as

Κάβ- | βαλλε τὸν χει- | μῶν' || ἐπὶ | μὲν τι- θείς.

or thirdly a diæresis at the end of the dactyl, as

Τὸ | φέργον [ἄλλ'] ἄ- | γή- σατο || τεὰ κό- ρα.

Horace, as we shall see presently, has imitated all three modes of division.

The next colon in the Alcaic strophe seems to be a trochaic dimeter acatalectic, with a syllable prefixed, as

| | | | | | | |
|----|----------|----------|--|-----------|---------|--|
| | 3 | 3 or 4 | | 3 | 3 or 4 | |
| ᾿Ω | Βύκχι | φάρμα- | | κον δ' ἄ- | ριστον | |
| Τὸ | δ' ἔνθεν | ἄμμες δ' | | ἄν τὸ | μέσσον. | |

The last colon admits of no variety of times, but is restricted to two dactyls succeeded by a ditrochee, as

Ναὶ φο- | ρήμεθα | σὺν μελαίνα.

The most agreeable form of this colon is when the dactylic and trochaic rhythms are not kept distinct as in the preceding example, but tied together by a word in common, as

Καὶ λακί- | δεσ μεγά- | λαι κατ' αὐτό. |

With respect to the hiatus, there is no doubt that it is admissible in the dactylic feet of this metre, as

* Ἄνδρες πόλῃος πύργοι ἀρήιοι.

But whether a hiatus is equally admissible in the trochaic feet is very doubtful, and on this account the alteration of *προτέρω νέμω* into *προτέρω ὄμῶν* made in the *Museum Criticum*, Vol. I. p. 424, is perhaps objectionable.

As the Latin Alcaic strophe in all that regards its structure is a faithful copy of the Greek, I will reserve any observations to be made on the condition of the last syllable of each colon, till I come to treat of it in the Latin Alcaics. By this means not only tautology will be avoided, but the subject may be better elucidated by examples, of which we feel the want in Greek. It is to Horace, and to his ardent admiration of Alcæus, that we are chiefly indebted for our knowledge of the Alcaic metre.

The properties of the Latin Alcaic strophe have been so well explained by an ingenious and accurate writer, in the *Classical Journal*, No. 22, p. 351, that little more is necessary than to refer to him for a full knowledge of this hitherto ill-understood and neglected metre. He has not only the merit of explaining successfully the Alcaic strophe, but has set an example in the mode of doing so, which may be applied to the elucidation of all other metres. Until we know more than we do at present about the principles and theory of ancient rhythmopœia, it is chiefly by attention to the practice of the best poets, by a strict examination of their versification, and by the laborious process of analysing its forms, that we are most likely to make progress in metrical science.

I shall now proceed in the course I have hitherto pursued, and begin with the consideration of the rhythm, which prevails in the Latin Alcaics. This is similar in all respects to the Greek, except that Horace has imposed on his Muse a greater uniformity and strictness. In one place, and in one place only, I believe, he admits a pure ditrochee in the first colon.

Si non p̄r̄ir̄ēt immiserabilis
Captiva Pubes; Lib. 3. O. 5.

And in another place,

Jam Dædaleo ocyor Icaro. L. 2. O. 20.

he retains the long *o* without an elision after the Greek fashion.



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Insaniâ, quandoque | tumultuans. Musæ Cantab. P. 7.

Terrarum ad usque extrema | furentibus. Ib. P. 100.

Subrideatque Ætnea | Proserpina. Milton (Newton's) v. 2. P. 338.

Horace frequently makes the pause rest upon a monosyllable, as

Hoc caverat mens | provida Reguli. L. 3. O. 5. v. 13.

and not unfrequently on a *weak* monosyllable after an *elision*, as

Jamdudum apud *me* est, | eripe te moræ. L. 3. O. 29. v. 5.

Descende *cælo* et | dic age tibia. L. 3. O. 4. v. 1.

Drusum gerentem et | Vindelici quibus. L. 4. O. 4. v. 18.

Aurum *irrepertum* et | sic melius situm. L. 3. O. 3. v. 49.

In the fourth book the pause so made is found but once.

Sometimes the pause falls upon an elided syllable, as

Armenta non *aurum* | aut ebur Indicum. L. 1. O. 31. v. 5.

Quo Styx et *invisi* | horrida Tænari. L. 1. O. 34. v. 10.

Regum *timendorum* | in proprios greges. L. 3. O. 1. v. 5.

Primum *inquinavere* | et genus et domos. L. 3. O. 6. v. 18.

There is no instance of an elision falling upon a monosyllable, as in this line of Buchanan,

Sic ille nuper spe | insatiabili. Miscell. Ode 8.

In the fourth book Horace has refrained entirely from the use of this mode of making the pause.—So true is it, that Horace to the last endeavoured to give the highest finish to his imitations of the Greek lyrics.

The third verse of the Alcaic strophe is in Greek a colon of great laxity, but is, as usual, in Horace most artificial and exact. In the first place, here, as in the Sapphic, the pure ditrochee is excluded, and the last syllable is uniformly long, as

De- | præli- antes | nec cu- pressi.

An Iambic penthimemer (for such at least it is in appearance) is prohibited at the beginning, unless it be *succeeded* by a monosyllable, and the same is prohibited at the end, unless it be *preceded* by a monosyllable, as

Te belluosus | qui || remotis. L. 4. O. 14. V. 47.

Ab se removisse, | et || virilem. L. 3. O. 5. v. 43.

De gente | sub | Dio || moreris. L. 2. O. 3. v. 23.

Consulque | non | unius || anni. L. 4. O. 9. v. 39.

Horace has admitted a dissyllable eight times, and a quadrisyllable three times, *after* the penthimemer, but has admitted but once a hypermonosyllable *before* the penthimemer, as

Hunc Lesbio | sacrare || plectro. L. 1. O. 26. v. 11.

These examples occur wholly in the first and second books, and never in the third and fourth. Instead of a monosyllable, a dissyllable with an elision may *precede* the penthimemer, as

In majus | idem | odere || vires,

but *after* a Penthimemer, a dissyllable with an elision is not admissible. The line therefore of Buchanan,

Salve vetustæ | vitæ || imago, Miscell. Od. 11.

does not rest on good authority.

An Iambic Penthimemer, comprehended in a single word, may *begin* this colon, but is forbidden at the end of it.

Nevertheless in the Musæ Anglicanæ, such a final Penthimemer occurs,

Fulgeret | atque | augustiore, v. 1. p. 139. Strop. 13.

J. B. M.

GRYPHIADÆA.

Τι γὰρ, τολμήρη, κυναγείς;

Bion. Id. α'. 60.

Ωφελησονται δε οἱ επιθυμησαντες τουτου του εργου πολλα· υγιειαν τε γαρ τοις σωμασι παρασκευασουσι, και ὄραν και ακουειν μαλλον, γηρασκειν δε ἥττον· τα δε προς τον πολεμον μαλιστα παιδευει.

Xenoph. Cyneget. XII. 1.

Βιβλιον Α. Ὑποθεσις.

Ἐταίροις συμπόσιαν παρασκευάζων Γρυφιαδῆς, ἑαυτοῦ ἵππον ἐπαινεῖ· Βαλῖος δὲ καὶ Γρυφιαδῆς διαλεγόνται, καὶ ἀλλήλοις περὶ ταχυτήτος ἵππων ἐρίζουσιν· αὐτοὺς δὲ καταπαύει Βασσαφίος, τὸν οἶνον ἐγκωμιάζων. Οἱ δὲ τὸ λοιπὸν τῆς ἡμέρας εἰς οἰνοποσίαν τρέπονται. Νυκτὸς δὲ ἐπιγενομένης, Γρυφιαδῆς καθεύδει· ὁ δὲ ὥρας κατὰ μεσονυκτίας ἐξύπνιζεται, ὥστε αἰθερὸς καταστάσιν προπυνθανεσθαι· ἡλίου δὲ ἀνατελλόντος, ἐξ οἴκου πορεύεται. Μάρθη δὲ, ἀπαγγελλούσα τὰ παραποταμοῦ πραττομένα, ἐθέλει Γρυφιαδῆα τῆς θῆρας ἀποτρέπειν· Γρυφιαδῆς δὲ, χολωσαμένος, διαλοιδωρεῖται Μάρθη, καὶ εἰς τὴν θῆραν ἀπερχέται.

ΑΝΔΡΑ φίλον θελγῶν ἐπέσιν, φιλοθηρὸν αἰιδῶ,
 Ἐσθλὸν, ἀεθλοφορὸν, μεγαλῶν πρηκτῆρα τε ἐργῶν·
 Ἦτοι ὄγ' ἐν θηρῇ μετὰ πασι μετεπρεφ' ἔταιροις·
 Τὸν δ' οἱ θαυμάζον· μαλ' ὁ θαρσαλέως ἵππευεν,
 Ἀρχῶν· αὐτὰρ ὁ τοῖσιν ἀφείλετ' αἰδιμον εὐχος. 5

ΓΡΥΦΙΑΔΗΣ, ἔταροις παρεχῶν μενοεικέα δαίτα,
 Ἴππον πτηνὸν ἔον περὶ πάντων ἐμμεναὶ ἀλλῶν
 Εὐχετο κυδίων· ὁ δὲ καγχάλοισιν ἐπος ἤυδα·
 Κεκλυτε μευ, πεπόνες, καὶ ἀκουετε, πάντες ἔταιροί,
 Ὅφρ' εἰπῶ ποῖος θηρῇ ἐνὶ μοι θρασυς ἵππος, 10
 Πτηνός, ἀνικητός· τοῦ δ' αὐτ' ἀπερῆσι' ἀποινα

Insaniâ, quandoque | tumultu
Terrarum ad usque extrema |
Subrideatque Ætnea | Proserpia.

Horace frequently makes the

Hoc caverat mens | proda

and not unfrequently on a *weak*

Jam dudum apud *me* est, | rip
Descende *cælo* et | dic ageib
Drusum gerentem et | Vile
Aurum *irrepertum* et | sicie

In the fourth book the pause
Sometimes the pause falls upon

Armenta non *aurum* | aut u
Quo Styx et *invisi* | horridi
Regum *timendorum* | in pr
Primum *inquinavere* | et giu

There is no instance of an elision
in this line of Buchanan,

Sic ille nuper spe | isa

In the fourth book Horace has
this mode of making the pause
last endeavoured to give the
Greek lyrics.

The third verse of the Alcæ
great laxity, but is, as usual,
In the first place, here, as in
excluded, and the last syllable

De- | præli- ana

An Iambic penthimemer (for
is prohibited at the beginning
syllable, and the same is prohibi
by a monosyllable, as

Te belluosus | qui || reo
Ab se removisse, | et vi
De gente | sub | Dio
Consulque | non | unis

Horace has admitted a di
syllable three times, *after* the
once a hypermonosyllable *before*

Hunc Lesbio | sacrare p

These examples occur whov
never in the third and fourth.
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Οὐκ ἐθέλω δεξάσθαι, ἐπεὶ πολὺ βουλομαι αὐτὸν
 Σταθμῶ εἶναι κρι λευκὸν ἐρεπτομένον καὶ ὀλυβας.
 Σήμερον ὁ Σὺνῆδος μ' ἐκαλεσσατο ἦν ἐπὶ θήρην·
 Κεκλημαι δὲ καὶ αὐτὸς ἐπαυρίον, οὐδὲ τις ἄλλος· 15
 Σὺνῆδος δ' οὐ τρέφει ἵππον εὐξέστω ἐπὶ φατνῇ
 Φερτερον ἡμετερου, ταχέες καὶ Σὺνῆδιοι ἵπποι·
 Οὐ μὲν Βυττιαδῆς τοιοῦτον Σουθαμίον, οὐ μὲν
 Τοιοῦτον Βαλῖος ἵππον εἰς ὑψαυχενα φερβει
 Σταθμοῖς, οἷον ἐγὼ κυάμους κριθῆν τε φαγόντα. 20
 Ὡς ἐφάθ'· οἱ δ' ἀρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
 Τὸν δ' αὖ Βαλῖος οἷος ἀμειβομένος προσεεῖπεν.
 Ὡ πεπὸν οὐ κατὰ μοῖραν ἐπὸς μεταμωλίον εἶπες·
 Οὐ γὰρ νηφαλεὸν πρέπει οὕτως εὐχετασθαι,
 Ἡε φίλων ἵππους ὀνοταζειν, ὅν δ' ὑπεραινειν· 25
 Εἰ δὲ δοκεῖ τέος ἵππος ἐμοῦ τοι φερτερος εἶναι,
 Κερματα νῦν χρυσοῦ καταθήσομεθ', ὅσσ' ἐβελήσῃ,
 Πεντ', ἢ πεντήκοντ', ἢ πλείον', ἐμοὶ τὰ σὺ τίσεις
 Αὐρίον, εἰ μὴ γ' οὐραν ἀλωπέκος ἐξάρπαξῆς.
 Ὡς φάτο· Γρυφιαδῆς δ' ἀρ' ἀνίστατο μῦθον ἀκούσας, 30
 Πεντε νομισματα νεί' ἐνὶ χεῖρι τριδακτυλῶ ἰσχῶν·
 (Τοῦ γὰρ ὑπο νιτροῦ ποθ' ὑπερραγῆ ἐν χεῖρι χαλκός·
 Βομβηδὸν, πῦρος αὐθ' ἓνα δακτυλὸν εἰλ' ὀλοῆ ἰς.)
 Λαμπεσθῆν δὲ οἱ ὅσσε λιλαιομένῳ περιδοσθαι·
 Ἀλλ' οὐ τοῖος ἐὼν ἐλαθεν, πίνοντα περ ἐμπῆς, 35
 Βασσαφίον πολυμήτιν, ὃ μιν κατερέξε καὶ εἶπεν·
 Ἀλλὰ, φίλοι, τὰ τετυχθῆαι εἰσομέν· ἐστὶ γὰρ ὥρῃ
 Ἀλλῆ μὲν θήρης, ἀλλῆ μελιηδεὸς οἴνου·
 Αὐρίον ἵπποσυνῆς ξυγῆς μνησώμεθα· νῦν δ' αὖ
 Νεκτάρ ἀφυσσοντες τερπώμεθα· εἶδετε, πάντες, 40
 Ὡς ἀπὸ κρητῆρος λαμπρὴ καθαροῦ σέλας ἤδου
 Οἴνου ἀκεσσιπονοῖο χύσει ἐνὶ κινυμένοιο·
 Εἰ ταδὲ Γρυφιαδῆ τῶσπον μελεῖ, ὑδρηποτεῖτο·
 Χαιρε δ', ἐμοὶ, οἶνε, στυγερῆς ἀποπαῦμα μεριμνῆς,
 Ὀφθαλμὲ τριποθῆτε περιπλομένων ἐνιαυτῶν, 45
 Χάρμα βροτοῖς εὐωδῆς, ἀριστῆς μητέρ. αἰοῖδῆς,
 Θυμῶ πενθάλεω δῶρων χαριεστάτε πάντων,
 Ἡρέμα γὰρ δύνασαι πεπιθεῖν φρένας ἀχνυμένων περ.
 Ὡς φάτο Βασσαφίος· μεῖδησε δὲ οἰνοχοεῶν·

Σπενδε δ' ἀρ' ἦν ποθεεν μαλα παρθενῶ ἡμεροεντι,
 Κοττονιοιο θυγατρι, φιλομμείδῃ, φιλομολπῃ,
 Ὄμους καλλιστῇ βηταρμοσιν εν κουρησιν. 50

Οἱ δ' ἐπιον παντες, ὅσον ἠθελε θυμῶ ἕκαστος,
 Ὑγρον κλαζοντες μελος, ἠδ' ἀδινον γελοωντες·
 Ἄλλος μεν προκαλιζέτ' ἀμοιβαιοις κυλικεσσιν 55
 Ἑλικας· ευφροσυνη δε γεγηθως ἀμφι τραπέζῃ
 Ἄλλος ἐρωμανεων ἐπεων ἐπιτερπετ' ἀκουη.

Ἄλλ' ὅτε δὴ γαίαν νυκτος κνεφας ἀμφικαλυψεν,
 Γρυφιαδῆς στρωτοισιν ενι λεχεεσσι καθευδεν,
 Ψευστῇ παμπόλλαις κουρας φιλεῶν εν ονειρῶ, 60
 Ἡ κυνας οτρυνων· θηρη δ' ἀρα πολλα εἶκτον.

Ουδε διαμπερες ευδ', ἀταρ ὡς κ' ενι νυκτος ἀμολγῶ
 Ἐγρετ' ἀρ' ἐξ ὑπνου, θυριδος δια χειρ' ἀνατεινων·
 Δειδιε γαρ μη παχνη ἐπαυριον ἰσχανῃ ἐργον
 Πηγυλις, ἡ νιφετος βορευου νεφεα κλονεοντος· 65

Ου μεν ἀν' ὠδε δυναιάτ' ἀλωπεκος ἰχνί' ἐρευνᾶν
 Ῥεῖα κυνες· φθινυθει γαρ ἀλωπεκιην κρυος οδμην·
 Ἄλλ' οὐτ' ἐκ νεφεων πίπτειν νιφας· ου κρυος ηεν·
 Αὔραι δ' ἀμβροσιαὶ θερμαὶ πνεον· αἱ δ' ἀρ' εθειραι 70
 Ἑδου μαλ' ἐσσειοντο του ἐξω δερκομενοιο

Νυκτα καθ' ἡμεροεσσαν ὑπο ζεφυροιο ἰωης·
 Παντα δ' ἀρ' εν σιγῇ κεατο ζῶ· ἠδε Σέληνη
 Γρυφιαδεω ἐσιδοντος ἔης ἐρατον ῥοον αὐγης
 Χευατο κακκεφαλῆς, χαριεν δε προσωπον ἀγαλλε·
 Βῆ δ' ἀν' ὄγ' ἐς θαλαμον χεχαρισμενος εν φρεσιν ἤσιν. 75
 Ἀμφι δε μιν θειοιο παλιν χεχυθ' ὑπνου αῶτον.

Ἀυταρ ὅτ' ἡελιου φαιος ἠγαγεν ἴλαον ἡμαρ,
 Μηκεθ' ὄγ' ευναζεν μαλακῶ δεδμημενος ὑπνῶ·
 Κραιπνα δ' ἀρ' ὑψ' ἀνορουσ', εν δ' εἶματα σιγαλοεντα
 Δυνε μαλ' ἀσπασίως, καὶ σηρικον ἀμφ' ὑπο δειρη 80
 Καλον βομβυκίηνον θετο, ποικιλον, αἰολοβαπτον,
 Δωρον ἔης κασιος πολυκεστον Πηνελοπειης·
 Ἀμφι δ' ἐπειτ' ευθημον ἐσσατο δερμ' ἐλαφοιο,
 Ἀμφοτεροισι μηροισι ἄρμοστον, ὃ οἱ καμε ῥαπτῶν
 Σκυτοτομων οχ' ἀριστος, αἰε κουραις φιλον εἶναι· 85

V. 54. Oppian. Haliēut. β. 412.

V. 64. Od. ξ. 470. Hesiod. Op. Di. β. 112.

Κνημιδας μεν επειτα περι κνημησιν εδεκτο·
 Κρατι δ' επ' ιφθιμω πιλον νεοπηκτον εθηκε,
 Κοπτομενον κατοπισθ', αταρ εκτασις ην οι προσθεν·
 Φοινικοεν τ' εσθος περουησατο· γεντο δ' ιμασθλην
 Καλην, αργυρεην, ην Κρουθηρος τυχεν αυτος· 90
 Εκ θαλαμων δ' ως γαμβρος εβησατο, κυδει γαιων,
 Ποσσιν εριγδουποις μακρα σταθμονδε βιβασθων.
 Τον δ' αρ' ιοντ' ενοησεν αφαρ λιπαρων προ θυραων
 Γρηϋς κληϊφερη, θαλαμηπολος, ηδε μαγειρος,
 Οισιν ενι μεγαροισιν ονειροπολων παναριστη, 95
 'Ην χρηστος Μαρθην κικλησκε δι' ευφημισμον
 Αυτος Γρυφιαδης· αλλοι δε φιλοι Μαριθορνην·
 'Η μεν Γρυφιαδεω περιμηδετο εν φρεσιν η̄σιν·
 Ισα δ' ε̄ω μιν παιδ' εφιλει· και γαρ το παρος περ
 Πολλακι, τυτθος ετι, γρηος επι γουνασιν ε̄υδεν, 100
 Κουροσυνη πεπλον καταδευων φερτατον αυτης·
 Τη δ' αρα εργα γελαστα, και ου μαλ' αραι', εμογησε·
 'Η νυ τω αντιη ηλθε, παρισταμενη δε προσηυδα·
 Τιπτ' επι λευγαλεην εθελεις, φιλε δεσποτα, θηρην
 Νωλεμεως ιεναι; νυν δ' αυτω μιμν' ενι οικω· 105
 Οφρα πονον τε, κοπον τε, και αλγεα πολλ' αλεοιο.
 Πολλα γαρ αλγε' εχουσιν ενι θηρη αλεγεινη
 Ανδρες υπερθυμοι, τοις ιπποσυνην συ μεγαιρεις,
 Νηπιος, ουδε νοεις (μαλα κ' ει σχεδον ηματι παντη
 Ανδρασιν ιπποκροτοις) θανατον και κηρα μελαιναν. 110
 Ει δ' αυ βουλευεις κατατερπεσθαι φιλον ητορ,
 Τεσσαρες αι σφαιραι τοι διπλακες, ευτροχαλοι τε,
 Ενδον συν νευρησιν ομου κεαται ενι κλισμω·
 Των αρα τρεις, πυξοιο κλαδον τεμνων, Δοριωτης
 Ευ και επισταμενωσ χερσιν καμε, την δε τεταρτην, 115
 Πολλα χαριζομενος· τοι, ευπριστου ελεφαντος·
 Την, δυο ραβδι' ε̄λων πυκινωσ επαρηροτα νευρη,
 Δινωτην στροφαλιζ', ηχον γλυκυν εξαναγειρων
 Σφαιρης εκ γλαφυρης· μαλα δ' ωδε σαωτερος εσση.
 Αλλ' ει μητ' εθελεις πειθεσθαι μηθ' υπακουειν, 120
 Μητ' ετι μαντειης εμπαζεαι ηντινα ρησσω,
 Δειμαινω μη τοι τι επισπαστον κακον ελθη·



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Την δ' ὄγ' επιστροφάδην ησπαζέτο· κλεπτοσύνη δὲ
 Μειδήσεν, χρυσεῶν πλοκαμῶν ἀπο πῖλον αἰείρας·
 Ἐκ βλεφαρῶν δ' ἔρος εἰβέτ' ἐπικλοπὸς αὐτοῦ ἰόντος·
 Πυρρὸν κρυπταδίων τερενά χρὸ ὑπέδραμε κούρης·
 Ἐζέτο δ' ἀμφασίη· θυμὸς δὲ ἦ ἐκπεποτήτο. 165
 Ὡς τε περὶ ξανθῶ κροκῶ, ἠδ' ἰῶ, ἠδ' ὑακινθῶ
 Πυκνῶ καὶ μαλακῶ, (τὰ τ' ἀρα χθῶν ἀνθεὰ τικτεῖ
 Χωρῶ ἐν ὑληενθ', ὅθ' ἐπὶ σκεπᾶς ἐστ' ἀνεμοῖο,)
 Σκιδνάται ἠελίοιο ὑπ' αὐγῆς εἰαρός ἐρση·
 Ὡς ἦ ἐνὶ στήθεσσι ναινετο θυμὸς, ὑπ' αὐγῆς 170
 Κραατὸς ἐρχομένου, τοιῆ δὲ μιν ἀμφεχυτ' αἰγλή.
 Ἀλλ' ἐτι Γρυφιαδῆ πυκινὰι φρένες ἀφθίτοι ἦσαν·
 Οὐ νυ γάμων φροντίζεν ἀθικτὸς· τοῦ δ' ἀρα πολλαὶ
 Λαχνην ἤρησαντο παρειαῶν ἀπαλαῶν
 Κούραι ψηλαφᾶν, λευκὸν τ' ἐπὶ δακτυλὸν ἰσχεῖν. 175
 Ἡ δ' οἱ ἐνὶ πραπίδεςσιν ἀρίστη φαίνετο βουλή,
 Οἷον προσθ' ἀλλῶν μεμαῶτ' ἰεναὶ κατὰ θήρην.
 Ῥεῖα γὰρ αἶρησειν φη ἀλωπεκὸς αἰολοβουλῆς
 Οὐραν, ἀγῶν θήρης ὑπάτον κλέος ὄνδε δομονδε·
 Νηπίος, οὐνεκ' ἐμελλεν εἶχειν μέγα πῆμα, γέλαστον· 180
 Ταφρῶ ὑπ' ἰλυσὸς κεκαλυμμένος, οὐ κατὰ κόσμον.

Βιβλίον Β. Ὑποθεσις.

Γρυφιαδῆς ἑταίρων ἐν ὀμίλῳ τοὺς ἐν τῇ θήρᾳ ἀριστευόντας εἰς ἀγῶνα
 προκαλεῖται. Ἀγωνίζονται δὲ Βάλιος καὶ Γρυφιαδῆς· καὶ πολλὰ παθῶν ἐν
 τῇ θήρᾳ Γρυφιαδῆς, διασαώθει, οὐραν· ἀλωπεκὸς, τὸ τῆς ἀρετῆς ἀθλὸν ἐν
 μέσῳ κείμενον, εἶχει, ἀποφέρει.

Ἀλλ' ὅτ' ἀγηνόριη τε καὶ ἵπποσύνηφι πεποιθῶς
 Ἠλθεν ὅπου ταχέες τε κύνες θαλεροὶ τ' αἰζήοι
 Κλαγγηδὸν κτυπεόντες ὀμίλαδὸν ἐστιχῶντο,
 Γρυφιαδῆς ἐξαυτὶς ἰῶν πρωτοῖσιν ἐμιχθή· 185
 Τοῖσι δ' ἐπευχόμενος ἐπεὰ πτεροέντα προσηύδα·
 Βουλομαί, ὦ πεπόνες, μάλα δὴ τ' ἐμὲ θυμὸς ἀνώγει
 Αἰεὶν ἐνὶ θήρῃ κύνᾶς ὀτρυνεῖν· δυναμαὶ γὰρ·
 Εἰ καὶ δὴ φλογὶ ἰσοὶ ἀολλεὲς ἦε θυελλῆ

V. 165. Apollon. Rhod. Argon. γ. 810.

V. 166. Argon. γ. 1018.

V. 189. II. ν. 39.

- Οδμη θεσπεσιη αμοτον μεμαωτες ἐπονται. 190
 Αλλα, φιλοι, νυν παντες εγειρετε μωνυχας ἵππους
 Νωλεμεως θειοντας ὀμιλαδον, οφρα ιδωμεν
 Οἰοι φερτεροι ἵπποι εναντιοι αλληλοισι
 Θειειν η θορειειν· αλλ' ου τινος ἵππον οἶω
 Τουτον νικησειν· αιει δ' αρ' οπισθεν εσεσθαι. 195
 Ὡς φατο τραυλιζων λιγεως, επει ου ταχυμυθος.
 Ὡς δ' αποληγ' επεων, κυνες ἠδυν ὑλαγμον ιαλλον
 Ὑλης εν βησσησιν αλωπεκιην δι' αὔτμην·
 Ρεια δε θηρευτησιν εριγνωτος γενετ' ηχος·
 Ουδ' αρ' ατερ σπουδης ὄν εφιππιον αλλος ερειδεν, 200
 Πυξ η οδαξ τελαμωνα λαβων, αταρ αλλος ες ὑλην
 Παπτηνεν· γλυκυ τι κραδιη δ' αρα παλλεθ' ἕκαστω.
 Ουδ' εδυναντ' εθελοντες αλωπεκα παντες ιδεσθαι·
 Πρωτος Γρυφιαδης δ' ιαχη σημηνεν, ὅτ' εγνω
 Ουραν τεινομενην ειδων κρυβδην απιουσης. 205
 Ασβεστος δε κυνων ὀμαδος γενεθ' ὑλακομωρων
 Ὡς ιαχοντ' ενοησαν αγακλυτον ορχαμον ανδρων·
 Φθογγος εγερσινων κερατων ἅμα χευετ' ατειρες·
 Ηχω δ' αντεβοησ' ἐπταστομος· ἠ δ' αρ' αρουρα
 Ἰλαρον αυ λελαχεν· βεβρυχε δε βυσσοθεν ὑλη 210
 Παντη ὑπο κλαγγης· μυκημα δ' αρ' αιθερ' ικάνεν.
 Γρυφιαδης δε μενος κρατερῳ ενι κατθετο θυμῳ·
 Ἴππον δ' αυ λυσεν· μαλα δ' ηθελον αυτω ἐπεσθαι
 Φαιδιμος Ὀλλινος, χαλεπου τ' ακορητος αεθλου
 Βαλιος, ου τελεων ἅ ενι φρεσι μερμηριζει. 215
 Γρυφιαδης δ' εξαυτις ιων λιπε παντας αριστους,
 Οξεα κεκληγως κυνας στρυνειν δι' αρουραν·
 Φωνην γαρ προεηκε βοων δια χειρος απατῆου.
 Ανδρων δ' ορνωμενων ὀμαδος ην· ηδε τε πολλοί·
 Πρηνεις τ' εν κονιησι και ὑπτιοι εκπεσον ἵππων· 220
 Πολλα δε εἶματα καλα παλασσετο· οἱ δ' ἀρα πιλοι
 Κραιπνα κυλινδομενοι πνοιησ' ανεμοιο πετοντο.
 Ὡς ρ' ισαν εν θηρη χεχαρισμενοι, αλλοπροσαλλοι·
 Ηρχε δε Γρυφιαδης· του Βαλιος αιεν οπισθεν
 Ἐσπετο καρπαλιμως, χευεν δ' αρ' ατειρεα φωνην· 225
 Ὅς ρα κυνων αιει τον οπιστατον, οφρ' αν εφευροι,
 Νεικεσσε, σπυταλον κραδαων βοος· οἱ δ' εφεβοντο.

Ἀλλ' ὅτε δὴ ταφροιο βαθειῆς ἔρκος ἰκόντο
 Διστοιχεί γλαφυρῆς, τότε δὴ δείδισσέτο θυμῷ
 Γρυφιαδῆς, ἀγαθὸς περ εὖν, ὃ δ' ἀρ' ἐνθ' ἀνεμίμνεν 230
 Βαλίον ἐρχομένον· τῷ δ' αὖ πρὸς μυθὸν εἶπε·

ὦ φίλε, δὴ νῦν ἀμμε παλιμπλαγχθέντας οἶω
 Ἀψ' ἀπονοστήσειν· τίς δ' ἀν' δια ταφρὸν ἰκοίτο;
 Ἀλλὰ καὶ εὐρεῖ ἐστὶ, μάλ' ἀργαλεῆ τε περησάι·
 Παμπολλαὶ γὰρ ἀκανθαὶ ἰδε σκολοπέες περὶ πᾶσαν 235
 Οὔξεες ἔστασιν, χαλεποὶ, καὶ δυσβάτοὶ ἵπποις.

Τὸν δ' ἀρ' ὑπόδρα ἰδὼν προσεφώνεε Βαλίος αἰθῶν·
 Εἰθ' ὡς τοὶ θρασυὶ ἵππος, αἰεθρῆς τ' ἀκορητός,
 Ὡς τοὶ θυμὸς ἔποιτο ἐνὶ στήθεσσι φίλοισιν,
 Ἀρρήκτος τε βίη· νῦν δ', ὦ γάθε, ποῦ τοὶ ἀπειλαὶ 240
 Ἀνδράσι τὰς φίλοισιν ὑπέσχεο ὑδροποταζῶν,
 Οὐδενα θηρητήρα τέον γ' ἵππον παρελαυνεῖν;
 Ἀλλ' οὐ δὴν ἐθέλω μίμνειν ἐνταυθ' ἀνοήτος.

Ὡς εἰπὼν ταφροιο διέσσυτο· γούνατα δ' ἵππος
 Θρυλλιχθῆ· σκολοπέες δὲ διέτμαγεν ἀλλυδὶς ἀλλῆ 245
 Αὐτοῦ ὑπὸ ῥίπης· παταγὸς δὲ τε γινετ' ἀκανθῶν·
 Τοῦ γλουτῶν δὲ μεσηγυ καὶ ἵππου φαίνεται ἀρ' ἡμαρ·
 Ἀλλ' οὐ πίπτε, πατάσσε δ' ἐνὶ στήθεσσι φίλον κηρ·
 Αὐτὸς δ' ἠσπαιρεν, μάλα τι τρομεόντι εἰκῶς.

Ὡς δ' ὅτε τίς, Δίβυων ὄρμης ἀπο θηρητηρῶν, 250
 Χωρῆ ἐν ἠλιβατῷ θηλὺς τε τροφὸς τε Πιθηκὸς
 Φευγεῖ, φορτὸν ἐχούσ', αἰεθ' ἅμα ἔλκεται αὐτῇ
 Δειρῇ ἐνισχομένον παλαμαῖς τε καὶ ἀγκαλίδεσσι,
 Οὐ δεσμοῦ δ' ἀνιῆσιν ἀτειρεὸς, ἀλλ' ἐτι μάλλον
 Αὐτὴ ποδάσ σφιγγεῖ κατὰ γαστέρα μητρὸς ἰουσῆς, 255
 Ἀστεμφεὶς τέκνον πούλυπλαγτοῖο Πιθηκοῦ·

Ὡς ἵππου πλεγδὴν ἐσφιγγεν ἐν αὐχενὶ χεῖρας
 Βαλίος ἐμπεφυῶς· μάλα δ' ἐσσειοντο οἱ ὦμοι.

Γρυφιαδῆ δ' ἐξ αὐτῆς ἐνὶ φρεσὶν ἐμπεσεν ὀργῇ,
 Βαλίον ὡς ἐνοήσεν ἐπείγομενον κατ' ἀρουραν, 260
 Ἡ κίνας ὀτρυνόντ'· ἀλλ' οὐ μὲν ὄηρον ἐμελλεν
 Βαλίος ἵππευεῖν πρωτίστος, ἐπεὶ ῥ' ἴμασ' ἵππον
 Γρυφιαδῆς ἀδάμαστος· ὃ δ' ὀμμασι δὴ καταμύσεν·
 Οὐ γὰρ ἔκων ἐτλη λεισσεῖν ἐπὶ ταφρὸν ὀρυκτῆν·



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Αυτου πιπτοντος· μετα δ' ισχι' αγαυα πεφανται
 Αμφικυλινδομενου· θαμβος δ' ἔλεν εισοροωντας·
 Τον δ' ἵππος λιπεν αυτι· καρη δ' εχεν ὕψου απελθων·
 Γηθοσυνη δ' ετιναξε πεδον, χρεμετιζε δ' ἠ' αλκη. 305

Αλλ' ου Γρυφιαδῆ λαβεν αχθος τηλυγετον ὡς·
 Σκαιρων δ', ὡς βιατραχος γερανου τανυμηρου αφ' ὄρμης
 Αλλεται εν λειμων', αν' ελαφρως δυσετο ταφρου·
 Ὡς δ' ὅτε κανθαριον, κολεοπτερυγων πετεηνων
 Καλλιστον (βοεοιο πολυτρητου δια κοπρου 310

Ἦρη εν ειαρινη ὅτε κανθαροι εκ χθονος εἴσι)
 Πειραται πτερυγων, των εστ', ετι γ', αμμορος αιθηρ,
 Τον μεν πρωτον εχουσι μiasματα πολλ' ανα νωτον·
 Αλλ' ου μεν, δηρον γε, μαινεσθαι θεμις εστιν
 Ωμους κυανεω και χρυσω παμφανοωντας· 315

Τοι γαρ ὅτ' εν ποιη κολεους κινηση, ὑπερθεν
 Σαυλα μαλ' εκ νωτοιο μiasματα παντ' αποδυει,
 Εκτανυει πτερυγας, πεταται πνοιη ζεφυροιο,
 Εν φαιη ηελιου παντ' ειαρος ἠδεα γευσων.

Ὡς αρα Γρυφιαδης δια βορβορον εκθορε ταφρου· 320
 Ἐξετο δ' ορθωθεις· απομοργνυτο δ' αμφι προσωπον,
 Ἰλυν και κονιην και λυματα πολλ' αποδυων·
 Οχθησας δ' αρα ειπε προς ὄν μεγαλητορα θυμον·

Ἦ'ρα κακη αιση απο πασσαλού οξεα κεντρα
 Σημερον αυ ἔλομην· επει ου πως νυν τετελεσται 325
 Ἦ μεγαλοφροσυνη τη ψευδων θυμον εθελγον·
 Νυν δε με θηρητηρα κακον και αναλκιδα φησει
 Βαλιος, ακρατον πινων μελιηδεα οινον·

Αυτου ὑπερκυδαντος αμειλικτον δ' οπ' ακουσω,
 Δηρον εμου χαιροντα κατηφειη και ονειδει. 330

Ὡς εφαιτ' οχθησας· ανδρες δ' αροτηρες· ὄν ἵππον
 Χερσι μεταστρεψαντες αγον, δακνοντα χαλινον·
 Του μεν Γρυφιαδης επεβη σθενει βλεμεαινων,
 Κερτομοις δ' επεεσσι παραβληδην αγορευεν·

Α δειλ', ὡς μελλεις ὑπ' εμη δαμασασθαι ἱμασθλη, 335
 Ουνεκ' εμ' ενθαδ' επαυσας ανευθε κυνων λιγυφωνων,
 Οἱ δη τηλοθ' ἔπανται αλωπεκι ποικιλοβουλη·
 Αλλ' αγε, θασσον εγειρε το σου· μενος, οφρα ιδωμαι

Εἰ πως κεν γ' ἔταρων μετα πρῶτον ὄμιλον ἰκοιμην.
 Ὡς εφάθ' ἵππευων· δια δε δρυμα πυκνα και ὕλην 340
 Θυνε μαλ' ἐμμεμαως· οὐδ' οἱ μενος ἰσχεν αρουρα,
 Πυροφορος περ εουσ', ου μεν ποταμοιο ῥεεθρον·
 Ἀλλ' ἵππῳ στερεως ὁ συνηπτετο, γουνατα πλευραις
 Σφιγγων, οὐδ' ὑπελυσεν ἕον μενος, ἰσχι' ερειδων.
 Ὡς δ' ὅτε τις Γαλεη ἐνι βησσαις, αγρι', ἀπαστος, 345
 Λαθρη, νυκτι, Λαγων ἐπερχεται ἀπρονοητον,
 Ἐξαιφνης δ' ἐπὶ νωτον ἐπεσσυται, ἠ ἐπὶ δειρην,
 (Τελλει ὅτε στυγνου πρῶτον σθενος Ωριωνος)
 Ῥιμφα δε δειμαλεος θρωσκει φευγει τε Λαγως,
 Ἐγνωσ ἐχθιστην, μαλα δ' ἐμμεμαως ἀποσεισθαι 350
 Δεσμον ἀναγκαιον, πικρον δ' ὑπαλυξαι ολεθρον·
 Ἀλλ' αἰει φευγοντι δυσασχετον ἀχθος ὀπηδει·
 Αἰει γαρ Γαλεη δειρην ὀλαη καταμαρπτει,
 Ἡδ' οὐυχων ξυνάχη περιείλεται, ἐμπεφυῖα
 Διψαλεοις χεῖλεσσι και ἰμοφαγοισιν ὀδουσιν, 355
 Ἰσχει δ' ἀστεμφες, πλειστη δ' ἐνερειδεταί αλκη·
 Ὡς ἀρα Γρυφιαδης ἕου ἐμπεδον ἔζειτ' ἐφ' ἵππου·
 Ταφρων οὐδ' ἀλεγίζετι, ἔρκεων ου ξυλικων τι,
 Οὐτ' ἀγροιωτων ἀνδρων, οἱ τηλοθεν· αὐτον
 Χερμαδιοις ἐβαλον, πυρου ἔνεκ' ὀλλυμενοιο· 360
 Μαλλον δ' αὐ μαστιξε κατωμαδον, ἠχαν ἀκουσας·
 Ἴππου δ' ὄρμηθεντος αἰει ῥεεν ἀσπετος ἰδρως·
 Πολλων δ' ἐξ ἀγρων πηλας κνημιδας ἐβαλλεν.
 Ἀλλ' ου Γρυφιαδης μεγαθυμος δηρον ἐμελλεν
 Ἐσχατον ὄν φίλον ἵππον ἐχειν ἐλθων ἐνι θηρη· 365
 Αἰει γαρ παρελαυνεν ὀπιστατον ἀνδρα ἕκαστον,
 Ἐως ὄγ' ἐπειτα κυνων ἱερον κολοσυρτον ἰκοιτο.
 Οἱ δ' ἀρ ἰσάν μεμαωτες ἀτειρει συν ἀλαλητῶ,
 Αἵματος ἱεμενοί· τους δ' αὐ πολυμητις ἀλωπηξ
 Φευγεν, και πινυτη ἄολον ἐν πρᾶπιδεσσιν ὕφαινεν. 370
 Ἀλλ' ἀρα φευγουσῆν γε τέλος θανατοιο καλυψε·
 Τὴν κυνες αἰμοβοροι κρατεροισιν ὀδουσι λαβοντες
 Ἐσπασαν ἐκθυμως, ἀπο τ' ἐγκατα παντα λαφυξαν,
 Ζωα και ἀσπαιροντα, μινυνθα περ, ουτι μαλα δην·
 Δεινος γαρ χρομαδος φθιμενης ὑπερ ὀστὲ ὀρωρεν, 375
 Πολλου ὑπο γναθμοιο διαρῥαισαι μεμαωτος.

Αὐε δε Γρυφιαδης· ἵππου δ' ὅτ' ἀπ' αἴθορα χαμαζε,
 Οὐραν ἀλωπεκος αὐτι λαβων ἐνὶ χειρὶ παχειῇ
 (Οὐ μὲν γὰρ μὴν ἐτεϊρε δυσασχετος οὐβριμος οὐδμη)
 Φασγανῶ αἰξεν, θουρους κυνας αἰεν ἱμασσων·

380

Τὴν δ' ἀρ' ἀποτμηθεισαν ἔλων, κατακοσμῖον εἶναι,
 Ἐψου ἀνεσχεθε χειρὶ, καὶ εὐχομενος ἔπος ηὔδα·

ὦ ποποῖ, ἦ μοι θυμος ἐνὶ στήθεσσι γεγηθε·
 Εἶπερ γὰρ πάντες γ' ἐμ' ἀναλκίδα τῆδ' ἐνὶ θηρῇ

385

Φησουσιν, γελοωντες ἐνὶ πλείοις κυλικεσσιν,
 Ἀλλ' οὐ πείσονται θαλεθουσαι πλησιοχωροί,

Κουραι Βεντιαδες, κουραι Δινληϊδος ὕλης,
 Χηδληαι Χαριτες, Διλλορνια, Κωνια, Πωῖς,

Ἀλλαι τ' εἰαρινης ἠβης τερεν ἀνθος ἐχουσαι,
 Ταων ορχηοτης ῥοδοειδα δακτυλα θελγω.

390

Νυν δε ποτ' οχθησει, μεγα Σαρδανιον μαλα τοιον
 Γναθμοις ἀλλοτριοις γελοων κλέος εἶνεκ' ἐμειο,

Βαλιος· ἀλλ' αἰεὶ θηρῇ ἐνὶ βουλομαι ἀρχεῖν.
 Ὡς φατ' ἐπευχομενος· πῖλῶ δ' ἐνὶ οὐραν ἐθηκε·

Νευσταζεν δ' ἀρ' ἐπειτα περὶ κροταφοισιν ἀγαλμα
 Αὐτου κινηθεντος· ὃ δ' ἦε κυδεῖ γαιων.

Ἀψ δ' ἐθελε στρεφεμεν φίλον ἵππον· τῷ δ' ἅμ' ἔποντο
 Κλαγγηδον ταχέες τε κυνες, θαλεροὶ τ' αἰζηοὶ

Μελποντες κερατων ἠχῶ θρασυν ορχαμον ἀνδρων,
 Γρυφιαδεω τ' ἀλκην μεγαλως κλειοντες αἰοδαῖς

395

ΕΣΘΛΟΤ ΘΗΡΗΤΗΡΟΣ, ΑΜΥΜΟΝΟΣ, ἼΠ-
 ΠΟΔΑΜΟΙΟ.

400

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V. 379. Hymn. in Merc. 126.

V. 391. Od. v. 299.

V. 384. Il. θ. 152.

V. 392. Od. v. 347.



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dégré d'élévation et de chaleur, un semblable phénomène présente sans doute le dernier effort de l'esprit humain, et l'on ne peut méconnoître, à de pareils traits, le caractère d'une inspiration vraiment divine. Si j'ajoute que, dans quelques uns de ces poèmes dégagés du prestige d'une déclamation animée et rapide, et soumis au jugement du cabinet, on trouve fréquemment la justesse et la solidité des pensées, jointes à l'élégance et à la pureté du style, l'éclat et la vivacité des images, la richesse et la facilité des rimes ; et qu' à peine quelques légers défauts y frappent l'œil le plus attentif et la critique la plus sévère, le sentiment de la surprise qu' on avoit éprouvé d'abord, ne se changera-t-il pas en celui de l'admiration ?

Mais une faculté si extraordinaire ne peut être le partage que d'un petit nombre de génies privilégiés, disséminés de loin en loin dans l'espace des siècles ; et l'on ne sauroit disconvenir que la foule des versificateurs sans talent, qui s'en prétendoient doués, n'ait beaucoup avili le nom et la profession d'improvisateur, aux yeux même de la nation qui en faisoit un de ses plus beaux titres de gloire. La facilité de rimer, qu' offre l'idiôme le plus riche et le plus harmonieux de l'Europe, est plus favorable à la médiocrité qu' au vrai talent ; et, quoique l'indignation des auteurs Italiens se soit prononcée dans les termes les plus énergiques contre ces charlatans, dont les muses grossières abusoient de la crédulité des Peuples, l'imposture usurpa souvent et usurpe encore parmi eux les honneurs qui ne sont dus qu' aux excellents et véritables improvisateurs. Mais, du moins, les Italiens instruits ne reconnoissent comme tels que ceux dont les ouvrages, soumis en naissant à des loix sévères et rigoureuses, ont subi avec succès l'épreuve lente et sûre d'un examen réfléchi, et qui ont su joindre les suffrages paisibles de leurs juges aux applaudissemens tumultueux de leurs auditeurs.

C'est en étudiant, dans le silence du cabinet, ces productions qui, nées avec la parole, ont reçu une nouvelle vie par l'écriture ; c'est surtout en lisant les poèmes de GIANNI, le premier dans un art où il compte tant de rivaux, et qui ne me semble pas moins supérieur à tous ses prédécesseurs, qu'il l'est incontestablement à tous ses contemporains, que j'ai appris à connoître cette inspiration, dont le nom, appliqué à la plupart des poésies modernes, ou n'est qu'un mot vide de sens, ou ne présente qu'une idée absolument étrangère à son acception primitive. Qui pourrait en effet retrouver le caractère de l'inspiration, telle que les anciens l'ont décrite, et que leurs ouvrages nous l'offrent encore vivante, dans ces poèmes péniblement conçus et plus péniblement produits, où la verve, à chaque instant refroidie, ne brille qu' à de longs intervalles, où l'art est constamment aux prises avec la nature, et dont le principal mérite consiste à cacher la difficulté vaincue ? Qu' on se

figure un de nos poètes, obscurément confiné dans la solitude de son cabinet, luttant avec effort contre l'expression ou la mesure, et sans cesse appelant la rime au secours de la pensée; imprimant sur chacun de ses mots les traces laborieuses de la lime, effaçant tous les traits de sa plume, à mesure qu'il les a tracés, et toujours plus mécontent de son travail, à proportion qu'il a plus de goût, détruisant souvent le lendemain l'ouvrage infortuné de la veille. A ce portrait, qu'on ne m'accusera pas d'avoir peint avec des couleurs imaginaires, opposons celui d'un des chantres de l'antiquité; entouré des flots nombreux d'un peuple qu'attirent sur ses pas le bruit de sa réputation et les sons de sa lyre, revêtu des habits de sa profession, qui impriment encore à toute sa personne un caractère plus auguste, il porte en sa main l'instrument consacré au dieu des vers, et le remplace quelquefois par la coupe chère au dieu du vin; il prélude par des accords analogues au sujet qu'il va traiter; sa verve croît et s'allume par degrés; bientôt, cédant à la force des mouvemens qui l'agitent, et au torrent des idées qui l'obsèdent, il s'élançe dans une région sublime, et puise à des sources divines, ces tours hardis et pittoresques, ces images neuves et brillantes dont il embellit ses vers. Tant que l'inspiration, dont le caractère est empreint sur tous ses traits, le possède et le domine, son style est impétueux et rapide comme la pensée, vif et étincelant comme l'imagination; c'est la Pythonisse sur le trépié de Delphes, ou la Sibylle dans l'autre de Cumès.

Faut-il nous étonner, si l'opposition frappante de ces deux portraits également fidèles, a fait regarder longtems, par des esprits préoccupés de nos mœurs et de nos habitudes modernes, le modèle du dernier comme un être fantastique, comme un personnage absolument idéal? On croit difficilement ce dont on se présume soi-même incapable; on a peine même à concevoir des faits autorisés, quand au défaut de la vraisemblance qui leur manque, se joint celui de l'expérience que nous ne possédons pas encore; et lorsque Mad. de Staël essaya de nous donner, par l'imitation, quelque idée d'un genre de poésie aussi nouveau pour nos oreilles, qu'étranger à nos connoissances, les chants improvisés de sa *Corinne* furent à peine entendus de la plupart des lecteurs Français.

Mais, à mesure que nos esprits sont devenus plus éclairés sur les effets de l'improvisation Italienne, les prodiges de la muse antique ont du nous sembler moins incroyables. Les chants de Gianni répandus dans toute l'Europe, ont, en quelque sorte, réalisé pour nous les miracles que la Grèce attribuoit à son Amphion; et lorsque le témoignage de nos oreilles s'est joint à celui de l'antiquité, pour nous donner des notions justes de la véritable inspiration, l'admiration obtenue par les poètes modernes, nous a conduit naturellement à une étude nouvelle de la poésie ancienne.

Toutefois, nous n'avons encore, sur l'existence de l'improvisation poétique des Grecs, que des soupçons vagues, ou tout au plus, que de faibles présomptions : on s'était contenté de conjectures, sans songer à acquérir une certitude. Pour répandre sur ce point d'histoire toute la lumière dont il étoit susceptible, il falloit recueillir des preuves et combiner des faits ; travail souvent pénible et quelquefois impraticable pour la plupart de ces hommes à qui la vérité même déplaît, dès que la découverte exige de l'application et de l'étude. Il leur est, en effet, bien plus commode de croire ou de nier, selon qu'ils sont disposés à l'un ou à l'autre, sans se mettre en peine de soutenir leurs assertions, ou de justifier leur incrédulité. Ceux d'entre eux, qui ne font pas tout-à-fait dépendre leur opinion des caprices de leur goût, ont pu se croire suffisamment éclairés par le petit nombre de faits que rapporte l'auteur du *Voyage du Jeune Anacharsis*, et ils ont, avec quelque apparence de raison, résolu par l'affirmative la question que ce savant et ingénieux écrivain offre à la curiosité de ses lecteurs : " On peut demander, si l'usage d'improviser n'étoit pas commun à ces Grecs, doués d'une imagination aussi vive que les Italiens, et dont la langue se prêtoit encore plus à la poésie que la langue Italienne." ¹ D'autres personnes, d'un jugement moins difficile, ont aisément converti en certitude ce doute qu'exprime l'abbé Barthélemy. A les entendre, l'érudition est au moins superflue, et toute discussion inutile, pour décider une question que la vraisemblance seule éclaircit suffisamment. Il seroit absurde, selon elles, de supposer que les Grecs, auxquels la nature avoit si libéralement accordé toutes les facultés poétiques, aient été privés de celle qui exige le plus de souplesse dans la langue, de facilité dans l'esprit, de mobilité dans l'imagination, et qu'une faculté si brillante soit demeurée constamment jusqu'à nos jours le partage exclusif d'une nation qui ne possède certainement pas à un plus haut degré toutes ces qualités réunies, et qui emprunta des Grecs les premiers principes de la civilisation, et les plus parfaits modèles de la littérature.

Mais, pour établir un fait aussi extraordinaire que l'est celui de l'improvisation poétique, il ne doit pas suffire d'alléguer de ces raisons communes, de ces généralités vulgaires qui s'appliquent à tout et qui prouvent rarement quelque chose. Les bons esprits, qui n'appuient leur conviction que sur des preuves certaines, et qui ne négligent pas les moyens de les acquérir, ne se contentent pas de si faibles probabilités. Mme. de Staël, qui ne perd jamais l'occasion de placer une pensée ingénieuse, a bien pu dire : " il y a des improvisateurs parmi les Dalmates ; les sauvages en ont aussi ; on en trouvoit chez les anciens Grecs : il y eu a presque

¹ Voyage du jeune Anacharsis, chap. lxxx. art. Dithyrambes, note.



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au moins sous ce rapport, la prétention qu'ont les Italiens modernes de descendre des anciens Romains.

J'aurois pu étendre les mêmes considérations à d'autres peuples de l'Antiquité, dont les productions poétiques ont été vantées par elle, quoique le temps ne les ait pas laissé parvenir jusqu'à nous. S'il est vrai, comme l'assure un ingénieux écrivain,¹ et comme la raison seule nous autorise à le croire, que le don d'improviser ait été plus commun chez les peuples dont la civilisation étoit moins avancée, et, par conséquent, le système de versification moins rigoureux, ces antiques poésies des Celtes et des Germains doivent avoir été le fruit d'une inspiration soudaine et fortuite, comme les événemens qu'elles retraçoient.² C'étoit un usage généralement établi chez les nations Celtiques, lorsqu'on partoît pour une expédition militaire, d'emmener des poètes, qui sur les champs de bataille, ou dans les fêtes triomphales, célébroient la valeur des citoyens morts en combattant pour la patrie.³ Ainsi, les guerriers qui succomboient, n'avoient pas longtemps à attendre la récompense d'un beau trépas ; ils recueilloient, sur le théâtre même de leurs exploits, le tribut de regrets et d'éloges dû à leur mémoire.³ Les Bardes compagnons ou témoins des hauts faits qu'ils consacroient dans leurs vers, n'auroient pu, sans trahir à la fois les devoirs de leur ministère et les droits de l'amitié, offrir à l'ombre de ces héros une consolation étudiée et tardive ; il falloit que leurs chants produits au même instant qu'ils en trouvoient un nouvel objet, acquittâssent promptement la reconnoissance publique dont ils étoient les organes, et ces chants improvisés par la douleur, et accueillis par elle au sortir de la bouche du poète, se conservoient sans effort et sans altération dans le souvenir comme dans le cœur de tous ceux qui les avoient entendus.

Qui pourroit douter que l'imagination vive, et prompte des peuples de l'Orient ne se soit fréquemment livrée à l'improvisation oratoire et poétique ? tout conspiroit à leur en inspirer le désir et à leur en fournir les moyens. Au bienfait d'une organisation heureuse, se joignoient ceux d'une langue abondante et sonore, d'un climat riche et varié comme elle ; ils jouissoient à la fois de toutes les faveurs de la nature et de toutes les ressources de l'art. Les Arabes, dont la langue et les mœurs retracent encore celles des anciens habitans du désert, ont, dans leur idiôme actuel, un terme pour désigner *l'improvisation*, et cette expression, chez un peuple qui ne multiplie les signes de ses idées, qu'à raison du besoin qu'il en a,

¹ Tacit. German. §. 11 ; et Annal. lib. ii. c. 88. Perizon. Animadv. Histor. cap. vi. p. 211.

² Ammian. Marcell. lib. xv. c. 9. cf. Posidon. Historiar. lib. xxiii, apud Athen. lib. vi. c. 12 ; Jornandes, de rebus Getic. lib. iv. c. 5.

³ Diodor. Sic. Bibliothec. lib. v. c. 31.

indiquée, ou la tradition d'un usage antique, ou l'existence d'une pratique habituelle, et probablement l'une et l'autre. Si nous connoissions davantage l'histoire littéraire du peuple Hébreu, il ne nous seroit pas difficile de retrouver aussi, dans les fragmens poétiques qu'il nous a laissés, de nombreuses traces d'improvisation. Le savant Vossius ne voit que des *essais improvisés* dans les premières poésies des Juifs, et il regarde encore comme tels les *Psaumes*, les *Lamentations* et le dernier *Cantique de Moïse*.¹ J'adopte son opinion, sans approuver les raisons sur lesquelles elle est fondée. Le défaut de rythme et de mètre, qui règne dans ces poèmes, aux yeux de ce critique, lui paroît suffisamment compensé par le caractère de l'inspiration. Mais des poésies, privées de rythme et de mètre, quelque grave qu'en fût le sujet, quelque sublime qu'en fût la diction, seroient-elles de véritables poésies? On sait aujourd'hui que le défaut qui choquoit Vossius, n'existoit pas réellement dans ces poèmes sacrés, et, sans être plus éclairés sur la source de leurs beautés, nous connoissons mieux à présent le secret de leur composition. En ne considérant les œuvres des Prophètes, que sous le rapport d'une critique profane, il est également impossible de méconnoître l'inspiration par laquelle elles ont été produites, et ce jugement de l'esprit se change en un article de foi pour le philosophe Chrétien, qui révère dans ces hautes productions de la poésie les oracles mêmes de la Divinité. Les circonstances, au milieu desquelles furent prononcés les cantiques de *Débora* et de *Baruch*,² ceux de *Moïse* et de *Marie*,³ le style même et la forme de ces compositions, tout nous atteste qu'elles dûrent être pareillement l'ouvrage d'une inspiration soudaine, et de pareils faits suffisent pour prouver que le talent d'improviser brilla du plus vif éclat chez le peuple Hébreu.

Les Egyptiens même, malgré leur aversion pour la poésie,⁴ n'étoient pas aussi étrangers à ce talent, que des observateurs prévenus ou superficiels voudroient nous le persuader. Ils chantoient communément en l'honneur de la Déesse *Isis*, des Hymnes qui paroissent avoir été improvisés,⁵ et la licence de leur fêtes religieuses n'étoit pas moins favorable à l'inspiration poétique,

¹ De Natur. et Constitut. Art. Poët. c. xiii. §. 2, oper. tom. iii. p. 30.

² Judic. cap. v.

³ Exod. cap. xv. ; Denteronom. cap. xxxii. ; add. Joseph. Antiq. Judaic. lib. ii. c. 7. et lib. iv. cap. ultim. ; Philon. vit. Mosis. le Quadro semble partager l'opinion de Vossius (della Storia e della ragione d'ogni poësia, lib. i. distinct. ii. c. i. p. 156) : " Bisogna ancor confessare, che questo genere, che noi canto all'improvviso appelliamo, fu il primo genere di poësia che fosse al mondo. Non parleremo già qui de' profeti del popol di Dio : perciocchè quello Spirito che faceva lor die versi da arrestare i venti, dobbiamo credere che fosse lo Spirito del Signore, il quale gli sollevaste sopra il loro sè."

⁴ Dion. Chrysostom. orat. xi.

⁵ Plato de Legib. lib. ii. p. 789, ed. Franc.

que les cérémonies pompeuses du culte Judaïque. On en jugera par la description suivante que fait Hérodote des fêtes de *Diane*, qui se célébroient à Bubaste, par un nombre infini de dévots et de dévotes, de tout âge et de toute condition.

“ Une multitude de bateaux voguent vers cette ville, de toutes les parties de l’Égypte. Dans chaque barque, les hommes et les femmes se trouvent mêlés sans ordre et sans distinction : les hommes jouent de la flûte, et les femmes, des castagnettes : le reste de la troupe, qui ne prend point de part à ce concert, chante des vers ou frappe des mains en cadence. On s’arrête devant toutes les villes qui se rencontrent sur le passage, et la musique recommence, sur de nouveaux frais, mais toujours de la même manière. Les femmes, s’abandonnant à l’ivresse de la joie, agacent par des propos malins toutes celles qui passent à leur vue, chantent des airs libertins et exécutent des danses lascives.” (Lib. 11. c. 60.)

Dans ce récit d’Hérodote, dont la naïveté atteste l’exactitude, j’ai été obligé d’adoucir la franchise de quelques expressions, de voiler la nudité de certains détails. Mais, loin de nuire à la fidélité du sens, ces légers changemens n’en ont que mieux conservé l’esprit ; et la comparaison des mœurs anciennes décrites par Hérodote avec les pratiques modernes observées par nos voyageurs, achevera d’éclaircir et de confirmer son témoignage. C’est un fait généralement reconnu, que, malgré les nombreuses vicissitudes de fortune que l’Égypte a éprouvées, et sous les diverses dominations qui l’ont successivement opprimée, les naturels de ce pays ont conservé le fond de leur caractère et un attachement inaltérable à leurs institutions nationales. Les folles cérémonies qu’autorisoit le culte d’Isis et de Diane, se renouvellent de nos jours autour des tombeaux des *Santos* et devant les églises des *Cophites*. Le même goût pour les Pèlerinages subsiste encore sur la terre des Pharaons et des Ptolémées : les mêmes danses, les mêmes instrumens de musique charment les yeux et les oreilles de ses habitans, et ces vieilles habitudes, nées du climat et enracinées sur le sol, ont constamment triomphé des entraves du koran et du sabre des Mameloucks. Un des derniers voyageurs qui ont parcouru l’Égypte, M. Savary, nous apprend¹ qu’il se tient tous les ans au bourg moderne de *Santa*, situé sur le même canal du Nil qui conduisoit à l’antique *Bubaste*, et dans la même province, une foire où les habitans de la haute et de la basse Égypte se rassemblent en grand nombre. L’appât du gain et l’attrait du plaisir y attirent égale-

¹ Lettres sur l’Égypte, lett. xxii. tom. i. p. 284. On trouvera dans la Lettre XIV. du même voyageur des détails curieux, mais trop étendus pour être rapportés ici textuellement, sur les improvisatrices Égyptiennes nommées Almé. On peut consulter aussi sur ce sujet M. Niehburr. Description de l’Arabie, p. 93. et suiv. (trad. Franc.), et Voyage en Arabie, tom. i, p. 148. et ailleurs.



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all his limbs, as if the deity had struck him with terror under the consciousness of his enormities. *Annal. xv. 36. Illic (in Capitolio) veneratus deos, cum Vestæ quoque templum inisset, repente cunctos per artus tremens, seu numine exterrente, seu facinorum recordatione, nunquam timore vacuus.* This is probably the same occurrence, to which Suetonius alludes. *Neron. 19. Circuitis templis, cum in æde Vestæ resedisset, consurgenti ei primum lacinia obhæsit: deinde tanta oborta caligo est, ut dispicere non posset.* An instance of the pious regard in which the people held the rites of Vesta is recorded by Livy, (v. 40.) and Plutarch. (*Camill. 20, 21.*) in the story of Lucius Albinus. After the battle of the Allia, in which the Gauls had totally routed the Roman army, the Vestals fled from Rome with the holy fire, and their sacred images. On their flight they met a man of the lower class, (*de plebe Romanâ homo, Liv. ἀνὴρ δημοτικὸς, Plutarch.*) by name L. Albinus, who was carrying off his wife and little children, on a cart or waggon, together with his best and most necessary effects, in order to save them from the enemy (*τέκνα νήπια καὶ γυναῖκα μετὰ χρημάτων ἀναγκαίων ἐφ' ἀμάξης ὑπεκκομίζων, Plut.*) When he saw the sacred virgins thus destitute and distressed, and burdened with their holy trust, (*—ὡς δὲ εἶδε τὰς παρθένους ἐν τοῖς κόλποις φερούσας τὰ τῶν θεῶν ἱερά, θεραπείας ἐρήμους πορευομένας, καὶ κακοπαθοῦσας—*) he immediately took his wife, his little children, and his goods from the carriage, and gave it to the virgins, to aid and facilitate their escape. This remarkable example of piety, (*πρὸς τὸ θεῖον εὐλαβεία καὶ τιμὴ ἐν τοῖς ἐπιφανεστάτοις καιροῖς ἐκφανῆς γενομένη, Plut.*) recalls to mind the pious Æneas of Virgil, whom the poet perhaps modelled after a similar original.

The worship of Vesta was confided to virgin priestesses, known under the name of *Vestals*, or *Vestal Virgins*. They were only two in number, when Numa first instituted them; but he subsequently added two more. Under one of the following kings, either Tarquinius Priscus, as Dionysius Halicarnassensis maintains (*III. 67. ed. Reiske*), or Servius Tullius, according to Plutarch, (*Numa, 10.*) the number was raised to six, and was afterwards never varied. *Ἐξ γενόμεναι μέχρι τοῦ καθ' ἡμᾶς διαμένουσι χρόνου. Dionys. Halicarn. II. 67.* A seventh Vestal is said to be mentioned on a medal, (see Nadal, *Mémoires de l'Académ. des Inscriptions, T. iv. p. 167. ed. Paris, 1746. 4to.*) and this number seems also to be implied in a passage of Ambrosius. (*Epist. lib. II. p. 200. H. ed. Paris, 1661. vix septem Vestales capiuntur puellæ.*) But that was certainly not the regular establishment, and the seventh, if she at any time existed, must be considered as supernumerary, or, from particular reasons and circumstances, appointed merely with an expectancy to succeed to the office. Plutarch (*Numa, 10.*) gives the names of the four, whom Numa selected, which were, first, *Gegania*, and *Berenia*, (or *Verenia, Varania*) then *Canutia*, and *Tarpeia*. These four were not found sufficient for the duties to be performed, (*διὰ τὸ πλεθὸς τῶν ἱεουργιῶν, Dionys. Hal. II. 67. ed. Reiske; compare III. 67.*) and six were ultimately chosen. The appointment rested originally with the kings (*τῶν βασιλέων αὐτὰς*

αἰρουμένων, Dionys. Hal. ii. 67.); in the time of the Republic with the Pontifex Maximus, and lastly it devolved, together with this dignity, upon the Emperors. The principal requisite in these priestesses was, that they must be pure virgins. The attribute of chastity seems to have been combined with the notion of purity, assigned to the holy fire, which was committed to their care, ὡς καθαρὰν καὶ ἀφθαρτον τὴν τοῦ πυρὸς οὐσίαν ἀκηράτοις καὶ ἀμιάντοις παρατιθεμένου σώμασι. *Numa entrusted the pure and uncorrupt substance of the fire, to the care of persons undefiled and unpolluted.* Plut. Num. 9. That the idea of purity was predominant with that object of worship, appears from this circumstance, that when the holy fire was, by accident, extinguished, it was not deemed proper to rekindle it from any common fire, but it must be revived from the rays of the sun. “Ὁ φασι μὴ δεῖν ἀπὸ ἑτέρου πυρὸς ἐναύεσθαι, καινὸν δὲ ποιεῖν καὶ νέον ἀνάπτοντας ἀπὸ τοῦ ἡλίου φλόγα καθαρὰν καὶ ἀμιάντον—*which, they say, must not be kindled from any other fire, but must be renewed and revived, by lighting a pure and incontaminate flame from the Sun.* Plutarch, Num. 9. The other opinion, to which Plutarch adverts, namely, that the state of virginity, by being unproductive and barren, bore an analogy to the fire, to which sterility is equally ascribed, has no rational ground to support it. Nor has the circumstance, that at Athens and at Delphi, where holy fires were also entertained, in conformity with the Grecian religion, the superintendance was committed to elderly women, who were past the time of child-bearing (—γυναῖκες πεπαυμένοι γάμων ἔχουσι τὴν ἐπιμέλειαν. Plutarch, Numa, 9.) any connexion with the notions that prevailed at Rome, which seem to have solely been founded on the corresponding character of purity, between *Vesta* and her priestesses. To this conclusion, which, I doubt not, is near the truth, that fanciful and flighty poet, Ovid, while rambling carelessly through his stories, was led, though perhaps not in consequence of much reflection, but because it presented itself as the most obvious answer to his question, *Cur sit virgineis Dea culta ministris?* For he thus solves the query, Fast. vi. 289.

Quid mirum, virgo si virgine læta ministrá,

Admittit castas in sua sacra manus?

Cicero (de Legg. ii. 12.) accounts for it by no means satisfactorily, in giving as the reason, *ut advigiletur facilius ad custodiam ignis*, implying that the Vestals, not having the attachments, affections, and cares, which belong to the married state, might the more attentively devote themselves to their sacred functions. It is such a reason as ingenious men are sometimes tempted to produce upon the spur of the moment and at random, when they have not time to consider facts, or collect data. How very unsettled Cicero's ideas were, in regard to this subject, may be inferred from what he adds, which has not the least congruity with the former, and is so vaguely and loosely expressed, that perhaps he did not rightly know himself what precisely he meant to say. His words are: *ut advigiletur facilius ad custodiam ignis, et sentiant mulieres in naturá fœminarum omnem castitatem peti.*

all his limbs, as if the deity had struck him with terror under the consciousness of his enormity. Annal. xv. 36. *Illic (in Capitolio) veneratus deos, cum Vestæ quæque templum inisset, repente cunctos per artus tremens, seu numine xterrente, seu facinorum recordatione, nunquam timore vacuus.* This is probably the same occurrence, to which Suetonius alludes. Nero. 19. *Circuitis templis, cum in æde Vestæ resedisset, consurgenti eprimùm lacinia obhæsit: deinde tanta oborta caligo est, ut dispicere non posset.* An instance of the pious regard in which the people held the rites of Vesta is recorded by Livy, (v. 40.) and Plutarch. (Æmil. 20, 21.) in the story of Lucius Albinus. After the battle of the Allia, in which the Gauls had totally routed the Roman army, the Vestals fled from Rome with the holy fire, and their sacred robes. On their flight they met a man of the lower class, (*de plebe Romanâ homo*, Liv. ἀνὴρ δημοτικός, Plutarch,) by name L. Albinus, who was carrying off his wife and little children, on a cart or wægon, together with his best and most necessary effects, in order to save them from the enemy (τέκνα νήπια καὶ γυναῖκα μετὰ χρημάτων ἀιγκαίων ἐφ' ἀμάξης ὑπεκκομίζων, Plut.) When he saw the sacred virgins thus destitute and distressed, and burdened with their holy trust, — ὡς δὲ εἶδε τὰς παρθένους ἐν τοῖς κόλποις φερούσας τὰ τῶν θεῶν ἱερά, εραπείας ἐρήμους πορευομένας, καὶ κακοπαθούσας — he immediately took his wife, his little children, and his goods from the carriage, and gave it to the virgins, to aid and facilitate their escape. This remarkable example of piety, (πρὸς τὸ θεῖον εὐλαβεία καὶ τιμὴ ἐν τοῖς ἐπιφαλτάτοις καιροῖς ἐκφανὴς γενομένη, Plut.) recalls to mind the pious Æneas of Virgil, whom the poet perhaps modelled after a similar original.

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Nothing, indeed, affords a more perfect type of purity, than the chastity of a virgin; and as such, it was guarded with the utmost vigilance and rigour. To ensure that chastity in the persons, who were destined for the service of Vesta, they were chosen at a very early age. They might not be older than ten years, though not younger than six. Aul. Gellius, N. A. I. 12. *Qui de Vestali virgine capiendâ scripserunt, quorum diligentissimè scripsit Labeo Antistius, minorem quàm annos sex, majorem quàm annos decem natam negaverunt capi fas esse.* Hence the common appellation of these priestesses is *Virgines Vestales*; or *Virgines Vestæ* (Liv. I. 20. Gell. N. A. I. 12.) Horace (Od. I., 2. 28.) denominates them *Virgines sanctæ*: and, in Greek, they are called αἱ ἱεραὶ παρθένοι (Plutarch. Num. 9. Dionys. Hal. III. 67. ed. Reiske. Appian. Bell. Civ. v. 37. ed. Schweighæuser;) or αἱ παναγεῖς παρθένοι (Plut. Camill. 20. Quæst. Rom. p. 154. Tom. VII. ed. Reiske.) Dio Cassius, (Lib. XLVIII. p. 554. ed. Reimar.) terms them αἱ ἱερεῖαι αἱ ἀειπαρθένοι, *sacerdotes semper virgines*, and in several places (for instance Lib. XLVIII. p. 534. lin. 26. p. 562. lin. 32.) merely αἱ ἀειπαρθένοι, *perpetuæ virgines*. Zonaras (Annal. x. 38. Tom. I. p. 410. ed. Ducange Ven. 1729.) has αἱ ἀειπαρθένοι τῆς Ἑστίας ἱερεῖαι. That they may be mentioned simply by the appellation *Virgines*, in Greek παρθένοι, (as in Dionys. Hal. II. 67.) without any adjunct or epithet, when from the context it is known who are meant, is obvious. *Sacerdos Vestalis*, (A. Gell. N. A. I. 12.) and *Sacerdos Vestæ* (Sallust. Catilin. 15.) are also appropriate denominations. They are very frequently, by Roman authors, only called *Vestales*, as by the Greek, Ἑστιάδες, (see Plutarch. Num. 9. Camill. 20. M. Anton. 58.)

The law required, that any one, who was to be chosen a Vestal, should be possessed of certain external advantages, in order to make both her person and character the more an object of respect. Some of these requisites are mentioned by Gellius, N. A. I. 12. One is, she must be, when chosen, *patrima et matrima*, or what the Greeks call ἀμφιθαλής, that is, possessed of both her parents; both father and mother must be living. An orphan, or one either fatherless or motherless, may be considered as in a sort of imperfect condition, being deprived of those supports, which naturally belong to a child. But a Vestal should, in this respect, as in all others, be perfect. Tacitus mentions, (Ann. II. 86.) that Tiberius, having to choose a Vestal, preferred, of two young females that were offered, the one whose mother had never separated from her husband, which was the case with that of the other. Such a separation rendered the state of wedlock defective, and it was not consistent with the perfection required of the condition of a Vestal, that her parents should be so circumstanced; at least it was preferable to fix upon one, who was not in such a predicament. Tiberius, therefore, acted, in this instance, with great propriety, and as a conscientious Pontifex. The words of Tacitus, (II. 86.) are: *Prælatâ est Pollionis filia non ob aliud, quàm quòd mater ejus in eodem conjugio manebat: nam Agrippa discidio domum imminuerat.* The other qualifications, mentioned

by Gellius, are: she must be free from defect or blemish, either in body or mind; next, she must be of ingenuous descent. The parents must neither have been in a state of servitude, nor engaged in any base and low trade, or occupation. With these provisos, the choice extended over the whole Roman people; it was made *e populo* (Gell. i. 12.) Among those, who were qualified to be chosen, but few exemptions were allowed. For example, when a sister was already a Vestal, or when the father was a *flamen*, *augur*, *quindecimvir sacris faciundis septemvir epulorum*, or *Salian* priest. The Pontifex Maximus had absolute power to take the young female upon whom the choice had fallen. The term used for the exercise of this authority is *capere sacerdotem vestalem*, or *virginem vestalem*. No other expression, as far as I recollect, is ever employed. See Gell. i. 12. Tacit. Ann. ii. 86. iv. 16. xv. 22. Sueton. Aug. 31. *Pontifex Maximus capit virginem*; and as soon as he has laid his hand on her, she is, as it were, a captive to Vesta, and belongs to that deity, as if in right of property, *fit Vestæ*. (Gell. i. 12.) Since the time of Numa, a particular law had been enacted, known by the name of *Lex Papia*, which regulated the election of the vestals. The Pontifex Maximus had to select twenty young virgins from among the people; and out of these one was to be fixed upon, by lot, in the public assembly, (*in concione*). When the individual was thus appointed, the Pontifex took her (*cepit eam*), addressing her with a particular form of words, preserved by Gellius, (i. 12.) from Fabius Pictor. He uses the appellation of *Amata*: “Ita te, *Amata*, capio,” because, it is said, according to Gellius, that the first who was taken, bore that name. If this be so, it must refer to a time anterior to Numa. For the names of those, which that king elected, were different, as we have seen from Plutarch. But *Amata*, though it certainly occurs as a proper name, (See Virgil. *Æn.* vii. 343. Ovid. *Fast.* iv. 879.) might yet, in this instance, have originally been applied as a term of endearment to the young servant of the goddess. When she had been *taken* by the Pontiff, she was immediately led to her new abode, the *atrium Vestæ*, a building, adjoining the temple, in which the vestals resided. In subsequent times, the proceedings, according to the Papian law, were dispensed with, in regard to the form of election; and when any man, of proper birth and character, offered his daughter for a vacant situation, she was accepted if she had the necessary qualifications. The term *capere*, however, was retained: the Pontifex Maximus still *took* her. (Gell. i. 12.) It may perhaps be thought, that the great privileges which the vestals enjoyed, as will afterwards be shown, and the dignity as well as affluence, in which they lived, might have tempted many to covet such an appointment for their daughters. But this was not the case: all the advantages which were to be expected, seem, in the opinion of the people, to have been counterbalanced by the restraints imposed upon those priestesses, and the rigor with which any transgression, on their part, was visited. Mr. Gibbon justly observes (in the History of the Decline and Fall of the Rom. Emp.

Nothing, indeed, affords a more perfect type of purity, than the chastity of a virgin; and as such, it was guarded with the utmost vigilance and rigour. To ensure that chastity in the persons, who were destined for the service of Vesta, they were chosen at a very early age. They might not be older than ten years, though not younger than six. Aul. Gellius, N. A. l. 12. *Qui de Vestali virgine capiendâ scripserunt, quorum diligentissimè scripsit Labeo Antistius, minorem quàm annos sex, majorem quàm annos decem natam negaverunt capi fas esse.* Hence the common appellation of these priestesses is *Virgines Vestales*; or *Virgines Vestæ* (Liv. i. 20. Gell. N. A. I. 12.) Horace (Od. i., 2. 28.) denominates them *Virgines sanctæ*: and, in Greek, they are called αἱ ἱεραὶ παρθένοι (Plutarch. Num. 9. Dionys. Hal. iii. 67. ed. Reiske. Appian. Bell. Civ. v. 37. ed. Schweighæuser;) or αἱ παναγεῖς παρθένοι (Plut. Camill. 20. Quæst. Rom. p. 154. Tom. vii. ed. Reiske.) Dio Cassius, (Lib. XLVIII. p. 554. ed. Reimar.) terms them αἱ ἱερεῖαι αἱ ἀειπαρθένοι, *sacerdotes semper virgines*, and in several places (for instance Lib. XLVIII. p. 534. lin. 26. p. 562. lin. 32.) merely αἱ ἀειπαρθένοι, *perpetuæ virgines*. Zonaras (Annal. x. 38. Tom. i. p. 410. ed. Ducange Ven. 1729.) has αἱ ἀειπαρθένοι τῆς Ἑστίας ἱερεῖαι. That they may be mentioned simply by the appellation *Virgines*, in Greek παρθένοι, (as in Dionys. Hal. ii. 67.) without any adjunct or epithet, when from the context it is known who are meant, is obvious. *Sacerdos Vestalis*, (A. Gell. N. A. I. 12.) and *Sacerdos Vestæ* (Sallust. Catilin. 15.) are also appropriate denominations. They are very frequently, by Roman authors, only called *Vestales*, as by the Greek, Ἑστιάδες, (see Plutarch. Num. 9. Camill. 20. M. Anton. 58.)

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chap. xv, vol. i. p. 578. 4to ed.) that, "it was with the utmost difficulty, that ancient Rome could support the institution of six Vestals." And in note 94: "Notwithstanding the honors and rewards, which were bestowed on those virgins, it was difficult to procure a sufficient number." The right, however, existed of choosing them *ex universo populo*; but the reluctance felt to comply with the exercise of it, must have been very general. Suetonius says, (August. 31.) that in the reign of Augustus, upon such an occasion, many persons made great interest to secure their children from the lot. *Cumque in demortuæ (Vestalis) locum aliam capi oporteret, ambirentque multi, ne filias in sortem darent, adjuravit (Augustus), si cujusquam neptium competeret ætas, oblaturum se fuisse eam.* And the following passage from Tacitus, though it speaks of the voluntary offer made by some parents of their daughters, shows, by the commendation which the Emperor Tiberius bestowed upon this, as an act of patriotism, what the feelings of the people, in general, were. Annal. ii. 86. *Egit gratias (Tiberius) Fonteio Agrippæ et Domitio Pollioni, quòd offerendo filias de officio in rempublicam certarent.* Thus likewise the donation, which, on another occasion, the same Emperor conferred on a new-elected Vestal, as an encouragement to others, may be considered as a proof, that encouragement really was necessary. Annal. iv. 16. *Utque glisceret dignatio sacerdotum, atque ipsis promptior animus foret ad capessendas cærimonias, decrevit Corneliæ virgini, quæ in locum Scantiæ capiebatur, H. S. XX.* The difficulty, indeed, of finding persons willing to give up their daughters, had, under Augustus, risen to that height, that a law was made to allow females, whose parents or ancestors had been emancipated slaves, to engage in the office. This is recorded by Dio Cassius, (Lib. lv. p. 793. lin. 35. ed. Reimar.) Ἐπειδὴ τε οὐ ῥαδίως οἱ πάνυ εὐγενεῖς τὰς θυγατέρας ἐς τὴν τῆς Ἑστίας ἱερατείαν ἐπεδίδοσαν, ἐνομοθετέθη καὶ ἐξ ἀπελευθέρων γεγεννημένας ἱεραῖσθαι—*When persons of rank were not easily prevailed on to give their daughters for the service of Vesta, it was enacted, that girls born of parents of a freed or emancipated condition, might be consecrated.* And he adds, that among this class of people the appointment became an object of ambition, and there was a considerable competition for it: καὶ ὁ μὲν κλῆρος αἰτῶν, ἐπεὶ πλείους ἠμφισβήτησαν, ἐν τῷ συνεδρίῳ, παρόντων πατέρων σφῶν, ἐγένετο· οὐ μὲντοι τοιαύτη τις ἀπεδείχθη—the drawing of lots, as there were several competitions, took place in the senate, in the presence of their fathers. None, however, was, upon this occasion, actually appointed."

In the *atrium Vestæ* they were maintained at the public expense, *δίαιταν ἔχουσαι παρὰ τῇ θεῷ*, as Dionysius Halic. expresses it, (ii. 67. ed. Reiske.) This was established by Numa, according to Livy, (i. 20.) *Virginesque Vestæ legit, (Numa)—his, ut assiduæ templi antistites essent, stipendium de publico statuit.* Their revenue seems to have been ample, and under the Emperors even splendid; for they frequently experienced the liberality of these princes. Augustus raised their income, as Suetonius observes, (Aug. 31.) *Sacerdotum commoda auxit, præcipuè Vestalium Virginum.*

The religious duties of the Vestals related, *first* and principally, to the care of the holy fire. The welfare of the state was thought to depend upon it, that this was kept burning without intermission. The greatest alarm was felt, if, by any chance, it was extinguished: (Liv. XXVIII. 11.) *Plus omnibus aut nuntiatis peregrè, aut visis domi prodigiis terruit animos hominum ignis in æde Vestæ extinctus.* And Dionys. Hal. II. 67. ed. Reiske, says: ἡ σβέσις τοῦ πυρὸς, ἣν ὑπὲρ ἅπαντα τὰ δεινὰ, ῥωμαῖοι δεδοίκασιν, ἀφανισμοῦ τῆς πόλεως σημεῖον ὑπολαμβάνοντες, ἀφ' ἧς ποτ' ἂν αἰτίας γένηται καὶ πολλὰς αὐτὸ θεραπείαις ἐξιλασκόμενοι κατάγουσι πάλιν εἰς τὸ ἱερόν—*beyond every thing that is alarming, the Romans dread the extinction of the holy fire, considering it as a sign of the impending destruction of the city, to whatever cause it may be owing; and they restore it in the temple with many acts of devotion.* The latter part is also confirmed in the passage of Livy just quoted: *Id quanquam, nihil portendentibus Deis, ceterum negligentia humaná acciderat, tamen et hostiis majoribus procurari, et supplicationem ad Vestæ haberi placuit.* In a former page it was shown, from Plutarch, (Numa, 9.) how the holy fire, when extinguished, was to be rekindled, namely, by means of a burning mirror. But since writing that passage, I have seen in Festus, (Lib. x. under the word *Ignis*,) another mode, which, that author says, was practised at Rome, and consisted in twirling a stick in a piece, or board, of some particular wood, till it caught fire. This fire the Vestal then took up in a brazen sieve, and carried it into the temple: *mos erat tabulam felicitis materiae tam diu terebrare, quousque exceptum ignem cribro æneo virgo in ædem ferret.* This is the well known method of obtaining fire, employed by the Indians. *Terebrare* is here, to turn by quick rotation, to twist; and *felix materia*, is wood fit for that holy purpose, to which some particular kinds were most likely appropriated; it may be called, consecrated wood. The process, thus described by Festus, is quite different from the operation of the mirror detailed by Plutarch; and unless we are to suppose, that both expedients were equally resorted to, I have to acknowledge that I have been mistaken in applying the passage of Plutarch to the Romans, when he meant to have it referred to the Greeks, of whom he had likewise spoken. But it will be seen, upon looking at that passage, that, by the rules of interpretation, I was justified in making the application I did: for the Romans were certainly the last subject that preceded. I have as yet not been able to bring this doubt to a determination, by the authority of any other ancient writer. In order to maintain the holy fire, it appears that regular watches, or periods of attendance were allotted to the several Vestals. Hence is the term *custodire ignem*, as in Cicero de Legibus, II. 8. *Virgines Vestales in urbe custodiunt ignem foci publici sempiternum.* The Greek expression is, φυλάττειν τὸ ἀφθιτον πῦρ. (Plutarch Tiber. Gracch. c. 15.) The watch was called *custodia*, as in Livy, (XXVIII. 11.) *Vestalis, cujus custodia noctis ejus fuerat.* And she that had the watch, is designated by the appellation of *custos*, as in Valerius Maximus, (I. 1, 6.) *P. Licinio Pontifici Maximo Virgo Vestalis, quia quadam nocte parum diligens*

æterni ignis custos fuisset, digna visa est quæ, &c. This watching applied particularly to the night: thence Ovid (Fast. vi. 267.) seems to have taken the epithet *vigil ignis*. It was in the night that the strictest attention was required, when sleep might overpower the guardian, and the spark might be extinguished. The *other* functions of the Vestals consisted in performing sacrifices, (*sacra facere*, Plin. Ep. iv. 11.) and other solemn rites: *θυηπολοῦσαι τε καὶ ἄλλα θρησκευοῦσαι κατὰ νόμον*. (Dionys. Hal. ii. 67. ed. Reiske.) Even in the night, there were sometimes sacrifices to be performed, as may be inferred from a passage in Seneca, (de Providentiâ, c. v.): *Nobilissimas Virgines ad sacra facienda noctibus excitari*. But their duties were multifarious, there was no solemnity of any importance, at which their presence was not required or desired. Thus they were present in the house of Cicero, when consul, at a sacrifice offered up by him, at the time of Catiline's conspiracy, (see Dio Cass. Lib. xxxvii. p. 134. ed. Reimar.): and at the rites of *Bona Dea*, celebrated in Cæsar's house, when he was prætor, (ibid. p. 139.): This was the occasion, when P. Clodius introduced himself in disguise, as the lover of Pompeia, the wife of Cæsar. They assisted at every great ceremony, especially when it was connected with religious acts. For instance, they consecrated the ground, where a temple was to be erected, as is seen from a passage in Tacitus, (Hist. iv. 53.) *dein Virgines Vestales, cum pueris puellisque patrimis matrimisque, aquâ, vivis e fontibus omnibusque haustâ, perluere*—"then the Vestal Virgins, attended by a chorus of boys and girls, sprinkled the ground with water, drawn from living fountains and rivers." A chorus of children, (boys and girls,) was usually employed upon solemn religious occasions, as we know from Horace, Od. iii. 1. 4. Carm. Sæc. 6.; and from Catull. Hym. xxxiv. 3. 4. They were children of the first families: *Virginum primæ, puerique claris patribus orti*. Hor. Od. iv. 6. 31. They were very young; hence *teneræ virgines*, Hor. Od. i. 21. 1. And for this reason, the epithets *casti* (Hor. Carm. Sæc. 6.), and *integri*, (Catull. Hymn. xxxiv. 3. 4.) belonged to them. The latter may denote their innocence, or perhaps be referred to the circumstance of the children's being *patrimi et matrimi*, that is, not orphans, but in possession of both their parents. This was considered as the perfect condition of a child, and required in such as were admitted to the performance of religious functions. It was insisted on, as has been observed above, in the election of a young Vestal. Since, therefore, not indiscriminately, any children were permitted to officiate, but only such as had particular qualifications, the poet, (Carm. Sæc. 6.) very justly denominates these *lecti*. Upon some emergencies, the prayers of the Vestals were desired, as being supposed to have a peculiar efficacy. For example, it was thought that they could, by their prayers, hinder the escape of runaway slaves. Plin. H. N. xxviii. 3. ed. Bip. *Vestales nostras credimus nondum egressa Urbe mancipia retinere in loco precatione*.

These duties were to be learnt with great attention and precision; and the first ten years of a Vestal were regarded as her apprenticeship. The space of their holy servitude was altogether of thirty



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Grönovius, in a note to Tacitus, (Annal. III. 64.) one is recorded, who had been a Vestal 64 years. As they entered the priesthood very young, at an age not exceeding ten years, it is natural to suppose, that, even after the thirty years of service, that is, at the age of forty or less, the inclination to the married state, and the pleasures of social freedom, from which they had been debarred, might not be subdued. But to the gratification of such a propensity was opposed the loss of many great advantages, for the enjoyment of which long habit must have given them a taste and relish. They would, in particular, ill bear the privation of that respect and honour, to which they had been accustomed, and not endure to see them succeeded by neglect and contempt from the public. For a Vestal, that had quitted her sacred station from worldly motives, was not likely to meet with much regard from a superstitious or prejudiced people.

In speaking of the privileges and distinctions, appertaining to the Vestals, we may begin with the words of Dionysius Hal. (II. 67. ed. Reiske): Τιμαὶ δὲ αὐταῖς παραδέδονται παρὰ τῆς πόλεως πολλαὶ καὶ καλαί—*great and noble are the honours which are bestowed upon them by the state.* From the moment one was chosen, though only a child, she was put in full possession of all her civil rights; the *patria potestas* over her ceased: she could make her will (*habebat jus testandi, seu testamenti faciundi*), and perform other acts of law, which were competent to a free citizen. See Gellius (I. 12.), and Plutarch (Numa, c. 10.) It is necessary to transcribe the passage from the latter author, in order to correct an inaccuracy, of which he seems to be guilty. He is speaking of Numa instituting the order of the Vestals, and proceeds thus: τιμὰς δὲ μεγάλας ἀπέδωκεν αὐταῖς, ὧν ἔστι καὶ τὸ διαθέσθαι ζῶντος ἐξεῖναι πατρὸς, καὶ τ' ἄλλα πράττειν ἄνευ προστάτου διαγούσας, ὡσπερ αἱ τρίπαιδες;—*he (Numa) conferred upon them great honours, of which one is to have the power of making their will, in the life-time of their father, and to perform other acts, being without a curator, as married women with three children.* If Plutarch means to say, that Numa gave them what is called, in the Roman law, *jus trium liberorum*, it is a great oversight: for every one who is acquainted with that law, knows that this prerogative did not exist in those early days, but had its origin in the time of Augustus, being founded on the *Lex Julia de maritandis ordinibus*, enacted in the year of Rome, 736, and the *lex Papia Poppæa, de præmiis liberos habentium*, of the year 761. The *jus trium liberorum* conferred some important legal advantages, for instance, that of succeeding to an inheritance without a will and testament, as heir at law: and that of receiving a legacy bequeathed; of which privileges the childless were deprived. That right, or *jus*, was bestowed upon the Vestals, not by Numa, but by Augustus, as Dio Cassius expressly mentions (Lib. LVI. p. 814. lin. 100. ed. Reimar.) καὶ ταῖς ἀειπαρθένοισι πάντ', ὅσαπερ αἱ τεκοῦσαι εἶχον, ἐχαρίσατο—*he bestowed upon the Vestal Virgins all the privileges, which the mothers of families enjoyed.* This act of Augustus is referred to the year of Rome, 762.

I will now enumerate some of the honors, by which the Vestals were distinguished. They were preceded by lictors, when they went out, like the first dignities in the state—*ῥαβδουχοῦνται προῖοῦσαι*. (Plutarch, Num. 10.) This mark of distinction was not of early date, but from the time of the triumvirate of Octavius, M. Antony, and Lepidus, the year of Rome 712. This we learn from Dio Cassius, who likewise informs us of the circumstances, to which that privilege was owing. It happened that one of the Vestals coming home one evening, was insulted by some libertines who did not know who she was; and, to prevent any similar occurrence, the Triumvirs decreed, that each Vestal should have *one* lictor for her protection when she went out. The original motive of this attendance, therefore, was security. The passage in Dio Cassius is Lib. XLVII. p. 504. lin. 54. ed. Reimar. *ταῖς δὲ ἀειπαρθένοις ῥαβδούχῳ ἐνὶ ἐκάστη χρῆσθαι ὅτι τις αὐτῶν ἀπὸ δείπνου πρὸς ἑσπέραν οἴκαδε ἐπανιωῦσα ἠγνοήθη τε καὶ ὑβρίσθη*—*they* (the Triumvirs,) *allowed the Vestals to have each a lictor; because one of them coming home in the evening from a banquet had been mistaken and insulted*. When they met any of the magistrates and high dignities, these were obliged to go out of the way for them, and order their lictors to drop the fasces in token of respect. Seneca, Excerpt. Controvers. vi. 8. *Magistratus suos fasces submittunt: consules prætoresque viâ cedunt*. If a Vestal happened to meet a criminal on his way to execution, he was immediately set at liberty, and exempted from the intended punishment. The Vestal, however, was obliged to declare on her oath, that this meeting was accidental, and not purposely contrived. (Plutarch, Num. 10.) If any one had the presumption to pass under a litter, in which a Vestal was carrying, he was punished with death, (ibid.) Even the power of the tribunes of the people, that uncontrollable authority, seems to have bowed respectfully before the Vestals. Suetonius, (Tib. 2.) relates, that a Vestal, who was of the Claudian family, was enabled by the respect which her sacred character commanded, to ensure the honour of a triumph to her brother, in opposition to the will of the people: for the tribunes did not venture to use their *veto*, or stop the procession. *Etiam Virgo Vestalis fratrem in jussu populi triumphantem, ascenso simul curru, usque ad Capitolium prosecuta est, ne vetare aut intercedere fas cuiquam tribunorum esset*. This circumstance is also mentioned by Cicero, pro Cœlio, c. 14. and by Valer. Max. iv. 6. who both agree in saying that it was her father, and not her brother, whom the Vestal Claudia thus protected. From the veneration in which the Vestals were held, their intercession always had great weight; and was, therefore, often sought by those who were in difficulty and danger. Their good offices, for example, were employed to save Cæsar from the displeasure of Sulla. (Sueton. Jul. 1.) *donec per Virgines Vestales, perque Mamercum Æmilium, et Aurelium Cottam, propinquos et affines suos, veniam impetravit*. Thus Tiberius paid great regard to the petition of the Vestal Torquata, in behalf of her brother Silurus. Tacit. Annal. iii. 69. And the entreaties of Vibidia, addressed to Claudius in favor of the wretched

Messalina, though eluded by Narcissus the Emperor's favorite, could with difficulty be resisted. Tacit. Annal. xi. 34. Vitellius, finding himself hard pressed by his opponents, and almost reduced to extremities, sent the Vestals with letters to one of the generals of Vespasian. Tacit. Hist. III. 81. *Obviæ fuere et Virgines Vestales cum epistolis Vitellii ad Antonium scriptis.—Virgines cum honorè dimissæ.* The same is mentioned by Dio Cassius (Lib. Lxv. p. 1073. ed. Reimar.) *πρεσβεῖς μετὰ τῶν ἀειπαρθένων ἔπεμψε.*—To do honor to the victorious Octavian, the senate directed that a solemn procession, with the Vestals at the head, should go out to meet him on his return to Rome. This was in the year 724. U. C. Dio Cass. Lib. LI. p. 649. ed. Reimar. *καὶ ἐς τὴν πόλιν εἰσίουσι αὐτῷ τὰς τε ἱερείας τὰς ἀειπαρθένους, καὶ τὴν βουλὴν τὸν τε δῆμον μετὰ τε τῶν γυναικῶν καὶ μετὰ τῶν τέκνων ἀπαντῆσαι ἔγνωσαν.*—In the theatre, and at every public exhibition, the Vestals had the most honorable place assigned them. Sueton. Aug. 44. *Virginibus Vestalibus locum in theatro separatim et contra prætoris tribunal dedit.* And Tiberius ordered, that his mother, Livia, to whom he always paid the most marked respect, should, when she went to the theatre, be seated where the Vestals were. Tacit. Ann. iv. 16.: *quotiens Augusta theatrum introisset, ut sedes inter Vestalium consideret.* The following may also serve as a proof of the extreme veneration in which they were held. Dio Cassius relates that Caligula wishing to testify that high regard which he entertained for his aunt Antonia, conferred upon her the distinctions peculiar to the Vestals; and in the same manner he honoured his sisters. Lib. LIX. p. 904. ed. Reimar. *τὴν τε τήθην τὴν Ἀντωνίαν πλεῖστα ὅσα εὐσεβῶς ποιήσας—ταύτην γὰρ Αὐγούστην τε εὐθὺς καὶ ἱερείαν τοῦ Αὐγούστου ἀποδείξας, πάντα αὐτῇ καθάπαξ ὅσα ταῖς ἀειπαρθένους ὑπάρχει ἔδωκε, καὶ ταῖς ἀδελφαῖς ταῦτά τε τὰ τῶν ἀειπαρθένων.* Hence it appears that a Vestal was an important personage, and it will not surprise us that Tacitus mentions the death of such an individual among the remarkable occurrences of the year. (Annal. xv. 22.) *Defunetaque Virgo Vestalis Lælia, in cujus locum Cornelia, e familiâ Cossorum, capta est.* In short, nothing could surpass the respect which the Roman people showed them. Plutarch, therefore, justly asks the question (in Ti. Gracch. 15.): *τί δ' οὕτως ἅγιον ἐν Ῥώμῃ καὶ σεμνὸν ὡς αἱ περιέπουσαι παρθένοι καὶ φυλάττουσαι τὸ ἀφθιτον πῦρ;* *what is there so sacred and so venerable in Rome, as the virgins that tend and guard the imperishable fire?* And Seneca, in the same spirit, addresses a similar query to one of the Vestals. (Excerpt. Controv. vi. 8.) *Numquid exiguâ mercede virgo es?* “are the compensations, which you receive for the duties of your situation, trifling?”



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Thy barrier rock still bared its dauntless breast,
And bade th' affrighted chiefs of Europe rest.

Nor then alone thy sons the cross rever'd,
Or glad hosannas through thy shores were heard.
Roll back, ye years! and show, from eldest time,
The sainted honors of that favor'd clime.
Yes! on that clime arose with earliest ray
The bright effulgence of the Christian day;
Her's was the lot mid first-born saints to shine,
And with th' angelic host her song combine;
From God's own hand to catch the heavenly bread,
Drink living waters from the fountain-head;
Before the infant cross in faith to fall,
And view the SAVIOUR in the godlike PAUL.

Dark was the night, and loud the tempest's roar,
And rude the wave which laid him on the shore.
See, mid the fragments on the wreck-worn strand,
The Hero-Saint, the great Apostle stand!
His heaving breast the foamy showers yet beat,
And streaming garments flow around his feet;
Down his stern cheek the Ocean-drops descend,
And tears of joy a mingling tribute lend;
Whilst notes of praise, by fav'ring whirlwinds driven,
Mount in the blast, and wing their way to heaven:
Wildly around his rude companions press:
Part kneel, and crowd, the Prophet-Saint to bless;
Part, struggling, yet scarce scale the shelving bank;
Part heave the wreck; part clasp the floating plank.

Hail, mighty Master of the Gentile race!
Hail, chosen vessel of immortal grace!
Thou, on whose path a more than mid-day blaze
Proclaim'd thee destin'd to thy Maker's praise!
Yet faint that emblem, faint that mystic sign
Of glowing ardors, and a zeal like thine.
Thine were the gifts of more than Nature's birth—
Celestial treasures lodg'd in mortal earth:
Thine was the look to Heaven's own fire allied,
Whose with'ring glance could blast the brow of Pride:
'Twas thine Persuasion's varying powers to prove;
This which commands, and that which melts to love:
For thee each earth-born passion dropp'd its name;
Pain was thy pleasure, and reproach thy fame;
Thy safety, suff'ring mid severest foes;
Despair thy hope, and danger thy repose.

But say, doth He, the Just One, thus reward?
Do they, his Saints, for this obey their Lord?
Say, when the madd'ning tempest roar'd amain,
And meeting tides engulph'd the helpless train,

Had He forgotten to be gracious? He,
Who for his Son erst bid the subject sea
Stay its proud waves, in solid union meet,
And yield a pavement to its Maker's feet?
Did He now sleep, all heedless of his care;
Or blindly rage, nor e'en his Prophet spare?—
Dark is the mystic veil that shades thy laws;
Help me, thou great Eternal! help thy cause!
Help me, as back I trace the tangled line,
And mark in each event the bright design!

On those far shores, long bleach'd with southern suns,
Once Cretan nam'd,—so ancient story runs—
Lasea, eldest glory of the isle,
Long time had rear'd her venerable pile.
A friendly port here spread its shelter'd bays,
“Fair” in its name, and fairest in its praise;
Though Memory now in vain would track the cove,
Or o'er Lasea's long-lost glories rove;
Yet thither oft, by toils and dangers spent,
His tardy course the hapless seaman bent;
There, safe embosom'd in the circling steep,
Glad view'd the storm, and heard the roaring deep.
So fared the bark, whose lofty sides detain'd
The Tarsian Saint, with Cesar's captives chain'd:
In haste they sought Italian shores afar,
Condemn'd to stand at Rome's Imperial bar.
Yet vain their haste;—with disappointed eyes
Th' impatient master saw the billows rise;
Heard the deep roar, and mark'd his quivering masts
Wide-lash'd with foam, and fierce autumnal blasts:
Foil'd all his art, he sought the friendly bay,
To catch with eager hope a brighter day.

Still on the deck th' undaunted sailors range,
And watch each presage of approaching change;
Their impious pray'rs invok'd each threat'ning cloud,
And to their idol gods new service vow'd.

Presumptuous vows! what soon shall these avail,
To quench the horrors of the rising gale?
Soon other pray'rs the faithless crew shall wake,
Taught by another power their pride forsake:
Soon shall they own Jehovah's slighted care,
And know his gift, and prize the Saint they bear.

He o'er the rest, illustrious Captive! towers,
And in discourse divine high wisdom pours;
True to his charge, the Saviour's power displays,
Whose voice the wind and rebel sea obeys.
When lo! his temples new refulgence shed,
And sudden glories gild his sacred head;

Deep fixt in silent converse with the sky,
 Celestial visions light his glist'ning eye ;
 Labors his thought intent on high presage,
 Opes the dark book, and reads the mystic page ;
 The God descending fills his raptur'd soul,
 And tides of future fate around him roll.

“ Moor, moor the fatal vessel,” then he cried,
 “ Ride out the tempest, here in safety ride.
 “ Warns you late Tisri's hallow'd season past,
 “ Warns you keen winter's wide-devouring blast :
 “ And He more dread, whose hand creation holds,
 “ And all the future's darkest stores unfolds,
 “ Late o'er my head in mystic vision sate,
 “ And warn'd the dangers of approaching fate.
 “ E'en now my ravish'd eye the omen fills—
 “ Too certain omen of impending ills—
 “ The pendent scale, half lost in circling gloom,
 “ Ascending tells th' inevitable doom.
 “ Far, far around, on desolating wings,
 “ Death's darkling angel fearful influence flings ;
 “ Whilst wails and shrieks of woe and wild despair
 “ Or rend, or seem to rend, th' astonish'd air.
 “ Moor, moor the vessel,” then again he cried,
 “ Ride out the winter, here in safety ride.”

Vain was the warning ; vain the thunders hung
 Fierce on his brow, and echoed from his tongue.
 Scarce had he spoke, when now the angry storm
 Shrouds in deceitful calm his awful form ;
 The watery clouds returning sun-beams streak,
 And the hush'd waves scarce murmur as they break.
 Th' exulting seamen hail the kindly gleam,
 And mock the boding Prophet's coward dream.

Fain would the Muse meantime the Saint pourtray,
 Speak as he spoke, and all his power display.
 Sternly his keen regards their rashness chide,
 Insensate confidence, and guilty pride ;
 Sternly his voice proclaims the vengeful hour,
 And all his presence beams celestial power.

They, still obdurate, mock the heavenly sounds ;
 No mercies melt them, and no threat confounds.
 The anchor rose ; th' expanding sail resign'd
 In haste its folds, and gather'd all the wind.
 Vig'rous with hope, the stubborn helmsman plies
 His destin'd path, nor dreams of alter'd skies.
 The winding shores direct their dubious track,
 And, as they pass, still seem to hasten back.
 Alternate cliff, and sand, and tufted bay,
 And creek, and town-clad valley, glide away.



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The vessel groans ; her sides all powerless rock
In doubtful poise, and wait the destin'd shock.

Bursting at length, and wrought to general rage,
Th' unfetter'd winds one desperate conflict wage.
From side to side the eddying currents driven,
Now shift, and sweep by turns the face of heaven ;
Now vanquish'd join in one their dubious course
And pour in loud Euroclydon their force.
He all resistless roars along the main,
And rolls the tide of mightiest hurricane.
With deaf'ning sound the congregated blast
Wide sweeps the deck, and clamours round the mast.
The levell'd billows bend beneath its power ;
Then clashing, scatter far a foamy shower ;
Aspiring then in briny mountains rise,
And Ocean mingles with descending skies.
The teeming clouds in one wide deluge break,
Whilst pealing thunders all their fury wake.

Now, mid the growing tempest's ceaseless yell,
Aghast the pilot marks the whitening swell ;
And starts to view the lightning's forked path,
Lest his tall mast should tempt the arrowy wrath.
O ! for some shelt'ring creek, some friendly land !
Phenice's port ! Lasea's slighted strand !
In vain ! far, far aloof his course is borne,
His rudder useless, and his canvas torn.
Far off the shores their sweeping circle wind ;
And Clauda's isle, last hope ! retreats behind.
Dark are the thoughts that all his prospects close,
Dark as the clouds that night around him throws.
Ill-fated night ! which knew no friendly ray,
No coming dawn to light it into day.
Full many a sun attain'd its noon-day height,
Full many a cloud still made that noon-day night.
Scarce darker then, when weeping Israel dwelt
In Goshen's vale, thrice three-fold night was felt.
His blood-stain'd crimes the vanquish'd monarch own'd ;
And Egypt darken'd, as Jehovah frown'd.

Now yields the bark ; up heaves each batter'd beam,
And gapes, and sucks the wave at every seam.
The daunted sailors crowd the floating deck,
And reel and stagger on the shapeless wreck.
Close to the mast, where yet a mast they find,
The tatter'd remnants of the sails they bind.
The boat far-tossing some more vent'rous seize,
And strive with bands the laboring keel to ease.
Their sinewy limbs with ceaseless labor sink,
And at each pore the briny torrent drink.

Pale Fear presides : Death's thousand phantoms all
In terror view—except the godlike Paul.

He, undismay'd, mid frowning horrors stood,
As some tall rock that dares the angry flood.
Yet much he mus'd, yet much in secret scann'd
The darksome wonders of Jehovah's hand :
Yet oft he sigh'd, oft griev'd his race half run,
His frustrate hopes, and works of love undone ;
A church just rising back to ruin hurl'd,
Which else had triumph'd o'er an heathen world.

The mighty Father view'd the struggling Saint,
And mark'd his grief unmingled with complaint.
Straight through the azure vault, on flaming wings,
A star-crown'd seraph the glad message brings.
Full to the ship he bent his train of light ;
Th' Apostle knew, and gladden'd at the sight.

“ Fear not,” he heard th' angelic voice proclaim,
“ Fear not, thou herald of a Saviour's name.
“ Still o'er thy head is stretch'd th' Eternal's arm,
“ Whose matchless shield can guard from every harm.
“ Still must thou reach secure thy destin'd home,
“ And stand His witness in Imperial Rome.
“ And lo ! thy faith hath gain'd the rebel host ;
“ No life shall perish, not an hair be lost.”—
Reviving hope illum'd the Prophet's breast,
Each doubt enlighten'd, and each care suppress'd ;
Through every limb a thrill before unus'd
' Sense of new joy ineffable diffus'd.'

Not so the rest : to them no hope appear'd,
No light was seen, no friendly voice was heard.
Twice seven times now had dawn'd the hopeless morn ;
As oft the moon had roll'd her blunted horn ;
Still are they toss'd, far toss'd on Adria's tide,
Still shoreless billows roar on every side.

The pitying Prophet marks their haggard air,
By famine sunk, and blasted by despair.

“ O Sirs,” at length, “ what unbelief” he cries,
“ Could challenge thus the justice of the skies ?
“ Else had ye press'd Lasea's slighted shore,
“ And slept secure through dreary winter's roar.
“ Yet Mercy still for you hath stretch'd her hand,
“ And stay'd the stroke stern Justice would demand.
“ Creation's God, whose sacred name I bear,
“ Hath deign'd to listen to his servant's prayer :
“ And thus his voice propitious from above
“ Reveals the purpose of returning love :—
“ ‘ Though wreck'd your ship, revers'd your impious boast,
“ ‘ No life shall perish, not an hair be lost.’

“ Hence then, and ease your labor’s weary length ;
 “ With genial food recruit your wasted strength.
 “ It comes ! it comes ! I see the hop’d repose :
 “ The destin’d island waits to soothe your woes.”
 His cheering accents such sweet influence shed,
 As evening dews distil on Hermon’s head :
 Whilst on his brow such heavenly mildness shone,
 As angels beam ; who weep a race undone.
 Soon mid the crew the mingling murmur grows ;
 New sense of guilt, yet mix’d with hope, arose.
 Lovely he seems, whom late they thought forlorn ;
 Lovely those lips, which late they doom’d to scorn.
 On each rude visage rising blushes flame,
 And all the conscious lineaments of shame.
 Humbly they weep the guilty path they trod,
 And bend in prostrate silence to their God.

All-fruitful Penitence ! what pangs are thine !
 What hopes, what terrors, crowd thy sainted shrine !
 But chief thou’rt known, if ’chance some Warner near
 (Whilst saints unseen and angels stoop to hear)
 In sounds resistless urge the high behoof,
 And pour the balmy med’cine of reproof.
 What wonders then, what mingling tumults rise !
 What griefs, which claim their kindred with the skies !
 A warmer stream the flowing eyes impart,
 A deeper sorrow vibrates at the heart.
 Then Memory faithful kindles all her pain ;
 Conscience, that slept, then wakes her busy train.
 Fled are the dreams of Night, her darkness fled ;
 Starts the rous’d soul, once number’d with the dead.

Such hopes, such terrors wrung the guilty crew ;
 Such light o’er all their mental vision grew.
 Yet gloomy night still curtains o’er their head,
 As on the deck their hasty meal they spread.
 The grateful Saint, with fervent eyes uplift,
 The Giver owns, and sanctifies the gift.
 Soon snatch’d each meagre hand a quick repast ;
 What yet remain’d secure away they cast.

“ Now slack the course—now bid the plummet heave”—
 The shelving shores scarce twenty fathoms leave.
 High from the deck the shouts instinctive mount ;
 They sound again, and less by five they count.
 “ Now drop the anchors : bind the shatter’d helm :
 “ Invite the morn, and view the wish’d-for realm.”
 The morn arrives—tall Malta’s towering steep.
 Bursts full to view, and darkens all the deep.
 They shout ! they rush ! and soon the vessel steer
 Where parting rocks disclose a shelter near : :



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See Heaven for you its boundless all expand !
 See Earth obedient work at your command !
 The coward hills at your approach give way,
 And yawning Ocean vomits forth his prey.
 Recoiling lions fly the shield of truth ;
 Crush'd the red dragon, blunt the serpent's tooth.

And thou, dread Providence ! whose awful name
 Extends through all eternity the same ;
 To farthest ages kind alike to all,
 The God of Jacob, and the God of Paul ;
 Still now, e'en now, thy mystic love unfold,
 And guard thy saints, as thou didst guard of old.

But chief for him each dark event dispose,
 Whate'er his name, and all thyself disclose,
 Who, fir'd with holy love, at thy command,
 Greatly obedient, tempts some distant land,
 To sound thy truth, the message of the sky,
 And give unbought what worlds could never buy !
 Where'er he roams, whate'er sequester'd spot
 Holds his rude couch, or hides his turf-clad cot ;
 Whether he treads the sultry shores that pine
 Betwixt red Cancer and the burning Line ;
 Or where the solid wave forgets to roar,
 Round Greenland's coasts, or frozen Labrador ;
 O beam, Celestial ! with thy brightest ray,
 And light him lonely on his devious way !
 Still round his path with tenderest care assuage
 The siroc's poison, and the lightning's rage ;
 Each dire extreme that shudd'ring Nature shuns,
 Siberian frosts, and Abyssinian suns.
 If dark suspense e'er cloud his drooping eye,
 Or sad remembrance heave one struggling sigh ;
 If, holy hope just glimmering in his breast,
 Dim, and remote, he view the promis'd rest ;
 Shine inward then ! O chase the cheerless gloom,
 Fountain of Light ! bid Eden's fairest bloom
 Spring in the wild ; anoint his eyes to see
 In heaven his home, and every friend in thee !

But when mid list'ning crowds the preacher stands,
 Heaven's high behest in his uplifted hands,
 Give him, unfolding all his bright design
 In the full stream of eloquence divine,
 To bend obedient nations to his call,
 Firm, faithful, zealous, emulous of Paul.

CHARLES JAMES HOARE, A. M.

ST. JOHN'S COLLEGE, CAMBRIDGE.

INSTANCE OF ARABIAN FORGERY.

ON perusing Mr. Thomas TAYLOR's *Dissertation on the Philosophy of Aristotle*, which accompanies his translation of Aristotle's works, the following instance of Arabian forgery extracted from that work appearing to me to be no less novel than singular, I thought it deserved a place in your *Journal*, particularly as this Dissertation is but in the hands of a few, and you will therefore oblige many of your readers by inserting it, besides

AMICUS.

Having therefore shown by extracts from the works of Albertus Magnus, as a specimen, *instar omnium*, to what a great extent the writings of the Greek philosophers, and particularly those of Aristotle, were perverted by the schoolmen, in consequence of their becoming acquainted with them through the medium of translations from the Arabic, I shall conclude my collection of instances of Arabian fraud, with those which I have discovered in the 14 books ascribed to Aristotle, *De Secretiore Parte Divinæ Sapientiæ secundum Ægyptios*, or *On the more secret part of divine wisdom according to the Egyptians*. This work is said to have been found at Damascus, and to have been translated from Greek into Arabic, and from Arabic into Latin, in the last of which languages it is extant in the editions of Aristotle's works by Casaubon and Du Vall. Fabricius justly conjectures that this work is supposititious; but neither he nor any other critic has demonstrated that it is so. From the following extracts, however, it will appear that it is in a great measure compiled from the works of Plotinus, though what is extracted from the writings of that philosopher is barbarized as is usual with the Arabians; for this work, instead of being a translation first from Greek into Arabic, was doubtless originally an Arabian forgery. A few of these extracts both from Plotinus and the Arabian treatise, I shall translate for the sake of the English reader, and refer the learned reader to other passages of the languages in which they are extant.

In the first place then the following passage from cap. iv. lib. 1. appears to have been barbarized from the beginning of the 8th book of the 4th Ennead of Plotinus. "Ego sæpius animo contemplanis relicto corpore visus sum perfrui summo bono cum voluptate incredibili. Quare hæsi quodammodo attonitus, agnoscens me esse partem quandam superioris mundi, atque adeptum sentiens vitæ immortalitatem, sub luce maxima: quæ neque oratione exprimi potest, neque auribus percipi, neque cogitatione comprehendi. Tandem vero hac contemplatione defessus, intellectus re-

cidit in phantasiam, tumque, illa luce deficiente, factus sum tristior. Rursus relicto corpore, eo reversus deprehendi animum luce abundantem, huncque tum in corpus influentem, tum supra hoc excitatum. Hæc igitur Pláto.” The words of Plotinus are as follow :
 ΠΟΛΛΑΚΙΣ ΕΓΧΕΙΡΟΜΕΝΟΣ ΕΙΣ ΕΜΑΥΤΟΝ ΕΚ ΤΟΥ ΣΩΜΑΤΟΣ, ΚΑΙ ΓΙΝΟΜΕΝΟΣ ΤΩΝ ΜΕΝ ΑΛΛΩΝ ΕΞΩ, ΕΜΑΥΤΟΥ ΔΕ ΕΙΣΩ, ΘΑΥΜΑΣΤΟΝ ΗΛΙΚΟΝ ΟΡΩΝ ΚΑΛΛΟΣ, ΚΑΙ ΤΗΣ ΚΡΕΙΤΤΟΝΟΣ ΜΟΙΡΑΣ ΠΙΣΤΕΥΣΑΣ ΤΟΤΕ ΜΑΛΙΣΤΑ ΕΙΝΑΙ ΖΩΗΝ ΤΕ ΑΡΙΣΤΗΝ ΕΝΕΡΓΗΣΑΣ, ΚΑΙ ΤΩ ΘΕΙΩ ΕΙΣ ΤΑΥΤΟΝ ΓΕΓΕΝΗΜΕΝΟΣ ΚΑΙ ΕΝ ΑΥΤΩ ΙΔΡΥΘΕΙΣ ΕΙΣ ΕΝΕΡΓΕΙΑΝ ΕΛΘΩΝ ΕΚΕΙΝΗΝ, ΥΠΕΡ ΠΑΝ ΤΕ ΑΛΛΟ ΝΟΗΤΟΝ ΕΜΑΥΤΟΝ ΙΔΡΥΣΑΣ, ΜΕΤΑ ΤΑΥΤΗΝ ΤΗΝ ΕΝ ΤΩ ΘΕΙΩ ΣΤΑΣΙΝ, ΕΙΣ ΛΟΓΙΣΜΟΝ ΕΚ ΝΟΥ ΚΑΤΑΒΑΣ, ΑΠΟΡΩ ΠΩΣ ΠΟΤΕ ΚΑΙ ΝΥΝ ΚΑΤΑΒΑΙΝΩ, ΚΑΙ ΟΠΩΣ ΠΟΤΕ ΜΟΙ ΕΝΔΟΝ Η ΨΥΧΗ ΓΕΓΕΝΗΤΑΙ ΤΟΥ ΣΩΜΑΤΟΣ; ΤΟΥΤΟ ΟΥΣΑ ΟΙΟΝ ΕΦΑΝΗ ΚΑΘ’ ΕΑΥΤΗΝ, ΚΑΙ ΠΕΡ ΟΥΣΑ ΕΝ ΣΩΜΑΤΙ. i. e. “ Frequently when excited from body to myself, and becoming external to other things, but within or converted to myself, I perceive a most admirable beauty, and believe myself to be a partaker of a more excellent allotment; for then especially I energize according to the best life, and becoming the same with divinity, and being firmly fixed in it, I arrive at an energy by which I establish myself above every other intelligible. But after this establishment in divinity, descending from intellect into the discursive energy of reason, I am dubious how formerly and now I descended, and how my soul once became situated within the body, being such [i. e. so pure] as it appears to be in itself, though connected with body.” The intelligent reader need not, I trust, be told that the former of these extracts is derived from the latter, nor how much the beautiful passage of Plotinus is deformed and barbarized by the Arabian plagiary.

Again, in the following extract, the Arabian author uses frequently the very words of Plotinus. The extract is from the latter part of the 5th chapter of the first book. “ Plato igitur olim plura animo attribuit quæ nos ex ejus viva voce excepimus : sed ea non sunt ab illo literarum monumentis mandata : ex quibus alioqui facile lector hujus mentem deprehendisset. Ejusmodi autem attributa diversa sunt. Quoniam intellectus cum sensu conjungitur, nec in omnibus hunc despicit, sed conjunctionem cum corpore : a quo ligatus peneque extinctus detinetur. Animus enim in hoc, ut in loco est, ¹ sicut etiam Anticles arbitratur : sed amplius hoc addit, corpus illius esse carcerem. Ex quo etiam a Platone dictum est animum corpore solutum ascendere atque illustrari : eundem descendentem obscurari, sed postea purgatum rursus ascendere. Hujus autem descensus causæ sunt permultæ. Quarum

¹ Here the memory of the Arabian plagiary failed him; for it is well known to be a dogma universally received by the Platonists that the soul is not in the body as in place. For being incorporeal it is impossible that it should be contained locally in the body.



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him something perspicuous about it. What therefore does this philosopher say? It does not indeed appear that he every where says the same thing on this subject, so that any one may easily apprehend his meaning; but he every where despises the whole of a sensible nature, and blames the association of the soul with the body. He likewise asserts that the soul is fettered and buried in the body, and considers what is said in the mysteries as a thing of great importance, viz. that the soul is in the present life as in a prison secured by a guard. A cave also with him in the same manner as with Empedocles appears to me to signify this universe; and he says that a liberation from the bonds, and an ascent from the cave, is a progression to the intelligible. But in the *Phædrus* he says that the defluxion of the wings of the soul is the cause of its descent hither. Certain periods likewise cause the soul which has ascended again to tend to the earth. Judgments also, and allotments, and fortunes, and necessities, send other souls [into these lower regions]. And in all these places, he blames the descent of the soul into body. In the *Timæus*, however, speaking about this universe, he praises the world, and says that it is a blessed god; and that soul was imparted to the universe by the beneficent demiurgus, in order that the universe might be a partaker of intellect; since it is necessary that it should be intellectual, but it is not possible for it to become so without soul. The soul of the universe therefore was for this purpose imparted to the world, and also each of our souls, in order that the world might be perfect; since it is necessary that there should be as many, and the same genera of animals in the sensible, as there are in the intelligible world."

In the following passages also the plagiarism of the Arabian author is very apparent. In *Cap. 4. Lib. 4.* he observes: "Duplex mundus ita se habet, ut is qui solo intellectu percipitur altero in sensum cadente superior sit. Quoniam ille hujus causa est, et in eundem sua virtute influit. Quibus similitudine quadam respondent lapides duo: de quibus unus summa arte exculptus est, alter rudis et informis. In iis enim unus altero perfectior non eo ipso quo lapis est (uterque enim lapis dicitur) sed quia ea forma ornatus cujus artificium non inerat materiæ: sed artificis mente prius comprehendebatur quam in lapide efformaretur. Artificium autem inest statuaria, non quia oculatus est aut pedibus manibusve præditus, sed quia statuarius artis suæ peritus est per quam indicat quid faciendum. Eidemque formæ communes insunt: ipse vero formas singulas effingit hasque pulchras reddit. Quare ipsa ars in artifice nobilior est quam in opere. Neque forma secundum essentiam eadem in artifice est quæ postea in lapide: sed illa constans permanet, ab eaque artificis industria

alia in materiam influit quæ alterius pulchritudinem assequuta non est, ne ue pro conatu artificis absoluta, sed pro materiæ capacitate." ¶

The passage in Plotinus from which the above is obviously taken is the beginning of the 8th book of the 5th Ennead, and is as follows: ΠΕΙΡΑΘΩΜΕΝ ΙΔΕΙΝ ΚΑΙ ΕΙΠΕΙΝ ΗΜΙΝ ΑΥΤΟΙΣ, ΩΣ ΟΙΟΝ ΤΕ ΤΑ ΤΟΙΑΥΤΑ ΕΙΠΕΙΝ, ΠΩΣ ΑΝ ΤΙΣ ΤΟ ΚΑΛΛΟΣ ΤΟΥ ΝΟΥ ΚΑΙ ΤΟΥ ΚΟΣΜΟΥ ΕΚΕΙΝΟΥ (i. e. νοητού) ΘΕΑΣΑΙΤΟ. ΚΕΙΜΕΝΩΝ ΤΟΙΝΥΝ ΑΛΛΗΛΩΝ ΕΓΓΥΣ, ΕΣΤΩ ΔΕ ΕΙ ΒΟΥΛΕΙ ΛΙΘΩΝ ΕΝ ΟΥΚΑΩ, ΤΟΥ ΜΕΝ ΑΡΥΘΜΙΣΤΟΥ ΚΑΙ ΤΕΧΝΗΣ ΑΜΟΙΡΟΥ, ΤΟΥ ΔΕ ΗΔΗ ΤΕΧΝΗ ΚΕΚΡΑΤΗΜΕΝΟΥ ΕΙΣ ΑΓΑΛΜΑ ΘΕΟΥ, Η ΚΑΙ ΤΙΝΟΣ ΑΝΘΡΩΠΟΥ. ΘΕΟΥ ΜΕΝ, ΧΑΡΙΤΟΣ Η ΤΙΝΟΣ ΜΟΥΣΗΣ ΑΝΘΡΩΠΟΥ ΔΕ, ΜΗ ΤΙΝΟΣ, ΑΛΛ' ΟΥ ΕΚ ΠΑΝΤΩΝ ΚΑΛΩΝ ΠΕΠΟΙΗΚΕΝ Η ΤΕΧΝΗ. ΦΑΝΕΙΗ ΜΕΝ ΑΝ, Ο ΥΠΟ ΤΗΣ ΤΕΧΝΗΣ ΓΕΓΕΝΗΜΕΝΟΣ ΕΙΣ ΕΙΔΟΥΣ ΚΑΛΛΟΣ, ΚΑΛΟΣ ΟΥ ΠΑΡΑ ΤΟ ΕΙΝΑΙ ΛΙΘΟΣ. ΗΝ ΓΑΡ ΑΝ, ΚΑΙ Ο ΕΤΕΡΟΣ ΚΑΛΟΣ ΟΜΟΙΩΣ, ΑΛΛΑ ΠΑΡΑ ΤΟΥ ΕΙΔΟΥΣ, Ο ΕΝΗΚΕΝ Η ΤΕΧΝΗ. ΤΟΥΤΟ ΜΕΝ ΤΟΙΝΥΝ ΤΟ ΕΙΔΟΣ, ΟΥΚ ΕΙΧΕΝ Η ΥΛΗ, ΑΛΛ' ΗΝ ΕΝ Τῷ ΝΟΗΣΑΝΤΙ, ΚΑΙ ΠΡΙΝ ΕΛΘΕΙΝ ΕΙΣ ΤΟΝ ΛΙΘΟΝ. ΗΝ ΔΕ ΕΝ Τῷ ΔΗΜΙΟΥΡΓῶ, ΟΥ ΚΑΘΟΣΟΝ ΟΦΘΑΛΜΟΙ Η ΧΕΙΡΕΣ ΗΣΑΝ ΑΥΤῶ, ΑΛΛ' ΟΤΙ ΜΕΤΕΙΧΕ ΤΗΣ ΤΕΧΝΗΣ. ΗΝ ΑΡΑ ΕΝ Τῇ ΤΕΧΝῇ ΤΟ ΚΑΛΛΟΣ ΤΟΥΤΟ, ΑΜΕΙΝΟΝ ΠΟΛΛῶ. ΟΥ ΓΑΡ ΕΚΕΙΝΟ ΗΛΘΕΝ ΕΙΣ ΤΟΝ ΛΙΘΟΝ ΤΟ ΕΝ Τῇ ΤΕΧΝῇ, ΑΛΛ' ΕΚΕΙΝΟ ΜΕΝ ΜΕΝΕΙ, ΑΛΛΟ ΔΕ ΑΠ' ΕΚΕΙΝΗΣ ΕΛΑΤΤΟΝ ΕΚΕΙΝΟΥ. ΚΑΙ ΟΥΔΕ ΤΟΥΤΟ ΕΜΕΙΝΕ ΚΑΘΑΡΟΝ ΕΝ ΑΥΤῶ, ΟΥΔΕ ΟΙΟΝ ΕΒΟΥΛΕΤΟ, ΑΛΛ' ΟΣΟΝ ΕΙΧΕΝ Ο ΛΙΘΟΣ Τῇ ΤΕΧΝῇ. i. e. "Let us endeavour to perceive and narrate to ourselves, as far as it is possible to speak of such things, how the beauty of intellect and the intelligible world may be surveyed. Let it then be supposed that there are two stony masses placed near each other, the one being rude and destitute of art, but the other being now fashioned by art into the statue of some god or man. And if indeed it is the statue of a divinity, let it be that of one of the Graces or Muses; but if of a man, let it not be the statue of any individual, but that which art has made from an assemblage of all beautiful [human forms]. The stone therefore, which has been fashioned by art into the beauty of form, will indeed appear to be beautiful, not because it is a stone; for if this were the case the other stone would be similarly beautiful; but its beauty will be derived from the form which was inserted into it by art. The matter therefore had not this form, but it was in the conception of the artist, before it came into the stone. It was, however, in the artist, not so far as he had eyes and hands, but because he participated of art. This beauty therefore was in art much superior [to that which is in the statue]. For the beauty, which was in art, did not proceed into the stone, but that indeed remained in the artist, and another beauty of an inferior kind was derived from it. Nor did even this remain pure in itself, or such as the artist wished it to be, but such as the stone was capable of receiving."

The following likewise are instances of obvious plagiarism in the Arabian author. "Ponendum igitur pro exemplo id quod ad intel-

lectum pertinet. Ac ut auri portio quæ alterius rei significatio-
nem est habitura, si immunda sit, repurgatur, vel omnino vel certe
quodammodo; ut aurum vere sit, non extrinsecus tantum apparens,
sed in interioribus etiam suæ substantiæ partibus, præditum omni-
bus auri qualitatibus, sic nobis nunc faciendum est dum essentiam
primam per intellectum tanquam per imaginem explicare cona-
mur." Lib. 4. Cap. 6. The words of Plotinus from which the above
passage is taken are: *αλλα γαρ δει την εικονα εκ νου γενεσθαι, ωστε μη
δι' εικονος, αλλ' οιον χρυσου παντος, χρυσον τινα δειγμα λαβειν. και ει μη
καθαρος ειη ο ληφθεις, καθαιρειν αυτον, η εργω η λογω, δεικνυντας, ως ου
παν τουτο εστι χρυσος, αλλα του τι το εν τω ογκω μονον.* i. e. "For it is
necessary that the image [of intellect] should be derived from in-
tellect, so as that we may not speak of it through an image;
but as if we received a certain piece of gold as a specimen of all
gold. And if the portion which is received is not pure, it must be
purified either in reality, or in words; demonstrating that this is
not the whole of gold, but a certain portion of it only in bulk."
Ennead 5. lib. 8.

Again, immediately after the above passage, we have in the Ara-
bian author: "Sumendus enim est is intellectus qui perfectissime
est repurgatus. Ad cujus cognitionem si quis aspirat, ea in spi-
ritibus est quærenda. Siquidem hi puri sunt et inexplicabilem
habent venustatem: quoniam nihil nisi intellectus sunt.—Spiri-
rituum enim pulchritudo summa est. Quoniam sine ullo errore
semper pureque intelligunt, resque cognoscunt, non ut humano la-
bore inventas, sed ut divina voluntate detectas." This is most
obviously barbarized from the following passage of Plotinus
in the above cited chapter. *ουτω και ενταυθα απο νου του εν ημιν
κεκαθαρμενου. ει δε βουλει απο των θεων, οιος εστιν ο εν αυτοις νους.
σεμνοι μεν γαρ παντες θεοι και καλοι, και τα καλλος αυτων αμηχα-
νον.—ου γαρ δη ποτε μεν φρονουσιν, ποτε δε αφρονουσιν, αλλ' αιει φρο-
νουσιν εν απαθει τω νω και στασιμω και καθαρω· και ισασι παντα,
και γινωσκουσιν, ου τα ανθρωπινα, αλλα τα εαυτων τα θεια, και οσα νους
ορα.* i. e. "Thus also here let us ascend from the now purified
intellect which is in us. And if you are willing, let us begin from
the gods, and consider what kind of intellect it is which is in them.
For all the gods indeed are venerable and beautiful, and their
beauty is immense. For they are not indeed at one time wise,
and at another destitute of wisdom, but they are always wise, in
an impassive, stable and pure intellect; and they know all things,
not merely such as are human, but their own concerns, viz. such
as are divine, and such as intellect perceives."

The following passage from the Arabian is remarkable for its
plagiarism, because it contains a dogma peculiar to Plotinus, viz.
that something belonging to the soul perpetually remains in the



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η γη· και εκει η μεν ζωη δι' ης η αυτη. i. e. “ The whole of the progression [in the intelligible world] is through life, and through animals; just as to him who travels through the earth, all that occurs is earth, though the earth is distinguished by differences. And there, also, the life, through which the progression is made, is the same.”

Compare also the beginning of the 21st Chap. of the 12th book with the end of the 12th Chap. of the first book of the 5th Ennead of Plotinus; the whole of the 11th Chap. of the 14th book, with the 4th Chap. of the 8th book of the 5th Ennead; and the 14th and 15th Chapters of the 14th book, with the 6th and 7th Chapters of the same book of the same Ennead, and you will find indubitable proofs of the plagiarism of the Arabian author. In short, the whole fourteen books will be found, on diligent inspection, to be nothing more than a barbarized Collectanea from the works of Plotinus.

Very judicious therefore is the remark of Dr. Friend,¹ “ That it is a fault common to all the editors of the Arabian writers, as well as of those who have written expositions on them, to magnify indifferently, and without any distinction, this or that author, as an original, and as one who has peculiar excellencies in him. *Few of them inform us where they borrowed from the Greeks, and scarce one of them seems to apprehend, how much they stole from one another.*” That this indeed should be the case with the Arabian writers posterior to the era of Mahomet, is by no means wonderful. For the character of a people must principally depend on the religion they profess; and as that of Mahomet may be considered as the consummation of imposture, it naturally follows that the professors of it will be consummately fraudulent.

**DE CARMINIBUS ARISTOPHANIS
COMMENTARIUS,
AUCTORE G. B.**

Pars IV.—[Vid. No. XXVIII. p. 240.]

Ex octo fabulis, quas duobus tomis Brunckius dispertivit, sex mihi sunt ad examen vocatæ; et singulis quibusque versus probe aut probabiliter restitutos composui, labori minus quam ingenio confisus. Eandem a me vel oblectationem studiorum vel exercitationem expetunt duæ Comœdiæ, multo minus propter difficultates

¹ In his History of Physic, Vol. 2. p. 125.

Cantum notandæ, quam Diverbiorum. In utroque etenim diamate hiatus sunt non pauci; magna etiam personarum confusio; plurimi quoque sales interpretibus non satis intellecti; neque exiguus est locorum numerus, ubi non nisi ope facis Criticæ, lucem aliquatenus dubiam præbentis, tenebræ discuti possunt densissimæ. Verum res istiusmodi tractare neque volo nec possum. De Cantibus etenim Choricis mihi in animo est hodie anquirere: neque levem operam essent daturæ Lysistrata et Vespæ: nisi quis mecum reperisset proprium esse aliquid Antistrophis, suam quoque Epodis formam. En carmina ab aliis et a me detecta. In Lysistrata, juxta editionem Brunckianam, exstant

256 et sqq. στρ. α'.
 271 et sqq. ἀντιστρ. α'.
 286 et sqq. στρ. β'.
 296 et sqq. ἀντιστρ. β'.

Hæc antistrophica dispescuerunt Bentl. et Brunck. Ibi leviter errata sic corrige. Μοχλοῖσι κλησιν καὶ θύρησι, vice Μοχλοῖσιν δὲ καὶ κλήθροισιν. Sic enim Rav. at vulgo Μοχλοῖς δὲ καὶ κλήθροισι: quocum confer Androm. 943. Κλείθροισι καὶ μοχλοῖσι: sed κλησι, ni fallor, tuebitur Lys. 487. Ὅτι βουλόμεναι τὴν πόλιν ἡμῶν ἀπεκλείσατε μοχλοῖς: modo suppleas, collato Vesp. 154. Καὶ τῆς κατακλειῖδος ἐπιμελοῦ καὶ τοῦ μοχλοῦ, defectum versus legendo κλησι μοχλοῖς τε. Certe ibi voces ἀκρόπολιν, τοῖς ἐτ οὕτως sunt ex interpolatoribus non e Comici manu. Probe quidem scio Reisigium in Conjectaneis p. 210. tueri τοῖσι μοχλοῖσι ex τοῖς λίθοις in Vesp. 222. sed et ille ipse contulit in meas partes opportune Vesp. 114. Μοχλοῖσιν ἐγκλείσαντες, omisso τοῖς. Mox vice ὄχεθ' ὄπλα παράδους ἐμοὶ Σμικρὸν ἔχων πάνυ τριβώνιον, lege [ωχ] ηεν θ' ὄπλα παράδους ἐμοὶ Σμικρὸν τι πάνυ τριβώνιον. Cui conjecturæ eximie favet MS. lectio apud Bentleium, ωχηεν θ' ὄπλα— Etenim ωχ compendiose scriptum est pro ὄχετο, quod exhibent MSS. alii, e gl. pro ἦεν: id verbum, Comicis fere proprium, sæpe depravari monet Elmsleius ad Suppl. 752. in *Classical Journal*, No. xvii. p. 51. et ibi allegato Plut. 696. Ὁ δὲ θεὸς ὑμῖν οὐ προσῆεν; Οὐδέπω emendat προσῆεν propter 678. μετὰ τοῦτο δὲ Περιῆε τοὺς βωμούς: uomodo et Antiphanem apud Athen. p. 15. Α. Φαινίνδα παίζων ἦεις ἐν Φαινεστίου emendaverat Valcken. ad Phœn. 1082. legendo ἦεν εἰς Φαινεστίου. Dein, cum TI exciderit ob Π in Πάνυ, propter metrum nescio quis intulit ἔχων: at longe facetius, omisso ἔχων, dicitur Cleomenes nihil aliud habuisse, quod traderet, præter pallium, vere Laconicum. In hac re etenim mores Spartanos tetigit Comicus, ut Plato apud Aspasium, ad Ethic. Nicomach. iv. 7. p. 58. α. Οἶον ἢ τῶν Λακῶνων ἐσθῆς εὐτελῆς ἄγαν ἱστορεῖται Ξενοφῶντι: διὰ ταῦτα καὶ σκώπτουσιν αὐτοὺς οἱ κωμωδῶποιοι, ὡς Πλάτων ἐν Πρέσβεσι. Χαίροις οἶμαι μεταπεττεύσας αὐτὸν διακλιμακίσας τε Τὸν ὑπηνόβιον σπαρτιοχαίτην, ρυποκόνδυλον ἐλκετρίβωνα. Ubi corrige Χαῖρ', ὦ, ζῶμὸν μεταπεττεύσας σκότιον: et lege Γούριανὰ ad Suid. iii. p. 79. *de jure nigro Laconum*: at quid sit illud nigium jus in loco, ubi commemoratur aliquis τινὰ διακλιμάκισαι, intelligas ope Pac. 886.

Verum hæc obiter. Ad nostrum redeo. De formula *σμικρόν τι* vid. Porson. Adversar. p. 109. Denique post *πινῶν ῥυπῶν*, vix subiungi potest *ἀπαράτιλτος* sine *ῶν*: vide Porson. ad Hec. 786. lege igitur *πινῶν ῥυπῶν ῶν τ' ἀπαράτιλτος* Ἐξ ἐτῶν τ' ἄλουτος: adeo ut ἔξ ἐτῶν bis repetatur.

321 et sqq. στρ. } Ita Hermann. de Metr. p. 313. = 428 et sic
335 et sqq. ἀντιστρ. } fere Bentr.; sed neuter vidit veram esse lectionem *Πόλει τε βάρος πῶς τριταλαντ—ιαῖον ἀπειλοῦντας ἐπῶν*: et in strophicis *ὑπαὶ* bis vice *ὑπὸ* propter -Ach. 969. et Av. 1426. *ὑπαὶ πτερύγων*. Quod ad *πόλει ἀπειλοῦντας*, cf. S. C. Th. 422. et 545. *Πύργοις δ' ἀπειλεῖ δειν'*: ubi, sicut apud Comicum *δεινότατ'*, irrepsit bis *δειν'* vice *δραῖν* in altero Æschyli loco, et *τοῖσδ'* in altero: ut satis liquet e variis lectionibus. Quod ad *τριταλαντιαῖον*, cf. Hesych. *Ταλαντιαῖον*, βαρύ: *νεκρον Ἀμαξιαῖα πράγματα* apud Phrynich. Arab. p. 24. *Μναῖαῖον* ex Athen. iii. p. 89. A. et Eustath. Od. T. p. 715, 18. *Βασ.* et *Στατηγῖαῖον* apud Polluc. ix. 60.

476 et sqq.

Ζεῦ, τί ποτε

χρησόμεθα

τοῖσδε τοῖσι κνωδάλοις,

οὐ γάρ ἐστ' ἀνεκτα ταῦτ'.

ἀλλὰ βασαν-

ιστέον

τόδε σοὶ τὸ πάθος μετ' ἐμοῦ,

ὅ,τι βουλόμεναί ποτε τὴν

V. 4. Vulgo *τάδ'*: at *ταῦτα* tuetur Thesm. 563. *Ταῦτα δῆτ' ἀνεκτ' ἀκούειν*. V. 7. τὸ male omisit Brunckius. Vid. Reisig. Conject. p. 177. qui tantum hunc et sequentem pro Antistrophis habet.

541 et sqq.

ἐγὼ γὰρ οὔποτ' ἂν γ'

ὄρχουμένη κάμοιμ',

οὐδὲ τὰ

γοῦνα κό-

πος ἔλοι με

καμάτηρος

Κρανάαν κατέλαβον,

ἐφ' ὅ,τι τε μεγαλόπετρ-

ον ἄβατον

ἀκρόπολιν

5 ἱερὸν

τέμενος.

10

ἐθέλω δ' ἐπὶ πᾶν ἰέναι

μετὰ τῶν δ' ἀρετῆς ἔνεχ', αἷς

ἐνὶ φύσις ἐνὶ χάρις

ἐνὶ θράσος, ἐνὶ σόφον

5 ἐνὶ φιλόπολις

φρόνιμος ἀρετή.

12

V. 1. Vulgo abest *γ'*: quod sæpe *ἂν* comitatur. Vid. Erfurdt. ad Antig. 743. citantem Herc. F. 1196. Agam. 350. Vid. et Porson. ad Iph. T. 1217. Cum Reisigio consentit et Hermann. de Metr. p. 383. ed. 2. Et sane hæc Antistrophica esse possunt, modo legas *ῶ Ζεῦ—τοῖς δὲ κνωδάλοις* et *ἔτ' ἀνεκτα τάδε γ'* et *οὔποτ' ἂν κάμοιμ' ὄρχουμένη*, et *οὔτε γόνατ' ἂν κόπος ἔλοι με καματήριος* et *ἐνὶ δὲ τὸ σόφον* partim cum vulgatis, partim ex Hermannii meisque conjecturis.

614 et sqq. στρ.

636 et sqq. ἀντιστρ.

} Ita Hermann. de Metr. p. 358. ed. 1. et sic
Bentr. Male igitur ἐγὼ in 625. delevit
Brunck.



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άσαμεν· άμμε δ' αυ Λε-
ωνίδας άγεν, άπερ
τώς κάπρωσ θήγ-
οντας όσδω
τόν όδοντ-
α· πόλυς δ'
άμφι τās γένυασ άφρός ήνσ-
ει, πόλυς δ' άμα κατά σκελοϊν·
ήν δε τώνδρες
ούκ έλάσσωσ
τās ψάμμω
τοϊ Πέρσαι

16 'Αγρότερ' 'Αρταμι σηρ-
οκτόνε δεϋρο μόλ', ω,
ποττάσ σπονδάσ, ώσ συνέχης πόλυν
άμμε χρόνον· νϋν καν φιλία γ' άεσ
εϋποροσ εϊήσ ταϊσ 31

19 συνθήκαισ, και ταν
αϊμυλαν άλ-
ωπέκων παυ-
σαίμεθ'· ω,
δεϋρ' ιθ', ω 36

25 σια κυναγ-
ε παρσένε.

V. 2. όρμαον reduplicavi. V. 3. Redde τοϊσ κυρσανίαισ—*juveni-
bus*. Intelligere nequeo τώς κυρσανίουσ. V. 5. Inepte Brunck. e
Ms. ταν τ' έμαν μωαν. Memoriae dicuntur filiae esse Musae. V. 14.
Pro ενίκων dedi ενικάσαμεν ob Scolion apud Athen. xv. p. 694. D.
sic legendum 'Ενικάσαμεν, ώσ έβουλόμεσθ—α, νίκην έδοσαν θεοϊ φέροντ-
—εσ παρά, Πανδρόσου λέ—ω φιλίαν, 'Αθαναν: ubi vulgatur ώσ φίλην:
at per λέω Πανδρόσου intellige *plebem Atticam*, sic appellatam a
Pandroso, filia Cecropis. V. 18. Vulgo θήγοντασ οϊω: Brunckius
οϊω temere rejecit. Ipse erui όσδω. Etenim apris est proprium
dentes arbore exacuere. Vid. *Æsopi Fab. clxxxv.* 'Τσ άγριοσ έστώσ
παρά τι δένδρον τουσ όδοντασ ήκόνα. Neque hic est unicus locus, ubi
όσδοσ corrumpitur. In Theocrit. Idyll. xix. 29. legitur 'Ωδε και ά
χρυσέα 'Ελένα διεφαίνετ' εν άμϊν Πιείρα μεγάλα άτ' άνέδραμεν όγμοσ
άρούρα. At Mss. άνέδραμε κόσμοσ. Tu lege Πιείρα τ' έλάτασ άτ'
άνέδραμεν όσδοσ άρούρα collato Idyll. xxiv. 101. νέον φύτον ώσ εν άλώα
'Ετρέφετ': et Homericο ό δ' άνέδραμεν έρνεϊ ίσοσ, et Euripideo in
Hec. 20. Τροφαϊσιν ώσ τισ πτόρθοσ ηϋξόμην. Illa έλάτη est *pinus*
ai bor. V. 22. Vulgo πολύσ θ' άμα και κατά τών σκελών άφρός ίετο.
At ίετο est e gl. ήνσει, mox Ms. και κατών. Sed aliud hic aliquid
legebat Hesychius, 'Αφρός κυρίωσ θάλλον και άφρωδες δε διαχώρημα
ώσ 'Αριστοφάνησ. Πολύσ δέμασ κατά τήν. Ita Ms. teste Schowio.
Emendat Kuster θαλάσσιον — πολύσ δ' άμα κατά τοϊν [σκελοϊν].
At τοϊν metrum respuit, neque articulus adesse poterat propter
locutionem similem apud Scholia pleniora in Rav. quam in Cod.
Voss. sic 'Αφρός· πολύσ δ' [lege γάρ] άφρός ήν περι στόμα, [Cod. Voss.
τό στόμα] και [lege ώσ] Σοφοκλήσ. Αισχύλοσ δέ. 'Αφρός βροτείασ
[Voss. βορής] έρρύηκότα στόμα. Lege 'Αφρός δε βροτόεισ έρρύη κατά
στόμα: qui versus *Æschyli* fuit dictus de Oreste furibundo. Cf.
Orest. 220. στόματοσ άφρώδη πέλανον. Quod ad βροτόεισ, ea vox re-
stituitur *Æschyli* Suppl. 392. in *Class. Journ.* No. vi. p. 417.:
quod ad έρρύη, cf. illa *Xenophontea* κατάπλεον αίματοσ· έρρύη γάρ—εκ
τήσ ρινόσ et 'Ερρύη εκ του σώματοσ αίμα: quod ad κατά στόμα cf. *Med.*

1174. διὰ στόμα Χωροῦντα λευκὸν ἀφρόν : ubi Ald. κατὰ στόμα. V. 28. Vulgo μόλε δεῦρο παρσένε σιά, et in 36. δεῦρ' ἴθι δεῦρ' ὦ κυναγέ. Transposui σιά : cui, olim omissæ, additur παρσένε a librario, indicandi causa, quem in locum reponi debeat.

1279 et sqq.

| | | | |
|-------------------------------|----|----------------------------------|----|
| πρόσαγε χόρον | | ἐπὶ τε ποτνίαν | 11 |
| ἄγε Χάριτας, | | ἄλοχον ὀλβίαν, | |
| ἐπὶ δὲ κάλεσον Ἄρτεμιν, | | εἶτα δὲ δαίμονας, οἷς ἐπιμάρτυσι | } |
| ἐπὶ δὲ δίδυμον ἀγέχορον Ἰήϊον | 5 | χρητόμεθ' οὐκ ἐπιλήσμοσιν | |
| ἐπὶ δ' εὐφρονα | | ἡσυχίας περὶ τῆς ἀγανόφρονος, | } |
| Νύσιον, ὃς μετὰ Μαινάσιν | | ἦν ἐποίησε θεὰ Κύπρις, | |
| Βάκχιος ὄμμασι δαίεται | | ὡς ἐπὶ νίκη εὐοῖ | 15 |
| διὰ πυρὶ | | εὐοῖ εὐοῖ εὐοῖ | |
| φλεγόμενος, | 10 | ἀλαλαλαὶ ἰὴ παιηίων αἴρεσθ' ἄνω | |
| | | σὺ δὲ, Λάκων, πρόφαινε μοῦσαν | } |
| | | ὅπὶ νέα νέαν. | |

V. 2. Vulgo ἔπαγε. At sæpe sic usurpatur simplex post compositum. Cf. Bacch. 1054. Κάτηγεν ἤγεν. Alcest. 411. ὑπάλουσον ἄκουσον. Med. 1247. κατίδεν' ἴδετε. V. 14. Inepte vulgo ἡσυχίας — μεγαλόφρονος. Dedi, quod ipse Comicus præcepit in Av. 1321. ἀγανόφρονος Ἠσυχίας : vid. et Ibyci fragmentum apud Athen. xiii. p. 564. Εὐρύαλε γλυκεῖ—ων Χαρίτων θάλος Καλλικόμων [τε χορ—ων] μελέδημα, σέ γ' Ἄ Κύπρις ἄτ' ἀγανοβλέφαρος Πειθ—ὦ ροδέοισιν ἐν ἄνθεσι θρέψαν : sic enim ille locus scribi debet : confer quoque Cratini verba apud Lex. Bekker. p. 335. ἀγανόφρονες ἠδυλόγοι σοφίαι. Hanc conjecturam iratus video mihi præripuisse Reisigium in Conject. p. 165. V. 18. Pro ἐπὶ dedi ὅπὶ : vocem ipsam usurpat Homerus, et ὀπὸς Comicus in Thesm. 127.

1297 et sqq.

| | | | |
|-------------------------------------|----|-----------------------------|----|
| Ταύγετον αὐτ' ἐραυνὸν ἐκλιπῶα, | | θυρσαδδωᾶν | |
| μῶα μόλ', ἰὼ, Λάκαινα, πρεπτὸν ἀμῖν | | καὶ παιδδωᾶν, | 20 |
| κλεῶα τὸν Ἄμ- | | ἀγῆται δ' | |
| ύκλαισι σιὸν, | | ἂ Λατοῦς | |
| χαλκίοικον Ἀσάναν, | 5 | ἀγνὰ χοραγ- | |
| Ἰυνδαρίδας τ' ἀγασῶς, | | ὃς εὐπρεπῆς | |
| τοὶ παρ' Εὐρώτ- | | ἀλλ' ἄγετε κόμαν παραμπύ- | 25 |
| αν σιάδδον- | | κιδδε χερὶ, ποδοῖν τε πάδη, | |
| αι μόλ', ἔμβας, ὦ, | | ἂ τις ἔλαφος, πεδοῖ, κρότ- | |
| εἶα κοῦφα πάλλ- | 10 | ον δ' ἅμα πόη' ἦ χορεία | |
| ῶ, ὡς Σπάρταν | | φυλέτα, καὶ, | |
| ὑμνείωμες, | | τῶν σιῶν τὰν | 30 |
| τᾶ σιῶν χόροι μέλ- | | κράτισταν, χαλκίοικ- | |
| οντι καὶ ποδῶν κτύπ- | | ον ὕμνη πάμμαχον. | |
| ος, ὅτε πῶλοι καὶ κῶραι | 15 | | |
| παρὰ τὸν Εὐρώταν ἀμπάλλ- | | | |
| οντι πυκνὰν ποδοῖν ἀγκόνισιν | | | |
| τὰν τε κόμαν σείονθ' ὥστε Βακχᾶν | | | |

V. 8. Vulgo ψιάδδοντι: quod nemo intellexit. Dedi σιάδδονται, i. e. θειάζονται. Etenim Tyndaridæ post mortem sunt Diis adscripti. V. 9. Vice μάλ' ἔμβα reposui μόλ' ἔμβας. Etenim mentione facta Amyclarum, facete Comicus appellat, quasi personam, illud calceamenti genus, quod fieri solet Amyclis, teste Hesychio Λακωνικαὶ, ὑποδήματα, ἃ καλεῖται Ἀμυκλάδες. V. 15. Vulgo ἄτε vel ἄτε. Redde ὅτε quando. V. 17. Exstat vel ἀγκονεύουσαι vel ἀγκονέουσαι. Dedi ἂν κόνισιν i. e. ἀνακόνισιν. Agnoscit H. Steph. Ὑποκόνισις, apud Theophrastum. Patet igitur et aliud compositum; bene Græcum esse dictum. V. 18. Ita Koen. ad Gregor. p. 79. pro ταὶ δὲ κόμαι σείοντ'. V. 22. Ita Bergler. pro Λήδας. Non Ledæ sed Latonæ filia choros ducebat. V. 25. Vulgo ἄγε—παραμπύκιδδέ τε. Ipse τε transposui. V. 26. Vulgo ποδοῖν τε πάδδη πάδδη. Ms. et Junt. πάδη. Hoc probum: et ex altero effice πεδοῖ. Certe in tali re mentio terræ est usitata. Horatius; *nunc pede libero Pulsanda tellus*, ad Alcæi exemplar νῦν χθόνα πρὸς βίαν παίην: iterum Latinus, *Gaudet invisam pepulisse terram Ter pede fossor*. Aliis fortasse displicebit ποδοῖν τε. Ii legere poterunt πόδικρα πάδη: advocato Hesychio ποδίκρα, ὄρχησις πρὸς πόδα γιγνομένη. Λάκωνες, et collato Lys. 82. καὶ ποτὶ πυγὰν ἄλλομαι. V. 28. Ε χορωφελέταν, quod intelligi nequit, erui χορεία φυλέτα. Hesych. Φυλέτης, ἐκ τῆς [αὐτῆς] φυλῆς ὃ ἐστὶν ὁμόψυχος. V. 32. ὕμνη pro ὕμναι; ut πόη pro πόει.

Etonæ, Dabam Kalend. Feb. A. S. MDCCCXVII.

COLLATIO

CODICIS HARLEIANI 5674.

CUM ODYSSEA EDITIONIS ERNESTINÆ 1760.

ΟΔΥΣΣ. Ρ.

9. με ἴδνηται a manu prima.
 11. δέ τοι.
 18. βέλτερον.
 22. τόν.
 25. ἡ κυκλικὴ ἐπηοίη. Deinde
 ἐκαθεὴν δέ τε.
 26. γρ. δι' ἐκ μεγάρου.
 29. γρ. ἔγχος μὲν τῆσεν πρὸς κίονα

μακρὸν ἐρείσας.

37. ἢέ.

49. omittit.

50. γρ. τηλέμαχ' ἐκατόμβας.

52. ἀγορὴν ἐσελεύσομαι a m. prima.
 δ' ex emendatione additum in recens. In marg. νῦν δὲ τὸν τόπον ἐκάλεσεν ἀγορὰν: ἀριστοφάνης ἐλεύσομαι.

55. ἠνώγεα et suprascr. ερ. ἠνάγον.



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νοθεν· αὶ δὲ κοιναὶ ἀνήνοθεν.

276. δῦσε δὲ [lege δῦσαι δὲ] et in marg. γρ. δύσαιο εἰσελθε [i. e. δῦσεο.]

281. νοέοντι et α super ι.

288. ὀπλίζονται.

296. ἀποιοχομένου ὀδυσηός a m. pr. sed ου in οιο mutatum, et suprascr. γρ. ἀνακτος. Supra ἀπόθεστος scriptum, ἀπόθητος ἀνεπιμέλητος.

299. κοπρίσσοντες ex emend.

304. ἀπομόρξατο a m. pr. sed. ο in ε et ὀ in ἀ mutatum.

305. ἐρεείνατο μύθω. In marg. γρ. δ' ἐρέεινε, sed post ε aliquid erasum, fortasse το.

310. γρ. ἀγλαΐας et suprascr. καλλονῆς. Deinde κοσμέουσιν, sed σ erasum.

314. μιν a m. pr. μοι post rasuram.

317. primo ὅττ' ἴδοιτο, deinde ὅττι δλοιτο scripsit et glossam addidit διώξει.

331. ἔνθα δέ.

334. ἔνθα περ. Mox ἐφίζετο et suprascr. γρ. ἐφέζετο.

336. ἐδύσατο et suprascr. σσε.

343. ἄρτον τ'. Deinde ἐν κανέοισι, et suprascr. γρ. ἐκ κανέοιο.

344. κρέας. Postea ἀμφιβαλόντι γρ. ἀμφιβαλώντε.

347. παρεῖναι sine varietate.

349. πτερόεντ' ἀγόρευε sine v. l.

358. ἤσθιε δὲ ὡς et sic δὲ οὐ 373.

359. εὖθ' ὁ δεδειπνήκειν. ὅχ δ' ἐπαύετο (sic.) In marg. εὖθ' ὁ δεδειπνήκειν: οὕτω δεδειπνήκειν· ἀντί τοῦ δεδειπνήκειν. [l. κει.] ὡς τὸ ἤσκειν εἶρια καλά:

379. καὶ προτιεόνδε καλέσας et suprascr. γρ. καί ποθι πόθεν. In marg. ἐγκλιτικὸν τό ποθι.

384. μάντιν γ' ἢ ἰητῆρα.

387. καλέει et οι super ει.

388. εἷς a m. pr. sed ς erasum.

389. δμωσὶ δ'.

393. ἄττα γρ. σίγα.

397. υἱός et suprascr. γρ. υἱοῦ.

400. οὔτοι, sed ἰ super οι.

401. init. μήτε τί.

405. ἀπαμείβετο φώνησέν τι.

409. τραπέζης.

413. γεύσασθαι.

418. ἐγὼ δὲ καὶ σε (καὶ additum ex recensione.)

427. στήσας δ' ἐν ex emend. Fu-
erat στήσα δ' ἐν.

431. ἐπισπώμενοι.

435. οἴῃ.

441. ἀναγον.

442. γρ. ξείνω, quod non intel-
ligo.

443. Vulgata est in Schol. marg. sed in textu δημήτορι ἰασιάδη. [Fortasse voluit δημήτηρ' ἰασίδη.]

448. ἴκηαι et suprascr. ἴδηαι.

449. ὅστις ex emend.

450. τρεῖς νοθεύονται.

455. οὕτως ἀριστάρχως· ὁ δὲ καλ-
λίτρεατος οὐδάλα τὰ κόπρια.

457. ἀπο προελών.

466. ἀψ' ὄγ' ἐπ' οὐδὸν text. In
marg. γρ. ἀψ' δ' ἄρ' ἐπ' οὐδόν.

472. βλήεται et σ additum super
ή.

475. νοθεύονται σ̄τ.

496. ἐπαρηῖσιν τέκος.

501. νοθεύει ἀρισταρχος δ'.

506. ἐδείπνει.

507. προσέφη.

508. δὴ sine var. lect.

514. οἶ' ὄγε γρ. ἢ ὄγε. In schol.
marg. οἶα ὄγε.

519. αἰδῆ et sic versu seq. De-
inde γρ. ἐπιμερόεντα.

529. γρ. ἴν' ἀντίνοος.

533. τὰ μὲν τ'.

534. ἡμετέρου πωλεύμενοι plane
sine var. lect.

537. κατάνεται.

542. γρ. κανάχησε.

547. ἀλύζει.

556. αὶ δὲ κε, sed εἰ super αὶ.

564. χαλεπὸν, et ῶν super ὄν.

565. ἤκεν.

567. ῥέξαντα et ζοντα supra ξαντα.

572. γάρ τοι, sed δὴ supra τοι.

586. ὡσπερ text., sed ὅσ supra ὡσ.
Schol. etiam marg. ὡσπερ.

587. πῶ τινες.

596. ἀχαιοὶ, sed ὦν super οἱ.

602. ἔζετ' ἐπὶ θρόνου ἐνθεν ἀνέστη.
In marg. γρ. ἔζετ' εὐζέστου ἐπὶ δίφρου.

605. οἱ δ' a manu prima, τοὶ δ' ex emend.

ΟΔΥΣΣ. Σ.

3. Ἄζυγές φ. καὶ πίνεμεν.

4. εἶδος δέ, sed μὲν supra δέ.

6. suprascr. ἐκ γενεῆς διχῶς.

14. τὸν δ' ἀπαμειβόμενος.

23. ὑποστρέψεσθαι, sed α super ε.

27. ἐν πολλοῖς γρηοῖ κωρινῶ.

28. σχεδὸν πᾶσαι χάμαι δέ κε πάντας :

33. ἐτραχύνοντο ἠγριαίνοντο καὶ λίθον ἀκριόεντα τὸν τραχὺν καὶ οἶον ἄκρα ἔχοντα καὶ ἀκριόεντα :

44. κέαται πυρὶ in marg. sed schol. habet ἐν.

51. τὸν δέ, sed οἷς super ὄν.

56. βαρεῖη.

58. ἐπώμνουον et in marg. ἐπώμνουον. οὐκ ἀπώμνουον:—Deinde sequitur versus, αὐτὰρ ἐπεὶ ῥ' ὄμοσάν τε τελεύτησάν τε τὸν ὄρκον.

62. δεῖδιτ'.

64. ἀντινόος τε καὶ εὐ. schol.

72. γρ. αἴξει.

77. ἐνένιπεν.

87. ἔλλαβε.

88. ἀναγον text. In marg. ἴωνες τὸ ἀγειν ἀνάγειν λέγουσιν· οἱ δ' ἔτι· εἰς ἐλίκην τε καὶ αἰγὰς δῶρ' ἀνάγουσιν: [Il. Θ. 203.]

90. ἐλάσοι, sed σ supra σ et ei supra οἱ.

94. in marg. ἀνασχόμενοι· ἔστι δὲ ἀντὶ τοῦ ἀνασχομένων :

96. ἦλθε κατὰ στόμα.

97. ἡ αἰολίς χανῶν :

104. σῦάς τε κύνας τ'.

106. ἐπαύρηι, sed marg. γρ. ἄλλο πάθησθα.

109. ἀψ δ' ἄρ' ἐπ'.

110. ἐ erasum, et καὶ non inclinatum.—Ibid. γελάωντες.

112. καί τοι.

114. 115. οὔτοι οἱ β' ἐκ τῶν ἀνωθεν μετήχθησαν.

116. δῖος.

122. ὄλβιος γρ. ὄλβος.

125. τοίου γὰρ καὶ πατρός.

133. τελέωσι m. pr.

140. τίς ποτε.

148. ἀναιματί γε.

149. καὶ κείνον. In marg. κἀκείνον πλήρης ὁ καὶ: Deinde ὑπέλθη.

153. θυμῶ.

172. δάκρυσι, sed οἱ superadditum.

178. ἀλοιφῆ et suprascr. ἐλαῖω.

183. οὐ κεῖσ' εἶμι text. In marg. τὸ πλήρες ἐκεῖσε εἶμι· τινὲς δὲ εἶσιμ', ἄμεινον δὲ τὸ πρῶτον :

185. γρ. ἔσεσθαι.

191. προσώπατα καλά. Hesych. v. Κάλλος omittit τε. Apollonii vero MS. habet πρόσωπα τὰ teste Villoisono.

192. suprascript. ἀφροδίτη.

193. ἀνίη ex emend.

196. ἀπεβήσατο et ε super α ultimam eadem m. additum. In marg. pro v. l. δῖ' ἀφροδίτη.

198. ἀνῆκε, sed suprascr. ἀφῆκεν.

220. τόγε, sed δ super γ.

222. δὴ insertum post πῶς. Deinde εἶτι text. et bis schol. marg.

228. χέρεια. Sed schol. ἠθέτει καὶ ἀριστοφάνης :

237. λελῦτο a manu prima, sed v additum ex emend.

238. ἐπ' αὐλίησι. In marg. γρ. ἐν αὐλείησι. Pro νῦν MS. γοῦν.

240. ὀρθῶς et ὄς super ὦς.

244. κούρην (sic) et περιφρων suprascripto ον.

247. δαίνυτ' primo scriptum, sed accentus erasus, deinde alter supra υ positus, et α post υ additum.

252. σὺν τῷ ἰ ἀρίσταρχος καὶ ἀριστοφάνης ἀντὶ τοῦ ἦεν :

MISCELLANEA CLASSICA.

I. MR. MITFORD says that “our two sounds of TH, familiar to the Greeks at the farther corner of Europe, who express them by their Θ and δ, are unknown, and scarcely to be pronounced by any other European people.” I have been informed by a native of Denmark, that the former is known to the Icelanders. (vol. i. p. 145.)

II. He endeavours to prove, from the situation of places, and the effects of the storm which attacked the fleet of Xerxes at the promontory of Sepias, that it was not the east wind, but the north-east. An additional argument may be drawn from the circumstance, that the Athenians imagined this tempest to be a fulfilment of their prayers to the north wind, which they had made by the direction of an oracle. (vol. ii. p. 143.)

III. “The Plataeans, an inland people, unacquainted with naval affairs, but zealously attached to Athens, served with their best ability in the Athenian fleet.” Thus, in Homer, an inland tribe embark for the Trojan expedition in ships given them by Agamemnon—*ἔπειδ’ οὐ σφι θαλάσσια ἔργα μεμήλει*. (vol. ii. p. 157.)

IV. He thinks there is strong reason to suspect, that not Alcibiades, but his enemies, were the mutilators of the Mercuries; that they “committed the deed in secret, with the hope of fixing the suspicion upon him.” We may add, that it might be also in their view to discourage the Sicilian expedition, by an unlucky omen. (vol. iv. p. 43.)

V. He has mentioned, as an instance of patriotism extended to the whole Greek nation, and not confined to a particular state, that Agis king of Lacedæmon would not take Elis when it was in his power. Perhaps this may rather be ascribed to his reverence for the sanctity of the place. Besides, his commission was only to chastise (*σωφρόνισαι*) the Eleans; which might be done by the conquest and ravage of their country alone, without attempting Elis. (vol. vi. p. 149.)

VI. Speaking of the reinforcement sent to the Lacedæmonian army after the defeat at Leuctra, he says, “The account, given by Diodorus, of the junction of the force under Archidamus with the retreating army, and of their separation afterwards for shame, is among the stories in his work beneath serious criticism.” Yet he has himself related, that the army of Alcibiades, in the Asiatic war which followed the defeat of the Athenians at Syracuse, when joined at Sestos by the troops under Thrasyllus, who had been defeated at Ephesus, refused to associate with them, till a following victory, in which both had their share, wiped off the disgrace. He gives this on Xenophon’s authority, without expressing any doubt. Diodorus is certainly not to be placed against Xenophon in the scale; but the fact does not seem very improbable, particularly since the Lacedæmonians were more tenacious of their military honor than the Athenians, or any other Greeks; and the fate of Pautites and Aristodemus in the Persian war, and the disgrace imposed upon the garrison of Sphacteria, who, after



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veyed to Aristagoras his injunction to excite a rebellion in Ionia: ὁ δὲ, τῶν δούλων τὸν πιστότατον ἀποξυρήσας τὴν κεφαλὴν, ἔστιξε, καὶ ἀνέμεινε ἀναφῦναι τὰς τρίχας· ὡς δὲ ἀνέφυσαν τάχιστα, ἀπέπεμπε ἐς Μίλητον, ἐντειλάμενος αὐτῷ ἄλλο μὲν οὐδέν· ἐπεὰν δὲ ἀπίκηται ἐς Μίλητον, κελεύειν Ἀρισταγόραν ξυρήσαντά μιν τὰς τρίχας, κατιδέσθαι ἐς τὴν κεφαλὴν· τὰ δὲ στίγματα ἐσήμαινε, ὡς καὶ πρότερόν μοι εἶρηται, ἀπόστασιν. V. 35. The same method was used by a chief in alliance with Jengbiz-Khan, to convey a message to him in time of war.

XIII. He relates, in his account of Egypt, that the harbour of Naucratis was in old times the only one at which vessels were allowed to put in; and if any ship, by stress of weather, was forced to another port, it was obliged to sail from thence to the Canobian, or harbour of Naucratis. A similar regulation prevails at Japan. A shattered vessel, which was driven by circumstances to take refuge in one of the forbidden ports, was, in conformity to the letter of the law, drawn along the coast by means of ropes fastened to her from the shore, for some hundred miles, with great labour, till she arrived in the principal harbour, full of water, and no longer fit for service.

XIV. The contrivance of Tarquin the Proud, in Livy, to signify his opinion concerning the measures to be pursued by Sextus at Gabii, is related by Herodotus of Thrasybulus tyrant of Miletus, who gave similar counsel and in the same manner to Periander of Corinth; except that the poppies in Livy, (I. 54.) are ears of corn in Herodotus (V. 92.) The story perhaps passed as a family tradition to Tarquin, who was of the race of the Bacchiadæ, the principal objects of destruction and expulsion to Periander and his father Cypselus.

XV. Pericles, in Thucydides, expresses an apprehension that the Lacedæmonians may spare his lands; and, to clear himself of all suspicion in such case, he resigns them as public property. In the war of Gustavus Vasa with the Danes, the former studiously spared the estates of Archbishop Trolle, in order to render him suspected.

XVI. Professor Monk, in his note on the 50th line of the Alcestis, where Apollo, addressing Θάνατος, tells him he has no great hopes of persuading him τοῖς μέλλουσι ΘΑΝΑΤΟΝ ἐμβαλεῖν, quotes several similar passages, suggested to him by Mr. Tate; and among others one from Milton. We may add an instance from Pope's Dunciad, Book IV., where speaking of *Dullness*, he says:

O Muse! relate—for you can tell alone,
Wits have short memories, and dunces none—
Relate, who first, who last, her power confess'd:
Whose heads she partly, whose completely blest:
What charms could faction, what ambition lull,
The venal quiet, and entrance the *dull*.—

And one from Campbell's Pleasures of Hope, Part II. where Hope is thus addressed:

Inspiring thought of rapture yet to be,
The tears of love were *hopeless*, but for thee!

XVII. There is a circumstance in the Iliad, displaying Homer's knowledge of human nature, which I have not seen commented on. When

Achilles has resolved to quit the service and return home to enjoy himself in peace, he finds plausible arguments in support of his resolution already made: Οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον, &c. and again, Λήϊστοι μὲν γὰρ τε βόες, &c. But when on the occasion of the death of Patroclus, he determines to meet his predestined death, so as he may revenge himself on Hector, he recollects that all men are doomed to die—that Hercules himself could not escape, though favoured by Jupiter—that many Greeks, slain in battle, demand revenge from his hand—and similar arguments. This agrees with the well-known facility with which men find reasons, when they have formed their resolution.

XVIII. It appears to me that the word ἀνθέω may have originally been ἀναθέω, ‘to run or shoot up;’ and that ἀνθός, instead of being the original word, was the derivative. Ἀνατρέχω is used by Homer in the sense of growing as a plant:

—ὁ δ’ ἀνέδραμεν ἔρνεϊ ἴσος. II. Σ.

XIX. Mr. Mitford is inclined to think that Dionysius the elder was never entitled king of Syracuse or Sicily, and that he was only a prime minister and popular leader. To this idea I will venture to oppose a passage of Bentley, (Diss. on Phal. art. Phintienses) “I am entirely of Paruta’s opinion, who interprets it of king Phintias. For is not Βασιλέως Φιντία in the genitive case, exactly like those other inscriptions—ΒΑΣΙΛΕΩΣ ΔΙΟΝΥΣΙΟΥ, ΒΑΣΙΛΕΩΣ ΙΕΡΩΝΥΜΟΥ, ΑΓΑΘΟΚΛΕΟΥΣ ΒΑΣΙΛΕΩΣ?—Besides, the very word ΒΑΣΙΛΕΩΣ shows, it belongs not to Gelo. For in his and his brother Hiero’s coins the word is not used; Dionysius, as it seems, being the first Sicilian that styled himself Βασιλεὺς in his money.” He refers to coins, or engravings of coins, of Dionysius, still in existence.

XX. The same historian is strong in his censures of the Theban constitution. Yet we have the testimony of Socrates to its merits, Plat. Crit. XV. εἴαν εἰς τῶν ἐγγύτατά τινα πόλεων ἔλθης, ἢ Θήβαζε, ἢ Μεγάραδε, εὐνομοῦνται γὰρ ἀμφότεραι, κ. τ. λ. And the testimony of Plato, if we may consider him as sanctioning this opinion, is elsewhere extolled by Mitford. (vol. i. p. 445. chap. v. sect. 5.) “The character of Hipparchus has been transmitted to us, on no less authority than that of Plato, as one of the most perfect in history.”

XXI. To the testimony above adduced in favor of the opinion that Thebes was a well-regulated state, I will add that of Sophocles, Œd. Col. 919. where, after having reproached Creon with a breach of law and justice, Theseus continues:

καί τοί, σε Θῆβαί γ’ οὐκ ἐπαίδενσαν κακόν.

οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν.

οὐδ’ ἂν σ’ ἐπαινέσειαν, εἰ πνθοίατο, κ. τ. λ.

The annexed γε adds a degree of point to the praise. “It was not Thebes that taught thee this injustice.” And it may be observed, that this play was produced near the end of the Peloponnesian war, when the Thebans were animated with perhaps more hatred towards Athens than the Lacedæmonians themselves. (Xen. Hæc. Lib. II. c. ii. 19.)

XXII. Mitford, vol. ii. chap. vi. 2. p. 30, note 12. “Thucydides and Plato, omitting all mention of the usurpation, speak of Darius as reigning next after Cambyses:” and refers to Thucyd. I. 14. ὀλίγον τε πρὸ τῶν Μηδικῶν καὶ τοῦ Δαρείου θανάτου, ὃς μετὰ Καμβύσην Περσῶν ἐβασίλευσε, τριήρεις περί τε Σικελίαν τοῖς τυράννοις ἐς πλῆθος ἐγένοντο, καὶ Κερκυραίοις. This is, however, no argument against the story of the usurpation. Thucydides, in giving, preparatory to his history, a brief account of a matter foreign to the Persian succession, the state of the Grecian military and marine in the times preceding his own, having occasion to specify the date of any particular fact by the reign of a Persian king, would naturally state his succession, without taking notice of an intermediate reign of seven months, and which was not acknowledged as legal: just as an English author, writing the history of the late wars of England with France, and prefacing it with a brief sketch of the progress of the British navy previous to the times in question, after having spoken of the times of Cromwell, as Thucydides in the preceding chapter speaks of those of Cambyses, might easily say: “In the reign of Charles II. who succeeded Cromwell, was gained the victory celebrated by Dryden in his *Annus Mirabilis*:” without taking the least notice of Richard Cromwell. Nor would a compiler of English history, living two thousand years later, be warranted in hazarding a suspicion, on such grounds, that Richard Cromwell is a mere εἶδωλον, conjured up by erroneous report and vague tradition.

XXIII. Mr. Mitford mentions as a proof that Agis of Sparta participated with his father and brother in that enlarged patriotism, extending to the whole Greek nation, which he ascribes to them, that “Xenophon has reported that Agis would not take Elis when in his power.” Vol. VI. p. 149. Chap. xxvi. Sect. 6. In the passage referred to, *Hel. Lib. 3. Cap. ii. 27.* Xenophon mentions no motive for this forbearance of Agis; and it seems more likely, that he refrained from attacking Elis on account of its sanctity.

XXIV. Mr. Forsyth, in his work on Italy, speaking of two statues of Marsyas, says: “No Statue was more common at Rome than that of Marsyas; and he was so universally represented, as here, with his hands bending over his distorted brow, that Juvenal’s image would be more obvious to a Roman, and more a picture, if read, ‘*Ceu Marsya vincus.*’”

XXV. The following are some instances of parallellisms, principally between ancient writers, but partly between ancient and modern.

1. Qualis vicino volucris jam sedula partu,
Jamque timens quâ fronde domum suspendat inanem,
Providet hinc ventos, hinc anxia cogitat angues,
Hinc homines: tandem dubiæ placet umbra; novisque
Vix stetit in ramis, ac protinus arbor amatur.

Stat. Achill. 2, 212.

Sic æstuat ales,
Quæ teneros humili foetus commiserit orno,
Allatura cibos, et plurima cogitat absens,
Ne fragilem ventus discussert arbor nidum,



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Vix stetit in ramis, ac prius arbor amatur.

Stat. Achill. 2, 212.

Sic æstat ales,
Quæ teneros humili fœti commiserit orno,
Allatura cibos, et plurim cogitat absens,
Ne fragilem ventus disciserit arbore nidum,

Ne furtum pateant homini, ne præda colubris.

Claud. R. Pros. 3, 141.

2. Tanta enim ad singulos illius ætus vis imbrium effusa, tanta ventorum violentia coorta est, ut divites hostem commoveri, non a cælo, sed ab urbis ipsius mœnibus, et Capitolio videretur. Flor. Lib. 2, 6. (p. 183. ed. Var. 1674.)

Hanc urbem insano nullus qui farte petivit
Lætatus violâsse redit: nec Nomina sedem
Destituunt; jactata procul diantur in hostem
Fulmina, divinique volant præcœnibus ignes,
Seu cœlum, seu Roma tonat.

Claud. Bell. Get. 507.

3. De facie metuit, formæ confidit et illum
Securum probitas, forma terre facit.

Ov. Ep. Hel.

Elfrid.

Does Athelwold distrust Elfrid's virtue?

Athelwold.

No: but he much distrusts Elfrida's beauty. Mason's Elfrida.

4. Lymphaque muscosis exilit claribus.

Dan. Heinsius, Monobibl. 3.

Lymphaque muscoso prosilit lapide.

Fem by West, in Mason's Gray.

5. *ῥεχθὲν δέ τε νῆπιος ἄνω.*

Hom. Il. P.

Hi pecudum ritu non impenduntia cernunt—
acceptâ cladqueruntur,

Et seri transacta gemunt.

Claud: Eutrop. 2, 499.

6. —Sullanum solito tibi lambere ferrum

Durat, Magne, sitis: nullus se el ore receptus

Pollutas patitur sanguis mansucere fauces. Lucan. 1, 337.

Rufinus (neque enim patienti sæva quietem

Crimina, pollutæque negant ascere fauces)

Infandis iterum terras accende bellis

Inchoat, et solito pacem vexat tumultu.

Claud. Ruf. 2, 7.

7. Duc age, per Scythiæ populos per inhospita Syrtis

Littora, per calidas Libyæ sititis arenas.

Hæc manus, ut victum post terga relinqueret orbem,

Oceani tumidas remo compesuit undas;

Fregit et Arctoo spumantem vertice Rhenum.

Jussa sequi tam posse mihi, uam velle necesse est.

Lucan. 1, 367.

Te, quolibet ire, sequemur.

Te vel Hyperboreo damnatamidere Thulen,

Te vel ad incensas Libyæ contabor arenas.

Si calcare Notum, secretaque ttoræ Nili

Nascentis jubeas, mundum pot terga relinquam:

Et quocunque loco Stilicho tatoria figet,

Hic patria est.

Claud. Ruf. 2, 29.

This has been noticed before.

8. Pastor

Cujus herile pecus sylvis inopis abegit

NO. XXX.

Cl. Jl.

VOL. XV.

X

Imber, et hybernæ ventosa cacumina lunæ,
 Questibus implet agros, stabulique silentia magni
 Odit, et amissos longo ciet ordine tauros. Stat. Theb. 3, 49.
 Pastor

Cui pecus aut rabies Pænorum inopina leonum,
 Aut populatrices infestavere catervæ;
 Serus at ille redit, desertaque pascua lustrans
 Non responsuros ciet imploratque juvencos. Claud. Pros. 3.

9. ὄσσε δ' ἄμερδεν Hom. Il. N. 340.

Αὐγὴ χαλκείη.

perstringit aena

Lux oculos. Claud. IH. Cons. Hon.

πλεκτάνην κάπνου. Aristoph. Av. 1717.

Or do the *smoke-wreaths* daunt your eyes?

Scott, Rokeby, Canto 5.

11. Mr. Seager, in his parallel passages from authors ancient and modern, No. XVI. quotes the following passage from Diogenes Laertius, Vit. Aristipp. Τοὺς τῶν ἐγκυκλίων παιδευμάτων μετασχόντας, φιλοσοφίας δὲ ἀπολειφθέντας, ὁμοίους ἔλεγεν εἶναι τοῖς τῆς Πηνελόπης μνηστῆρσι. Καὶ γὰρ ἐκείνους Μελάνθω μὲν καὶ Πολυδώραν καὶ τὰς ἄλλας θεραπαίνας ἔχειν, πάσας δὲ μᾶλλον ἢ αὐτὴν τὴν δέσποιναν δύνασθαι γῆμαι. And he adds passages from Sriverius and Pope, containing a similar idea. I have found the same thought quoted from Plutarch, with a new application of it, in an anonymous work of one of our most popular poets. "In the mean time our modest Sceptic, in the absence of truth, contents himself with probabilities, resembling in this respect the suitors of Penelope, who, when they found that they could not possess the mistress herself, very wisely resolved to put up with her maids; τῇ Πηνελόπῃ πλησιάζειν οὐ δυναμένοι, ταῖς ταύτης ἐμίγνυντο θεραπαίνας. Plutarch. περὶ παιδων ἀγωγῆς." The Sceptic, a Philosophical Satire, p. 19, 1809.

12. δμῳίδες δὲ
 καινοπήμονες νέαι— Æsch. Theb. 357. Blomf.

“Sophocli καινοπαθῆς, Trach. penult.”

Blomf. Gloss. 353, in v. καινοπήμων.

To this may be added Hom. Od. Λ. Παρθενικαί θ' ἀπάλαι, νεοπένθεα θυμὸν ἔχουσαι.

13. Μόνοι γὰρ ἔχουσί τε ἅμα καὶ ἐλπίζουσιν; ἢ ἂν ἐπινοήσωσι.
 Thucyd. 1, 70.

Blest madman! who could ev'ry hour employ
 With something new to hope, or to enjoy!

Dryden's Absalom and Achitophel.

14. — φίλους γε, κάτι μᾶλλον ἢ φίλους. Eurip. Hipp. 918.

The father, friend, and now the more than friend!

Lord Byron, Childe Harold, Canto 2, ad fin.

15. ὦ τλήμον' Ἑλλάς, πένθος οἶον εἰσορῶ
 ἔξουσαν, ἀνδρὸς τοῦδέ γ' εἰ σφαλίσεται. Soph. Trach. 1114.

Hei mihi! quantum

Præsidium, Ausonia, et quantum tu perdis, Iule! Virg. Æn. 11.



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clarissimâ luce versetur, ita nullum obscurum potest nec dictum ejus esse, nec factum. Cic. Off. 2, 13.

Omne animi vitium tanto conspectius in se

Crimen habet, quanto major, qui peccat, habetur.

.....
Incipit ipsorum contra te stare parentum
Nobilitas, claramque facem præferre pudendis.

Juv. Sat. 8.

—cognoscas cunctis tua gentibus esse

Facta palam ; nec posse dari regalibus unquam

Secretum vitiis : nam lux altissima fati

Occultum sinit esse nihil, latebrasque per omnes

Intrat, et abstrusos explorat Fama recessus.

Claud. VI. Cons. Hon.

ON THE

ORIGINALITY OF KUSTER'S DISCOVERY,

ABOUT THE TRUE FORCE OF THE MIDDLE VERB.

LENNEP (*de Analogia L. Gr.* p. 104-10.) is mistaken in supposing that all the Grammarians and Critics, prior to the time of Kuster, “in eo tantum consistere Medii Verbi vim putasse, ut alia tempora active, alia passive caperentur, imò eadem tempora, modo active, modo passive significarent ;” cum tandem aliquando “Kusterus aliam plane viam ingressus sit, et, multis veterum locis in medium allatis, ostendat, hujus verbi medii vim non solum consistere in simplici, vel activa, vel passiva significatione, sed in virtute quadam, quæ inter utrumque media esset, sive, quæ simul active, simul passive, esset intelligenda, adeoque, quæ reciprocâ efficeret significationem, per quam, nimirum, ipsi a nobis aliquid pati intelligimur, vel etiam ab altero, nostro jussu et voluntate.” For Hieronymus Wolfius had, long previously to the appearance of Kuster's book, as Chr. Wolle has shown, noticed the genuine import of the middle verb ; and as many scholars of the present day have fallen into the same mistake of attributing to Kuster the sole merit of this discovery, I feel myself called upon, partly with a view to prevent such misconception for the future, and partly in justice to the memory of Hieronymus Wolfius, to produce the passage, to which I allude :—

“ Neque vero plane nova sunt, quæ de hoc verborum mediorum

usu tradidit Academiae Paris. adscriptus. Hieron. Wolfius jam olim in suis eruditis in Libanii argumentum Orationis Olynth. 1. Demosth. Annotatt., hæc commentatus est:—'Differunt tamen (non semper, sed aliquando,) sic ab Activis Media, ut illa eum, qui ipse facit aliquid, hæc eum, qui faciendum curat, significant, ut, 'Ἡ βουλὴ ἐποιήσατο τὰς τριήρεις, Senatus curavit faciendas triremes, 'Ὁ τέκτων ἐποίησε, Faber fecit. 'Ὁ καταψευδομαρτυρήσας, Qui falso testimonio oppressit: 'Ὁ καταψευδομαρτυρησάμενος, Qui falsos testes subornavit. Καταδικάσαι iudicis, Καταδικάσασθαι accusatoris est. Germani pro ποιήσασθαι, *Machen lassen*, interdum simpliciter *Machen*, καταχρηστικῶς dicunt, curatori id tribuentes, quod fit ab artifice.' Vid. Demosthenis recogniti Specimen, Basileæ ex officina Hervag. A. p. C. N. CIΘICIXIX. ab hoc doctissimo curatum homine, quod mihi hæc scribenti ad manus est, p. 326." Chr. Wollius de Verb. Gr. Med. pp. 314=xcvi.

As Lennep errs in attributing to Kuster the sole merit of the discovery about the genuine Attic import of the middle verb, so Fischer (*Animadv. ad Velleri Gram. Gr.*) is mistaken in supposing that it had escaped the notice of the ancient grammarians. "Hanc verborum mediorum vim," says Fischer, "eorumque a verbis passivis differentiam, non satis cognitam fuisse multis, intelligi potest ex iis, quæ ap. Macrobius de Diff. Verbi Gr. et Lat. p. 695. et ap. Eustath. ad Il. α' p. 191, 41. ad Odyss. γ' p. 1461, 49. leguntur: putarunt enim ea verba, quæ in *μαι* desinerent, hæcque una eademque forma et actum et passionem designarent, esse μέσα, vel, ut Eustathius loquitur, μέσως ἔχειν, unde Macrobius ea nominavit *communia*."

But let us hear what Bowyer says in the preface to his Edition of Kuster's Tract:—

"An Kusterus reflexivam verborum mediorum significationem primus deprehenderit, ignoro: eam certe pluribus, quam quisquam alius, argumentis in isto libello stabilivit. Alii in verbis quibusdam eam notarant; an vero ceteris sit communis, altum agunt silentium. Eustath. ad Il. N. 168. (p. 926, 21.): Διαφορὰν δὲ τοῦ ὀϊσῶν καὶ οἰσόμενός φασιν οἱ παλαιοί, ὅτι τὸ μὲν οἰσῶν ἀπ' ἄλλου εἰς ἄλλον κινεῖ τὴν ἐνέργειαν τοῦ χρησίμου· τὸ δὲ οἰσόμενος ἐνὶ προσώπῳ ἐμπεριγράφει αὐτὴν· οἷον, "Ἀπεισί τις δόρυ οἰσόμενος ἑαυτῷ, οἰσῶν δὲ ἐτέρῳ τινί. Id est, inter οἰσῶν et οἰσόμενος differentiam esse

¹ In the Edition of Kuster's book, published in 1806, the only one now at hand, (see the new *Greek Thesaurus*, p. cviii.) the passage is thus inaccurately printed: Διαφορὰν δὲ οἰσῶν καὶ οἰσόμενός φασιν οἱ παλαιοί. As one instance of the occasional inaccuracy of the Index to the Roman Edition of Eustathius I will mention that under οἰσῶν instead of 926, 22. we have 966, 22.

² "Ἐμπεριγράφω exponitur Scripto comprehendo," H. Steph. Thes. Ind. He cites no authority for the word, but it is used not only by Eustathius in this passage, but also by J. Pollux ix. 108. and Sextus Emp. Pyrrh. i. 206.

tradunt veteres, nempe οἴσων ab alio in alium transfert effectum commodi alicujus, οἰσόμενος vero intra unam personam eum cohibet, ut, Abit aliquis hastam relaturus sibi, οἰσόμενος: alteri vero, οἴσων.”

Scholia Pseudo-Didymi ad Il. N. 168.: ΟΙ Κομίσων, οἴσων. Διαφέρει δὲ τὸ οἴσων καὶ τὸ οἰσόμενος. Οἴσων μὲν γὰρ, ἑτέρου. Οἴσε θείιον, γρηῦ, κακῶν, ἄκος. Οἴσετε δ' ἄρνα λευκόν. Οἰσόμενος δὲ, ἑαυτῷ.

In the passage of Eustathius, the reader cannot fail to observe that he is not delivering the particular opinion of himself, or of any contemporary critic, but says expressly that the ancient critics in general had noticed the difference between the active and the middle voice in the words οἴσων and οἰσόμενος.

It is a matter of much surprise to me that Kuster has not once, throughout his Tract, referred to the opinions of Eustathius and the writer of the Etymologicum Magnum upon the subject of the Middle Verb; and yet it is scarcely possible to suppose him to have been a stranger not merely to the passage just adduced, but to all the passages, which Fischer has, in the Notes on Weller's Grammar, produced from Eustath. and the Etym. M.; and also to the observations of Hieronymus Wolfius, who had, as we have seen, before the time of Kuster; pointed out the true force of the Middle Verb. Shall we then infer that Kuster has stolen either from Eustathius, or from Hieron. Wolfius, what has been improperly termed his discovery? This I should be sorry to think and to say of so great a scholar, though I can scarcely avoid coming to this conclusion. In the Præfatio ad Lectorem, Kuster writes thus warily:—

“ Per posterioris generis verba media intelligo ea, quibus constans usus attribuit significationem, quam activæ eorundem verborum formæ minime inesse, *omnibus notum sit, vel saltem, si id antea observatum non fuit*, a quovis, qui animum attendere voluerit, observari possit.”

At the beginning of the first section, he writes with equal caution:—

“ *Verba media ap. Græcos sic appellata sunt, non tam quod terminationem partim activam, partim passivam habeant, neque quod interdum active, et interdum passive significant, quæ est communis Grammaticorum opinio, vel potius error, sed quod actionem cum passione mixtam denotent, et sic inter verba activa et passiva revera mediæ se habeant, et utrique formæ ita affinia sunt, ut tamen ab utraque discrepent.*”

From these words it does not appear whether Kuster thought that the Middle Verb was so called by the ancient Grammarians



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nullas, præsertim cum hæc observatio de primigeniæ vocis mediæ usu inter notas ad Homerum utramque faciat paginam. . . ‘Quare λύσασθαι,’ ut ait Kust. de V. M. § 2. 11. (cujus libri editio prima prodiit a. 1714., altera 1717., Clarkius vero edidit primam partem Homeri 1729.) ‘in medio, *captivum redimere*, nondum ab ullo Grammaticorum video esse expositum.’”

I am inclined to suspect, not that Dr. Clarke intended to commit any act of literary piracy, but that he was induced to suppress Kuster's name in consequence of some unpleasant circumstances, which had occurred between them during Kuster's residence in England.

It may be worth while here to observe that Lennep, in the passage cited above, somewhat underrates the value of Wolle's lucubrations, which even I. F. Fischer has not properly estimated, when he writes l. c.—“In Dissertatione sua unice hoc egit Wollius, ut doceret, verba media esse, et qua significationem, et qua declinationem, a verbis activis et passivis diversa, h. e. reciproca, et retransitiva.” Fischer, in the preface to Dresigius's book, published by him three years subsequently to the appearance of the 2d edition of Wolle's book, entirely suppresses the mention of Wolle's name and his book, and contents himself with saying:—“Quum a Kustero universe de isto Verborum genere eleganter disputatum esset, constituit Dresigius, singulatim verba media N. T. explicare. Neque sane est negandum, eorum naturam et vim ita explicatam ab eo et demonstratam esse, ut nullus alius liber, quod sciam, reperitur, ubi tam copiose et accurate de iis sit expositum.”

On a future occasion I shall make some remarks on the origin of the term *Middle*, as applied to the Greek Verb, and shall show the mistakes, into which H. Stephens, Kuster, Wolle, and Fischer have been betrayed. All those, who are sufficiently aware of the importance of pointing out the errors and misconceptions of scholars, whose works are so universally read, will easily pardon me for the pains which I shall take to put the student upon his guard against the adoption of those errors and misconceptions, and be inclined to accept from me the same apology, which De La Cerda, when writing about the herb *Melissophyllon* (Virg. Georg. iv. 63.), offers to his readers: *Volui hoc attingere; nam hic error in gymnasiis volitat cum incommodo juventutis.*

E. H. BARKER.

Thetford, May, 1817.

P. S. IN a letter, addressed by Petr. Olaus Bröndstedt to Olaus Wormius, and inserted in the *Epistolæ Parisienses, in quibus de Rebus variis, quæ ad Studium Antiquitatis pertinent, agitur*, edited by G. G. Bredow, Lips. 1812. p. 139., among numerous and excellent corrections of the *Scholia in Platonem*, I find some

emendations of the passage respecting the *Lotus tree*, mentioned by me in another article. Bröndstedt rightly inserts τὴν before Μέμφιν, and rightly substitutes ἔλαττον for ἐλάττων. The latter conjecture, which I have myself made l. c. is confirmed by the passage quoted by me from Theophrastus, whose words the Scholiast is citing. For the words, Ὁ δὲ καρπὸς ὡςπερ κύαμος πεπαίνεται, ὡςπερ βότρυες, μεταβάλλων τὰς χροάς, Bröndstedt proposes to substitute, Ὁ δὲ καρπὸς ὡςπερ κύαμος, πεπαίνεται δὲ ὡςπερ οἱ βότρυες, μεταβάλλων τὰς χροάς. Now, as these are the very words of Theophrastus, of whom, however, Bröndstedt makes no mention, what are we to think? that Bröndstedt corrected the Scholiast from Theophrastus, but purposely suppressed the mention of his name, lest it should detract from the merit of the conjecture? This I should be most unwilling to believe of so excellent a scholar. Lastly, for the words, Καὶ παρὰ τὴν Λωτοφαγίαν νῆσον, ἀπέχουσαν τῆς χώρας, he would read, Καὶ παρὰ τὴν Λωτοφαγίδα νῆσον ἀπέχουσαν κ. τ. λ. Surely for Λωτοφαγίδα he either wrote, or meant to write Λωτοφαγίτιδα, (as in Strabo p. 834., Συνεχῆς δ' ἐστὶν ἡ μικρὰ Σύρτις, ἣν καὶ Λωτοφαγίτιν Σύρτιν λέγουσι.) I have l. c. observed that this island is by Theophrastus called Λωτοφαγία, and that the accuracy of that reading, which Bodæus seems inclined to dispute, is placed beyond doubt by its being found in the Scholiast also. As to the other emendation ἀπέχουσαν, there can be no doubt of its correctness, as it is supported both by the obvious sense of the passage and by the received text of Theophrastus. Thus it appears that all the conjectures proposed by Bröndstedt with one exception correspond to the very words of Theophrastus, and if he be acquitted of the charge of plagiarism by some, this curious coincidence must still seem so unaccountable to others, as to excite some suspicion of guilt.

E. H. B.

ADDITIONAL REMARKS

On the Extracts from Arcadius Grammaticus MS.

“ I should be much more disposed to believe that the Κομμώτριαι derived their name from Κομμῶ, i. e. the priestess employed to sweep the floor of Minerva’s temple. Λέξεις ῥητορικαὶ in Bekkeri Anecd. Gr. T. i. p. 273.: Κομμῶ ἡ κοσμοῦσα τὸ ἔδος τῆς Ἀθηνᾶς ἱερεία.” Extracts from Arcadius in *Class. Journ.* xxix. p. 170.

This priestess is called Κοσμῶ by Harpocratio v. Τραπεζοφόρος : Λυκούργος ἐν τῷ Περὶ τῆς Ἱερείας ὅτι ἱερείας ὄνομά ἐστιν ἡ Τραπεζοφόρος ὅτι αὐτὴ τε καὶ ἡ Κοσμῶ * συνδιέπουσι ¹ πάντα τὰ τῆς Ἀθηνᾶς ἱερά, αὐτὸς τε ὁ ῥήτωρ ἐν τῷ αὐτῷ λόγῳ δεδήλωκε, καὶ Ἰστρός ἐν ἕκτῃ καὶ δεκάτῃ τῶν Ἀττικῶν Συναγωγῶν.

* ΚΡΑΤΑΠΑΛΛΟΣ, εἶδος νομίσματος. In *Class. Journ.* xxix. p. 166. I have noticed this as a word not to be found either in the Thesaurus of H. Stephens, or in the Lexicon of Schneider. But it is to be found in both those works under a different form, and with a different accent, Κραπάταλλος. See Hesych. (ubi pro vulgato κραπάταλλος, in Cod. Ven., teste Schowio, legitur κραπάταλλον,) J. Poll. vii. 152. ix. 83. Athen. iii. 75. et alibi.

* ΤΡΙΒΗΝ, ὁ τρίπους. This word I have also noticed l. c. p. 167. as one which is not acknowledged by either H. Stephens, or Schneider. It certainly is not to be found in its place in either lexicographer. But under Τιβὴν H. Stephens has the following words :—“ Τιβὴν, Tripus, dictus τιβὴν quasi τριβὴν, quoniam ἐπάνω τριῶν βάσεων κεῖται, ut Etym. tradit, [p. 758, 7. Τιβὴν τριβήνος, λέγεται ὁ τρίπους, τριβὴν τριβήνων, ἀποβολῆ τοῦ ρ, παρὰ τὸ ἐπάνω τριῶν βάσεων κεῖσθαι.] Affertur autem ex Lycophrone.” Zonaras p. 1730.: Τιβὴν, τριβήνος, τοῦ τρίποδος. “ Τιβὴν, ἦνος, ὁ, bey Lycophr. 1104. Τριβῆναι [Τριβήνα] καὶ κύπελλον [ἐγκάρῳ] ῥανεῖ, wo man es τρίποδα erklärt, und von τρις, βάω, βαίνω ableitet. Hesych. hat Τίβηνος λέβης, τρίπους. S. “Ιβηνος.” Schneideri Lex. Tzetzes :² Τριβήνα δὲ τὸν τρίποδα. Eustath. ad Odys. Θ. p. 1605, 2. :—Ὁ δὲ τρίπους καὶ τριβὴν, παρὰ τε Λυκόφρονι καὶ ἄλλοις λέγεται, ὡς οἶονεὶ τριβὴν ὃ ἐστὶ τρεῖς βάσεις ἔχων. Müller ad Lycophr. is silent about the passage of Eustathius. It should seem that Arcadius in his copy of Lycophron’s poem, found τριβὴν, and so Lycophron wrote, as I think; for I know no dialect which he could have used, according to the

¹ Voces asterisco notatae in H. Steph. Lex. non leguntur. Verbum hocce et in Schneideri Lexico desideratur.

² Tzetzes ibi habet, Κόγχον δὲ, ὅσπουν τοῦ ἐγκεφάλου * κογχοειδής. In Schneideri Lex. vox κογχοειδής affertur, sed ἀμαρτύρως.



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his in literis exercitatissimo, quid de hoc Grammatico mihi sentien-
dum foret, et primis statim versibus non sine rubore legi quæ de
me nimium quam honorifice et amice scribis, et mox majorem
etiam pudori meo et modestiæ vim intulisti, me principibus per-
miscens viris. Amicitia, qua me complecteris, tibi fucum facit ;
non is sum quem putas ; sum mediocris inter mediocres. Lubens
intellexi non parvum ad nostra studia fructum e vulgato Arcadio
esse exspectandum, tibi que gratulor cui hunc debebimus.

“ In voce Τρόχος, quæ te impedit p. 167., non credo latere
epithetum τετρασύλλαβον, sed mutato τ in π, quod est confusionis
genus solenne, lego omnino Πρόχος. Hanc accentus sedem in
voce Πρόχος notavit et Etym. M. p. 93. 40.: Τὰ μετὰ προθέσεως
συντιθέμενα προπαροξύνονται, πρόπολος, πρόχος.

“ Vocem Δυσκόος, cujus sensum te percipere ibidem negas,
sensu vacare equidem puto, utpote corruptam ; et epitheta vicina
λαοσός, βροτοσός me ad conjiciendum impellunt latere hic ad-
jectivum ejusdem formationis ; nihilque propius esse videtur voci
depravatæ, quam δυσσός,¹ quod tibi fidenter propono. Nam hoc
fere malo quam compositum quærere cujus altera pars sit κόος,
quod Lacones pro μέγας usurpabant.

“ P. 168. Ἰνάρως non semel apud Historicos reperitur. Vide
Diodorum xi. 71. cum Wesselingii nota, cui adde Schol. Pluti
ad v. 178. ubi Ἰνάρως.

“ P. 169. Σωχάρης est nomen, non Dei, nec Persæ, sed homi-

“ Ὅσων δὲ φλοίσβων ραχίας ἀνεκβάτου,
δίναις παλιρροίησιν ἐλκούσης * σάλος, vel σάλον.

(For σάλος τὸ was in use. Apollonius Dysc. de Pronom. p. 75. ed. Bekker:
Δωριεῖς τῆνος· Καθηρημένος θῆν καὶ τῆνος ὑπὸ τῷ χρόνῳ, Σώφρων. Σπανίως διὰ τοῦ κ· Καὶ
κεῖνος ἐν σάλεσιν πολλοῖς ἤμενος, Ἀλκμάν. Schneider in his Lexicon has cited the
verse from Alcman, but has inadvertently substituted τῆνος for κεῖνος. The mean-
ing of Apollonius, however, plainly requires κεῖνος, not τῆνος.) Ῥαχία is here
taken in the sense so well illustrated by Nonnus, and the force of the epithet
ἀνεκβάτος, will be sufficiently understood by those who attend to the concluding
words in the first quotation from Nonnus.

ΑΠΙΣ. While I have the work of Nonnus in my hands, I may as well mention,
what is unknown, I think, to all the commentators on Suidas, that the following
passage in Suidas, quoted in a note to the Index to the new Greek Thesaurus sub
v. Ἀπις: Ἀπιδες· θεοὶ ἦσαν, τιμώμενοι παρ' Αἰγυπτίοις, σημεῖον ἔχοντες περὶ τὴν οὐρανὸν καὶ
τὴν γλῶσσαν, δηλοῦν εἶναι αὐτοῦς Ἀπιδας· οἷς γεννωμένοις διὰ χρόνου, ὡς ἔλεγον, ἐκ τοῦ
πέλαος τῆς σελήνης, ἐορτὴν μεγάλην ἤγον, καὶ ἱερεῖς τινες περὶ τὸν τεχθέντα βοῦν ἱερῶντο
[ἱεροῦντο], παρατιθέντες πανδαισίαν, ὡς εὐωχοῦντες αὐτοῖς: is taken from the said Non-
nus p. 169. whose words run thus:—Οἱ δὲ Ἀπιδες, βοῦς εἰσι τιμώμενοι παρ' Αἰγυπ-
τίοις· ἐτίκτοντο δὲ οὗτοι, καθαρὸι δὴ τινες ἐν τῷ πρὶν χρόνῳ, καὶ σημεῖον εἶχόν τι, ὃ ἐδήλου
αὐτοῦς εἶναι Ἀπιδας. Ἐγεννῶντο δὲ διὰ χρόνου πολλοῦ. Ἐπὰν δὲ ἐγεννήθησαν, ἐορτὴν μεγά-
λην ἤγεν οἱ Αἰγύπτιοι· καὶ ἱερεῖς τινες περὶ τὸν γεννηθέντα βοῦν, οἵτινες ἱεροῦντο αὐτῷ τῷ βοί.
See Jablonski's Pantheon Æg. iv. 2. 4.

¹ H. Stephens and Schneider thus accent the word, δύσσοος, and so it is marked
in all the editions of Theocr. iii. 24. ὦ μοι ἐγὼ, τί πάθω ; τί ὁ δύσσοος ; οὐχ ὑπακούεις ;

nis Græci, apud Plutarchum Cimon. Vit.: cf. not. ad Herodot. ix. 73.

“Hæc habui quæ te monerem. Vale, vir amicissime. Lutet. d. xxiii. m. Apr. 17.”

I have no hesitation in expressing my entire assent to all the critical remarks of the no less modest than learned Professor, except the last; for there can be little doubt that Σωχάρης is a false reading in the passage of Plutarch for Σωφάνης. See the notes of Wesseling and Valckenaër ad Herod. l. c. The Professor therefore must produce some other passage, where Σωχάρης means “nomen Græci hominis,” before I can renounce my conjectures.

E. H. B.

TRANSLATION FROM TIMOCREON.

THE following is a free translation of a fragment of a Greek *scolium*, or catch,¹ written, as the ancient commentator on Aristophanes tells us, by Timocreon of Rhodes. It has been usual to consider it as a complete poem:² but we have the authority of the above-mentioned writer, who has quoted it not less than twice, for its being nothing more than the opening stanza of one.³

Blind Plutus, god of wealth! nor isle, nor sea,
 Nor continent were made for thee.
 Aroyut thee, imp! to Tart'rus go,—
 To Stygian darkness, and the shades below.
 For sure, if aught upon this earth
 Savoureth of ill, thou gavest it birth:
 From thee all evil thoughts began,
 Thou great, first ruiner of man.⁴

Timocreon, we are informed, was a writer of The Old Comedy. He is said to have had frequent bickerings with Simonides, the lyric

¹ Σκολιά λέγονται τὰ παροιμία ᾄσματα. Scholiast on Aristoph. Ran. 1337. So that the word was well rendered *catch* by Dr. Bentley.

² As such it is treated in *Bland's Collections from the Greek Anthology*; &c.

³ Τιμοκρέων δὲ ὁ Ῥόδιος, ἑποποιὸς, τοιοῦτον ἔγραψε σκολιὸν κατὰ τοῦ Πλούτου, οὗ ἡ ἀρχή· Ὠφέλης κ. τ. λ. Scholiast, as above. Compare the same Annotator, on Acharn. 531. where Timocreon is called μελοποιός.

⁴ Ὠφέλης γ', ὡ τυφλὲ Πλοῦτε,
 Μῆτε γῆ, μήτ' ἐν θαλάσση,
 Μῆτ' ἐν ἠπείρῳ φανῆναι,
 Ἄλλὰ Τάρταρόν τε ναίειν
 Κάχέροντα· διὰ σὲ γὰρ
 Πάντ' ἐν ἀνθρώποις κακία.

poet, and likewise with Themistocles; both of whom he did not fail to lash severely in his poetry. He is even reported to have held them up to ridicule on the stage, and to have had the effrontery publicly to brand the latter personage with the appellation of "a traitor." He is parodied more than once by Aristophanes; but is never treated by that author otherwise than with respect.

Nor was he less famed for his voracity (a quality which he possessed in common with the poet Alcman); and for his skill in wrestling and boxing; being spoken of by Ælian and Athenæus, as a great poet, a great pugilist, a great wrestler, and a great glutton. An anecdote is related of him by the latter of these writers, that, as he was dining one day with the King of Persia, and cramming his maw most ravenously, the monarch, on observing it, could not help asking him "What feat he would perform next?" *I'll exchange a fist,* replied Timocreon, *with any number of Persians you choose to pitch against me one by one.* Preparations were accordingly made next day for the boxing-match,—a posse of 'men of the glove' was brought forward,—and Timocreon 'milled' his antagonists to a man. The labour thus over, Timocreon proceeds furiously to buffet the air;¹ insomuch that the King was astonished, and desired to know the meaning of it. *May it please your Majesty,* quoth Timocreon gravely,—*those last were blows, that I had kept in reserve to play off upon fresh comers;*² humourously intimating, as Casaubon observes, that he was still as vigorous, and as heavy in the arm, as at the first setting-out. The King was, of course, mightily taken with the joke; and, for aught that I know, made him free of his table ever after.

We have said before, that Timocreon was not on the best of terms with Simonides; and that he had even gone so far, as to make him the butt of his ridicule and of his satire. Simonides, however, was 'a man of metre' too; and, "when Greek met Greek," we might be

¹ Those, who know not what it is *to box in a glass*, may compare Virgil's fifth Æneid, as translated by Dryden:

His brawny back; and ample breast he shows;
His lifted arms around his head he throws,
And deals in whistling air his empty blows.

² As if the blows, which he had in store from the first, were limited to a certain number. This story reminds me of a circumstance, somewhat the same in kind, that happened within my memory. A student at C. C. C. while at morning-lectures, happened to be seized with a fit of laughter, which he found some difficulty in repressing. The infection, as might be expected, began to spread; and the author, being observed by the lecturer, was ordered, either to desist, or, if he must needs laugh, to go out-of-doors, and laugh there. With more *sang-froid* than the Belgian captain at Waterloo, the student chose the latter alternative; and, as soon as he had closed the door, burst out immediately into what, by some of our northern friends, is termed a *horse-godmother-laugh*. This done, he returned to his place in the lecture-room with an air as grave and as composed, as if nothing at all had been the matter. The quantum of laughter, first generated, was by this time, it should seem, expended; and, like Timocreon with his blows, he had so much to laugh away, and no more.



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Ἄγριον; — Καὶ μὰν σέλας ὀππ' ἄτεσσιν
 Εἰσορῶ φαοσφόρον ἐν πτυχαῖσιν
 Αἰθέρος· βολᾶν δ' ἄπο μύριοι σπιν-
 θῆρες ἵενται.

Ἦνιδ' ὡς, περὶ ζαθέαν σελάναν,

Ἄψ ἀποκρύπτοντι φαεννὸν εἶδος

Ἀστέρες δείους ὑπο, — χῶς τραμεῦντι

Πράονες ἄκροι

Ὀρέων, ναπᾶν τε βάθος· τοῖον γὰρ

Ταλόθεν λάμπει φάος, οἷον ὁ Ζεὺς

Ἦχ', ὅκ' ἀστράπτει κατὰ γᾶν ἀπ' αἰγλά-
 εντος Ὀλύμπω.

— Ἄρ' ὑπῆλθε δεῖμά με, μὴ κακόν τι

Ἐκπέσῃ; Γᾶ μᾶτερ, ἐκὰς μάλ' ἔστω,

Αἰ πὶ σ' ἄτλατον τόδ' ἐπ' ἄκμοσιν τεκ-
 ταίνεται Ἄτα.

Πᾶ φύγεν τὸ πρὶν θράσος, ἐλπίδος τε

Τῶνομ'; ἔξωθεν πολέμων θύελλαι,

Ὀπλα θ', ὑσμῖναί τε — μέσῳ μφθαλμῷ γᾶς

Ἄλλοθεν ἄλλα

Ἄ Στάσις κραιπνοῖς ποσὶν ἐμβατεύει —

Τίς κακῶν ἄρηξις; — ἴτ', ἐγκονεῖτε, —

Νῦν ἀγῶν ζοᾶς πέρι, καὶ τέκνων, καὶ

Πατρίδος αἴας.

Βάσκ' ἴθ', ὦ Βρέταννε, τεᾶν ἀπ' ἀκτᾶν

Οὐλίον τῶνειδος ἐλᾶν — κελεύει σ'

Ἀγλαὸν γένος προγόνων ἀλάλκειν

Δούλιον ἄμαρ.

Ἄλλ' ἔτι κνώσσεις; ἐπὶ σοί, λέων ὡς,

Κρύβδα παπταίνων, ὁ δολοπλόκος παῖς

Γαλλίας κάκ' ἐν φρεσὶ πολλὰ τεύχει

Ἐγρεο, πατρίς,

Ἐξ ὑπνω νῦν, αἶ ποκ' — ἐπὶ ξυρῷ κμᾶς

Ἰσταται τὸ πρᾶγμα — διασπάρασσε

Δούλιον ζεύγλαν ποδὶ, λάξ πατήσας —

Ἐρπ' ἐς ἀγῶνα, —

Ἐρπε, — μὴ φόβος σε τινασσέτω τις —

Ἐν χεροῖν ἔτ' ἐντὶν ἀλιρρόθοιο

Βένθεος κλαίδες ἔτ' εἴ τεᾶν ἄ-

νασσα θαλαττᾶν.

Εἶεν ᾧν.—Πρὸς ταῦτα μελάμπεπλος νύξ
 Ἐκχέσι πλήθος τεράων κατ' ὄρφναν.—
 Ἄστέρες τ', ἐκλάμπετ'—ἴτω πυρὸς τα-
 λεσκόπος αἴγλα.—

Ῥᾶον ᾧν γναμπταὶ σπιλάδες κατ' ἀκτὰν
 Ἐξερείποιντ', ἢ τὸ, Βρέτανν'. Ὁ Δεὸς γὰρ
 Σφόδρ' ἀέξει τὸν μεμαῶτ' ἀμύνεσ-
 θαι περὶ πάτρας.

J. B. Trin. Coll. Camb. 1812.

GREEK AND LATIN EPIGRAMS.

Miraturque nihil, nisi quod Libitina sacravit.

HORAT.

Ὡς οἶνος, τὸ μέλισμ'· ἐπεὶ οὐτιδανὸν καὶ ἄτιμον
 Ἀμφοτέρων, πρὶν ἰδῆ γῆρας ἐπερχόμενον.

PRISCÆ Cottylus incubans monetæ,
 Nummos colligit indies vetustos :
 Si, “ Cuinam,” rogites, “ bono ?”—quid ipse
 Dicat Cottylus, autumare non est.

J. B. Trin. Coll. Camb. 1812.

VINDICATION

*Of the Translation of ARRIAN'S PERIPLUS of the
 EUXINE SEA.*

MR. RENNEL, after an interval of twelve years from the publication of the work, which, it seems, gives him so much offence, has thought proper, in an angry note to his *Illustrations of Xenophon's Anabasis*, to censure with no small acrimony the translator of *Arrian's Periplus of the Euxine Sea*, and this in terms which imply a personal reflection on the Translator. This was altoge-

ther unjustifiable, as it was both unprovoked, and unfounded. The author of that work spoke of Mr. RENNEL, as of a man, "whose knowledge and abilities he respected, and on that account thought it incumbent on him to state his reasons for thus differing from him in opinion." If Mr. RENNEL's desire of praise be not satisfied with this eulogium, the Translator can offer with truth nothing further to soothe his anger, or deprecate his resentment.

Mr. RENNEL's note sets out with complimenting the author of the obnoxious work with the title of a learned Grecian, an epithet ironically introduced. Mr. RENNEL's own work would have been more unexceptionable, could he himself have been *seriously* complimented with the same title.

The reader of the book might be led to think that the author of the translation of the Periplus had written that work to controvert Mr. R.'s opinions respecting the length of the stadium, and the rate of the sailing of ancient ships, and that the two dissertations were written apparently with a view to lessen the reputation of Mr. R.'s book. But are Mr. R.'s ideas of his own consequence and merits so lofty as to admit of no contradiction to his opinions, without ascribing unworthy motives to those who oppugn them? The author of those dissertations composed them as literary discussions, which he, or any other person, had as good a right to undertake as Mr. R., who has not informed the public, that he possesses any patent of monopoly for enquiries into ancient Geography. Were the publication a transaction of yesterday, it might be accounted a palliation of such improper insinuations respecting the motives, but surely a space of twelve years should be sufficient to cool geographical ire, or at least to reduce the expression of it into more decorous language. The success of Mr. R.'s publications is a matter as indifferent to the translator of the Periplus, as it may be interesting to their author. Those of Mr. R., as well as the translator, are alike objects of criticism, and will be regarded as such, notwithstanding any complaint, or expression of soreness from those, who are mortified with the liberty taken in examining them.

What may appear extraordinary, Mr. R. declines entering into a defence of those opinions, of the opposition to which he was so jealous, but rather chooses to leave them to the judgment of the public. The translator is perfectly willing to refer them to this decision, and is in no pain on account of the event.

Mr. R. alleges, that the translator has "for want of reflection led himself into some very ridiculous errors." Into these mistakes, which Mr. R. thinks so ridiculous, the translator was led by Mr. R. himself. The former presumed, that when Greek measures were in question, the author would have reckoned



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AN ACCOUNT

*Of Researches made among the Ruins of Pompeii,
in 1813.*

THE beautiful representations of Pompeian antiquities lately published from the drawings of Sir William GELL and Mr. GANDY having given additional interest to this subject; our readers will probably be gratified in perusing the brief abstract here offered of a French work which we have reason to believe extremely rare in England. It is an octavo volume comprising ninety-three pages, closely printed, and fifteen plates, besides an engraved frontispiece, exhibiting the simple title of POMPEI. But the first page describes it as an Account of Researches made at Pompeii, in presence of her majesty the queen of the Two Sicilies (for so is here qualified Madame Murat) in the months of March and May, 1813. "Fouille faite à Pompeï, &c." From a signature which occurs in p. 50, the author of this work appears to be Mons. de Clarac—and most of the plates that illustrate it, have been engraved from his designs.

It is almost unnecessary to inform the classical reader that in the year of Christ, 79, Pompeii, which Seneca has described as the most celebrated city in this part of Campania, was overwhelmed by an eruption of burning ashes from Mount Vesuvius; having suffered much from an earthquake fifteen years before;—the buried city was accidentally discovered in the last century, and various excavations since made, have brought to light a street of tombs—a Temple of Isis—a villa—a Theatre—several shops and small dwelling houses—a barrack or guard-room, and other edifices—with some skeletons, and several articles of domestic furniture, besides pictures, medals, &c. From p. 2. of the volume before us, we learn that it was resolved in 1812, to ascertain the original extent of this city, by clearing from earth and cinders the walls which surrounded it, and which are supposed to form a circuit of 1600 or 1700 toises. Some of these walls are of considerable strength, and above twenty feet in certain places—fortified with a sort of towers in which are posterns. Those ramparts are nearly twelve feet thick. It appears that they have undergone repairs not long before the destruction of the city; probably after it had been besieged by Sylla, and after the earthquake in the year 63. of Christ.

In clearing the grand street which passes before the Temple of Isis, and apparently crosses the whole city, intersected occasionally by others, the workmen having descended to the ancient pavement, and opened the entrance to the great portico of the theatre, were engaged in digging near the surface, among ashes and cinders, above which was little more than one foot of vegetative earth.—Here it seemed improbable that any thing curious should be found, and they were about to desist, when one of them discovered a bone—then a whole

skeleton—some medals of brass and silver, and one of gold—after this, a considerable number appeared, and many of the small gold coins (of the Roman Emperors) were as fresh as when they first issued from the mint.—It is supposed that the unfortunate proprietor, whom death arrested in his flight, had carefully endeavoured to preserve this gold,—for it was separated from the other coins of inferior value, and wrapped in a piece of stuff, so totally decomposed that it mouldered away immediately on being touched.—But the other medals were contained in a purse or rather a large wrapper of linen made from flax or hemp, and like that used at present. Some of this ancient linen is still so strong, that, after a lapse of seventeen centuries, it cannot be easily torn.

From the situation of the skeleton, covered only with a thin coat of earth, and lying over a bed of ashes ten feet deep, we may perceive how rapid and abundant must have been the shower of cinders which buried Pompeii, at the moment when this unfortunate person attempted, but in vain, to save himself.—Many other bodies were discovered, on the same day, as the skeleton above mentioned. A mother dragging after her two young daughters, and pressing to her bosom a little infant, appears to have fallen a victim to the burning ashes, near the wall of the portico in the street of tombs.—They seem to have crowded together; their bones are so intermixed that it is probable the mother and her children expired in each other's embraces. That they were a family of some opulence and even elegance, may be inferred from their gold rings and other ornaments: one ring is in the form of a serpent with many folds; another, which from its small size we may suppose to have been worn by a young girl, is mounted with a garnet bearing the device of a thunderbolt. The ear-rings resemble little balances or scales, of which the basins are represented by pearls suspended by a golden thread. (Similar ear-rings are preserved in the Cabinet des Antiques at Paris.) Two of the pearls are sufficiently perfect; the others have suffered.

In most of the houses explored at Pompeii, the reservoirs or cisterns for water are generally of marble, and situated in the midst of small courts, (*impluvium*). It appears that at the moment when this city was destroyed by the eruption, one of the houses was actually in a state of reparation: many pieces of marble and handsome tiles were found heaped together just below the wall, as ready for the workmen, who were to finish with them the edge of the roof, and to form the gutters. These tiles are well-shaped and ornamented with figures of dogs and foxes. One picture was discovered in this house: it is neatly and spiritedly executed, and represents (on a red ground,) Peace holding in the right hand an olive-branch, and in the left a cornucopiæ. Besides some sculptures in white marble, the houses above-mentioned offered many interesting objects; locks and other fastenings of doors both of brass and iron, and in several respects not unlike those at present in use among us, a balance or pair of scales with brass bowls about five inches in diameter, and hung by well-wrought chains: the weight used with this balance is a pretty bronze

head covered with a helmet; here were also a magnificent *candelabra* of bronze four feet and a-half high, of which the upper part terminates in a vase, formed like that generally styled the *Vase de Medicis*. Some vessels for culinary purposes were, likewise, found here,—many being of bronze and well-shaped; several with handles elegantly fluted and ending in heads of animals executed with much taste. One, in particular, the head of a dog, is very remarkable.—Among the most curious of those vessels we may undoubtedly reckon that which was dug up on the 18th of March, 1813. It is a large bronze dish with a double bottom; the object of which must have been to keep hot whatever meat was placed in it, by means of warm water.

Many glass vessels were found.—It is probable that the inhabitants of Pompeii when flying from the destructive eruption, endeavoured to carry with them only such articles as they deemed most precious, and left their glass vessels, and similar things, as of little value. There are numerous drinking glasses of extraordinary forms; and one glass vase, six inches high, and shaped like a chalice. Bottles, phials, and small vessels, abound here, all made of glass, not very white. Some, indeed, are of a clouded blue or greenish colour, but none of this ancient glass can bear a comparison with that which we are now capable of making.—Various cups of red earth have been found among the furniture of those houses; some are finely executed and enriched with foliage and figures in relief.

I shall now, says M. de Clarac, (p. 13.) conduct my readers to the ancient tombs, indicating those which have been recently discovered: the others will be sufficiently known from the work on which Mons. Mazois is now employed: he will describe the porticoes, bordering the street of tombs; and a fine insulated monument constructed in the form of a niche.—From the situation of this monument, and the stone seat that extends all around it on the inside, we may suppose that it served as a resting-place, or a spot where the idle inhabitants of Pompeii were wont to meet.—The first tomb on the left is of little interest, and those opposite have been much injured; but the tombs nearest to the first mentioned are highly curious, and may be regarded as among the most important discoveries made in this wonderful scene of antiquities. Those four tombs stand, each, within walls, between which and the monuments, an interval of three feet is left. These walls are, in general, ornamented at the angles with little allegorical figures of Stucco, in bas-relief. Many of these devices are damaged, but we can still distinguish that subject which has engaged the attention of so many artists: *Œdipus* solving the enigma of the *Sphinx*. Other bas-reliefs represent *Fortune* on a globe—*genii*—a woman consecrating a wreath or fillet at an altar—another woman decorating a skeleton with fillets or wreaths. The door by which we enter the outer inclosure of this tomb is very low, and obliges us to stoop. The first tomb has been much injured in the upper part by the roots of trees which have insinuated themselves. Many of the stucco reliefs that ornamented the walls have fallen off and mouldered



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privilege of occupying alone, a seat capable of holding two persons, at public assemblies. The *Bisellium* appears to have been a seat sufficiently long for two, and without back or arms; the feet richly ornamented, and it is furnished with a fringed cushion.—The inscription informs us that the honor of sitting on it was conferred by the Decurions with consent of the people. We shall here copy two of the inscriptions. The first tomb exhibits these words:

C · CALVENTIO · QVIETO ·
 AVGVSTALI
 HVIC · OB · MVNIFICENT · DECVRIONVM
 DECRETO · ET · POPVLI · CONSENSV · BISELLII ·
 HONOR · DATVS · EST ·

The second tomb bears the following inscription:

NAEVOLEIA · I · LIB · TYCHE · SIBI · ET
 C · MVNATIO · FAVSTO · AVG · ET · PAGANO ·
 CVI · DECVRIONES · CONSENSV · POPVLI ·
 BISELLIVM · OB · MERITA · EIVS · DECREVERVNT ·
 HOC · MONIMENTVM · NAEVOLEIA · TYCHE · LIBERTIS · SVIS
 LIBERTABVSQVE · ET · C · MVNATI · FAVSTI · VIVA · FECIT ·

The name of another female who bore the name of Tyche, appears on a sepulchral stone near the tomb of Scaurus, before mentioned. The inscription is as follows:

IVNONI
 TYCHES · IVLIAE
 AVGVSTAE · VENER

“Sacred to Juno, the protectress of Julia Tyche; and to Venus Augusta,”—for this title is given to the goddess of beauty in several inscriptions. This grave-stone, like many others at Pompeii, is upright. Several of them are surmounted with a globe or kind of ball, cut through the middle, but much resembling the Turkish tombstones, which terminate in the form of a turban, or some similar head-dress.

On the face of an altar we discern the sculptured figure of a ship, with a square-sail such as the painter has assigned to the vessel in a picture once belonging to the Temple of Isis, but now preserved at Portici. The ship appears decked, and the details of its parts are so curious that Mons. de Clarac has enriched this work with an engraved representation, which proves that it differs much from the ships seen on medals or in ancient pictures: it does not seem to have been designed for the purposes of war. Other reliefs found here exhibit funeral ceremonies, and the consecration or sacrifice of a bird on an altar, by a child. Inside one of the tombs, two rows of small niches appear destined to receive the urns; four of these urns are covered with lids of coarse clay. Three larger urns were enclosed in cases of lead, one resembling an egg in form. Many of the urns are fifteen inches high, and ten broad, having very narrow necks, to which are fitted covers or stoppers of glass, stuck on with plaster

or stucco. Some of this composition also was found in a small pot.

But one of the most extraordinary discoveries made at Pompeii, is the water or liquor which entirely covered up to the very opening of two glass vases, the ashes that they contained; while those remains of human bodies found in earthen or marble urns, are invariably dry and little more than dust. Our ingenious author considers it probable that as the glass is exceedingly thin, water was poured on the hot ashes or bones, as taken from the funeral pile, to prevent the cracking or breaking of the vases from heat. And it is well known that the ancients often made libations of wine on the remains of their deceased friends. In one glass urn the water is perfectly tasteless, and so clear that the bones and ashes are seen through it: the liquid contained in the other urn is of a dark brownish color, resembling coffee well strained; both are without any scent, and the brownish liquid has a faint taste not unlike that of lye-water, (*eau de lessive*). May we attribute its dark color to the decomposition of animal substance?—the salts contained in the bones and ashes? However this may be, both the liquids should have corresponded: but perhaps some coins or other pieces of metal have tinged the one. It is not ascertained by any chymical analysis, whether the liquid is water, wine, or some perfume poured on the ashes: but of one circumstance we are assured, its antiquity. During such a lapse of ages, all evaporation had been prevented by the close covering of the vases, the leaden cases, and the great mass of earth that concealed the tomb. And these, at the same time, would not admit even the smallest drop of water that might have penetrated through the external coat of earth, or through the building. Near each of those urns were found lamps made of red clay, and a considerable number appeared in a corner of the tomb, as if reserved for occasional use. Some pieces of brass money were also found near the remains of each person here deposited.

A few statues of mean execution, and several inscriptions were discovered near some tombs which are in a state of decay, the roots of trees having forced themselves through the coat of earth above those monuments.

On the first of May, 1813, other tombs and a fine vase of oriental alabaster were found, besides a gold ring in which is set an agate, exhibiting the figure of a deer. Inside the tomb is a low seat of stone-mason work; and standing against the wall are seen many long and pointed *Amphoræ*, such as were generally used for holding wine, but sometimes as cinerary vases, being filled with the ashes of children.

The door of this tomb is very remarkable; it consists of one solid piece of marble three feet and a half high, two feet, nine inches wide, and above four inches thick: it turned on pivots of the same stone. Near the city walls, three houses are now explored: they had been inhabited, probably, by persons of the lower classes. The rooms were without pictures on the walls, or other ornaments except some rude Mosaic pavements. They contained several kitchen utensils of

bronze: one vessel seemed adapted for cooling water, and resembled those now used in the kingdom of Naples for that purpose.

In different places were found a small perfume-box, several bronze lamps, ivory counters each marked with a V and some other letter; perhaps serving as tickets of admission to the theatre; a fine cup of clay, highly varnished, and of a most singular form; innumerable objects, not of much importance, are daily found: to describe which would afford but little pleasure to the reader, although they gratify in a high degree those who actually bring them first into light from the obscurity of so many ages.

The latter part of Mons. de Clarac's work is devoted to an explanation of the engravings, which are placed together at the end. They exhibit many curious articles, and the descriptions are extremely interesting, but without plates to which a reference might be made, any extracts of those descriptions would not be very satisfactory. We shall, therefore, here conclude our notice of this entertaining volume.

A CRITICAL

Examination of certain modern opinions respecting the TROAD, and the descriptions of HOMER; and an inquiry into the authorities on which they have been founded.

BY CHARLES H. PARRY, M. D., F. R. S., &c.

IF the successive writings of Wood, Chevalier, Dalzel, Heyne, Bryant, Morritt, Whitaker, Franklin, Vincent, Gell, Clarke, Hobhouse, and various other authors, have tended neither to weaken our classical faith, nor to confirm our earlier judgments with respect to certain Homeric descriptions, we may sometimes discover the causes of our security or indecision, in the negligence or inconsistency of these commentators. While the critical acumen of Bryant obliged us to hesitate for a moment, upon points which before we had never considered doubtful, the discovery of his too palpable subserviency to a favorite hypothesis restored us at once to all our former pleasing associations. The natural line of separation which we were disposed to admit between simple intelligible history, and the wild superstitions of an ignorant heathen people, between the plain record of possible events, and the rich imagination of the most inventive of Poets, could



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consequences, which have been admitted by many very eminent writers.

The following observations have no relation to the supposed errors of Strabo, Demetrius of Scepsis, nor to the geographical information of Pliny. There is no attempt to agitate the question as to the existence of the Asiatic city of Troy, nor to examine the evidence in favor of the Trojan war. I have even little to do with our modern travellers themselves.¹ My principal object is to determine such Homeric localities as seem to have been omitted or too slightly noticed by previous annotators, to answer some defective arguments, to endeavour to establish certain doubtful facts by fair induction, and to confirm by new instances or combinations, various conclusions which have formed the basis of much subsequent reasoning. To the knowledge of such of your readers as may be conversant with the *whole* controversy, I leave it to assign to their intended objects the application of some remarks, and the praise or censure which may, upon occasions, be anonymously conveyed. As few others will feel interested in the subject, I have less scruple in sparing your pages the weight of much unnecessary reference.

It may be allowed me in general to remark that, of the fallacy of Mr. Bryant's hypothesis with regard to the Egyptian site of Troy, three proofs seem deducible from the writings of Homer himself. To omit the voyage of Helen from Sidon to Troy, (Z. 292.) which may have been part of the route from Greece to Phrygia, or to Egypt, Menelaus (Od. Δ.) expressly says he travelled from Troy to Egypt. Ulysses, (Od. Ε. 246.) performed the same voyage, Achilles particularizes Thebes of Egypt, and lastly, we have a precise description of the topographical relations of the Homeric Troy itself.

The general situation of Troy, or Ilium, is pointed out in a passage which has been too much neglected. In his Speech to Priam (Ω. 544.) Achilles says, (if we can understand the construction of the sentence): you are above Lesbos, which is therefore to the South of Troy, in one direction, καθύπερθε, (not East, as the Scholiast and most transla-

¹ These subjects have been denominated by Prof. Heyne, *extra carmen*, ἔξω τοῦ ἐποῦς. See Exc. in Lib. vi. &c. In his elaborate edition of Homer, this learned critic has supplied us with many detached Essays on the topics immediately before us. The present Essay was written before I had had an opportunity of consulting this work. Some views may seem to coincide, which were, in fact, not borrowed, and I have introduced, wherever I have been able, my reasons for differing from so distinguished an authority.

tors have it, but) above, or to the North, lies Phrygia, and in another, the Ἑλλησποντος ἀπείρων. From the circumstance, that no particular locality is connected with this latter, I should assign it a very natural position in the West, and presume, that the ground, upon which Homer omitted any further description, was the clear evidence that it lay neither to the East, North, nor South.

That the word Τροίη¹ applies equally to the country and the city, is evident from many passages. At A. 129. we find Τροίην πόλιν, and at Ω. 542. Achilles says Ἕμαι ἐνὶ Τροίῃ which can only mean the Troad. This double usage prevents any precise application of the frequent expression νῆας ἐς Τροίην ἠγεῖτο (Π. 168.) Ἐς Τροίην ἀναπλεύσεσθαι (Λ. 22.) Νηυσὶν Ἴλιον εἶσω (Σ. 58. 439.) ὑπὸ Ἴλιον ἦλθε, &c. (B. 216.) In these instances Troy or Ilium may refer to the general object of the expedition, and give no information as to the neighbourhood of this city to the Sea. I cannot, however, in this place, help remarking that, with all modern ingenuity and latitude of interpretation, the πρὸς ἅλός, (K. 428.) is scarcely distinctive or intelligible, under any admissible notions either of the position of Troy or of the Throsmòs.

The words Ἴλιος, Τροίη and Πέργαμος are used almost indiscriminately by Homer. It is, at least, difficult to discover their supposed characteristical differences. The two first occur in numberless instances without epithets, and are frequently connected with the same epithet. Besides the examples above noticed, which have probably a different interpretation, the Ἴλιον εἶσω at P. 159. 163. and at Θ. 131. Ξ. 46. &c. evidently means the city of Troy. The residence of Priam was both in Troy and Ilium. At H. 345. his gates are close to Ἰλίου πόλις ἄκρη, and at X. 478. ἐν Τροίῃ, Πριάμου κατὰ δῶμα, occurs. If Ilium was usually distinguished as sacred, we find, Π. 100. Τροίης ἱερὰ κρήδεμνα, and at N. 657. Ἴλιον ἱρὴν means only Troy. If Τροίη be εὐπυργος, (H. 71.) we have also Z. 386. the πύργον μέγαν Ἰλίου adjoining the Scæan gate, the most decisive evidence as to the sameness of Troy and Ilium. It must, however, be added that while Τροίη is only distinguished as ὑψίπυλος (Π. 698. Φ. 544.) Ἴλιος alone has the epithets αἰπὺ, αἰπεινὴ, and ἠνεμόεσσα connected with it, the last of which is repeated eight times.

Of Πέργαμος we only know from Homer that the Temple of Apollo was there situated, and that it was on this account, sacred. (E. 446.)

¹ Pindar has frequent allusions to Troy, see Pythia i. iii. 180. iv. 284. v. 110. vi. 34. Nemea iii. 103. vii. 44. 51. viii. 52. Isthm. vi. 45. vii. 111. iv. 439. Olymp. xiii. 78.

It has no other character assigned to it in common with Troy or Ilium, and if we have, (Z. 512.) κατὰ Περγάμου ἄκρης we find κατ' ἄκρης connected also with Ilium, (N. 773.) That there was an ἄκρα πόλις, we learn from many passages, and that it contained the Temple of Ἀθηναίη ἀγελείη. If, however, the πόλει ἀκροτάτη, (X. 172.) refers to Pergamus, we are not so informed by Homer, and that the ἄκρην πόλιν, (X. 381.) means Troy in general, will, I think, appear clear from the circumstances with which it is connected in this passage. The ἀκρόπολις was certainly not the most elevated ground,¹ as appears from Od. Θ. 494. 504. &c. and the subsequent proposal Ἡ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρας (508.) The contiguity, too, of Pergamus to the Scæan Gate, and the neighbourhood of the Trojan Plain, is rendered probable from the fact, that, from this situation, Cassandra not only discovered her Father returning, but even the body of Hector on the bier, a circumstance which could not easily have happened from the recent position of the supposed Acropolis. If we compare Δ. 508 and 514, it seems as if Περγάμου and πόλιος were synonymous.

The words πόλις and ἄστυ are also used by Homer without discrimination. At P. 160. we find the ἄστυ μέγα Πριάμοιο, and at Φ. 532, προτὶ ἄστυ, Φ. 128, ἄστυ Ἰλίου, meaning the city in general. At Φ. 607. 610. ἄστυ and πόλις are decidedly the same. We may therefore conclude that they were so at P. 144. and X. 433.

The particular site of Troy has been deduced from the well-known passage, Υ. 216.

Ἰλιος ἱρή

Ἐν πεδίῳ πεπόλιστο πόλις, &c.

While, however, some authors, (Bryant and the Edinb. Reviewer) suppose the Homeric phrase to express an entirely level position, both of the town and neighbouring country, others have placed it on an eminence; (Chevalier, &c.) and a third party (Morritt, Franklin, Vincent, &c.) partly on a level with the plain, (the city) and partly on a hill, (the Acropolis.) There is, however, no reason, from any description furnished by Homer, nor from any evidence that may be collected from his writings, to believe that any part of Troy was on level ground, nor is there any ground of proof, that in *this respect* at least, the Bournabashi of Chevalier and his followers may not corre-

¹ Dr. Dallaway says "the most elevated ground on the edge of a precipice was the Acropolis otherwise called Πέργαμος, (Il. iv. 507. v. 460. xxiv. 700.) Ilium was lofty enough to be called windy, yet it was lower than Pergamus, (xxiv. 700.)" p. 349. See Trans. R. S. Edinb. iv. 71.



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Hector's special and anxious orders upon such an occasion can convey little information as to the customary defence of the city. Apprehensive of a secret attack in the absence of the main army which was at the Throsmos, he gives orders that the boys and old men shall keep watch, *περὶ ἄστν*, and even the women kindle large fires. Have we lost from sight the frequent assaults of the Precipices of Syracuse, during the Peloponnesian war, or the recent instance of Quebec, that the orders to guard an almost inaccessible part of the city, should appear to admit but one explanation?

Neither does the authority of Virgil in the line, "Ter circum Iliacos raptaverat Hectora muros," appear at all conclusive, or in proof that the city was not on an elevation. He certainly did not believe in the flight of Hector round the walls, and if he thought that under violent feelings of revenge, a man in his chariot might find such a passage, it by no means follows that he believed the city to have been level with the plain. Indeed, so far is Virgil from supposing ancient Troy to have been on a level with the plain, that, notwithstanding many extraordinary assertions to the contrary, he implies exactly the reverse, (*Æn.* iii. 109.)

Nondum Ilium et Arces

Pergameæ steterant: habitabant vallibus imis.

the latter clause can indicate only a contrast between the former humble, and the present elevated site of Ilium. It is somewhat singular that the intelligent Dr. Vincent should have omitted to notice a circumstance which at once overturns his theory with regard to the different levels on which the city and citadel were placed. While he confesses that no other explanation can be given of *ἠνεμόεσσα*, but "situated on a hill," he places the chief part of the city and the fig-tree on a flat plain, though Homer's only epithet to the *ἐρινεὸς* is also *ἠνεμόεις*.¹ With these conditions we must at least adjudge them a sameness of elevation.

There are other grounds upon which it may be conjectured that the whole of Troy was on an eminence. All Homer's descriptions agree in mentioning an ascent and descent to and from the city. The *Ἴλιον εἰσανάβησαν*, (*P.* 320. 337.) can have no relation to the walls or towers, as the Trojans themselves are the actors in both instances. The same expression is used at *Ω.* 700. *Πέργαμον εἰσαναβᾶσα*, where the specific interpretation has never been questioned. When Priam leaves the city to visit Achilles, (*Ω.* 329.) he descends from the

¹ See also Dalzel's *Illustr. of Chevalier*, Trans. R. S. Ed. iv.

city into the plain. Οἱ δ' ἐπεὶ οὖν πόλιος κατέβαν, πεδίον δ' ἀφίκοντο, and Jupiter, as soon as he saw them descended into the plain, sent Mercury to their assistance. The passage, (Z. 434.) ἔνθα μάλιστα ἀμβατός ἐστι πόλις, καὶ ἐπίδρομον ἔπλετο τεῖχος, seems to me to include a very nice distinction. The ascent to the city is not so great, and the wall is therefore more assailable. The wall itself is, however, not lower here than elsewhere.

The same separation of the city from the plain seems admitted in other places. Antenor (φ. 563.) says, that if Achilles should discover με ἀπαιρούμενον πόλεως πεδίωνδε. Admitting, as the only explanation consistent with sense, either that the varia lectio of Eustathius (Ἰδήϊον,) should be adopted, or that the Ἰλήϊον should refer to Ilium, it seems synonymous with the πεδίον Τρωϊκόν, Τρώων, &c. (Λ. 835, Ο. 739, Ψ. 464.) though it must also be granted that unless Agamemnon's expression be of a general nature, these must refer to the Throsmus and tomb of Ilus, where the fires were lighted.

In general, the πεδίον Τρωϊκόν seems to have been that part of the plain which led directly to Troy, (Κ. 11.) and on the side of the Throsmus: the πεδίον Ἰδήϊον on the side of Ida, the πεδίον Σκαμάνδριον, (Β. 465. 67.) on the banks of the Scamander.¹

Homer has given us no positive information as to the lateral or longitudinal extent of the plain. Besides the space required for the manœuvres of at least 100,000 men, there was ample space for the movements of numerous chariots.² We know, moreover, that there

¹ The ἀπαν πεδίον, τ, 156. φ. 1. appears to be the space between the ford and ships. Dr. Clarké (ii. 168.) following Demetrius of Scepsis, speaks of another plain, not mentioned by Homer, under the title Simoisian Plain. "Here," he adds, "were signalized all the principal events of the Trojan war." On the site of Troy in general, see Whitaker's Review of Bryant, Brit. Crit. ix. 540. He says: "The lower sides of Ida were inhabited according to Homer, before the Plain below Ida had Troy upon it. Troy, therefore, might be built upon Bournabashi, or any other hill in the plain of Ida, and the learned Bryant has confused himself by confounding the plain of Ida with the plain of Troy. But when he asserts Troy "not to have been even at the bottom of a hill, "to have been even in a plain," he contradicts his author directly." See also particularly Dallaway, cited, Tr. R. E. S. iv. 71.

² Captain Franklin has determined with great precision the exact share which would have been occupied by each man, admitting his measurement of the field of battle to be correct, and has concluded, that in a position of three miles long, and half a mile deep, 120,000 men would actually have

were frequently in the rear of the armies vacant spaces to which the wounded retire beyond the reach of the conflict. Chevalier makes the distance from Bournabashi to the naval station twelve or thirteen miles, and to prove the consistency of his account with the circumstances recorded in the Iliad, assumes a point, for which, unfortunately, Homer gives no authority. He affirms that in Priam's visit to Achilles, he set out "early in the afternoon." Now, as we know that he did not arrive at the Ford till night, *νύκτα δι' ἀμβροσίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι*, (Ω. 363.) it is not difficult, with the assumed premises, to imagine that he may have passed over a space of twelve or thirteen miles. It is certain that Priam watered his horses and mules at the Ford, but the time which had elapsed from their descent into the plain, does not appear to have been long, for immediately on that event, (*αἶψα* 353.) Jupiter dismisses Mercury, who instantly obeyed, (*αὐτίκ'* 340. 6.) *αἶψα δ' ἄρα Τροίην τε καὶ Ἑλλάσποντον ἴκανε*. He finds them at the Ford.¹

The great argument against the supposed distance is derived from the events of the celebrated twenty-eighth day. On that day, it is maintained that the armies, amounting to 100,000 men, passed four times over the whole space between the city and the naval station, a supposition wholly irreconcilable with the presumed distance. Admitting, however, the vulgar opinion to be correct, and that only one busy and tumultuous day was intended in the description beginning Λ, and concluding Σ. 240, it does not necessarily follow that the whole army traversed the scene of action four times. Agamemnon fought his way to the city, and came back wounded in his chariot, (Λ. 192. 273.) and Patroclus went also in his chariot to the walls, to return no more. Hector may have passed backwards and forwards in his chariot, but it seems most probable that the larger part of the army never approached the walls. When they were not in the neighbourhood of the ships, we generally find that the Trojans, (a fortiori the Greeks) were fighting at a distance in separate parties, (P. 375.) In the last battle for the body of Patroclus, the fresh Myrmidons, or *ἄριστοι* alone, (P. 368.) seem to have been engaged near the walls,

had 38 square yards each for elbow room. He says, however, nothing of chariots and horses.

¹ I omit the common, but unanswerable argument, from the expedition with which the supper for 50,000 men was provided from the city, at the time when the Trojans were encamped on the Throsmos, κ. 160. λ. 56. ο. 560. &c. far from the city wall, ε. 255.



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that they fought a whole day before the Scæan gates : Πᾶν δ' ἡμᾶρ μάρναντο περὶ Σκαιῆσι πύλῃσι, (Σ. 453.) and at P. 384, Homer again informs us that they had contended the whole day, πανημερίοις, round the excellent servant of Achilles. It will be equally difficult to reconcile this account with either supposition derived from the seasons specified in the description of the poet. As, however, an insolvable difficulty is connected with the whole account, we are not quite at liberty to ground an objection to the supposed distance from an assumed want of consistence.

The Naval Station. Homer gives us little information as to the situation or extent of the naval station. The fable of the Rhætæan and Sigæan promontories is, comparatively, of modern invention. In the poet no river is described as running through, or as being contiguous to the station.¹ The shore, though wide, (Ξ. 33.) could not contain all the ships, and as the forces were crowded, τῶ ῥα προκρούσας ἔρυσαν, and filled the long mouth of the whole shore as much as the ἄκραι contained (36.)² Mr. Bryant's assertion, (Observ. on Morr. Vind. 31.) that whenever the course of the Scamander could be as-

¹ In order to prove the lateral neighbourhood of the river to the Grecian camp, Rennell observes, "The Greeks would not certainly have taken within their camp the course of the great torrent Scamander, so as to hazard a separation of their force by its sudden swelling." (79.) It may, however, be equally contended that, for the same reason, they would not have encamped even in its immediate neighbourhood, especially as we know that it was accustomed to deluge the plain by overflowing its banks.

² On this passage Prof. Heyne has furnished a very extraordinary piece of criticism. He observes (Essay on Topog. of Il. and Trans. R. S. Ed. iv. 58.) "When Homer says the ships occupied the whole shore between the two Promontories, he probably meant in a poetical style to convey a magnificent idea, and it is more likely that the camp only stretched on both sides *towards* the Promontories Rhætæum and Sigæum, and that on the North E. it extended to the Simois." Mr. Dalzel follows up this view with his usual enthusiasm. "That the camp was situated betwixt the Sigæan and Rhætæan Promontories is generally agreed, but that it occupied *the whole space* or line of coast in that interval, as Mr. Chevalier has supposed, cannot be admitted. I willingly accede to Prof. Heyne's idea, that the camp only stretched on both sides 'towards the Rhæt. and Sig. Prom. and that, &c.'" Now as nothing can possibly be more definite than Homer's description, and as the ships are particularly said to occupy the *whole space* between the two anonymous Promontories, whatever magnificence there may have been in the circumstance, must probably be ascribed rather to the nature of the thing, than to the imagination of the poet.

certained, the left of the ships might also be determined, seems to be founded upon a mistaken interpretation of the passage, Λ. 524. It is true that Hector was fighting near the Scamander, ἐπ' ἀριστερὰ μάχης, but it is also certain without the necessity for any hidden meaning, that if Achilles was on the right of the Greeks, Hector was also on that side, and therefore on the left as it respected the Trojan battle, for Machaon being wounded in that quarter, passed near Achilles in his way to Nestor's ship. (Λ. 614.)¹

Of the extent of the στόμα equally mistaken opinions have been maintained. While some Commentators have considered the Rhætæan and Sigæan promontories as the only boundaries, others have confined the space within very narrow limits. The premises of both parties are generally inadmissible. Homer certainly does not say that Agamemnon's voice was heard at the two extremities from the centre ship, any more than he specifies by name the two Promontories. The scholiast explains γεγωνέμεν (Θ. 223. Λ. 5.) by βοᾶν, and judiciously remarks that Agamemnon took his purple robes with him in order that he might be seen by the Greeks, who, in consequence of the surrounding clamor, would not be able to hear him. That it does not mean exaudiri appears from its subsequent use, (Θ. 227.) Δαναοῖσι γεγωνῶς. Hector was, indeed, probably at the centre of the ships, and, not, as is generally asserted even by the most learned critics,² on the side of the Rhætæan Promontory when Achilles

¹ What confusion has arisen from the various and contradictory views which have been taken of the passages here cited! Prof. Heyne decides that the left always means the Grecian left, and puzzles himself extremely. "Hector in læva parte pugnabat, ὄχθας πὰρ ποταμοῦ Σκαμάνδρου, xi. 498, 9. Unde colligas Tumulum Ili Simoenti propiorem fuisse, (306.) Sunt alia loca e quibus suspiceris ad Scamandri alveum versus superiora fuisse, &c. Omnino hic Ili tumulus plurimas molestias facit incerto situ." (Suppl. et emend. Lib. vi. p. 720)

Rennell supposes a poetic fiction in Nestor's carrying Machaon wounded from the *left of the field*, past the tent of Achilles *on the right*, in his way to the centre. He adds, "there may have been reasons for making this detour, though they do not appear in the poem." 27, note. I can find no detour.

² Heyne on the same subject remarks, "quæ forma loci, quantum spatium fuerit quod et naves et copiæ occuparent, poeta nunquam satis diserte apposuit, (Exc. i. in Lib. vii) Certe intervallum ab uno cornu castrorum ad alterum non nimis magnum fuisse arguunt nonnulla quæ sigillatim memorantur; v. c. quod Achilles qui *dextram* tenebat, audit Hectorem vociferantem *ad sinistram*, xvi. 77. In dextro cornu Achillem tetendisse, *lævas partes* Ajacem tenuisse satis constat vel ex Il. xi. 78. &c. Ajacem non

heard his voice, (Π. 76.) and saw the fires kindled. (127.) As we know very little of the real signification of the term *πρόκροσσας*, we cannot with certainty determine the exact form and position of the ships. In Homer *κρόσσα* does not seem to be a scaling ladder as it is usually interpreted. If at M. 258. we find *κρόσσας πύργων καὶ ἐπάλξεις*, we can scarcely allow it to have a distinct meaning at M. 443. *κροσσάων ἐπιβαίνεμεν*. It seems to be a part of the word, and therefore to be used indifferently and in common with *πύργος*, (430.) which also of itself conveys the whole meaning. Though, therefore, we may admit that the ships were placed in rows and on different elevations, the shape in which they were actually ranged, a main object in the elucidation of many subsequent passages, and in determining the figure of the shore, cannot be ascertained. That the coast was steep appears from many places, (Ε. 28. N. 682.) The ships which first arrived were drawn up into the plain, and these were *νῆες ἄκραι*, extreme or highest, (O. 653.) Among these appear to have been the ships of Ajax and Protesilaus. The latter warrior first landed (B. 702.) of all the Greeks, and his ship (as being in the front

in ultimis sed in primis ordinibus ad ipsum vallum stationem habuisse multis locis apparet," i. in vii. 39. Ajax, says the same author, (Topography of Troy,) was stationed towards Rhætæum, consequently, on the left wing of the camp; Achilles with his Myrmidons on the right towards Sigæum. In regard to the two extremities there is no doubt. In the midst of a vast deal of confusion, the Professor has, however, afforded some glimmerings of a more precise meaning. See p. 102. "Perhaps on the north," to "enemy's attack," and 105, "the fortification seems" to "know not how to explain." Indeed he acknowledges that he cannot explain any part of the passage relating to the ships, Z. 30. &c. The place N. 674, 5, 9. 82. is, he observes, "of considerable difficulty in respect of the topography." He is again embarrassed, (684) by the expressions *αὐτοὶ τε καὶ ἵπποι*, and asks, "How could chariots be of any use in the narrow space between the ships and the Rampart?" (Essay, 107.) Surely this space could not be small if in his opinion the *Θρωσμός* and *τύμβος ἄκριτος* were the same. Though this probably could not be the fact, yet we know from numberless places in Homer, that there was ample space for the movements of chariots. See, close by the Ships, M. 110, &c. II. 344. 67. 70. 80. O. 259. 354. 384. It is to be regretted that so many real difficulties should be artificially increased by Prof. Heyne's general unwillingness to concede his preconceived opinions even to the authority of Homer himself. He says, indeed, (Exc. I. in VII.) "Intervallo satis magno abfuisse a vallo naves ex eo patet quod hoc loco inter Trojanos, &c. et Achivos pugnatum est," and it will appear from many citations made for my present purpose, that this distinguished author was very frequently inconsistent with himself.



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defend the ship of Protesilaus, the Grecians had made a retreat behind them to their tents. Here the *θῖν' ἐφ' ἀλὸς πολιῆς*, appears only to have a general allusion. In another passage it has, however, a precise meaning; when the fight was at the *νῆες ἄκραι*. The ships of Tydides, Ulysses and Agamemnon were on the shore of the sea, at a great distance from the scene of action, (Ξ. 31.) at such a distance, and in such a position, that they could see nothing that was going on.

We learn from Homer that the ships of Achilles and Ajax were on each side, at the farthest point from the ship of Ulysses, which centre ship was close upon the shore. In the embassy to Achilles, Ajax and Ulysses reach his ships by keeping along the coast of the sea. It is not improbable that by the sentence *τοὶ ῥ' ἔσχατα νῆας εἴσας εἴρυσαν*, Homer meant to convey the idea of a station in some respect unprotected by, or detached from the rest of the fleet.¹ The post both of Ajax and Achilles was chosen before the wall of defence was erected, and there seems to have been no more occasion for the valor of these heroes at their supposed extreme point, than for that of any of the troops which were stationed directly opposite the Trojan plain and the most probable side of attack.² It appears indeed, as if they must have been most secure on the flanks of the ships. There must, however, have been some great peculiarity in their situation, which has never suggested itself to any commentator, in order that Homer should ascribe to their reliance on their valor and strength the choice of so hazardous a post. We know that the station of Achilles was not closely connected with the main fleet, as after their unsuccessful embassy, Ulysses and Ajax are said to return to the ships, *παρὰ νῆας ἴσαν πάλιν*. Now as the council was holding in one ship only, the expression could have no reference to this single ship, (I. 653.) and at Λ. 804, Patroclus went beyond the

¹ Odys. Z. 205. Ἐσχατοὶ, οὐδέ τις ἄρμι βροτῶν ἐπιμίσηται ἄλλος.

² Heyne very curiously remarks on this subject, "Porro tenendum est non tota Achæorum castra vallo circumdata fuisse, nam latus dextrum quod Achilles tenebat vallo non fuit inclusum: dubito quoque de extremo latere sinistro, quæ Ajacis fuit statio. Sed *media tantum pars* intra Ajacis et Achillis stationes, qua Trojanorum aditus et impetus *maxime erant metuendi, &c.*" Exc. i. in vii. This would reverse Homer's view of the affair. Before the wall was built, the two extremes had been chosen by Ajax and Achilles, as the most dangerous positions. I may remark here that the security afforded to Ajax by his supposed neighbour, the torrent Scamander, argues either against that neighbourhood, or his danger.

ships, *παρὰ νῆας*, to Achilles, and in his road from the ship of Nestor, passed the centre ship of Ulysses: (Λ. 805.) At A. 349. the Heralds also return from Achilles to the ships of the Achæans. (327. 306.) The ship of Nestor was clearly more than half way from the ships of Achilles to the supposed position of Ajax. At K. 113 we find, however, that the ships of Ajax and Idomeneus were still far off from the ship of Nestor.

If *Ἐσχατα* mean the farthest points, it by no means follows that one of these points may not have been towards land, and on the plain; and if we admit that the *θῆν' ἐφ' ἄλως πολιῆς* may comprehend the shore at large, we shall not find much contradiction in this new view of Ajax's position.

The Rampart, &c. Near the *Τύμβος ἄκριτος ἐκ πεδίου* (H. 435.) the Greeks built a wall and lofty towers, as a defence to themselves and the ships. They made gateways for the passage of their chariots, and on the outside sunk a wide Foss. (441.) The wall was built at the stern of the ships (*ἐπὶ πρύμνησιν*) which were drawn up into the plain, (Ξ 31.) and was lowest opposite or above the ships of Ajax and Protesilaus, (N. 681.) where the bravest troops were stationed. This exposed situation in front might warrant Homer's commendation of Ajax, and the detached position of Achilles might also entitle him to praise which may otherwise appear unmerited. Mr. Bryant (*Observ. on Morritt*, p. 18.) remarks that Homer has specified no precise time during which the Grecians were occupied in constructing the wall, and sinking the foss, and that it is quite an error to suppose that the poet assigned only a single day to this operation. From the extent and magnitude of the work, he is of opinion that it must have occupied a considerable space of time, and, therefore, that the truce was of an indefinite length.¹ There is, however, much less authority in Homer for any extension of time upon this occasion, than on the celebrated 28th day, which Mr. Bryant is not disposed to protract beyond its usual number of hours. He sets out, indeed, with the gratuitous assumption, that as soon as the Truce was concluded, the Trojans went to Ida to cut wood, and that the Grecians went to the same distance on the same errand. Though they certainly went to Ida to cut down oak for the Pyre of Patroclus, it does not follow that at this early period the Grecians had not wood in their own immediate neighbourhood.² The fires required for 120,000 men, to make

¹ Dares Phrygius may have supplied Mr. Bryant with his ideas on the subject of Truces. See *passim*.

² Pope with his usual want of precision descends to the shore for wood,

no mention of other specified purposes as palisades, gates, &c. might in a few days consume a very large stock of such materials, and all that Homer says upon the occasion in reference to either party, is ἕτεροι δὲ μεθ' ὕλην. We learn that immediately on the conclusion of the Truce, the Trojans and Grecians commenced their labours. The sun had just risen (H. 421.) the day, and probably part of the night, was spent in consuming the bodies, and having performed this duty, the Grecians returned to their ships. Before it was quite day-light —while light was yet doubtful, Ἦμος δ' οὐτ' ἄρ' πω ἦως, ἔτι δ' ἀμφιλύκη νύξ, a select band of Achæans made a barrow on the plain to contain the ashes of their companions. Near this they erected their wall and towers, sunk a wide foss, and defended it with palisades, and completed their work at sunset, Δύσεται δ' ἥελιος, τετέλεστο δὲ ἔργον Ἀχαιῶν. We cannot easily admit that this period was more than an entire day, and it may be remarked that the only difficulty of importance connected with this operation, the indifference of the Trojans to its progress, becomes much more inexplicable under Mr. Bryant's hypothesis.

Professor Heyne seems to puzzle himself very unnecessarily on the subject of the wall, to which, indeed, he very unwillingly gives the name assigned it by Homer, τεῖχος. “Besides it,” he says, “a rampart is constructed which the poet terms a wall.” (Essay 102. 5.) At xvi. 396. 7. (he observes) occurs the remarkable expression μεσηγὺ νηῶν, καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο, betwixt the ships, the river, and *the town*. When Patroclus drives the Trojans finally from the camp, he cuts off the retreat of a part of the fugitives to the city, forces them back towards the camp, and falls on them betwixt the station of the ships, the river, and *the city*. Here it is difficult to form a distinct idea of the topographical situation, unless we understand it thus: first, between the ships and the river, then further on between the river and *the town*. I would ask what occasion there is for all this

(vii. 491.) and Bryant himself, p. 12. says: “there must have been an ample forest at the Throsmos to have afforded such convenience so soon.”

I cannot help observing in this place how completely inadequate to all the purposes of nicer enquiry, is the translation of Pope, who is full of original error, and unacknowledged obligation to his predecessors. Wakefield, who does justice to the Poet, has industriously exposed the numerous faults and plagiarisms of the Translator, who becomes less tolerable upon every renewed acquaintance with Homer. The work of Cowper, however liable to the objection of asperity, is a valuable addition to the literature of the country.



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MOHAMMEDES.

Carmen Præmio dignatum in Coll. Æd. Chr. Oxon.
1787.

Sed tu qui tandem, quibus aut venisti ab oris,
Quove tenes iter?

QUA patet in pontum latè porrecta Erythræum
Ægyptum Syriamque inter, ditissima tellus,
Sævus Arabs sedes atque effera regna locavit:
Tempore quo primum Ishmaëlem duræ ira novercæ
Finibus ejecit patriis, longeque coëgit
Ignotas terras, alienaque quærere regna.
Jam tum nascentem populum fovisse Jehovah
Creditur haud dubiis signis, et Marte feroces
Inspirasse animos, aptasque ad prælia vires,
Scilicet ut duris utcumque exercita bellis
Aspera gens, spoliis assueta, et vivere raptò
Pelleret irrumpentem hostem, ferroque paratum
Assereret sibi regnum, et ductum in sæcula nomen.
Hinc Arabes bello egregii, qui impunè per agros
Effusi vitam non ullâ lege trahebant,
Necdum solliciti rerum cognoscere causas
Aut spumantis equi luctantia flectere colla,
Aut celeri inter se cursu certare solebant;
Ille adeo donec Nabatheæ gloria gentis
Sensim emollivit populum Mahumeda ferocem,
Atque novâ cœpit sub rēligione tueri.
Ille sacras ausus Christi subvertere leges,
Ipsius et demens jussus simulare Jehovæ.
Quo nato, solitas testantur Tigridis undam
Visam indignari ripas, portisque revulsis
Persarum fama est tremuisse palatia regis.
Quem tandem ut matura virum confecerat ætas,
Jutritos perhibent nemorum exquisisse recessus,
Et visus hominum et sociæ commercia vitæ
Adversatum, Haræ longum latuisse latebris.
Sic instaurati Romæ nascentia regna
Jam bellis vexata nimis sub rege Quirino,
Numæ in Aricinos placuit secedere saltus,
Et sæpe Ejeriæ præcepta haurire canentis
Surgentis famam imperii, sortesque futuras,
Hinc Mohammedes simulati numine Divi
Afflatus magnos animo meditariæ ausus,
Multivagos Arabum assuescit rescindere cultus,
Et primum Meccæ insolitos inducere ritus.
Legibus impositis si quis parere recuset,
Continuo læsi tristas denunciât iras

Numinis, et pœnas Erebi, et loca fœda minatur
Quà sitis ægra urit, quàque implacabilis æstus
Et tremulos artus depascit torrida pestis.
Quin contra fidei servatæ præmia ponit,
Otia, et exemptum curis gravioribus ævum.
Defunctos vitâ lautis accumbere mensis,
Et molli amplexu faciles in vota puellas
Excipere, et formæ illecebras errare per omnes
Infixis oculis, et corda explere tuendo :
Mille illis blandi vultuque habituque lepores,
Regia majestas qualis solet esse Dearum,
Et qui luxuriant late per colla fluentes
Ambrosii crines æternaque in ore Juventas.
Scilicet his una festas agitare choreas
Concentusque inter volucrum viridante sub umbrâ
Carpere perpetuæ varia oblectamina vitæ.
Non alia hospitibus præbebat pocula Circe
Littore in Ausonio—hic simulatâ mente Propheta
Nec jam duram adhibet vim, incertave prælia miscet.
Mox vero postquam in partem est data Mecca Medinis,
Ceus leo detentus laqueis et fraude plagarum
Assiduo tandem morsu si vincula rupit
Emissus late furit, et per ovilia turbans
Hic illic strages et tristia funera spargit.
Non aliter Mahumeda instructo milite cinctus
Torquet bellum ingens, illum jam infanda furentem
Ut videre, retro passim cessere cohortes
Romanæ, turpemque fugâ petiere salutem—
Quem vero Latiae et Syriæ collecta juvenus
Non ausa est contra duris concurrere in armis,
En ! medios inter mors immatura triumphos
Abstulit, atque interruptos abruptit honores.
Non illi, ut decuit, confosso vulnere honesto
Contigit oppetere, aut certo succumbere morbo,
Fœmineis domito insidiis, et tabe veneni.
His ex principiis, atque hac ab origine crevit
Religio, quæ mox insana sub arma coëgit
Extremas hominum semota ad littora gentes,
Quippe suos vates docuit per tela per ignes
Victores superesse, aut pulchræ occumbere morti—
Sæpe ergo miles delusus vulnere in ipso,
Aut desiderio nympharum accensus inani,
Quas Mahumeda offert perfunctis munere vitæ,
Exhalantem animam spoliorum pascit amore.
Jam dicam Syriæ victas longo ordine gentes,
Et domitam Ægyptum, et fœdo polluta cruore
Oppida Persarum, quot belli fulmen Omarus
Seu quot stravit Ali, haud illos angusta viarum
Vallorumque minæ, aut acies clypeata virorum

Impediunt; jam Bostra brevi obsidione tenetur,
 Jam superata ruit, nec tu, veneranda Damascus,
 Centum excelsa licet vastas amplecteris arces,
 Barbaricam pellis rabiem, sed diruta latè
 Bis gemis innocuos cives sævo impete captos.
 Ipsa etiam sacræ nutant juga celsa Sionis
 Imbelli dextrâ defensa, et inertibus armis.
 Solvitur in luxum nempe atque ignobilis oti
 Gaudia, in Eoo memorandus Heraclius orbi,
 Qui captos olim traxisse in vincula Persas,
 Claraque ab Assacidis toties retulisse trophæa
 Dicitur, et sorte et felicibus inclytus annis.
 Sed quid adhuc memorem procerum civilia bella
 Fortunasque Arabum versas, et volventibus annis
 Disjuncta imperia, et surgentem in prælia Turcam?
 Quum linquens Scythiæ assiduis juga cana pruinis
 Impuni aspersit Graiorum sanguine campos
 Byzanti tandem captâ dominatus in urbe.
 Atqui olim, ni vana fides, venientibus annis
 Tempus erit, quum res Arabum melioribus ibunt
 Auspiciis, falsi reteget mendacia vatis
 Quum pater Omnipotens, et clarâ in luce patebit,
 Non secus ac spissâ dudum sol conditus umbrâ
 Aureus exsurgit quando, et caligine pulsâ
 Lætius aspersit renovato lumine cœlum.
 Tum purgata Arabum meliori incedet amictu
 Religio, discetque novo mitescere cultu.
 Gens efræna diu densisque immersa tenebris
 In lucem exsurget, rigidique insignia Martis
 Depulsus, ritusque omnes exuta profanos
 Te Christe atque tuas tandem venerabitur aras.

JOHN BURROWS.

ON THE DERIVATION OF

Antea, Antehac, Postea, Posthac, Postilla, Posteaquam,
Interea, &c.

IN these and similar words the terminating particles, *Ea, hac,* and *illa* have been by grammarians and lexicographers uniformly held to be accusatives plural under the government of the preposition with which they are compounded. At first view, indeed, this mode of formation appears perfectly natural, and such as to account not unaptly for the application of these terms, as they are actually employed in the ordi-



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from the words of which it is composed, when at any time it happened to be requisite to use them in their separate and proper sense, no more simple expedient could be resorted to than this slight change upon their native quantity. This opinion undoubtedly merits the praise of ingenuity; but the facts and arguments which are to be afterwards adduced seem abundantly decisive of its inaccuracy. In regard to *Interea* and *Præterea*, it may perhaps be said, that the necessity for their frequent employment in Hexameter verse was of itself an argument sufficiently powerful to induce the Poet to adapt them to his line by giving them a quantity which originally did not belong to them: or, that the cesural syllable which they leave after affording a complete dactyl, it has always been the Poet's province to elongate at pleasure. Certain it is, no doubt, that the Poets assumed, and by the courtesy of their countrymen were permitted to take considerable liberties in this respect; but if this doctrine be well founded, the acquisition of *Interea*, *Præterea*, &c. was more than counterbalanced by the loss of *Postea*, *Antea*, &c. which, by this arrangement, if it is to be considered one of accommodation merely, were entirely, and not very wisely excluded from this species of verse.

The doubts to which these difficulties gave rise, led to the investigations detailed in the subsequent pages of this paper; and though the conclusion drawn by the author may be questioned; and, perhaps, overthrown by the researches of an abler enquirer, he will not be displeased to see the fallacy of his opinion detected on principles more solid than those which he here ventures to advance. If on the other hand the opinions here stated shall appear to be well founded, the quantity of one word of the series, *Posteaquam*, has been inaccurately given by many eminent critics, and their authority inconsiderately and implicitly followed in some of the most celebrated seminaries of which the kingdom can boast.

In this discussion the first point that demands examination is, whether, in the ordinary use of the language, we discover any distinction betwixt *Post* considered adverbially¹ and *Postea*; and in what that difference, if there appear to be any in their application, must be held to consist. This, if ascertained, may lead us to the true solution of the question, whether the terminating pronoun in these compounds shall still continue in possession of the rank of an accusative

¹ It is unnecessary here to discuss the question whether *post* is ever denuded of its governing power as a preposition, and we call it an adverb, merely in compliance with the loose practice of grammarians.

plural, so long assigned it by the concurring voice of critics and grammarians, or if it be still necessary to attempt the discovery of another origin more consonant to the principles of this distinction, and better calculated to explain every peculiarity of quantity and signification which these adverbs are known to exhibit.

In attempting, then, to ascertain the distinction observed by the Romans in the application of these two words, we may remark, that if a specific number of hours, days, months, or years is mentioned, the ablatives *horis, diebus, mensibus, and annis* are almost uniformly associated with *Post* and *Ante*, and seldom, if ever, with *Postea* and *Antea*. The same observation is applicable to what are denominated adverbs in *o*, as, *paulo, multo, aliquanto*,¹ which are obviously ablatives singular of adjectives, and to which, if we would complete their construction, and convey a perfect idea of their meaning, the substantive *tempore* must necessarily be supplied.²

¹ Jungitur (*post*) cum aliis adverbis in *o* desinentibus. Facciol. sub. Voc. *post*.

² Thus the Romans did not say *tertio post die*, Liv. 23. 46. but *postea*; not *venerat antea*, but *venerat multo ante*; not *post non multo ad exercitum venit*, but *postea domum rediit*. To multiply examples of this construction, which must be familiar to every observer, is wholly unnecessary. The instances which seem to controvert this doctrine are so few as to render it a subject worthy of the critic's enquiry, whether, in the passages where they do occur, they are not attributable to corruptions of the text, rather than fluctuation in the practice of the ancients. Facciolati, for instance, quotes a passage from Cicero, which as given by him, and in many editions of that author, appears at first sight to subvert the distinction now attempted to be drawn betwixt *post* and *postea*, but which, when more maturely considered, will be found to be palpably absurd, and wholly unintelligible. The words as quoted by Facciolati are, *Neque enim sunt aut obscura, aut non multo postea commissa*. In Cat. 1. 6. The word *multo* in this passage ought to be *multa*. The same sentence is quoted under *post*, by Gesner who reads *multo post*, which though consistent with the usual construction of the phrase, and grammatically correct, is logically false, and wide of Cicero's meaning. I am not however prepared to maintain that the Romans never lost sight of the proper and original meaning of these words, or that every expression which they have left us is so very perfect as to defy the attacks of the critic, the grammarian, and the etymologist. The most correct of our English authors, whose grammatical precision may be rated equal to that of the ancients themselves, are said to be guilty of occasional aberrations from purity, and hardly secure from the prying scrutiny of the fastidious grammarian; and we can see no reason why the ancients should be exempted from the general charge of incidental

So regular indeed is the recurrence of this construction, and to such difficulties have grammarians been reduced in attempting to account for it, that many of them have been led to the singular conclusion that *Ante* and *Post* sometimes govern an ablative case. The falsity of this doctrine will be developed in the progress of the paper, and the evidence, that in such constructions a word, or clause of a sentence, is omitted, will illustrate and establish the only legitimate government of these prepositions. But we proceed with our distinction betwixt *Post* and *Postea*, &c. As *Ante* and *Post* have been stated to be the proper words, when a specified time is mentioned after or before which an event is represented as having occurred, so *Antea*, *Postea* &c. are seldom, perhaps never, correctly associated with the number of days, months, years, or any of those terms that serve to denote the ordinary divisions of time. Hence by comparing the construction about which there is no dispute, namely, the expression of a determinate portion of time by means of *Post* and an ablative, with the doubtful case which, to represent an undefined time, forms the termination of *Postea*, we can hardly refuse our assent to the analogical inference thence deduced, that this *Ea* subjoined to *Post* holds precisely the place of such words as *annis*, *mensibus*, &c. in the more definite mode of announcing the time, and that it ought, as much as these, to be accounted strictly and originally an ablative case.¹

Such then being the ordinary application of these terms, as they are actually employed in the language, which in the present state of the argument is all that it is necessary to contend for, I now proceed

oversight. If, however, as there is reason to believe in a hundred instances, ninety-nine are found to confirm the distinction stated, on the uniformity of this practice we may safely rely as a powerful argument in proof of that derivation for which we contend.

¹ The remarks that are applicable to *post* and *postea*, *ante* and *antea*, are also to be extended to *postquam* and *posteaquam*, with this exception, however, in regard to *postquam*, that it seems to hold a generic rank, and to be used equally, whether a precise and specified time be expressed or not; whilst *posteaquam* may be affirmed never to accompany the words *anno*, *annis*, *mense*, *mensibus*, &c. Thus in the expression, *Hannibal, tertio anno postquam domo profugerat*, *Nep. 23. 8. posteaquam* is inadmissible; but leave out the words *tertio anno*, and *Hannibal, posteaquam domo profugerat*, becomes unexceptionable. *Idem ille populus, posteaquam majus imperium est nactus—trecentis statuas Demetrio Phalereo decrevit. Id. 1. 6.* On the principles stated *posteaquam* in this sentence is correctly employed.



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to be the farthest removed from the original state that can possibly take place. The form *Antidea*, itself seemingly the bare representative of an expression much more ample, which, in the course of ordinary conversation, seems gradually to have lost certain of its component portions, was in its turn superseded by the still more abbreviated *Antea*, which the confirmed establishment and perfection of the language towards the expiration of the republic has served to perpetuate. *Antidea* is no contrivance of the Poet to eke out a halting verse; it is recorded by Livy himself among the terms of a public deed. The archives of every country attest, that in the formal style of public writings the rude purity of speech is more perfectly preserved than in any literary monuments whatever: in them, it survives longest the effects of that progressive change which the language of every advancing people is destined to undergo. In this singular document, accordingly, the *Antea* of later times appears distinctly composed of the three words, *Ante*, *Id* and *Ea*, and these, if properly analysed, may also lead us to the conclusion, that the terminating *Ea* of *Antea*, and consequently of the other similarly compounded Adverbs, is an Ablative case.

In *Antidea*, then, the use of *Id* seems to be to recal, as if by recapitulation, and bring cursorily under the review of the mind, a fact, or event previously mentioned, whilst *Ante* carries us back to a period of time antecedent to that in which the fact, or event referred to by *Id*, is declared to have occurred. At that previous time, *Ea*, or at a particular point in it, intimated by *Ante* generally as being prior to the event announced by *Id*, another event is represented as having taken place, as beginning to take place, or as in its progress towards a conclusion. Hence the time expressed by *Ante* comes to be identified with that announced by *Ea*, or the *Ea* is only a more restrictive mode of expressing the meaning of *ante*, so as to connect it with an event different from, and prior to, that suggested by *Id*. The terminating *Ea*, therefore, is no accusative plural referring to events, as it is commonly explained to be, but an ablative singular importing time alone. The full expression accordingly may be supposed to have run somewhat in this manner; *ante id* (factum) *eá* (tempestate;) that is, at the time which was in progress before the event referred to by *id factum*, another event, which of course comes to be immediately stated after *antea* or *antidea*, had likewise occurred, or was then occurring. The facility with which the interposed *id* was omitted, without endangering that perspicuity which is the brightest ornament of any language, enabled the Romans, first perhaps partially, to discontinue

its use, and afterwards to relinquish it entirely. But whilst despotic custom

Quem penes arbitrium est, et jus, et norma loquendi, sanctioned the legitimacy of *antea*, it threw a veil of mystery over its origin, and confounded the investigations of the grammarian and the critic.

To illustrate the manner in which these words may have been originally employed, it may be proper to quote a single passage, and on the principles stated endeavour to render the primary use of these words more perfectly understood. *Non, says Cicero, accusabimur posthac; neque hercule antea negligentes fuimus.* Ad. Att. 7. 3. In the introductory clause of this sentence, there is supposed to have existed a state of continuous liability to accusation, which as an event in the course of its progress is stopped or suspended, and its continuity broken by the remark of the speaker or writer. It is intimated, then, by *Posthac*, that the course of a new state commences at the very instant (*hac* sc. tempestate) after that suspension and discontinuance of the previous state (*post.*) The persons alluded to (*we*) declare that they shall never from the commencement of this new state again expose themselves to arraignment. In the apodosis of the sentence, it is asserted that though the persons mentioned may have been accused of misconduct in that period of time (*ea*), which preceded the present suspension of liability to accusation (*ante*), they had not been guilty of negligence, and were charged without sufficient reason.¹ Whether the words introduced above be those which alone a Roman may have at first employed to fill up the elliptical defects in such sentences, we reckon it of little consequence to enquire. Our object is merely illustration, without any wish to insist upon one particular form of words to the exclusion of all others. From many sentences, however, constructed in a similar manner we are permitted to infer, that the suppletory words suggested above are not widely different from those, that may have been anciently employed. When, for instance, a less general or

¹ It may be of some consequence here to state that there seems to be a slight difference betwixt *ea* and *hac* in *postea, posthac, &c.* which, it is presumed, will be found to consist principally in this; *posthac* refers to a future state or event that commences *instantly* upon what may be considered as the cessation of that, which is represented as having been previously in progress; whereas *postea* may refer to a futurity that is *not immediately consequent* upon the implied cessation of that state or event, to which it conveys a retrospective allusion.

more definite idea of events and times is to be conveyed than *postea*, &c. can express, the clause of the sentence by which it is effected is constructed in a manner strikingly similar to that proposed. One or two expressions will make this manifest. *Post id factum*, says Nepos, *paucis diebus* apud Zamam cum eodem conflixit. Han. 6. 3. *Hanc post rem gestam non ita multis diebus*, M. Minucium Rufum magistrum equitum—fugavit. Id. Ib. 5. 3. As the terminating *ea* of *postea* could not have expressed with sufficient exactness the time which the author means to state in these two sentences, he presents us instead of it with the corresponding ablatives in the words *paucis diebus*, and *non ita multis diebus*, and places *post* so as to make its governing power fall upon those words which announce the previous fact, that fact to which the one immediately to be described by him was a few days posterior. The *ea* of *postea* or *postidea*, therefore, ought not to be viewed as holding the place occupied in these sentences by *id factum*, and *hanc rem gestam*, (these correspond to the *id* of *postidea*), as those critics, who maintain that it is an accusative, must suppose, but as strictly equivalent to the ablative in these sentences, and denotive of time only, without of itself conveying to the mind any reference to the order of events.

To spend time in illustrating each of these terms individually in the same way seems quite unnecessary; what is said of one is in some measure applicable to all. Little ingenuity is required to follow out the principles laid down, and apply them to every term of similar import, and similar formation. We shall only, therefore, in this part of the discussion remark farther in regard to *interea*, that the terminating *ea* marks either that portion of time which is in progress betwixt (*inter*) two events, or the contemporaneous occurrence of one event during that of another, the one going forward at that time (*ea*) during which (*inter*) another is in progress towards its completion. This account of *interea* differs materially from that given by a critic of some note, the late Dr. Hill of Edinburgh, who maintains that the compounding *ea* in *antea*, *postea* and *interea* is the accusative plural of the pronoun, and who, with, perhaps, more ingenuity than justice, has attempted to trace a line of distinction betwixt *interea* and *interim*. The difference which he seems to suggest is hardly stated with such precision as to be quite intelligible to ordinary enquirers; but so far as I can follow his ideas, I feel myself reluctantly forced to dissent from his opinion. So far as I can perceive, the difference betwixt the *ea* of *interea*, and the *im* of



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the same case in other words.¹ It is not improbable that the ordinary form of the Dative plural in nouns of the third, fourth, fifth, and sometimes also of the first declension, is simply a formation upon the corresponding case of the singular by the addition of a common termination to denote plurality. Such a mode of constructing a plural, one may reasonably suppose, would naturally occur, and be readily resorted to by the early authors of the fabric of a language. To make the supposition here assumed perfectly intelligible, let us suppose —*es* to have been the general plural termination of all the masculine and feminine cases in Greek and Latin, and take the pronoun *is* whose Dative singular, analogically formed, becomes upon this hypothesis *ibi*, *ibo*, or *ibu*; it matters little which of the three be preferred, as it is self-evident that the rapid enunciation of a speaker might in most cases discriminate with little accuracy betwixt what is merely a more compressed or open utterance of the final vowel. Now, if we subjoin our common plural termination, we get *ibies*, or contracted *ibis*, *iboes* or *ibos*,² *ibues* or *ibus* for the dative plural, according as it might happen to be pronounced; and in one district of the country this mode of uttering the word might prevail; in another, that. Now we know that one of these forms of a Dative and Ablative plural, *ibus*, is actually found, and familiar to the readers of Plautus. Hence by reasoning back from this *ibus*, though we may no longer meet with *ibi*,³ so obviously holding the place of a Dative or Ablative singular as to command the implicit assent of the Grammarian to the justice of any attempt to rank it among the cases of *is*, there seems to be no good reason for rejecting the opinion that in the earlier and ruder times of the language its claim to that degree of relationship never was disputed. The softly enunciated *b*, it may be conceived, was gradually dropped, and *ibi*, or *iϕi* or *ivi* or *iwi* became *ii* or *ei*, whilst its plural *ibus* was by a similar process converted into *iis* or *eis*. As the language advanced towards maturity, those relations, which, in its early

¹ *Mihi* seems to have been arrested in its progress from *mibi* or *mipi* or *mivi*, and fluctuates under the forms *mehe*, *me*, and *mi* in the Dative, which exhibit a further contraction. Vid. Gesner and Facciolati sub voc.

² *ibos*, as in *diebos*, *bovebos*, &c. in the inscription of the Duilian column.

³ The adverb *ibi* is *eo* (not the adverb *eo*, which is a corruption of a very different case of the same pronoun, but the ablative of *is*) and when the ellipsis is filled up, *ibi* is *eo* (in loco.) This account of *ibi* will also explain the reason why it is used simply for *in eo* in such sentences as, *Si quid est quod ad testes reservet, ibi (i. e. in eo) nos quoque paratiorcs reperiet.* Cic. pro Rosc. Amer. 82.

stages, had been marked somewhat generally and loosely by a Dative only, were gradually indicated in a manner more restricted and precise; and the Ablative of the Grammarian after sometimes undergoing a slight change of termination, but frequently not, began to assume a character distinct from the Dative. This fact indeed has been so often insisted upon, and is so generally admitted, that the original identity of the two cases, as well in meaning as in form, will hardly now be disputed. Hence it is inferred, that if the ancient Dative of *is* can be satisfactorily proved to have been *ibi*, we are entitled to conclude that it possessed under that form also the genuine force and meaning of an Ablative. Thus, then, from *postibi*, which is held to be only a more antiquated form of *postea*, we infer that the terminating *ea* is an Ablative-singular, not an accusative plural; and from the whole of the previous reasonings and arguments we conclude, that the final *a* in these words is long, not because they are adverbs, for this assertion explains nothing respecting the origin, or cause of their quantity, but because *ea* in such compounds is primarily and strictly an Ablative case, and as such follows in its quantity the ordinary laws of the language. Hence too we maintain that Gesner, Facciolati, Adam, and a host of the most eminent Lexicographers have given an erroneous account of the case of these compounding pronouns, and that they are all, on the same ground, chargeable with error in assigning a short quantity to the final *a* of *postea* in its compound *posteaquam*.

Præterea, which rarely occurs as an Adverb of time, may nevertheless probably be indebted to some such original application for its particular form and structure. Virgil indeed, who was profoundly versed in all that can, either directly, or by the influence of association, gain access to and touch the human heart, and who accordingly is careful to omit no opportunity of adorning his poetry with whatever might recall to his reader's mind the manners and language of ancient times, has in more than one passage of his immortal poems admitted or revived a signification of this word which seems, in his days, to have been rapidly falling into disuse.¹ Besides the argument that may be reasonably drawn from Virgil's application of *præterea* to time, the word *præterhac*,² evidently formed on the same principles, and referring, perhaps exclusively, to time, is familiar to Plautus; thus,
 ——*præterhac mihi non facies moram*, Mostel. i. 1. 72.

¹ Vide Virg. Georg. 4. 502. Æn. 1. 49., &c.

² *Præterhac* must not be confounded with *præter hæc* which also occurs not unfrequently.

from this time forward, at the time which immediately commences progress upon the expiration of the present instant. Whatever conclusions we may draw from such passages as this respecting the origin of *præterhac*, it seems hardly possible to doubt, that they must be equally applicable to *præterea*. But even with its more common signification we can see no very powerful reason for considering *ea* to be an Accusative. The formation of this word may be made perfectly agreeable to the analogy observed in the other words of the class by supposing that *ea* refers to the word *re*, or some one similar in meaning, gender and case that was formerly supplied; and we may conceive the full expression to have borne some resemblance to the following; *præter* (*jam dicta res adhuc restat; &c.*) *ea* (*autem nunc scribam, loquar, hæc notanda videntur, &c.*) I must here repeat that I mean not to insinuate, that the Roman, even when his language was rudest, employed so many words as are here adduced to announce the idea conveyed by *præterea*, and still less that these and these only were the precise terms in which he expressed himself. It is enough if thus, so far as the substantial part of the argument is concerned, the general doctrine can be illustrated and confirmed. At the same time, from the proofs already adduced respecting this and the other words of the series, we can hardly withhold our belief, that the abridgment of some expression, corresponding pretty nearly to that proposed, gave birth to that abbreviated form which must have been gradually substituted for the more circuitous phraseology of an earlier age. To these ample and primitive modes of diction a reference may be conceived to have been always present to the speaker's mind, and to have guided his choice of the case, number and gender of those apparently incoherent and detached fragments. These fragments, ill assorted as they may appear to be to the taste of a refined and polished age, in process of time became the signs or symbols of whole sentences, and thus communicated, with more dispatch than could otherwise have been effected, the various sentiments they are calculated to convey.

The history of these compounds, even if admitted to be correct, can, I am aware, add little or nothing to our knowledge of the manner in which they ought to be used in Latin composition. But however true this remark may be, it may, nevertheless, prove of some consequence to the student of the philosophy of language, and to all those who delight to contemplate the march of the human mind, to trace the path of its advancement even within those contracted limits which the poverty of the present subject opposes to a comprehensive survey of its movements.

Edinburgh, April, 1817.

A. R. C.



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X. 13. Φύσιν δὲ ἔχει τῆς περιφερείας τὸ λεῖον καὶ εὐτερίγραφον. Sensus videtur, Similis est naturæ cum testa circumambiente.

X. 21. Καὶ ταῖς ἐξ ἀνθρώπων ξαίνουσι κνυζομένους καὶ δακρύνοντας. Ἀν σάρκας ἀνθρώπων ἐξεμέουσι κνυζόμενοι καὶ δακρύνοντες? [“ Sc. πληγαῖς. Ita enim recte h. l. interpretatur, et a variis conjecturis defendit Abresch ad Æschylum T. i. p. 140.” Schneider.]

—24. Εἰκάζουσι δὲ τὸν μὲν κροκόδειλον ἐκεῖνοι ὕδατι. Emblemata aquæ in Hieroglyphicis? ut falco ignis.

—Ἀπότομον αὐτῶν εἶναι λέγοντες πῦρ καὶ ὕδωρ ἀμιγῆς. Ταῦτα οὖν πενθοῦντες Αἰγύπτιοί φασι. An contractio ut in Hieroglyphicis? vel pro ἄτοπον. Pro ἀμιγῆς l. ἀμιγεῖς. Pro πενθοῦντες l. ἐννόουντες.

—25. Κάτεισι δὲ ὑπὸ τὴν ὑπήνην αὐτοῖς γένειον. L. ἢ ὑπήνη ὑπὸ τὸ γένειον.

—30. Εἰ λάβοι τινὰ ἕκαστος. Transpone, “ Ἐκαστος αὐτῶν εἰ λάβοι τινά.”

—Καὶ παραθέντος ἐφθὰ κρέα καὶ ὀπτά, ἐμπίπλαται. L. παραθέντος κρεῶν ἐμπίπλαται, εἰ ἐφθὰ ἢ ἢ ὀπτά.

Φεῖδεται δὲ καὶ ἐσθῆτος, ἐνδὺς αὐτήν. Ἀν ἤδεται?

—31. Τοῦ παντὸς ἂν ἢ δίκη τιμήσαιτο τήνδε τὴν ἀσπίδα. L. πάντες ἂν σὺν δίκη τιμήσαιτο.

—36. Ταῖς ὅσαι πεφύκασι sc. χωρίαις. Sed rectius legeretur ἐν τόποις ὅπου.

Ἐνταῦθα γοῦν καὶ τὰς ἑαυτοῦ μούσας αὐτὸν φιλοσοφεῖν οἱ σοφοὶ τούτων φασί. Sensus, Cantilenam sacram vel philosophicam recitare.

XI. 9. Ὅσα ἂν ἔχη καλῶς, i. e. possideat, vel venetur recte, honorifice, sed potius legendum αἰτήση καλῶς.

—10. Εἶτα. L. εἰ τά.

—Ἀλλὰ μῆσιός γε οὐδὲ ταύτη ῥάθυμον. Sensus videtur, Ἀλλὰ μηδαμῶς εἶην ταύτη ῥάθυμος. [“ Μῆσιος Cod. alter Gesneri μίσσιος scribit. Gesnerus μνήσιος emendat.” Schneider.]

Ἄλλ’ ὄψει τι καὶ σύμβολον. L. ἐν ὄψει, in fronte, i. e. λευκὸν τετραγώνον ἐν τῷ μετώπῳ, Herod. iii. 28.

—22. Ὡς ὀραῖσθαι πᾶς, l. πᾶσι.

—23. Καὶ φολίδας l. κατά.

—34. Ἰππηρέτις μὲν δὴ θεοῦ θεραπείας. L. Σαραπίδος.

—40. Διπάλλου βασιλέως. Ἀν ὑπ’ ἄλλου? [“ Καὶ δ’ ἐπ’ ἄλλου, ita scripsi cum Gronovio, cui assentitur Abresch ad Æschylum iii. p. 408. et sic est in versione Gyllii. Vulgo καὶ Διπάλλου βασιλέως, quasi Dipallus rex fuerit.” Schneider.]

XII. 5. Ἰπὸ δὲ τῷ βωμῷ καὶ φωλεύουσι λευκοὶ, καὶ παρὰ τῷ τρίποδι τοῦ Ἀπόλλωνος ἔστηκε μῦς. Pone punctum post φωλεύουσι, et corr. λευκὸς δὲ καὶ κ. τ. λ.

—6. Οἱ δὲ ἀπό τε Μουσῶν add. ἀλλότριαι.

—Πλησίον τῆς θαλάττης· καὶ ἐκεῖνον, ὡς ὑμᾶς πολλάκις ἐῶσιν. L. πλησίον τῆς θαλάττης καὶ ἐκεῖνον, οὕτως ὑμᾶς.

—7. Καὶ ὄναρ. L. κατ’ ὄναρ.

XII. 18. Ἐμποδίζοντα εἰς τὸν ὠκὺν δρόμον ὑπὸ ῥύμης τὸ θηρίον ὠθούμενον. Sic transpone, Ἐμποδίζοντα τὸ θηρίον ὑπὸ ῥώμης ὠθούμενον εἰς τὸν ὠκὺν δρόμον.

—27. Πυρροὶ δὲ εἰσιν οἱ κατὰ τοῦ ἰνίου πλατεῖς, ὡς βράγχια. Sc. τένοντες, aliquid simile branchiis piscium.

—32. Πολλοὺς τίχτει καὶ διαφόρους, καὶ τὸ λειφθὲν τοῖς ἀπείροις ἀπειρον. An lusus verborum? Vel leg. τ. λ. ἀπειρον, numero infinitum. [“ Hæc esse corrupta, nemo non videt. In altero suo Codice ἀπειρον abesse testatur Gesnerus. Versio Lat. sensum bene exprimit, Quarum species omnes persequi velle infinitum foret.” Schneider.]

CURÆ POSTERIORES.

CLASSICAL JOURNAL, VOL. VIII. P. 350.

Belle Aréthuse, ainsi ton onde fortunée
Roule au sein furieux, et Amphitrite étonnée
Un crystal toujours pur et des flots toujours clairs,
Que jamais ne corrompt l'amertume des mers.

M. Boyd croit que ces beaux vers de la Henriade sont imités de ce passage de St. Grégoire de Nazianze :

Οὕτω διεξήειμεν ἡσυχον βίον·
Πηγὴ τις, οἶμαι, πόντιος καθ' ὑδάτων
Γλυκεῖα πικρῶν, ὥσπερ οὖν νομίζεται.

Je répondrais presque que Voltaire, bien loin d'avoir imité les vers de St. Grégoire, ne les a jamais lus. Il ne puisoit pas à des sources si éloignées. Vers la fin de sa vie, quand il se fut mis en guerre ouverte et en révolte déclarée contre la religion Chrétienne, il parcourut quelques volumes des Pères ; mais ce fut pour y chercher des moyens de ridiculiser le christianisme et ses Apôtres, et non pas pour y prendre des images et des couleurs poétiques. Lorsqu'il fit la Henriade, il étoit fort jeune, et à cette époque il ne lisoit que les auteurs connus et classiques ; Virgile, par exemple, où il a pris manifestement l'idée de sa comparaison. En effet, qui reconnoît dans ces vers de la dixième Eglogue, le type de ceux de Voltaire ?

Extremum hunc, Arethusa, mihi concede laborem....

Sic tibi, cum fluctus subterlabere Sicanos,

Doris amara suam non intermisceat undam.

Je ne crois pas non plus M. Boyd, quand il nous dit que le vers de Racine,

Je crains Dieu, cher Abner, et n'ai point d'autre crainte,
est imité d'une phrase de St. Chrysostôme. La pensée est tellement naturelle et simple qu'elle a pu se présenter à l'esprit de St.

Chrysostôme, de Racine, et de bien d'autres. Luneau de Boisjermain, dans son Commentaire sur Athalie, pense que Racine a pu imiter ce vers et de l'Ecclésiastique; "qui timet Dominum, nihil trepidabit et non parebit," ou ce vers dont il ne nomme pas l'auteur:

Et qui craint vraiment Dieu ne craint pas autre chose.

L'opinion du Commentateur a, si non plus de vérité, au moins plus de vraisemblance que celle de M. Boyd.

A FRENCHMAN.

ADVERSARIA LITERARIA.

NO. XII.

An quicquid recipitur, ad modum recipientis recipiatur? Affirmatur.

Pompeia ut vetuit Pharnaces arma secutus
 Optatæ patri spem superesse fugæ,
 Ille invitus adhuc his fidum affatur amicum
 Dictis, qui tanto ex agmine solus adest.
 Aspicias ut nequeunt, quæ vitæ prodigus hausit
 Porrigere optatam toxica mortis opem!
 Me tamen haud jubeas patrios dediscere mores
 Romanique ducis signa superba sequi.
 Non sic magni olim Ponti, qui sceptrum tenebat,
 Qui tanto urgebat regna aliena metu,
 Supplicibus credas Pompeium accedere votis,
 Et majestatem prodere posse suam!
 Ergo age et hoc (restat misero mihi sola salutis
 Hæc via :) jam properes ense ferire latus.
 Sit mihi sit pulchrum infelicem ponere vitam,
 Sit nato dominis posse placere novis.

J. BURROWS.

An detur in rerum naturâ absoluta quies? Negatur.

Scipio ut incensas captæ Carthaginis arces
 Mæniaque irato milite strata videt,
 Solvitur in lacrymas; jam pristina gloria gentis,
 Urbis jam antiquæ splendida imago subit:
 Nunc animo occurrit, quoties nova bella movebat
 Carthago, et quantos misit in arma duces;
 Magnanimi quales ibant in prælia Barcæ,
 Quot Mago, quot cædes impiger Hanno dabat!
 Tum quæ bella tulit victricibus Hannibal armis,
 Ut Canusî immenso funere stravit agrum.
 Inde et supremi reCOLENS discrimina belli
 Tandem hæc fatidico pectore verba movet;



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Tum nimium faustis cœpi diffidere rebus,
 Mensque est visa aliquid præmonuisse malum.
 Ergo in me ajebam, si quam fatà iuvida cladem,
 Si quam mulati numinis ira parat,
 In me tota ruat; sit tantum in cætera sospes,
 Sit tantum imperio patria salva suo.
 Nec visum est aliter superis; stant omnia vobis
 Integra; me gemino vulnere fata premunt:
 Et video gemino extinctis jam funere natis
 Nullam ultra Æmiliæ spem superesse domus—
 Quicquid id est, potero vestris tamen usque triumphis
 Cladesque et luctus posthabuisse meos.

J. BURROWS.

Admonita locorum.

INTER hyperboreas sedes, terramque Britannum
 Quà vix prompsit adhuc sera Thalia melos,
 Cur jubeor Musæ peregrinæ tortor ineptus
 Italicis frustra desipuisse modis?
 Aspice ut invitis oneratur fructibus arbor
 Radices mutilas quæsta, polumque novum,
 Quem dura Agricolæ manus in sua transtulit arva
 Ut procul a patriâ marceat exul humo!
 Versibus en nostris sic Musa exotica languet,
 Heu non Angliaco convenit illa solo!
 Fortunate puer, qui littora sacra pererras,
 Et loca Pieriis non aliena choris,
 Quà serpit placidus cantato Mincius amne,
 Et Tiberis volvit nobilitatus aquas,
 Hic ultrò inspirant rura ipsa Poetica cantus,
 Musaque dat faciles non operosa modos,
 Quà juga non ipsi tollunt ingloria montes,
 Nec saltus gelidi, nec sine vate nemus.
 In numerum liquido trepidat modulamine rivus,
 Asserit et laudes fons memor usque suas.
 Hic Naso argutos olim narrabat amores,
 Audiit hæc numeros sylva, Tibulle, tuos.
 Nunc etiam memores servant loca nota camœnæ,
 Et latet in dumis jam pharetratus amor.
 O Deus, O si quis magico me littore sistat,
 Natale Aonidum fas sit adire solum!
 Vocales inter sylvas, argutaque saxa
 Indigenam sumat nostra camœna lyram,
 Perque sacras valles, divinaque rura canentis
 Accipiat nostrum turba canora melos!

J. BURROWS.

*Age, dic Latinum,
Barbite, carmen.*

HORAT.

Inesse credo cœlitus ingenî
Diviniorem huic particulam, suis
 Qui primus insuetas per artes
 Verba dedit socianda chordis ;
Qui primus œstro percitus igneo, et
Furore dolci plenus, in arduum
 Conscendit, haud segnis relictam
 Spernere humum fugiente pennâ.
Illi citatus pectoris impetus
Miranda rerum ostendit, et intima
 Arcana Naturæ canoris
 Explicuit fidibus magistræ.
Hinc facta vivunt, hinc memorabile
Nomen supremum fertur in æthera,
 Mortique non cedens avaræ
 Per medias solet ire nubes :
Vivunt adhuc, qui laurigerum decus,
Non indecoro pulvere sordidum,
 Tulere ; quos Victoria egit
 Per veteris monumenta famæ ;
Vivunt adhuc, qui mordicus humidam
Vulsere terram, cedere nescii,
 Qui sponte pro terris avitis
 Egregiam posuere vitam.
At non superbam Græcia gloriam
Tulit duello sola ; nec addidit
 Heroas insignes sacrorum
 Sola Deûm in numerum ; sed armis
Egit triumphos plurima nobiles
Gens ; sunt et ipsis carmina ; sunt lyræ,
 Cantare magnorum potentes
 Facta diu memoranda regum.
Est et Latino gloria nomini,
Vivuntque multi haud illacrymabiles,
 Quos servat ornatos piorum
 Pagina, non peritura, vatum.
Damnosa nunquam deminuet dies,
Non flamma, non vis, Flacce, tuum melos ;
 Viventque demissi per ævum
 Aufidicæ numeri Camœnæ.

J. B. 1810.

Translation from VINCENT BOURNE.

SUICIDA.

Musca meam volitat circum importuna lucernam,
 Alasque amburit jam prope jamque suas.
 Sæpe repello manu venientem, et, Ineptula musca!
 Quæ te, inquam, impellit tanta libido mori?
 Illa tamen redit, et, quanquam servare laboro,
 Instat, et in flammam exitiumque ruit.
 Exiguam tibi nolo animam, quam projicis, ultra
 Servare: et, si sis certa perire, peri.

Ὁ ΑΥΤΟΦΟΝΤΗΣ.

Μυῖά ποθ' ἵπταμένη περὶ λαμπάδα μαρμαρῶσαν,
 Φλέγματι δειλαία τῷ πτέρυγ' ἠνθράκισεν.
 Πολλάκ' ἐγὼ παλάμαισιν ἀπώθειν ἄσσον ἰοῦσαν,
 Θωῦσων, τί πόθος τοῖος ἔνεστι θανεῖν;
 Ἀλλὰ μάτην καὶ τοῦτο· παλίντροπος ἔσσεται, ἠδὲ
 Νήπιος ἐν μανίαις ὄλλυται αὐτοφόνους.
 Ἐρῶ, εἰ τόγε θυμὸς ἐπέσσεται· οὐκέτι σώσω
 Σὸν βίον· εἰ μάλα λῆς, ἔρῶ εἰς Αἴδου.

J. B. 1811.

Carmina Quadragesimalia.

Hic ubi cupressi tristes, ubi lurida taxus
 Parvula nigranti fronde sepulchra tegit;
 Hic viridi subtus tumulo, vetus incola ruris
 Æterno obductus membra sopore, jacet.
 Non illis Pariæ moles extracta columnæ,
 Non illis busti surgit inane decus:
 Sed longa ignotos urgent oblivia Manes,
 Et neglecta rudis contegit ossa lapis.
 Hic tamen, hic potuit forsitan divinior aura
 Mentis, et ætherius delituisse vigor;
 Hic qui subjecto potuit dominarier orbi,
 Aut sæva ultrici bella movere manu;
 Sed vetuit fortuna; sed arcta repressit egestas,
 Et dura edomuit corda laboris onus.

* * *

Jam Consul, Parthosque parans incessere bello,
 Infaustum Crassus cum properaret iter:



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Scævola, the great Roman lawyer, being asked what work might be performed on a holy day, said : *quod omissum noceret.*

The son of the President Thuanus, (De Thou) was condemned to death by Cardinal Richelieu, for refusing to betray a secret entrusted to his honor of a conspiracy against the Minister. Hence the occasion of the following distich :

O Legum subtile nefas ! quibus inter amicos
Nolle fidem frustra perdere proditio est !

Barthelemi Facio carried his hatred of Laurentius Valla to such a height, that when, on his death-bed, he was informed that his enemy was dead, he said :

Ne vel in Elysiis, sine vindice, Valla susurret,
Facijs haud multos post obit ipse dies.

TWEDDELL'S Epigram on *Quid Novi*, which is enquired after in No. XXV. of the *Classical Journal*, I should conjecture to have been composed on his way home from a raree show, where he had seen a learned goose, the chess-playing automaton, and a hare performing the manual exercise. Were the world drowned a second time, Deucalion and Pyrrha need not again cast stones behind them to become the parents of a future race ; for we have already a new race which can perform human actions.

W. S. T.

IN the Life of Mr. Gibbon, written by himself, and published in his miscellaneous Works, is the following passage : " In the perusal of Livy (xxx. 44.) I had been stopped by a sentence in a speech of Hannibal, which cannot be reconciled, by any torture, with his character or argument. The commentators dissemble or confess their perplexity. It occurred to me that the change of a single letter by substituting *otio* instead of *odio*, might restore a clear and consistent sense, but I wished to weigh my emendation in scales less partial than my own ; I addressed myself to M. Crevier, the successor of Rollin, and a professor in the university of Paris, who had published a large and valuable edition of Livy ; his answer was speedy and polite, he praised my ingenuity, and adopted my conjecture." Gibbon's Misc. i. p. 70, Dublin, 1796. M. Crevier's letter is published in the Appendix, p. 307, and is quite as flattering to Mr. Gibbon as he represents it, " J'adopte toutes vos observations, tous vos raisonnemens ; par le changement d'une seule lettre vous substituez à un sens louche et obscur une pensée

claire, convenable au caractère de celui qui parle," &c. The sentence in Hannibal's speech is as follows: "tunc flesse decuit, quum adempta nobis arma, incensæ naves, interdictum externis bellis, illo enim vulnere concidimus; nec esse in vos *odio vestro consultum* ab Romanis credas," &c. Perhaps the old reading, *odio*, may be defended upon the authority of the following passage in Justin, lib. vi. cap. 6.: "Artaxerxes, rex Persarum, legatos in Græciam mittit, per quos jubet omnes ab armis discedere, qui aliter fecisset, eum se pro hoste habiturum, civitatibus libertatem suaque omnia restituit: quod non Græciæ laboribus assiduisque bellorum internecivis *odiis consulens* fecit, sed ne," &c. I believe no person would propose to substitute *otiiis* in this latter passage, and yet the two seem exactly parallel; in both foreign war is interdicted, and the reason of the prohibition is assigned not to be as might at first be imagined *odiis consulere*, to avoid the exciting or the gratifying those angry passions and deadly hatreds, which as they are the frequent causes of war, so are they to be reckoned among its most fatal effects. *Consulere*, which signifies merely taking into consideration, may be either in a good or a bad sense; of good to be sought, or evil to be avoided. Hannibal's speech is so striking a passage, that it has been necessarily translated by all the compilers. They in general, as Sir W. Raleigh, Rollin, &c. dissembling their perplexity, omit this sentence altogether. The Universal History, vol. vii. p. 84. translates, "do not imagine that the Romans, out of any particular aversion to you, have formed a scheme for your destruction." This sounds strangely in Hannibal's mouth. But it is remarkable, that Hooke, b. iv. c. 37. translates thus, "do not flatter yourselves that the Romans have consulted your *quiet*;" evidently correcting it *otio*. Hooke's first edition was published in 1745, and the second, which only I have seen, in 1756, the same year in which Crevier's letter to Gibbon was written. Could the emendation have reached him so soon? or did he correct it himself without claiming so much credit for it? I have no doubt that Mr. Gibbon did not borrow it from him. I have an edition of Crevier's Livy, Paris, 1768, typis Barbou, which reads *odio* with an obscure note to explain it. Perhaps it is but a reprint of an older edition. Upon the whole it may seem, 1st, that the correction is unnecessary; 2d, that Hooke has a claim to the merit of it, such as it is, as strong as Mr. Gibbon; and 3dly, that Crevier, who first adopted it, may have subsequently rejected it.

W. S. T.

THE trial by Ordeal, the favorite offspring of superstition, has been by Fleury, Le Brun, and others, supposed to be derived from the ancients, because Pliny, (l. 8. c. 2.) mentions a family in

Tuscany, upon whom the sacred fire, made in honor of Apollo, had no effect. But M. Howard, with much more appearance of reason, imagines that it originated from the miracles attributed by the Christians to their Saints. (*Traité sur les Coutumes Anglo-Normandes*, tom i. p. 577.) However that may be, this mode of trial existed here so early as the reign of Ina; and William the First found it in use in this country, when he mounted the throne. His Normans, attached by early habit to the trial by duel, rejected a mode of decision, which appeared to them as a superstitious formality, though it was still suffered to be resorted to by old and maimed men, and by women. According to the laws of Ina, the accused had the choice of the trial by fire, or that by water. If he preferred the former, an iron was prepared that weighed three pounds at the most. No person, except the priest, whose duty it was to preside on the occasion, entered the temple, after the fire destined to heat the iron was kindled. The iron being placed upon the fire, two men posted themselves on each side of the iron to determine upon the degree of heat it ought to possess. As soon as they were agreed upon this point, the same number of men were introduced *ab utroque latere*, and they also placed themselves at the two extremities of the iron. All these witnesses passed the night fasting, &c.—At day-break, the priest, after sprinkling them with the holy water, and making them drink, presented them with the book of the Evangelists to kiss, and then crossed them. The mass then began. From that moment the fire was no more increased: but the iron was left on the embers, until the last collect. That finished, the iron was raised, and the most profound silence was observed, in praying the Deity to manifest the truth. At this instant, the accused took the iron into his hand, and carried it to the distance of nine feet, *juxta mensuram pedum ejus*. The trial being ended, the hand of the accused was bound up, and the bandage sealed; and, three days after, the hand was examined, to ascertain whether it was or not *impure*, which Mr. Howard thus explains: *ce qui doit, je crois, faire entendre que l'on n'étoit pas coupable, quand la main conservoit des marques de brûlure, mais seulement lorsque la brûlure tomboit en supuration (ubi supra.)*

But, if the accused elect the trial by water, then the water was placed in a vessel, and heated to the highest degree. For inferior crimes, the accused plunged his arm up to the wrist; for crimes of deeper dye, he plunged it up to the elbow. In every other part of the ceremony, the two species of trial by water and fire agreed. (LL. Inæ c. 77.)

The Mirror coincides with the text of Glanville, (c. iii. s. 23.) and Lord Hale informs us, “that in all the time of King John, the purgation *per ignem et aquam*, or the trial by ordeal, continued, as appears by frequent entries upon the rolls: but, it seems



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- 946=934. ἄρα γ' : lege ἄρ' ἦν [fortasse ex Ald. ita enim Br. tacite.]
 1017=998. ὀξεῖα—βᾶξις : fortasse ὠκεῖα : vid. Aristoph. Av. 925.
 1027=1008. lege ἦ πού με Τελαμῶν [e Toupio ad Suid. V. ποῖ.)
 1041=1022. παῦρα δ' ὠφελήσιμοι : lege ὠφελήσιμα [ita Br.] et con-
 fer Aristoph. Ran. Ὀλίγον τε χρηστόν ἐστίν.
 1052. τοῦτ' : lege τοῦδ' : [ita Br. tacite.]
 1072=1052. ἄξειν : lege ἄγειν ex Ald. [Br. ἄξειν.]
 1093=1073. lege καθεστήκει ex Ald.
 1131=1112. lege οἱ πόνου πολλοὶ πλέω—*vulgus labore victum qua-*
ritans.
 1162=1143. lege ναύτας ex Ald.
 1164=1145. lege κρυφεῖς ex Ald.
 1289=1272. lege κἀνόητ' [ita MSS.]
 1313=1296. lege φιτεύσας [ex Heathio.]
 1375=1358. lege βροτοῖς *inconstantes ab hominibus censentur* [ita
 Br. e MSS. 2.]
 1409=1392. τόν : lege τόνδ'.
 1433=1416. lege κούδενι γάρ πω.

ΤΟΥΡΗ.

57. κτείνειν ἔχων : lege ἐλών.
 85. lege δεδοκότε.
 309. lege ἐρεισθεῖς [quod Schol. pro var. lect. exhibet.]
 313. lege φανοίην [ita Br. e MS.]
 381. τ' ἄλημα : lege πάλημα. [Vid. Musgr.]
 389. lege ἐχθροπάλημα.
 431. lege ξυνάσειν [sed vid. Dawes.]
 850, 1, 2. 3=839—842. Spuria hæc. Vid. Schol. ταῦτα δὲ νοθεύεσ-
 θαί φησιν.
 953=940. lege οὐ δεινὸν ἔστί.



CRITICAL REMARKS on some Passages in DIODORUS SICULUS.

Diodore de Sicile, l. xiii. c. 82. T. ii. p. 607. Edition de Wesseling. Il s'agit du temple de Jupiter Olympien, que les Agrigentins avaient fait élever. On lit : τῶν ΔΕ ΣΤΟΩΝ τὸ μέγεθος καὶ τὸ ὕψος ἐξαίσιον ἔχουσῶν. La suite de la description, et l'expression γλυφαῖς, *bas-relief*, qui s'y trouve, prouvent qu'il faut lire τῶν ἈΕΤΩΝ τὸ μέγεθος καὶ τὸ ὕψος ἐξαίσιον ἔχόντων.¹—Il s'agit en effet des frontons et non des portiques.

¹ On trouve en effet ἔχόντων dans un Ms. Ed.

L. xiv. c. 5. p. 643. Diodore dit, en parlant des trente tyrans d'Athènes, ἀνεΐλον δὲ καὶ Αὐτόλυκον ἄνδρα παρρησιαστήν. Je ne conçois pas qu'on n'ait pas reconnu ici Autolycus le Pancratiaste, célèbre par le banquet de Xénophon, qui fut effectivement mis à mort par les trente tyrans, comme on peut le voir dans Plutarque, Vie de Lysandre, c. 15. et dans Pausanias, l. ix. c. 33. Il faut donc corriger dans Diodore, ἄνδρα Παγκρατιαστήν.

L. xv. c. 43. t. ii. p. 35. Diodore raconte le siège d'une petite ville de l'Egypte par Iphicrates et par les Perses, qui avaient alors les Athéniens pour alliés. On y lit que les Egyptiens πολλὰ πλεονεκτοῦντες, διὰ τὴν τῶν ὄπλων ὀχυρότητα, συμπλοκὰς ἐποιοῦντο τοῖς πολεμίοις συνεχεῖς. L'Expression ὀχυρότης ne s'emploie point en parlant des armes; il faut donc lire : διὰ τὴν τῶν τόπων ὀχυρότητα.¹

L. xv. c. 52. p. 44. περὶ γὰρ τὰς πύλας ἀπήντησε τοῖς περὶ τὸν Ἐπαμινώνδαν κήρυξ τυφλὸν ἄνδρα ἀποδεδρακότα κομίζων, καὶ, καθάπερ ἦν εἰθισμένον, ἀνηγόρευε κηρύττων, μὴτ' ἐξάγειν Θήβηθεν, μὴδ' ἀφανίζειν, ἀλλ' ἀπάγοντα πάλιν ἀνασώζειν. On ne voit guères, comment un aveugle peut prendre la fuite. Que signifie d'ailleurs l'expression κομίζων? Si le crieur public le ramenait, quel besoin avait-il de faire la proclamation qui suit? Il faut donc corriger : δοῦλον ἄνδρα ἀποδεδρακότα κηρύττων.

L. xv. c. 64. p. 52. Diodore fait le récit de l'invasion des Béotiens et de leurs alliés dans la Laconie. Il dit que le pays de Sciris était gardé par Ischolas. Il ajoute : οὗτος δὲ τῶν ἐπιφανεστάτων Στρατιῶτων ἐπετελέσατο πράξιν ἡρωϊκὴν, καὶ μνήμης ἀξίαν. Ce passage n'a pas grand sens. Je crois qu'il faut lire : οὗτος δὲ εἰς τῶν ἐπιφανεστάτων Σπαρτιατῶν. Le changement de Στρατιῶτων en Σπαρτιατῶν me paraît nécessaire. On voit dans Xénophon, (hist. Gr. L. 6. c. 5. §. 24, et suiv.) que cet Ischolas, qu'il nomme Ἰσχόλαος, avait sous son commandement les νεοδαμῶδεις de Sparte, ce qui prouve, qu'il tenait un rang distingué.

L. xvii. c. 45. p. 194. Diodore dit que les Tyriens, pour se défendre contre Alexandre, Βύρσας καὶ διπλᾶς διφθέρας πεφυκωμένας καταρράπτοντες, εἰς ταύτας ἀπεδέχοντο τὰς τῶν πετροβόλων πληγὰς. Je suis surpris que personne n'ait été blessé de cette expression, πεφυκωμένας. Je crois qu'il faut lire πεφυσημένας : ce qui convient très bien pour des outres, qu'on remplissait de vent, et qu'on suspendait devant les murs, pour amortir l'effet des machines de guerre.

L. xvii. c. 82. p. 224. Il s'agit de l'expédition d'Alexandre dans le pays des Paropamisades, où son armée éprouva un froid excessif. Diodore dit : ἔνιοι δὲ διὰ τὴν τῆς χιόνος ἀνταύγειαν, καὶ σκληρότητα τῆς ἀναβαλλομένης ἀνακλάσεως, ἐφθείροντο. Il manque ici deux mots,

¹ Ne pourrait on point lire ὄπλων ἰσχυρότητα? E. D.

qu'il faut suppléer ainsi, ἀνακλάσεως, τὰς ὄψεις ἐφθείροντο. Quinte-Curce, qui a suivi les mêmes auteurs que Diodore, dit, en parlant de cette expédition, L. 7. c. 3. §. 13. *multos exanimavit rigor insolitus nivis; multorum adussit pedes; plurimorum oculis præcipue perniciosus fuit.* C.

ENCORE QUELQUES MOTS SUR L'INSCRIPTION DE LA
COLONNE DE DIOCLETIEN
 A ALEXANDRIE.

LES remarques de M. le Col. LEAKE, insérées dans le numéro XXIX. p. 161, demandent quelques mots d'explication. Il avance que l'auteur d'une note qui avait paru dans le numéro XXVIII. "is incorrect in saying, that M. de CHATEAUBRIAND transcribed M. de Villoison's explanation into his book; for M. de Chateaubriand's remarks upon the inscription are confined to a very few suggestions," &c. J'ose avancer à mon tour que M. Leake is incorrect. En effet, comme l'a dit fort exactement l'auteur de la note qui a déplu au savant Colonel, l'explication de M. de Villoison a été textuellement réimprimée dans le troisième volume de l'Itinéraire de M. de Chateaubriand. Cette réimpression contient six pages marquées * — * * * * * ; et ces six pages sont placées après la page 216, dans un assez grand nombre d'exemplaires que j'ai examinés à cette occasion : manqueroient-elles à celui de M. le Colonel? C'est possible : mais il n'en est pas moins vrai que l'auteur de la note is not incorrect, and that M. L. is incorrect. C'est ce qu'il falloit démontrer.

Le Colonel reproche à M. Jaubert et à feu M. de Villoison de n'avoir pas eu la candeur d'avouer que la copie de l'inscription étoit due aux Anglais, et cela pour ajouter, *quocunque modo*, une feuille de laurier à la couronne de la *Grande-Nation*. J'ai eu quelques relations avec M. de Villoison, et je ne crains pas d'affirmer qu'il étoit totalement incapable de la basse jalousie dont on l'accuse. Pour M. Jaubert, dont je crois le caractère fort estimable, il n'a pas besoin que je le défende ; il se défendra lui-même, et expliquera, s'il le juge à propos, la réticence qui lui est imputée.

L'honorable Colonel ajoute qu'il voit, avec chagrin, que l'annotateur soutienne et favorise (*inadvertently perhaps*) les procédés peu délicats de M. M. Jaubert et Villoison. Cet annotateur est l'homme du monde le plus étranger à toutes ces pointilleries de jalousie nationale ; il n'a jamais cherché en étudiant que la vérité et le plaisir d'étudier ; et il reconnoît, sans peine et sans regret, que c'est à M. M. Leake, Hamilton, et Squire, que l'on doit la copie de l'inscription de la colonne d'Alexandrie.



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Agrell, C. M. commentat. de varietate generis et numeri in ll. Oo. Heb. Arab. et Syriac. Pars 1—2. 4to. *Lundæ et Havnia*, 1815-16.

Aischylos Agamemnon metrisch übersetzt von W. v. Humbold. 4to. *Leipzig*, 1816.

Αἰσχύλου προμηθεὺς δεσμώτης. Aischylos gefesselter Prometheus. Griech. mit einer Vorrede von Dr. A. Neubig. 8vo. *Nürnberg*, 1816.

Antaræ poema Arab. Moallakah c. integris Zouzenii Scholiis. Edid. et lect. var. addid. V. E. Menil. Observatt. ad tot. poema subj. J. Wilmet. 4to. *Lugd. et Lipsiæ*, 1816.

Arnold, A. Geschichte von Syracus. Von Gründung d. Stadt bis auf den Umsturz d. Freiheit durch Dionysius. 8vo *Gotha*, 1816.

Ciceronis M. T. Opera quæ supersunt omnia, ac deperditor. fragmenta. Curav. C. G. Schütz. Tom. xiii—xv. 8vo. *Lipsiæ*, 1816.

Ciceronis M. T. operum tom. iv. 12mo. *Lips.* Tauchnitz, 1816.

——— Orationes xii. selectæ pro Roscio Amerino, in L. Catilinam etc. mit hist. krit. u. erklärenden Anmerkungen v. A. Möbius. 8vo. *Hannover*, 1816.

Creuzer F. Meletemata e disciplina antiquitatis. Pars 1ma. Anecdota Græca ex codd. maxime Palatinis depromta. 8vo. *Lipsiæ*, 1816.

Herodoti Halicarn. historiarum libr. ix. opera F. V. Reizii. vol. i. pars i. ed. tert. emend. 8vo. *Lipsiæ*, 1816.

Klein, F. A. de loquendi formula γλώσσαις λαλεῖν. 8vo. *Jenæ*, 1816.

Lindau, A. F. novum in Platonis Timæum et Christiani conject. specimen. 8vo. *Breslau*, 1816.

——— de usu et præstantia artium et literarum Græcarum. 8vo. *Ibid.* 1816.

—— Briefe über Sarmatien. Veranlasst durch einiger Stellen in Herodot's Melpomene. 8vo. *Ibid.* 1816.

Münter, F. Religion der Karthager. 8vo. *Kopenhagen*, 1816.

Osann, D. F. *Analecta critica scenicæ Romanæ poesis reliquias illustrantia.* Insunt Plauti fragmenta a Maio in cod. Ambros. nuper reperta. 8vo. *Berolini*, 1816.

Pindar, pythische Siegesgesänge, übersetzt m. Anmerkungen v. Dr. J. Gurlitt. 4to. *Hamburg*, 1816.

Polybii hist. quæ supersunt: ad fid. opt. libr. T. ii.—iv. 12mo. *Lipsiæ*, 1816.

Ramus, C. *Catalogus numerorum vet. Græcorum et Romanorum musei Regis Daniæ.* Disposuit descrips. et æneis tabb. illustrav. iii. vol. 4to. maj. *Havnæ*, 1816.

Reisig, C. *conjectaneorum in Aristophanem libri ii. ad G. Hermannum, lib. i.* 8vo. *Lipsiæ*, 1816.

Richter, J. A. L. *Phantasien des Alterthums oder Sammlung der mytholog. Sagen der Hellener, Römer, u. Ægypter. u. s. w.* 8vo. *Leipzig*, 1816.

Rosenmüller, E. F. C. *Scholia in vet. Testament. P. vii. vol. iv.* 8vo. *Lipsiæ*, 1816.

Sallustius, C. *Catilina, oder buch von Catilina's Verschwörung gegen Rom's Freiheit.* Uebers. von G. F. W. Grosse. 8vo. *Halle*, 1816.

Seidenstücker, Dr. J. H. P. *Anfangsgründe zur erlernung der griech. Sprache. 1ste. Abtheil.* 8vo. *Dortmund*, 1816.

Stäudlin, Dr. C. F. und Dr. H. G. Tzschirner, *Archiv. für alte und neue Kirchengeschichte. 3n. bds. 2s. Stück.* 8vo. *Leipzig*, 1816.

Stollberg, F. L. Graf zu, *Geschichte der Religion Jesu Christi* 12r. bd. 8vo. *Hamburg*, 1816.

Testamentum nov. Græcum, perpetua annotatione illustratum. Edit. Koppianæ, vol. ix. 8vo. *Göttingen*, 1816.

Tibullus, A. mit deutscher Uebersetzung u. e. Auswahl. d. vorzüglichsten prüfenden Anmerkungen. 4to. *Leipzig*, 1816.

Vater, J. S. *Grammatik der Hebräischen Sprache. 1r. Kurs.* 8vo. *Leipzig*, 1816.

Versuch einer gebundenen Uebersetzung einiger Pindarischen Olympischen u. pythischen Hymnen m. Anmerkungen. 3te. Abtheil. 8vo. *Leipzig*, 1816.

Virgilii P. M. Opera in tironum gratiam perpet. annotatione

illustrat. a C. G. Heynio. Ed. 4ta. ed. E. C. F. Wunderlich, et post ejus mortem F. E. Ruhkopf. vol. ii. 8vo. *Lipsiæ*, 1816.

Wolf, F. A. literarische Analekten vorzüglich für alte Literatur u. Kunst. 8vo. *Berlin*, 1816.

Xenophon, Anabasis von J. M. Hobzmann. 8vo *Carlsruhe*, 1816.

That indefatigable French scholar, M. GAILL, has lately published an interesting little work, which bears the following title :

Trois Odes d'Anacréon traduites en Vers Français, et mises en Musique avec accompagnement de Piano ou Harpe, par M. Le Sueur ; prix 4 fr. Les mêmes réunies à 6 autres Odes accompagnées d'une Version Latine, 8 fr. Et avec le Portrait d'Anacréon, gravé par Gaucher, 10 fr.

Acta Philologorum Monacensium edidit Frid. THIERSCH. Tom. ii. fascic. 3. Monachii 1817. 8vo.

This number contains Franc. Goeller's *Observationes in Thucydidem* ; and Doederlein's *Emendationes et Observationes in Taciti Agricolam* ; Siebelis' *de formulis χρῆσθαι θυμῶ et χρῆσθαι τῷ θυμῶ apud Pausaniam* ; Thiersch's *de epitaphio in Athenienses qui in pugna ad Potidæam ceciderunt*. [See *Class. Journal*, Numb. xxvii. p. 185, 186.] F. Jacobs' *Notæ criticæ in Libanii Apologiam Socratis*.

A Primavera. Idyllio traduzido do Greco em Portuguez ; por J. B. A. S. Lisboa. 1816. pag. 7.

We are indebted to M. Barbosa for this elegant version of Meleager's elegant Idyllium.

Geographie de Strabon traduite du Grec en François. T. iv. Paris Imprimerie Royale. in 4to. 1ere partie pag. xvi. + 339. 11e. partie pp. xvi + 406.

This volume contains Strabo's x—xiv books. The xth and xith books were translated by the late M. De la Porte du Theil; the rest by Dr. Coray.

Φίλωνος τοῦ Ἰουδαίου περὶ ἀρετῆς καὶ τῶν ταύτης μορίων : Philonis Judæi de Virtute ejusque partibus. Invenit et interpretatus est Angelus Maius. Præponitur Dissertatio cum descriptione librorum aliquot incognitorum Philonis, cumque partibus nonnullis Chronici inediti Eusebii Pamphili, et aliorum operum notitia e codd. Armeniacis petita Mediol. 1816. 8vo. pagg. lxxx + 28.

Dissertation sur l'ancienne copie de la Cène de Leonard de Vinci,



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Θεσις εἰς τὸν πρὸς Δημόνικον λόγον; Γεμιστίου Πλήθωνος μονωδία ἐπὶ τῇ αἰοιδίμῳ δεσποίνῃ Ἰπομενῇ; Θεοφίλου περὶ κατασκευῆς ἀνθρώπου ἀποσπάματα; τοῦ αὐτοῦ περὶ διαχωρημάτων; Ὀλυμπιοδώρου σχόλια εἰς τὸν Πλάτωνα.

Περὶ τῶν τεσσάρων Ἰππων τῆς ἐν Βενετία Βασιλικῆς τοῦ Ἁγίου Μάρκου, Ἐπιστολὴ τοῦ ἐκ Κερκύρας Ἀ. Μουστοξύδου, μεταφρασθεῖσα ἐκ τῆς Ἰταλικῆς παρὰ Γ. Ἀσάνη. Ἐν Βενετ. 1816. pag. 8 + 44.

The book περὶ ἀρετῆς, which il Signor Mai has printed with the name of Philo, and has not yet edited, has had already many editions with the genuine name of Gemistus Pletho.

Annales Encyclopédiques, rédigées par A. L. MILLIN, Chevalier de l'Ordre royal de la Légion-d'Honneur, Conservateur du Cabinet des Médailles, des pierres gravées, et des antiques de la Bibliothèque du Roi, membre de l'Institut royal de France dans l'Académie des Inscriptions et Belles-Lettres, etc.

Prospectus. Il y a vingt-deux ans que M. Millin a commencé le *Magasin Encyclopédique*. Ce Journal a été favorablement accueilli dans l'Europe; mais la collection en est devenue très-nombreuse; elle forme cent vingt-deux volumes: la difficulté de la compléter, empêche souvent d'en acquérir la suite. C'est ce qui a engagé son auteur a terminer ce Journal à l'année 1816, et à publier un autre recueil qui, sans cesser de pouvoir faire suite à celui-ci, en fût indépendant.

Chaque numéro des *Annales Encyclopédiques* sera, comme l'étoit le *Magasin*, divisé en trois parties.

La première contiendra des Mémoires originaux ou traduits des langues étrangères sur les sciences historiques, la littérature et les arts; des biographies, des pièces inédites, etc.

La seconde annoncera les événemens littéraires de tous les pays, les découvertes importantes dans les sciences et dans les arts, les inventions utiles, les expositions de tableaux ou d'objets d'art, les érections de monumens, les produits des fouilles, et enfin les travaux des académies, la mort des savans et des artistes, etc.

La troisième partie renfermera des notices des ouvrages les plus importans, et une simple indication des autres, et le tout présentera, autant qu'il est possible, l'histoire littéraire de chaque année dans toute l'Europe. Les objets qu'il est nécessaire d'offrir aux yeux, pour les bien faire comprendre à l'esprit, seront gravés.

L'auteur espère que les savans, les artistes, les gens de lettres français et étrangers avec lesquels il est en correspondance, voudront bien la lui continuer, et contribuer encore à donner à cette entreprise l'utilité, l'agrément et l'intérêt qu'elle peut offrir.

A compter du 15 janvier 1817, il paroîtra, chaque mois, un numéro de ce Journal. Chaque numéro aura douze à treize feuilles d'impression; celles de la première partie en cicéro, celles des deux autres en petit-romain et en petit-texte. Chaque numéro sera accompagné d'une gravure, et ce nombre sera augmenté si cela est nécessaire.

Le prix de la souscription est de 36 fr. pour Paris, et de 42 fr. francs de port dans les départemens. On ne pourra souscrire pour moins de six mois.

Le bureau des *Annales Encyclopédiques* est rue Neuve des Petits-Champs, no. 12. C'est là qu'il faut adresser, francs de port, les lettres, l'argent, ce qu'on désire faire annoncer dans ce Journal, ou faire parvenir au rédacteur.

Junii Antonii comitis de Restiis Patricii Ragusini Carmina. Patavii. 1816. 8vo. pagg. xxxii + 264.

Mémoire sur la valeur des monnoies de Compte chez les Peuples de l'Antiquité; Par M. le Cte. Germain GARNIER; Associé libre de l'Académie Royale des Inscriptions et Belles-Lettres, &c. Paris 1817. 4to. pagg. 91.

De constanti et æquabili J. Christi indole, doctrina ac docendiratione, sive Commentationes de Evangelio Joannis cum Matthæi, Marci et Lucæ Evangeliiis comparato. Scripsit E. A. BORGER. Pars I. Lugd. Batav. 1816. 8vo. pagg. xvi + 180.

H. Arentii Hamaker Lectiones Philostrateæ. Fascic. Ius continens observationes in IV. Libros priores et excursum in libr. IV. de Vita Apollonii. Lugd. Batav. 1816. pagg. viii + 134.

L'Orestéide ou description de deux bas-reliefs du palais Grimani à Venise; et de quelques monuments qui ont rapport à l'histoire d'Oreste, par M. MILLIN. Paris. 1817. 4to. pag. 24.

Discours historique sur l'origine de la Pologne, sur la langue et la poésie Polonoise, sur l'idiome et les dialectes Slaviniques, ainsi que sur la géographie ancienne du nord (par M. ORCHOWSKY, conseiller Varsovie.) 8vo. pagg. 357.

Recueil de monumens antiques, la plupart inédits et découverts dans l'ancienne Gaule, ouvrage enrichi de cartes et planches en taille douce etc. par GRIVAUD de la VINCELLE. 2. vol. in 4to et un vol. de planches. Paris. 1817.

Dionysii Halicarnassei Romanorum antiquitatum pars hactenus desiderata; nunc denique ope Cod. Ambrosianorum ab Angelo Majo quantum licuit restituta. 188. pp. 4to. Milan. 1816.

Tragoediæ Græcæ Primordia et progressus: auctore C. Pfaff 38. pp. 4to. 1815.

Isocratis oratio de permutatione, cujus pars iungens primum Græce edita ab A. Mustoxide, nunc primum Latine exhibetur ab anonymo interprete, qui et notas et appendices adjunxit. 8vo. Milan. 1816.

The following were published, at Leipsic, on the plan of the Elzevirs, in 18mo. in 1816.

- (1.) Thucyd. Opera. 2 vols.
- (2.) Polybii Hist. quæ supersunt. 4 vols.
- (3.) Herodoti Hal. Hist. ix. 3 vols.
- (4.) Hesiodi Carm. 1 vol.
- (5.) Ciceronis Op. Tomus 4tus 1 vol.

J. V. Franckii Callinus sive quæstionis de origine carminis elegiaci tractatio critica. Accedunt Tyrtæi reliquiæ cum præmio et critica annotatione. 200 pp. 8vo. Altona. 1816.

M. A. Plauti fragm. ined., item ad Publ. Terent. comment. et picturæ ined., inventore Angelo Mayo. 66. pp. 8vo. Milan. 1815.

De Accusativo cum infinitivo disputatio, auctore G. Wachsmuth. 42. pp. 4to. Halle. 1815.

Emendationes Livianas scripsit C. L. Walch. 8vo. Berlin. 1816.

Jamblichi Chalcidensis, ex Cœlosyria de vita Pythagorica liber. Græce et Latine. Textum post L. Kusterum ad fidem codd. MSS. recognovit, Ulrici Obrechtii interpretationem Latinam passim mutavit, Kusteri aliorumque animadv. adjecit suas M. Theod. Kiessling. Accedunt præter Porphyrium de vita Pythagoræ cum notis Lucae Holstenii et Cunr. Rittershusii, itemque anonymum apud Photium de vita Pythagoræ, variæ lectiones in Jamblichi lib. tert. et quart. e cod. Cizensi enotatæ. Pars posterior. 331. pp. 8vo. Leipsic. 1816.

Memoirs of the popular assemblies of the ancient Romans; by C. F. Schulz, 372 pp. 8vo. Gothia 1816. In the first section the author treats in many chapters of the Romans, and of their primitive constitution; of the division of the people into curiæ, tribes, and centuries; and the power of the people, &c. The second section is on the assemblies of the people in general, and the third on particular assemblies.

Babrii fabb. choliamb. Lib. III. Accedit Lib. quartus fabb. et narrationum poeticarum ex Anthologia Græca aliisque auctori- bus excerptus. Collegit Babrii imprimis fabb. numeris et integritati pristinae pro iis, quæ modo, exstant, copiis restituit, versionem- que horum omnium metricam lingua German. subjunxit Franc. Xaver. Berger 176 pp. 8vo. Munich. 1816.



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depuis 1789, par Marie Joseph Chenier. Un vol. in 8. Deuxième édition. Maradan.

Notice sur les Benjamins rétablis en Israël : poëme traduit de l'hébreu par M. De Malleville, conseiller en la cour royale de Paris, membre de l'académie des antiquaires de France, par Michel Berr, membre résident de l'académie royale des sciences, lettres, arts et agriculture de Nanci (extrait du Mercure étranger, No. 21, 1816.) Broch. in 8. Egron.

Méthode pour étudier la langue grecque, par M. Bournouf, professeur au college royal de France, etc. Quatrième édition revue, corrigée et augmentée d'une table. Un vol. in 8. Delalain.

MESSIS. TREUTTEL and WURTZ publish at their houses in Paris, Strasbourg, and London, two monthly periodical Bibliographical works :

1. Journal Général de la Littérature Française,
2. Journal Général de la Littérature Etrangère. Price; in Paris, 15 fr. each, for the year.

The second volume of the *Translation of Pausanias*, by the learned M. CLAVIER, is published. We have not yet received it; but we understand that the critical notes are deferred to the end of the work.

M. CLAVIER'S translation of the *Bibliotheca of Apollodorus*, with the text, in 2 vols. 8vo. has not been so much noticed in this country as it deserves. We will take this opportunity of vindicating the author from misinterpretation. It is observed in the *Quarterly Review*, No. IX. that, as a reward for his labors in classical literature, he was appointed judge in a court of criminal justice in Paris. "It is undoubtedly," says the critic, "an evil omen for the liberties of a country, when the great trusts of office are placed in the hands of the *mandarins of science*, or when the administration of justice is confided to jurisconsults, because they are learned in the law of Crete, and familiarly conversant with the precedents of the judgment of Paris and the trial of Mars." Review of Clavier's *Histoire des premiers tems de la Grèce*.

This is true in the general principle, and not improbable from the nature of the government of France in 1809; but it is not true in fact. M. Clavier was destined from his youth for the bar and the magistracy, and he was in practice before the revolution. In the midst of the most difficult and turbulent times he maintained his integrity, and never sacrificed his public duty to his private interest. He lost his situation in 1810, as might naturally be expected from his character; but he received his consolation from

the love and veneration of his country, proofs of which are found in many documents. Some time after he was elected professor of history in the college of France, a situation which has afforded him more leisure to range over the fields of classical literature.

Grammaire Romane, ou Grammaire de la langue des Troubadours; par M. Raynouard, membre de l'Institut Royal de France, Paris 1816. 8vo. pp. 351.

Elements de la Grammaire de la langue Romane avant l'an 1000, précédés de recherches sur l'origine et la formation de cette langue; par le même. 1816. 8vo. pp. iv. + 105.

Recherches sur l'ancienneté de la langue Romane, par le même. Paris 1816. 8vo. pp. 31.

Serments prêtés à Strasbourg en 842, par Charles le Chauve et Louis le Germanique; traduits en François avec des notes &c. par M. de Mourcin. Paris 1815. 8vo. pp. xiv + 85.

Virgilio Culex: le Moucheron traduit en vers françois; enrichi du texte Latin de Bembo et de son dialogue à H. Strozzi; suivi des imitations de Parmindo, Spencer et Voss, des commentaires de Scaliger, Burmann et Heyne, etc. etc. par M. le Cte. de Valori. Paris 1817. in 18mo. pp. 288.

BIBLICAL INTELLIGENCE.

Arnob. Afri disputationem adversus gentes, Lib. 7. recognovit notis prior. Interpret. select. aliosque et suis illustravit J. C. Orellius 8vo. Leipsic, 1816.

The New Testament of our Lord Jesus Christ, translated into Polonese from the Vulgate, by James Wujek, of Wogrowietz. A new re-impression made at the expense of the Russian Bible Society 8vo. Warsaw and Petersburg, 1816. This New Testament is taken from the Polonese translation of the Bible, published in 1599, by Father Wujek, and approved by Pope Clement VII. The Russian Bible Society has printed 5000 copies, and has raised an expectation of a re-impression of the complete Bible of Wujek, which will appear either at Warsaw or at Petersburg. The ancient editions of this translation of the Bible in Polonese are very rare, and are sold for nearly 15 roubles.

ANTIQUITIES.

Elements of Archæology, or of the knowledge of the history of the art of the ancients, and of the monuments and works of the art of Classical antiquity, by C. D. Beck. 250 pp. 8vo. Leipsic 1816.

NOTES TO CORRESPONDENTS.

Corrections of the Common Translation of St. John, in our next.

Observations on the Iambic Metre of Phædrus, in our next.

Vindiciæ Antiquæ is unavoidably postponed.

The Cambridge Prizes were adjudged too late, to be given in the present Number.

We have received a variety of articles, to which we shall pay a due attention.

We must again request our correspondents to write a clear, legible hand.

[*Advertisements.*]

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