

Forgotten Books

— www.forgottenbooks.com —

Copyright © 2016 FB &c Ltd.

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.

THE
CLASSICAL JOURNAL;

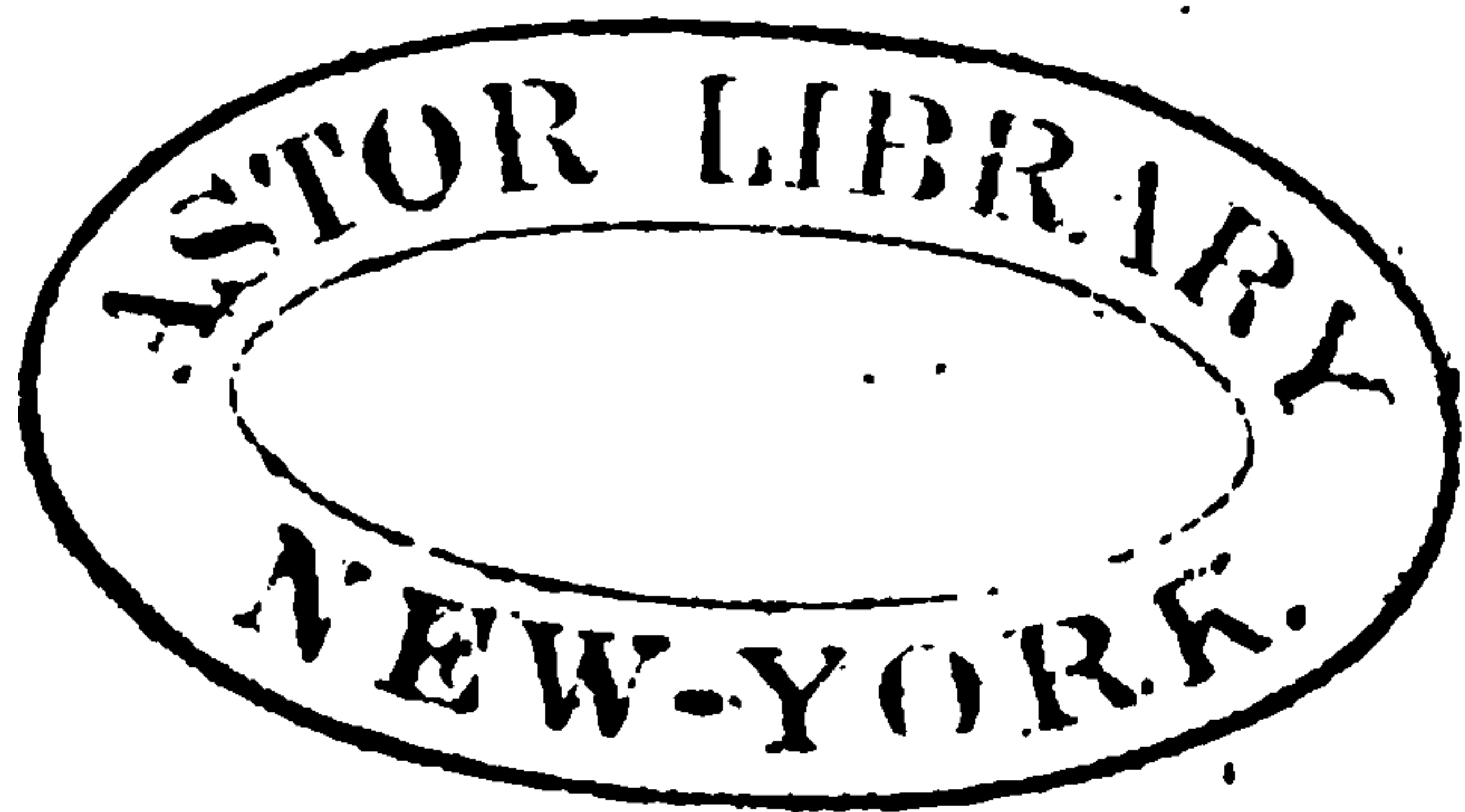
FOR

SEPTEMBER AND DECEMBER, 1813.

VOL. VIII.

*Ω φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆϊς ἄφυσ Μουσέων, ρίψον ἄ μὴ νοέεις.

EPIG. INCERT.



T
F

London :

PRINTED BY A. J. VALPY,

TOOKE'S COURT, CHANCERY LANE;

SOLD BY

LONGMAN, HURST, REES, ORME, AND BROWN; LUNN; RICHARDSON;

DULAU; LAW; SHARPE AND HAILES; SHERWOOD, NEELY,

AND JONES, PATERNOSTER ROW; UNDERWOOD,

FLEET-STREET; MUNDAY AND SLATTER,

OXFORD; DEIGHTON, CAMBRIDGE;

AND ALL OTHER BOOKSELLERS.

1813.

Prospectuses of Works Preparing for the Press may be inserted in the Pages at the end of this JOURNAL at a moderate charge to Authors.

No delay OUGHT to occur in the delivery of this JOURNAL, as every Number is REGULARLY published on the First of April, July, October, and January; should any difficulty, however, be experienced in the due arrival of the Numbers, a Letter directed to the Printer shall remedy every inconvenience.

The former Numbers may be had of all the Booksellers. Price 6s. each.

Articles are requested to be sent one month at least before the day of publication, directed to Mr. A. J. Valpy, Tooke's Court, Chancery Lane, London.

CONTENTS OF No. XV.

	PAGE
O N <i>Ancient Geography</i> ,	1
Notice of Animadversiones in Hymnos Homericos cum Prolegomenis de cujusque Consilio, Partibus, Ætate, auctore Aug. Matthiæ,	4
On the <i>Sortes Sanctorum of the ancient Xtians</i> ,	8
On the <i>Buchanan Roll of the Pentateuch</i> ,	11
Notice of <i>Æschyli Tragædiæ</i> quæ supersunt ac deperditarum Fragmenta. Recensuit C. G. SCHUTZ. [PROF. PORSON]	15
Classical Criticism,	18
On the Quantity of <i>νῦν</i> in Comic Verse,	20
Short Syllables,	21
Two Orations spoken at Oxford in the 17th century,	22
Biblical Criticism,	25
Anecdotes of Remarkable Females,	28
Inscriptions found at Saguntum,	30
Gregorii Nazianzeni Epigrammata selecta quædam : Recensuit H. S. BOYD,	31
<i>Carmina Homerica, Ilias et Odyssea</i> , a Rhapsodorum Interpolationibus repurgata, et in pristinam formam, quatenus recuperanda esset, tam ex veterum monumentorum fide et auctoritate, quam ex antiqui sermonis Indole ac Ratione, redacta; cum Notis ac Prolegomenis, in quibus de eorum origine, auctore, et ætate; itemque de priscae maturitate, diligenter inquiritur, opera et studio RICHARDI PAYNE KNIGHT. Editio Secunda	33
<p>This Edition, with many additions, is printed <i>exclusively</i> in <i>The Class. Jour.</i>—A copy of the 1st edition, of which only 50 were printed, was lately sold by auction for above 7l.</p>	
Remarks on <i>Longinus</i> ,	79
Critical and Explanatory Remarks on the <i>Hippolytus Stephane-phorus of Euripides</i> ; With Strictures on some Notes of Professor Monk. No. III. [E. H. BARKER.]	81
“Professor Porson Vindicated,”	88
Reply to the Article on the <i>Asonas of Theophylact</i> , [E. H. BARKER.]	90

Critical and Explanatory Remarks on <i>Æschylus's Seven against Thebes</i> ; With Strictures on Mr. Blomfield's Edition. No. II. [E. H. BARKER.]	
Biblical Criticism,	
Inquiry into the Power of the <i>Hebrew Gnain</i> ,	
Vindication of <i>Virgil</i> from the charge of <i>Puerility</i> imputed to him by Dr. PEARCE, in his Notes on <i>Longinus</i> , [PROFESSOR MOOR]	1
On the <i>Hebrew Bible</i> ,	1
Biblical Criticism,	1
Ἰσοκράτους λόγος περὶ Ἀντιδόσεως, etc.; c'est-à-dire Discours d'Isocrates sur l'Échange, rétabli dans son ancien état, d'après un fragment de près de 80 pages, par M. ANDREAS MUSTOXYDI,	15
Notice of Pherecydis Fragmenta e variis Scriptoribus collegit, emendavit, illustravit, &c. FR. GUIL. STURZ,	12
Notice of J. Al. Martyni Lagunæ Epistola ad Virum inclytum B. G. HEYNE,	12
Recondite meaning of <i>Ruere</i> in its active and proper sense, and passages in <i>Virgil</i> , <i>Horace</i> , and <i>Lucretius</i> , explained by it, [E. H. BARKER]	Ib.
Notice of Nissen's Curæ Novissimæ in Ciceronis Tusc. Quæst. ..	13
Notice of Books illustrative of the <i>Bible</i> and the <i>Classics</i> , from Eastern travellers, [E. H. BARKER]	13
Derivation of the word <i>Mosaic</i> , as applied to <i>Pavement</i> ,	138
Latin Inscription,	139
In Tragicorum Carmina Monostropha Commentarius,	140
Manuscripts, Classical, Biblical, and Biblico-Oriental. No II. ..	149
Oxford Prize Poem: <i>The Pantheon</i> ,	153
Hermogenis Progymnasmata. No. IV.	155
Biblical Criticism, [Sir W. DRUMMOND.]	161
Observations on <i>Persius</i> , [F. HOWES]	174
Notice of Bibliotheca Classica,	178
Notes on <i>Æschylus</i> by PROFESSOR PORSON. No. II.	181
Inscription at Beroot, [HOLT OKES]	185
Notice of D. I. Fr. Schleusneri Opuscula Critica ad Versiones Græcas V. T. pertinentia,	Ib.
A Defence of <i>Public Schools</i> . No. I.	187
Euripid's Hercules Furens. Recensuit Godofredus Hermannus, ..	199
Literary Intelligence,	219
Notes to Correspondents,	224

THE
CLASSICAL JOURNAL.

N^o. XV.

SEPTEMBER, 1813.

ON ANCIENT GEOGRAPHY.

I WOULD wish to call the attention of the readers of the *Classical Journal* to the description several ancient writers have given of countries situated in the west, and to which it does not seem possible to assign a place within the boundaries of the old world.

1. Homer, whose knowledge of Geography is allowed to have been accurate, makes a division of the Æthiopians, whom he denominates ἑσπεροὶ ἄνθρωποι, placing one part under the rising, and the other under the setting Sun. *Odyss.* lmo. Lib. This passage is examined by Strabo (Lib. lmo.) who states the opinions of several writers, and who thinks himself that this division was occasioned by the Red Sea. Yet as the poet places one division of the Æthiopians as far westward as the other was eastward, such a description does not appear applicable to any of the inhabitants of Africa, when we consider its situation with respect to Greece.

2. Virgil describes a remote people, *Æneid.* vi. line 795, in these words:

————— jacet extra sidera Tellus
Extra anni solisque vias : ubi cœlifer Atlas
Axem humero torquet, stellis ardentibus aptam.

On this passage the following note occurs in the *Variorum Edition*: “ Proferet imperium ultra tellurem si qua habitatur (namque de hoc ambigebant veteres) extra sidera majora et planetas, qui intra Tropicos decurrunt, ultra τὴν κεκαυμένην nempe ἀντάξονα nobis. Sed quid dicemus de Atlante; qui uterque juxta Zodiacum situs, imo citra æquatorem? Vel igitur poeta in honorem Augusti sedem Atlanti assignat nota remotiorem usque ad Æthiopas, quos

M. Petronius Romanorum Dux subegit: ubi Herodoto, Pomponio et Plinio sunt Atlantis populi. Vel respexit ad Insulam Atlantis, cujus meminit Plato in Timæo, et alii, novum scilicet orbem, a Columbo repertum Anno salutis 1592. Quem tamen scivisse magis illos quam novisse scribit Lipsius, &c. &c.”

3. The following passage in the Timæus of Plato is frequently referred to. I give the Latin Version, as the original is easily accessible: “Insulam autem in ore maris adituque ad eas angustias quas vos Herculis Columnas vocatis, extitisse. Illam vero insulam Lybia et Asia majorem atque ampliorem; ex qua ad alias insulas facilis esset trajectus, ex insulis vero illis ad eam quoque continentem quæ e regione sita est, et in illo quidem mari quod proprio et peculiari nomine Pontus nuncupatur.” Plato relates farther, that this island was covered with the sea in the space of a single night, in consequence of a great earthquake, and that the sea being filled with mud was no longer navigable.—We shall see hereafter how to account for what he says of the submersion of this land, but at present it must be observed, that all this is related as the substance of information communicated to Solon when he was in Egypt.

4. In the Book “De Mirabil. Auscult.” attributed to Aristoteli, we find the following passage: “Extra Columnas Herculis, aiunt in Mari a Carthaginiensibus insulam fertilem desertamque inventam; ut quæ tam sylvarum copia quam fluminibus navigationi idoneis abundet, cum reliquis fructibus floreat vehementer, distans a continente plurimum dierum itinere: in qua cum Carthaginienses quidam ob soli fertilitatem connubia agitare ac habitare cœpissent, ferunt, præsidet, ne quis deinceps insulam ingrederetur, poena capitis interdixisse, incolasque ejecisse ne coitione (si habitare, istic pergerent) facta, insulæ principatum consequerentur, et Carthaginienses ea felicitatis parte privarent.”

5. Diodorus Siculus, Lib. v. “Africam versus permagna quedam insula in vasto oceani palago jacet complurimum navigatione dierum, a Lybia in occasum declinans. Solum ibi frugiferum, ejus magna pars in montes assurgit, nec exigua in campos sese expandit; amnes enim per illam navigabiles decurrunt a quibus humectatur

..... Olim, propter remotiorem a reliquo terrarum orbe situm incognita fuit; sed hac tandem occasione reperta, Phœnices a vetustissimis inde temporibus frequenter crebras mercaturæ gratia navigationes instituerunt investigata ultra Columnas ora, cum Africæ littora legerent, ventorum procellis ad longinquos in oceanum tractus sunt abrepti. Per multos tandem dies vi tempestatis ad Insulam, de qua jam dictum, appulerunt. Naturamque ejus et felicitatem a se primitus cognitam in aliorum deinde noticiam perduxerunt. Ideo Tyrreni maris imperium adepti, coloniam eo destinarunt; sed Carthaginienses illis obstite-

runt. Simul enim metuebant, ne plurimi civium suorum, bonitate insulæ allecti, eo commigrarent. Simul enim contra subitos fortunæ casus, si exitiosum Respublica Carthaginiensium forte damnum acciperet, refugium sibi paratum esse volebant.”

From these last quoted passages, we learn that the Carthaginians, who were acquainted with this transatlantic country, wished to conceal its situation, not only from a fear that their citizens would emigrate thither on account of the superior advantages of the climate, &c. but also that they might secure a safe retreat in the event of an unsuccessful war. And this may lead us to account for the idea that this country was lost in the ocean; for those, who sought for it, not being able to discover it from the imperfect state of navigation, imagined it lost, and those, who wished its situation to be concealed, did not contradict them.

A further testimony to the existence of land at a great distance from the western coast of Africa, may be seen in Pliny, Nat. Hist. ch. xxxi.—And for the opinion of modern writers on the subject of this paper, I refer to Erasmus Smidius Diss. de America, at the end of his edition of Pindar, to the note of Perizonius on *Ælian. Var. His. Lib. iii. 18.* Bochart *Geo. Sacra*, and Huet on the *Commerce of the Ancients*.

What I have adduced from the ancient writers, is for the purpose of showing that it is probable they had some knowledge of the situation of America: the two following references will show that there actually was some intercourse between the eastern and western world: *Abram. Ortelius Theatrum Orbis*, “*Stant qui hanc continentem (Americam scilicet) a Platone sub nomine Atlantis descriptam, opinentur; inquitque Marinus Siculus in Chronico suo Hispaniæ, hic nummum antiquum Augusti Cæsaris effigie insignitum in aurifodinis inventum esse, missumque in rei veritatem summo Pontifici per D. Johannem Rufum Archiepiscopum Consentinum.*” In *Basnage’s History of the Jews*, we are told that the Spaniards found in one of the Azores, a tomb with a Jewish inscription. See *Book vii. ch. xxxiii.*

If all that has been adduced be deemed sufficient proof that there existed among the ancients a tradition of a transatlantic continent, we can easily account for the following passage in *Seneca’s Medea*:

venient antea
 Secula seris, quibus Oceanus
 Vincula rerum laxet, et ingens
 Patcat tellus, Tiphysque novos
 Detegat orbes, nec sit terris
 Ultima Thule,

But if it be contended that no such tradition did exist, and that all the references to Atlantic Islands are grounded on Fables, then we must be surprised into a belief that this passage in *Seneca*

4 Matthiæ's *Animadvo. in Hymnos Homericos*.

was something more than a poetical fancy; and that heaven had indeed revealed to *one* favored Spaniard, what it had decreed in *due* time to accomplish by *another*." See Bp. Hurd, on Prophecy, Sermon iv.

In the Memoires of the French National Institute for 1806, there is an account of a Map, preserved in St. Mark's Library at Venice, made by Andrew Bianco, in the year 1436, which delineates the situation of a large island in the Atlantic, named Antillia. A Plate of this Map is given, and it is adduced as a proof that the Atlantic Ocean had been traversed before Columbus passed it.

D—— Ireland.

G. H.

NOTICE OF *ANIMADVERSIONES IN HYMNOS HOMERICOS*

cum Prolegomenis de cujusque Consilio, Partibus, Ætate,
auctore Aug. Matthiæ, Lipsiæ, pp. 462. Octavo. 1800.

MATTHIÆ informs us in the Preface, that of the three "Parisienses Codices," which Coray has collated, only two had been examined by Ruhnken, and that "in his Tribus Codicibus etiam plures lectiones non contemnendæ repertæ sunt, a Ruhnkenio omissæ." Matthiæ has, in these animadversions, availed himself of the aid, which is supplied by them to settle the text of these Hymns. Mitscherlich himself collated, and gave to Matthiæ a most careful collation of the "Codex Moscoviensis," after he had renounced his intention of editing the *Homeric Hymns*. Ruhnken had promised to furnish Matthiæ with such Notes, as he had prepared after the example of the *Hymnus in Cererem*, and the *Epistolæ critica*, published by him, or happened to have amongst his other MSS., and therefore Matthiæ applied to Wyttenbach, to whose care the books, and the other property, of Ruhnken had been intrusted on his death. Wyttenbach examined the MSS. of Ruhnken, and forwarded whatever he found on this subject to Matthiæ, who has inserted them in their proper places, but regrets that they are few in number. We shall, but on another occasion, be at the pains of collecting them together, and shall lay them before our readers. Matthiæ says that, as he had seen the Latin Version of the Homeric

Hymns by Georgius Dartona Cretensis, mentioned by Ruhnken, "tanquam eam, quæ Codicis loco esse possit, hanc etiam consulendam duxi, si quid forte ad hymnorum lectionem melius constituendam ex ea lucrari possem: usus autem sum editione, quæ cum Andreæ Divi Justinopolitani versione *Odysseæ* prodiit Salingiæi 1540. 8. (prima editio prodiit Venet. II. Tom. 1537.): est ea versio vulgata, ceterum ab editoribus hic illic emendata ac mutata, prout textus poscebat." (p. 13.) The scholar will find in Matthiæ's own Notes some most excellent remarks, both critical, and explanatory, on these Hymns, and much valuable matter on the recondite and rare meanings of different words, given with great perspicuity, accuracy, and erudition. We shall at present touch only on two or three remarks of Matthiæ. The elaborate Prolegomena extend through 106 pages.

The *Hymnus in Apollinem* v. 25—8.

ἰκάτερθι δὲ κῦμα κελαινὸν
ἔξῃι χέρσονδε λιγυπνοίοις ἀνέμοισιν,

Matthiæ writes thus: "Locum in litore et quidem ubi terra in mare procurrat, designant sequentia, ἰκάτερθι κῦμα κελαινὸν ἔξῃι χέρσονδε: jejuna est hæc loci descriptio; elegantior poeta fortasse dixerit, ἰκάτερθι δὲ κῦμα κ. "Ἐξαινε χέρσον γε λ. α. unda terram cædebat, v. Ruhnken. *Ep. Crit.* II. p. 151.: tamen ea in nostro poeta non offendor." (p. 113.) There would be an air of great probability in this conjecture, if it were not for the substitution of γε, χέρσον γε, the use of which particle is not apparent in this place. The following extract will, however, sufficiently vindicate such an application of the word ζαίνειν: "LXV. v. 4. lego ἀλιζάντους τι παρ' ἀκτὰς, Suidas in v. ἀλιζάντοις, ταῖς ὑπὸ τῆς αἰλὸς ζαινομέναις, Archias *Ep.* xxx. *Anal.* T. II. p. 100. de delphino,

ἢ γὰρ ἴσεν πρῶτον Μαλείης, ὡς ἐκυκῆθη,
κῦμα πολυζάντους σ' ὄσον ἐπὶ ψαμάθους:

hic Codex πολυψάρμους exhibet, quod Toupius *Emend. in Suid.* P. III. p. 375. mutavit in πολυζάντους: recte! Ovid. *Met.* L. II. 455.

*Nacta nemus gelidum, de quo cum murmure labens
Ibat, et attritas versabat rivus arenas:*

mihî epitheton πολυζάντος non rupibus solum, quas unda verberando excavat, sed litoris etiam arenæ, fluctibus attritæ, satis accommodatum videtur, qua de re aliter statuit Jacobs. *Animadv.* V. II. P. I. p. 270." Itæm: G. Huscke's *Analecta Critica in Anthologiam Græcæam*, Jenæ et Lipsiæ, 1800. p. 297.

6 Matthiæ's *Animadv. in Hymnos Hæmericos.*

On the *H. in Apoll.* v. 94.

Ἰχναίη τε Θέμις, καὶ ἀγάστοις Ἀμφικερίτη,

Matthiæ has a most excellent note, to which we beg leave to direct the attention of our readers: “Ἰχναίη Θέμις, Strabo ix. p. 435. ταῦτα δ' ἐστὶ τῆς Θεσσαλιώτιδος, μιᾶς τῶν τεσσάρων μερίδων τῆς ὅλης Θεσσαλίας—καὶ Ἰχναίη, ὅπου ἡ Θέμις Ἰχναία τιμᾶται, cf. Steph. Byz. v. Ἰχναίη, Tzetz. ad Lycophr. v. 129.

τῆς θ' Ἡλίου θυγατρὸς Ἰχναίας βραβεύς,

Eurip. *Med.* 169. Θέμιν Ἰχναίην ἐπιβοᾷται, ut ibi corr. Ruhnck. pro *Εὐκταία*ν probarte Piersono ad *Mærin*, p. 137 sq., sed veieor, ne nimis docta, fortasse etiam a poetæ nostri ætate remota sit derivatio epitheti a Thessaliæ urbe; potius Themidem hoc cognomen ἀπὸ τοῦ ἰχναῖσθαι, quia sceleratos investigat et persequitur, tanquam justitiæ dea, duxisse putem; nam ita vocatur etiam Νέμεσις in Diodoti Epigrammate ap. Brunck. *Anal.* T. ii. p. 180. v.

Ἀδρηστυία τε δία καὶ Ἰχναίη σε φυλάσσοι

παρθένος, ἢ πολλοὺς ψευσαμένη Νέμεσις:

de diis ultoribus scelerum sæpe θηρᾶν et similia usurpantur: Eurip. *Bacch.* 888. κρυπτεύουσι δὲ ποικίλως Δαρὸν χρόνου πόδα, καὶ Θηρῶσιν τὸν ἄσπιτον, ad quem locum Jacobs *Emend. in Eurip.* p. 8. fin. laudat Philonem Jud. *de Mose*, i. p. 96. ἡ γὰρ κόλασις ἐπομένη κατ' Ἰχναίη, μιλόντων μὲν ἑσθλάδων, πρὸς δὲ ἀδικήματα θείοντας ἐπιδραμοῦσα καταλαμβάνει: hinc Eurip. *Helen.* 50. ὁ δ' ἄθλιος πόσις τὰς ἡμᾶς ἀναρπαγὰς Θηρᾶ, i. e. persequitur, ulcisci cupiens, cf. Æsch. *Agam.* 704. πολύαιδρὸί τε φερασπίδης Κυναγοί κατ' Ἰχναίη Πλατᾶν ἄφαντον Κελσάντων Σιμόεντος ἀκτᾶς: ita ap. Æsch. *Eum.* 226. Erinnyes loquitur, ἐγὼ δὲ—Μίττιμι τόνδε φῶτα καὶ κυνηγέτις, *Choeph.* 921. Erinnyes pœnas pro matris cæde ab Oreste repetentes vocantur μητρὸς ἔγκοτοι κύνες.” (p. 127.)

Now we are decidedly agreed with Matthiæ in deriving Themis's surname of Ἰχναίη not so much from a Thessalian city, as from the verb, “ἀπὸ τοῦ ἰχναῖσθαι, quia sceleratos investigat et persequitur, tanquam justitiæ dea,” notwithstanding the authority of Ruhnken; and the passage, which Matthiæ has produced from an epigram of Diodorus, where the same epithet is applied to Nemesis, strongly corroborates our idea: for Nemesis is, as we presume, not called Νέμεσις Ἰχναίη from the circumstance of her having been worshipped at the Thessalian city, Ἰχναίη. If we suppose, with Ruhnken and Pierson, that Euripides, in the disputed passage of the *Medea*, applied the epithet ἰχναίη to Θέμις allusively to her worship at Ἰχναίη, it is a mere idle epithet, but, if we suppose with Matthiæ that it is an epithet applied to the Goddess in her judicial capacity ἀπὸ τοῦ ἰχναῖσθαι, it adds

greatly to the force, strictly accords with the context, and harmonizes perfectly with the spirit of the passage.

κλύθ' οἷα λέγει, καίπιβοῦται
Θέμιν Ἰχναίαν, Σῆνά θ', ὃς ὄρκων.
θιατοῖς ταμίᾳς νενόμισται.

The epithet to Themis corresponds precisely with what is said of Jupiter, and if we retain the original reading εὐκταίαν, this correspondence is destroyed, and the passage is unnerved of its vigor. We feel persuaded that, if these remarks should meet the eye of that sensible, learned, and ingenious scholar, Imm. G. Huscke, he will be disposed to change his opinion on this point: he writes thus in the 133d page of the *Analecta critica in Anthologiam Græcam*: “Imprimis notandum est hoc deos ipsos, quibus vota faciunt homines, passim dici εὐκταίους, ut Themis ap. Eurip. *Med.* 168.: Ruhnken. corrigebat Θέμιν Ἰχναίαν: vide Pierson. ad *Mærin*, p. 137.: Jacobs. Θέμιν Ἀνταίαν, *Animadvo. in Epigr.* V. II. P. I. p. 365., sed nihil videtur mutandum: *de Luna*, Hesychius v. Οὐρανίη δ' αἰξ—ἐπήκοος δὲ ἐστὶν αὐτὴ Ἴσως, ὅτι καὶ ἐνίους ἢ σιλήτη τῇ αἰγὶ ἐποχῦται· ταύτη δὲ τὰ γύναια πύχιστο διὰ τὸ καὶ αὐτὴν ἐπὶ τῷ Ἐνδυμίῳ τὰ αὐτὰ παθεῖν ὄβρι καὶ Εὐκταίαν φασὶν αὐτὴν ἔνιοι: in *Ep.* XXII. Antipatri Thessalonicensis vulgo legitur,

αἱ τρεῖς ἀστὰὶ ἴσαν καὶ ἑταιριδὶς· ἀλλὰ τοχοῦσαι
Κύπριδος εὐκταίης, νῦν ἐνός εἰσι μία,

reposituit Brunck. Κύπριδος εὐκταίης, ad sensum egregie: hanc lectionem, notatam quoque in Cod. Vatic. unice veram habeo.”

On the *H.* in *Apoll.* v. 36.

λεῖπε δὲ θυμὸν
φοινὸν ἀποπνέουσ'.

On an interesting passage we have a very important Note, which we shall cite: “Dictio λείπειν θυμὸν non Homericæ visa est Clarkio et Ruhnkenio, at, si non Homericæ, Græcæ tamen est, et defendi potest loco Pindari *Pyth.* III. 180. τόξοις ἀπὸ ψυχῆν λιπών. *Virg. Æn.* III. 140. *Linguebant dulces animas*, Terent. *Ad.* III. 5, 52. *Animam relinquam*; quod vero Ruhnken. reponendum censet, λείπει δὲ φοινὸν θυμὸν ἀποπνέουσ', id valde vereor, ut ulli probet (etsi θυμὸν ἀποπνέειν, Homericum, v. *Il.* δ', 524. *Apollon. Rh.* IV. 472. quem locum ipse margini exempli sui allevit) quandoquidem et φοινὸν per se sine adjuncto αἷμα, *fundere sanguinem* (quamvis αἷμα λείβασθαι, *effundi* dicitur Hesiod. *Asp.* 174.) de moriente vix usurpatur: θυμὸν φοινὸν, *sanguinolentam animam* accipio, etsi pro hoc apud Homerum est φοίνιος: ut θαφοίνος apud Homerum *Il.* B', 308. κ', 23. λ', 474.

rubrum, sanguinei coloris significat, apud sequiores vero, ut Hesiod. *Asp.* 250. et nostri Hymni v. 304. *sanguinolentum*, ita *Φοιδς* etiam primo *rubrum*, ut *Il. π'*, 159. deinde *sanguinis avidum* significare potuit : Ilgenius *purpureum animum* interpretatur, et comparat Virg. *Æn.* ix. 349. *Purpuream vomit ille animam*, quo nihil minus Homericum, tales metaphoræ apud Lyricos et tragicos Græcos tantum in usu fuerunt." (p. 178.) Mr. Blomfield, on the *Prometheus*, has inappositely cited this 361st verse of the *Hymn to Apollo*, as has been shown by Mr. Barker elsewhere.

[To be continued.]

ON THE SORTES SANCTORUM OF THE ANCIENT CHRISTIANS.

THE SORTES SANCTORUM, or SORTES SACRÆ, were a species of divination practised in the earlier ages of Christianity, and consisted in casually opening the Sacred Scriptures, and from the words, which first presented themselves, deducing the future lot of the inquirer. They were evidently derived from the *Sortes Homericae*, and *Sortes Virgilianæ* of the Pagans, but accommodated to their own circumstances by the Christians, who being "mingled among the heathen, learned their works." Ps. cvi. v. 35.

Complete copies of the Old and New Testaments being rarely met with prior to the invention of printing, the PSALMS, or the PROPHETS, or the FOUR GOSPELS, were the parts of Holy Writ principally made use of in these divinatory consultations, which were sometimes accompanied with various ceremonies, and conducted with great solemnity, especially on public occasions. Thus the Emperor Heraclius, in the war against the Persians, being at a loss whether to advance, or to retreat, commanded a public fast for three days, which being terminated, he applied to the Gospels, and opened upon a text which he regarded as an oracular intimation to winter in Albania. Gregory of Tours also relates, that Merovæus, being desirous of obtaining the kingdom of Chilperic his father, consulted a female fortune-teller, who promised him the possession of the royal estates; but, to prevent deception, and to try the truth of her prognostications, he caused the PSALTER, the BOOK OF KINGS, and the FOUR GOSPELS, to be laid upon the shrine of St. Martin, and after fasting and solemn prayer, opened upon passages which not only destroyed his former hopes, but seemed to predict the unfortunate events which afterwards befel him.¹

¹ Gataker, *Of the Nature and use of Lots*, ch. x. p. 345. 2d Ed. Lond. 1627.

The President Henault, in his *Chronological Abridgment of the History of France*, A. D. 506. says, "This abuse was introduced by the superstition of the people, and afterwards gained ground by the ignorance of the bishops; since there were prayers at that time read in churches for this very purpose. This appears evident from Pithou's Collection of Canons, containing some formulæ under the title of *The Lot of the Apostles*, which M. Pithou the elder found at the end of the canons of the Apostles, in the Abbey of Marmoustier."

Various canons were made in different Councils and Synods against this superstition. About the year 465, the Council of Vannes, in the Synodal epistle to the absent bishops, expresses its decision in the following terms: "Ac ne id fortasse videatur omissum, quod maxime fidem catholicæ religionis infestat, quod aliquanti clerici student auguriis, et sub nomine fictæ religionis, quas sanctorum sortes vocant, divinationis scientiam profitentur, aut quarumcumque scripturarum inspectiones futura promittunt: hoc quicumque clericus detectus fuerit vel consulere, vel docere, ab ecclesia habeatur extraneus."¹

This was repeated at the Council of Agde in 506. and in the year 578. the Council of Auxerre decreed: "Non licet ad sortilegos, vel ad auguria respicere, non ad caragios, nec ad sortes sanctorum vocant, vel quas de ligno, aut de pane faciunt, aspicerè: sed quæcumque homo facere vult, omnia in nomine Domini faciat."²

The fourth Council of Toledo, held in 633. also ordained Can. 30. "Clericus qui sortilegos consuluerit, suspensus in Monasterium conijciatur."

A Capitulary of Charlemagne, framed in 789. decrees: "De codicibus vel tabulis requirendum, et ut nullus in Psalterio, vel in Evangelio vel in aliis rebus sortiri præsumat, nec divinationes aliquas observare."³

And amongst the Ecclesiastical Laws of Canute, is the following: "Prohibemus etiam serio omnem ethnicismum. Ethnicismus est, quum quis idola adorat, hoc est, quum quis adorat deos gentiles, et solem vel lunam, ignem vel fluvium, torrentem vel saxa vel alicujus generis arborum ligna, vel (quum quis) veneficium amat, vel sicarium committit ullo modo; vel sortilegio, vel teda, vel aliquo phantasmate aliquid perficit."⁴

Similar canons were formed in the Councils of London, under Archbishop Lanfranc in 1075, and Archbishop Corboyl, in 1126.⁵

But ecclesiastical authority was insufficient to suppress the practice; the desire to pry into futurity existed too strongly in the human breast to be easily controlled, and it was reserved to more enlightened times to abolish the superstition, by convincing of its folly. The learned Gataker has adduced a number of instances of the use of the *Sortes*

¹ Labbei, S. S. Concilia, Tom. iv. p. 1057.

² Ibid. Tom. v. p. 958.

³ Ibid. Tom. vii. p. 989.

⁴ Wilkins. Concil. Mag. Brit. Vol. i. p. 306.

⁵ Ibid. Vol. i. pp. 363—408.

Sanctorum during the ages emphatically called *dark*. I shall produce two of them. The first is of Francis of Assise, the founder of the order of Franciscans, who being *tempted*, as he relates of himself, *to have a book*, which seemed contrary to his vow, that denied him the possession of any thing but Coats, and a Cord, and Hose (*Femoralia*), and in case of necessity only Shoes, resorted for advice to the GOSPELS, and having first prayed, casually opened upon Mark, ch. iv. v. 11. "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables;" from which he drew the conclusion that books were not necessary for him.

The other is of one Peter of Tholouse, who being accused of Heresy, and having denied it upon oath, one of those who stood by, in order to judge of the truth of his oath, seized the book upon which he had sworn, and opening it hastily, met with the words of the devil to our Saviour, "What have we to do with thee, thou Jesus of Nazareth," Mark, ch. i. v. 24. and from thence concluded that the accused was guilty, and had nothing to do with Christ!

The extraordinary instance also of King Charles I. and Lord Viscount Falkland, is so applicable to divinations of this kind, that it deserves to be related. Being together at Oxford, they went one day to see the public library, where they were shown, among other books, a Virgil, finely printed and exquisitely bound. Lord Falkland, to divert the King, proposed that he should make a trial of his fortune by the *Sortes Virgilianæ*. The King opening the book, the passage which he happened to light upon was part of Dido's imprecation against Æneas:

At bello audacis populi vexatus et armis,
Finibus extorris, complexu avulsus Iuli
Auxilium impleret, videatque indigna suorum
Funera: nec, cum se sub leges pacis iniquæ
Tradiderit, regno aut optatâ luce fruatur;
Sed cadat ante diem, mediâque inhumatus arenâ.

ÆN. L. iv. l. 615. &c.

King Charles seeming concerned at this accident, Lord Falkland would likewise try his own fortune, hoping he might fall upon some passage that could have no relation to his case, and thus divert the King's thoughts from any impression the other might make upon him: but the place Lord Falkland stumbled upon was still more suited to his destiny, being the following expressions of Evander upon the untimely death of his son Pallas:

Non hæc, ô Palla, dederas promissa parenti:
Cautius ut sævo velles te credere Marti,
Haud ignarus eram, quantum nova gloria in armis,
Et prædulce decus primo certamine posset,
Primitiæ juvenis miseræ, bellique propinqui
Dura rudimenta, et nulli exaudita Deorum
Vota, precesque meæ!

ÆN. xi. l. 152. &c.

The gallant Falkland fell in the battle of Newbury, in 1644; and the unfortunate Charles was beheaded in 1649.

The kind of divination in use among the Jews, and termed by them *בַּת קוֹל* (Bath-Kol), or the *Daughter of the Voice*, was not very dissimilar to the *Sortes Sanctorum* of the Christians. The mode of practising it, was by appealing to the first words accidentally heard from any one speaking or reading. The following is an instance from the Talmud. Rabbi Jochanan and Rabbi Simeon ben Lachish, desiring to see the face of R. Samuel, a Babylonish doctor: "Let us follow," said they, "the hearing of Bath Kol." Travelling therefore near a school, they heard the voice of a boy reading these words out of the First Book of Samuel; "And Samuel died." They observed this, and inferred from hence that their friend Samuel was dead; and so they found it, for Samuel of Babylon was then dead.¹ It is probable that from the Bath-Kol of the Jews was derived the practice of some of the ancient Christians, of going to church with a purpose of receiving, as a declaration of the will of heaven, the words of Scripture which were singing at the instant of entrance.

A species of Rhapsodomancy, similar to the *Sortes Sanctorum* is in use among the Mohammedans in the East. Sir William Jones in his *Traité sur la Poésie Orientale*, speaking of his selections from the Odes of the celebrated Hafiz, observes, "Comme il étoit difficile de faire un choix dans l'excellent recueil des odes d'Hafiz, on en a pris celles-ci au hasard, à l'imitation des Orientaux, qui, pour se décider dans les moindres comme dans les plus considérables occasions, ouvrent fortuitement un livre, et s'en remettant au sort, s'en tiennent à ce qui d'abord a frappé leur vue. On a pu remarquer la confiance que ces peuples ont dans cette espèce de divination, lorsque dans l'histoire de Nader Chah, on a vu ce prince se résoudre à deux sièges fameux, sur deux vers de ce même Hafiz."²

J. T.

REMARKS ON THE *BUCHANAN ROLL OF THE PENTATEUCH.*

IT was with some surprise that I read the following passage in the *Preliminary Remarks*, prefixed to Mr. Yeates's Collation of the Buchanan Roll of the Pentateuch: "It ought to be a satisfaction to know, that herein (viz. in the Buchanan Roll) are ample specimens of at least three ancient copies of the Pentateuch, whose testimony is found to unite *in the integrity and pure conservation of the sacred text*, acknowledged by Christians and Jews in these parts of the world. The following collation confirms the truth of

¹ Lewis's *Origines Hebrææ*, vol. i. b. ii. ch. xv. p. 198.

² Works, vol. v. p. 463.

this remark, and if such specimens, furnished by this MS. are allowed their proper weight and importance, *we can have little room to doubt of the general purity of the entire copies; so that we now have no reason to expect from Hebrew MSS. obtained from the Oriental Jews, any new or extraordinary emendation of the Hebrew text of the Pentateuch.*" Prel. Rem. pp. 8, 9.

If by "*the integrity and pure conservation of the sacred text,*" Mr. Yeates means, that "the printed copies of the Hebrew Bible are free from such corruptions as affect faith and morals," I would most cordially agree with him; but if he means that the various readings of the Buchanan Roll afford *a fair specimen* of the present state of the Hebrew text, I imagine he will find some difficulty in supporting such an hypothesis.

The Buchanan Roll exhibits a very striking conformity to the text of Athias's edition: so striking indeed, as to lead any one who is conversant with the various readings of the collated MSS. to suspect a common origin at no remote period. The various readings of this MS. compared with Athias's text, amount, according to Mr. Yeates, only to 18! None of these are at all important: they consist chiefly in the omission or insertion of ך, which, after the introduction of the Masoretic punctuation, which supplies the want of ך as a vowel, seems to have been nearly discretionary. Four readings are peculiar to this Roll: namely, Gen. xxii. 1. הַתֵּלֶךְ. Gen. xli. 45. וַיִּתֵּן. Numb. xi. 26. אֶלְרֹד, and Numb. xvi. 5. וְקָרִיב. הַתֵּלֶךְ is evidently an error of the transcriber for הַתְּהַלֵּךְ, as וַיִּתֵּן is for וַיִּתֵּן, and וְקָרִיב for וְקָרִיב.

אֶלְרֹד is the reading, not only of all the other collated MSS. but likewise of the LXX. and Vulg. versions, both in the 26th and 27th verses. The other ancient versions I have not examined. The four readings, therefore, which are peculiar to this MS. seem to have arisen from the negligence of the transcriber. Now it may fairly be asked, if this collation gives a just idea of the present state of the Hebrew text, of what use are the mighty labors of Kennicott? If the received Hebrew copies are nearly perfect, and vary merely in a few letters of little or no consequence, what benefit is to be expected from the magnificent collation of the Septuagint now proceeding at Oxford? Of what use is it to collate the MSS. of the Vulgate, as warmly recommended by Kennicott, or of the ancient and faithful Syriac, as recommended by Mr. Yeates himself? But let us examine whether the received Hebrew text is in so pure and uncorrupt a state as the collation of the Buchanan Roll would lead us to suppose. The Buchanan Roll varies from the text of Athias in eighteen instances, and from that of Vander Hooght in thirty-nine. (Yeates's Collation, p. 41.) Now let us compare the text of Vander Hooght with



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

having been made from the Hebrew text, whilst in a state of greater purity, often point out the true reading, where the text is corrupted in the modern Hebrew copies. Hence results the importance of a complete collation of the ancient versions, that by their authority the original readings may be restored in the places which appear to be corrupt, and where the collated MSS. afford no assistance. I am fully aware that the printed Hebrew text ought not to be altered with levity. I am persuaded that conjectural criticism ought to be admitted, but where there is a plausible ground to suspect that the text is corrupted, and where the parallel passages, the collated MSS., and the ancient versions afford no assistance: Far better would it be to take the present text with all its faults, and to adhere to it implicitly, than patiently suffer the Holy Scriptures to be mutilated and interpolated, merely from the crude conjectures of bold and unskilful critics.

Before I conclude, I wish to make a few observations on another passage in Mr. Yeates's "*Preliminary Remarks*," prefixed to his collation. "Had this gentleman," (Dr. Kennicott) says Mr. Yeates, "examined by a regular collation, only such rolls as he but partially consulted, he had saved himself immense labor, since such copies are the prime and fountain copies of this part of the Hebrew Scriptures; and have an authority against which no other private copies can have any manner of weight in the determination of any various reading. This ill choice of MSS. whereby to procure a pure text, has rendered the Doctor's labors so unpopular with the Jews." Prel. Rem. p. 4.

That Dr. Kennicott would have saved himself "*immense labor*," by adopting the mode which Mr. Yeates has pointed out, is very clear; but it is by no means equally evident, that he would in that case have so well merited the gratitude of every Biblical student, that he would have corrected grammatical anomalies, that he would have reconciled apparent contradictions, that he would have restored to clearness and good sense, passages, which in the present Hebrew text are obscure, if not unintelligible. In fact it appears, both from history, and from the numerous alterations which have been made in the Hebrew MSS. that the text has been, at different times, revised, and rendered conformable to certain standards, and this appears to have been often done with little judgment. It is natural to suppose that the rolls of the Synagogues would first be made conformable to the standards most in repute; whilst many of the private copies, either from want of opportunity, or of inclination, would retain their original readings, which in many cases seem to be genuine. A great de-

¹ Cod. 135. Kenn. contains more than 3300 erasures.

gree of conformity therefore might justly be expected from a collation of the rolls of the Synagogues: and this in fact appears to be the case. "Quam *via* *ullæ* *variationes* hujus MSti. (viz. No. 7.) ab editione Hooghtianâ reperta fuerunt, etsi pluribus in locis sit consultus, non illius facta fuit collatio. Quod ad ætatem attinet: quidquid alii senserint prædicaverintque, de magnâ *hujusmodi rotulorum* antiquitate; Cl. Brunsius, *qui multos insperit*, in eâ mecum est sententiâ horum longè maximam partem antiquitate non præcellere; atque MStum de quo hic sermô est, non esse supra annos 400?" Kennic. Dis. Gen. p. 72.

The text from which Athias's edition was taken; and the Buchanan Roll, probably owe their *very close* conformity to their having been adjusted by the same standard: whereas the collation of *private* copies collected in distant parts might still afford important readings. The critical works of Kennicott, of Lowth, of Newcome, of Blayney, prove that the present Hebrew text stands in need of numerous corrections. The collated MSS. and the ancient versions supply invaluable materials for these corrections: and many obscurities perhaps will still be removed, many passages restored to their primitive force and beauty, when the Oxford collation of the LXX. shall have been completed, and the numerous MSS. of the Vulgate and the Syriac versions which are preserved in our public libraries shall have been carefully collated.

Falmouth,
April, 1813.

KIMCHI

NOTICE OF

Christiani Godfr. Schütz in Æschyli Tragedias quæ supersunt ac deperditarum Fragmenta Commentarius. Vol. I. in Prometheus vincitum et Septem adversus Thebas. Hale, impensis Joannis Jacobi Gebaverj, 1782. Pag. 412.

• Extracted from *Mary's Review* for July, 1783, and written by PROFESSOR PORSON.

In my last review, I gave an account of the first volume of Mr. Schütz's Æschylus, or rather of half the first volume, as the two parts of this work already published compose but one volume, and are intended by the editor to bind up together. The annotations comprise something more than four hundred pages, and are taken up in

explaining the difficult passages, in vindicating or censuring, as occasion requires, the plot, conduct, and expressions of the author, and in proposing and defending his own emendations, where the discussion of the reasons was too long to be commodiously subjoined to the text. He has not busied himself in this commentary with collecting similar passages from other authors, that being a labor he reserves for his historical apparatus. To his notes on the Prometheus, Mr. Schütz has annexed five excursions. 1. The history of Prometheus, his genealogy: various accounts of the quarrel between him and Jupiter, &c. 2. On the account of Atlas, given by the chorus, vs. 425—485. 3. On the invention of Fire, attributed to Prometheus. 4. On the wanderings of Io, as related by Prometheus; a geographical dissertation. 5. On the design of the Drama, and its management. Mr. Schütz thinks the design was to inspire the audience with a zeal for liberty and a detestation of tyranny. In the Septem a. Theb. he has been less liberal and given us only two excursions. 1. The history of Œdipus and his family. 2. On the design and management of the Drama. I am, I must confess, rather at a loss to know why these observations are separated from the main body of the commentary. They would have been as easily read, or turned over without reading, if they had been inserted in their proper order. Nor can it be said that they exceed the length of the other notes so much as to render this process necessary. Neither of the excursions of the second play is so long as the note on Prometheus, vs. 49. The third note on the Prometheus scarcely contains a page. Perhaps, as the learned editor professes in his preface (p. viii.) diligently to have imitated Mr. Heyne's method of publishing and commenting, he was led by this example in this instance. Mr. Heyne in his edition of Virgil (an edition which, says Mr. Brunck, deserved better paper) has subjoined both the various readings and explanations to the text; and consequently has, with reason, thrown the longer dissertations to the end of each book. But this reason cannot be alleged in Mr. Schütz's case, who has printed only the various readings in the same page with the text. With respect to the annotations, they are in general learned and judicious; and display a competent acquaintance with other authors, and what is of more consequence, with his own. That miserable critic Pauw, in whom singular ignorance and as singular arrogance were combined, Pauw, I say, having observed that all other authors that speak of Prometheus's punishment, mention Caucasus as the place of confinement, could not persuade himself that Æschylus would differ from such a cloud of wit-

nesses in so material a point, and proposed some absurd emendations to reconcile his author with the multitude. But Mr. Schütz has actually observed, p. 10. that, though it be not necessary for the ancients to be always consistent in their Mythology, yet Æschylus is not in this matter at variance with other writers, or at variance only in part. For, according to Æschylus, Prometheus is twice bound; first to a rock in Scythia, next to Mount Caucasus. This appears from Mercury's speech to him (vs. 1025—1029) where he is told that Jupiter with thunder would rend the rock to which he was now affixed, and cast him down into Tartarus, from which, after many years, he should again emerge to light, and be continually preyed upon by Jupiter's eagle. Though Æschylus has not mentioned the place of this second confinement, yet it is manifest from a passage in Actius (who translated the Prometheus solutus) that Prometheus was represented as bound to Caucasus; and that Actius did not change the scene of action, Mr. Schütz has proved from a passage of Cicero. (Tusc. Quæst. ii. 10.) Mr. Schütz, in his second excursion, proposed to read, vs. 428-430, "Ἀτλασὶ δὲ [αἶον ὑπερέχον· σθεῖς Κραταῖον, οὐρανὸν τε πόλον Νότοις ἰεῖδων] ὑποστνάζου. where the editions have, αἶον ὑπερέχον, and omit ἰεῖδων.

There is a very corrupt and difficult passage in the Sept. a. Theb.

Καὶ τὸν σὸν αὖθις πρόσμορον ἀδελφεὸν,
Ἐξυπτιάζων ὄνομα, Πολυκίππου βίαν,
Δίς τ' ἐν τελευτῇ τοῦνομ' ἐνδατούμενος,
Καλεῖ.

Mr. Brunck (mindful of the poet's observation, *Ulceræ possessis altè suffusa medullis, Non leviore manu, ferro sanantur et igni*) inserts his conjecture in the text, Καὶ τὸν σὸν αὖθις ὀμόσμορον κακοῖσθόν. This emendation Mr. Schütz justly thinks too bold, and modestly proposes his own conjecture in the notes:

Καὶ τὸν σὸν αὖθις πρόσμορον ἐς ἀδελφεὸν,
Ἐξυπτιάζων ὄμμα—
Ἄστρον αὐτῶ τοῦνομ', &c.

Yet this does not seem entirely to remove either the difficulty or the corruption.

I shall now take the liberty of making a few addenda and corrigenda for the use of the learned editor, if he thinks them worthy of being noticed in an Appendix. H. Stephens (n. on Prometheus, v. 28.) had observed that some MSS. had ἐπηύρω, but that Eustathius pre-

served the vulgar reading. The place in Eustathius, which gave Abresch (Observ. on Æsch. p. 4.) so much trouble, is in Iliad. H. p. 675. l. 49.—Prometh. vs. 541. The editor has been led into a mistake by too close an adherence to Brunck's edition. A line is wanting to complete the antistrophe, as will manifestly appear to any one who shall only compute the number of verses. This defect should have been marked with asterisks. Mr. Brunck has since corrected his error in a note on Euripides, Bacch. 1164. Vs. 795. Ἡ ἐγγράφου σὺ μνήμοισι δίλτοις φρονῶν. 'Grave on the tablet of thy memory.' Mr. Schütz gives us a list of similar passages from Bern. Martinus (Var. Lect. p. 205.) but I am surprised he should not see that the example from Aristophanes (verse 596) is nothing to the purpose. He has quoted, μνημόσυνα γράψοιμι' ἐγὼ, instead of μνημόσυνα γράψομαι ἐγὼ. which simply signifies, I will write memorandums. He is also mistaken when he says that all the MSS. and edd. have in Sept. a. Theb. vs. 55. ἴλιπον, whereas Aldus and Robertellus have ἴλιπον.

It is strange that in the same play, vs. 582, he has proposed as his own conjecture, Ἡ τοῖον ἔργον, which is the reading of Robertellus's edition. The vulgar reading is, Ἡ τοῖον ἔργον.

On the whole, I hope this edition will meet with encouragement from the learned; as the author has manifested no inconsiderable degree of abilities and diligence in the execution.

Trin. Coll. May 29, 1783.

CLASSICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN a late publication we are presented with a complete edition of the *Fragments of Sappho*. I beg leave to point out an error in a note on one of these fragments; which, if it can be excused, must be attributed to such an unhappy union of oversight and hurry, as has never (with justice at least) been imputed to Brunck, even by those who are the foremost to depreciate the merits of that very distinguished scholar.

✦ The fragment alluded to, (No. ix. in the list,) and along with it the editor's note, is the following:

αἶνον, ὃ χρυσόθρονος Μοῖσ', ἔπισπες
 ὕμνον, ἐκ τῆς καλλιγύναικος ἰσλῆς
 Τῆϊος χάρις ἐν αἰδοι τριπλῶς
 πρισβύς ἀγαυός.

“ Hoc fragmentum, sub Sapphonis nomine circumferri solitum, habet Athenæus xiii. p. 599. D. qui statim subjicit, ὅτι δὲ οὐκ ἴσται Σαπφῶς τοῦτο τὸ ἄσμα, παντί που δῆλον. Nempe Anacreon ante Sapphonen vixit. Contra tamen disputat Volgerus, ineptissimis argumentis fretus.”

If Anacreon lived before Sappho, surely there is nothing very extraordinary in her being able to mention his name. Had she lived before him, — *modus fit*, — she must doubtless have acted the prophet as well as the poet, and thus have been co-equal with Apollo himself. But, as I have no-where read that Sappho was a fortune-teller, that she had any thing in common with Cassandra, with the Sibyl of Cumæ, or with Joan of Arc, or that she could dive into the mysteries of futurity with an eye a whit keener than our own, we strongly suspect that the error is to be laid upon the editor's shoulders rather than upon those of Athenæus.

To be serious, — had the editor read the whole of the paragraph in Athenæus, from which the fragment was extracted, the error would not have been committed. At the head of it says Athenæus: ἐν τούτοις ὁ Ἑρμῆσιανάξ σφάλεται, συγχρονίῳ οἰόμενος Σαπφῶν καὶ Ἀνακρέοντα, τὸν μὲν κατὰ Κῦρον καὶ Πολυκράτην γινόμενον, τὴν δὲ κατ' Ἀλυάττην τὸν Κροίσου πατέρα. *In this respect is Hermesianax mistaken, when he asserts that Sappho and Anacreon were contemporaries, inasmuch as he flourished in the time of Cyrus and Polycrates, while she lived as early as the reign of Alyattes, the father of Cræsus.* To this sentence is it that the words παντί που δῆλον are to be referred. Sappho lived about 68 years before Anacreon. Hence then in the note we must read *post* instead of *ante*.

As to what Volger says on the subject, I am not able to acquaint your readers with that, not having the volume before me, nor recollecting ever to have seen it. Yet, from the complexion of the note, I am somewhat apprehensive that these *argumenta ineptissima* have less ineptitude about them than the editor seemed to think.

In a reprint of this article, the fragment in question ought to be struck out; as it is as evident that Sappho had nothing to do with it; as that the song¹ on Harmodius and Aristogiton was not written by Alcæus.

¹ Ἀρμόδιου μέλος, τὸ ἐπὶ Ἀρμόδιῳ ποιηθὲν σκολιὸν ὑπὸ Καλλιστράτου, οὕτως ἔλεγον. Hesychius in Ἀρμόδιου μέλος.

I shall now close this article with observing, that the reading of *νῦν* in the fifth line of the first fragment seems confirmed by the formation of the Latin datives 'cui' and 'huic.' Read *νῦν*, or what you like,—it must be the dative used adverbially. But, as the Latin is closely akin to the Æolic dialect of the Greek, it seems reasonable to think that *νῦν* is formed after the manner of the above-mentioned datives.

1813.

N. A.

ON THE QUANTITY OF νῦν IN COMIC VERSE.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

THE author of some notes on the *Electra* of Sophocles lately published, has expressed it as his belief, that the quantity of the enclitic *νῦν* is, in comedy, always *long*. Instances, indeed, in support of this opinion, he has given us none: and, unless we are very much mistaken, he will find some difficulty in producing one, in *Aristophanes* at least. This hasty assertion (an assertion, by the way, which ought never to have been made without actual proof) we conceive to have been occasioned by this circumstance: viz. that nearly in every place where the word is found to occur, it is made long by *position*, or is so circumstanced that the quantity may be either long or short. This will instantly appear on referring to the following passages: *Plut.* 413. 414. 766. 789. *Ran.* 494. 502. 519. 1378: *Equit.* 105. 113. 1384. *Acharn.* 833. 1019. *Pax,* 670. 706. 851. 871. 937. 1056. 1207. Neither is it to be passed over in silence that, in nearly all these instances, the word is followed by a vowel.

In the *Equit.* 1218. we have the line,

ὄρεαι νῦν; ἄμοι τῶν ἀγαθῶν ὄσον πλάα.

The difficulty, it is true, might be got over by reading *νῦν*.—*Sed hoc est quidlibet fingere ex quolibet.* Those who think of escaping in this way are referred to the Scholiast on *Plut.* 414. to *Hemsterhuis* on the same Play, 766. 788. 965. and, more particularly, 976. and to *H. Stephens' Greek Thesaurus*, Vol. ii. p. 1680.

1813.

S. S. I.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



TWO ORATIONS

Spoken at OXFORD in the 17th Century.

WE present our readers with two specimens of the Oratory and Latinity of those times. They will see the difference between the style of a Public Orator in the 17th and in the 19th century. The subjects, however, are interesting, and the sentiments creditable.

Oratio habita in Domo Convocationis OXON. Maii 29. 1620 cum sereniss. Rex JACOBUS Opera sua Academiae Don dederit.

IN re tam *Augusta*, tam *Basilica*, quorsum (*Academici*) mori solito angustis hisce parietum carceribus vestrum compingitis Oratorem? Regum dicta et facta omnium oculos auresque traherent, qui fructum sunt peritura, si solitudini ostendantur. Non itaque inter privatos parietes, sed in toto terrarum orbe quaerendus suggesti locus: Nam quicquid usquam hominum est, meum Auditorium est: Ita sub diffusivus serenissimus JACOBUS, ut beneficium, quod vestrae solummodò mandavit custodiae, vestri solummodò non faceret Juris: Mansueta illius Sublimitas et Gratiis stipata Severitas excludunt neminem, nisi *ἄμωρον*. At hic refugit animus, et reformidat eloqui, quæ subito, et penè improvise cogitavi. Onerosa profectò mihi est, et insolitum incutit timorem *Nominis* tanti, vel potius *Numinis* Majestas: Non enim vox Hominem sonat; aut si hominem, certè Hominem supra hominem positum. Quòd difficilius mihi perorandi locus, cum ita laudem, ut pertimescam, ita approbem, ut ingenii culpam laudes deteram. Quid quaeso est in hoc Theatro Universitatis Rerum, quod *Regia* illius Excellentia, haud dicam non attigerit, aut degustarit, sed penetrarit, et excusserit? Si quaeratis specimen, Aureum illud Magnificentiae suae munus contemplantini, in quo voces sententiae sunt, verba oracula, ut mihi *tam pulchrè videatur scribere, quàm regere*. O Regem; *Seculi, non Ornamentum dicam, sed Miraculum*, à quo Solo tantum expectare beneficium aeternitas Ingeniorum potuit! Paucis hoc concessum Regibus minimè otiosi, cum maximè possint otiosi; avarissimè servare tempus, nihilque per incuriam pati excidere. Optimè de patriâ, et humano genere meretur *Justinianus Cæsar*, quòd cives formaturus, indigestam *Juris Civilis* molem Autoritate sua, sed vicariis subsidiis redegit in Epitomen. Quantò rectiùs Monarcha JACOBUS, cujus Ipsius erudita pietas Historica, Politica, Theologica deprompsit, ut Viros, Cives, verèque Christianos, reddat. De *Deo* cum Theologo disserit; cum Jurisconsulto inextricabiles nodos, legumque aenigmata affabrè explicat, et laboranti *Astrææ* succurrit, Cum Politico reipublicæ morbos, et remedia loquitur, et (ut verbo perstringam omnia) hoc profectò agit, quod singuli. Sed quoties *Sacrarum Literarum* limina speciali quodam Jure subiit, in *Rege Ambrosium*, aut *Augustinum*, aut sanè Antistitem aliquem crederes

loquutum, aded dextrè divinæ Paginæ sensum exposuit. Sic plus literaria illius quies prosit hominibus, quàm aliorum sudor, et irrequietus labor. O foelicem Academiam, quæ tam regali deposito superbire gestit! Desinite tandem fugitiva aliorum Inventa, subtiles, et inanes *Metaphysices* Abstractiones curiosius venari. Istiusmodi enim literæ ad virtutem doctoribus parùm profuerunt: Postulare videtur vestri Judicii maturitas, ingenii acumen, animi robur, ut non tam Scholæ studeatis, quàm Reipublicæ. Volvenda et revolvenda sunt.

Nocturnâ versanda manu, versanda diurnâ, haud *Varronis* alicujus, sed Regis πολυμαθεστάτου Opera, quæ vos peregrinantes, et veluti in Patriâ hospites domum perducent, ut unde, qui, et ubi sitis, exploratum habeatis. Hic docetur Ars omnium pulcherrima, Imperare scilicet et Parere. Hic discatis frigere sine usu disputationes, nisi in mediam proferatis lucem, quæ in hac umbratili Exercitatione disseruntur. Cùm igitur digni tanto honore, tantaque reperti sitis foelicitate, ut initium et finis studiorum à *Voce Imperatoriâ* procedant, conatus vestros pulcherrima spes foveat, posse etiam et vos (si *Solis* et *Apollinis* vestri ductum sequamini) ad honores, et dignitates designari. *Academia* distinguitur Scholis, clarescit Collegiis, floret disciplinis, at ut ab *Authore*, ita ab *hoc opere* Nomen tuetur.

Bibliotheca non erit literarum Ædificium, sed Miraculum, quia hunc Orbis totius Thesaurum continebit. Ipsi *veterum* libri gloriâ spoliati, senio, et vetustate squalidi, novo hoc *Radio* profinus resplendent. Quocirca circumferte hanc famæ vestræ Facem, ut diffusiori luceat radio. Cujus enim industriam non exacuat tam luculentum Favoris auxilium? Quisquamne erit, qui ætatem inertis solvet otio, cum *Principis* labores et studia quotidie in oculis, et manibus versentur? Quisquamne erit, qui ingenium situ et sordibus obsolescere patietur, cùm cogitârit Principi, sive in Curiâ, sive in Senatu, unum utrobique negotium Legere, et Scribere? Æstuat hic Oratio, et læto, liberóque motu ardet evagari; sed reprimam stili pertinaciam, ne in alienam videar involare messem; quod tamen minimè timendum est Laudatori tanti Regis; Nam cùm omnia effundant omnes, semper novus veniat Laudator Ejus, tantam facultatem, et copiam suppeditat dictorum, factorúmque Amplitudo. Quid superest (*Academici*, usque ad invidiam foelicissimi) nisi ut Cæleste hoc Ancile *Bodleiano Mnemosynes* Fano consecretis?

*Dividite muros, et mœnia pandite circum
Sacra canant vates.*

Sic nos, *Fælix Palladium sacratâ sistimus Arce.*

*Oratio habita in Domo Convocationis OXON. Maii. 29. 1620.
cùm Sereniss. R. Jac. Opera sua Acad. dono dederit: à RICHARDO GARDINER, ex Æde Christi A. M. Oratore Publico Deputato.*

*De salvo, et incolumi Regis CAROLI Reditu ad Oxonium a
asperâ Martis Pugnâ circa Collem, Edge-Hill vocatum, in
ampliori Aedis Christi Areâ, Gratulatio Octob. 29. 1642.*

DABIS veniam, Regum *Augustissime*, si deplorata, et propè ex-
pans Academia vix erigat oculos præ dolore madidos, præ pudori
solo defixos, ad *Serenitatis* Vestræ lucem intuendam. Proh Fidem
Undique prorumpit immanis belli intestivi furor, passim irrepit
vafra, et perfida ingenia, aded ut de salute vestrâ simus sollici
etiam dum loquimur. Aciem instruere in tutelam nec penes Aca-
demicos, nec fas: imò eò res delapsa est, ut nobis inermibus planè
religio sit, circumforaneo cuilibet sicario cædem minitanti inulta
præbere cervices: Ac si non vivatur in Regno CAROLINO, sed (quo
intimè in votis est scelere, et egestate perditis) in magno quodam
Latrocinio. Præstò tamen est *Legio Fulminatrix*, nimirum depre-
Precum et *Lachrymarum* agmina, quæ contra, nec mare, nec tellus
nec conjuratæ Inferorum portæ attollent cristas. Hæ sunt machina
Academicæ, hæc propugnacula, et munimenta *Ecclesiæ* pro incolumi-
tate Vestrâ. Adest etiam in procinctu tota *Stagiritæ* cohors, *Grex*
Aristotelicus, qui non solum *Intentionali* conceptuum obsequio, sed
omni *Rerum* conamine, et totis *Prædicamentorum Classibus* Tuam
colit Majestatem. Nec immeritò: Quicquid enim Tibi evenit,
nostrum est, participamus dolores æquè ac gaudia. Si magno cona-
tui alma pax arriserit, agimus triumphum; sin inauspicatius (quòd
absit) succedant omnia, res ad manticam venit, actum est de doc-
trinæ incrementis, et universo *Musarum* populo. Quocirca cum prelii
nuperrimi constans fama increbuisse (in quo satis patuit quantam
animi celsitatem gereret pectus vestrum mansuetum, et generosum)
contrahebantur animi in singultus, et suspiria, nec quidquam nobis
sincerum, et firmum supererat præter *Votum*. Totos artus invasit
tremor, ne spectatissimam *Personam* vestram, ardentem, et alacrem in
arenâ consistentem, Alterum latus Principe CAROLO stipante, Alte-
rum *Duce Eboracensi*, nequissimus quispiam Insidiator in extremum
induceret discrimen. Nunc autem, *Majestate* Vestrâ salvâ visâ, in
liberiores expatiamur gratulationes: quippe quòd magis solliciti fuimus
ex tuo periculo, eò fusiùs lætamur tuâ salute, et sic ipso fruimur
mœrore. Quàm suspicimus affectûs Vestri fidem! Quàm agnoscimus
indefessam indulgentiæ pertinaciam! Satis mirari non possumus
favoris vestri stas vices. Alii eâdem aurâ, quâ spem erigunt,
destruunt; Tu is es, qui, quod dicis, statuis, et superni *Moderatoris*
exemplo, atque auxilio, dicendo facis. Officiosi istius gaudii pensum
imperavit mihi communis *Salutantium* turba, quâ distenta fervent
atria: aliquam etiam religiosæ mentis victimam immolare jussit pri-
vata observantiæ conscientia. Siquidem in isto rerum turbine
placuit Candori Vestro me perturbatum, et in latibulis abditum extra-
here in lucem et solem spectandæ vestræ *Clientelæ*. Expansâ tituli
dignitate, indies crescentia procudam officia, et nostrum perenne
obsequium, nec moram agnoscat, nec terminum. Non est instituti
nostri orationis cursum productioni filo extendere. Brevitas semper
grata, in hisce difficultatibus necessaria: supersedebo itaque Rhe-
toricari, et quod nostri muneris est, Oratoris sancti partes agam.

Crescat Imperii Vestri Majestas, augeatur magnifica Regiæ stirpis gloria, secundo semper veharis flatu; Agri, Urbes, singulæ ditionis Vestræ oræ, ac anguli deponant simultates, et in veterem cœant reverentiam: Germinent fides altis radicibus, existimatio foris, Pax Republicæ, et opulenta serenitas coalescant, ac, ut verbo complectar omnia,

Serus in Cœlum redeas, diuque
Lætus intersis populo Britanno.

Sic Acad. Oxon. nomine peroravit RICHARDUS GARDINER,
Ex Æde Christi.

BIBLICAL CRITICISM.

THE idea which J. H. M. S. suggested in his note, in No. XIII. with respect to that *Cruz Criticorum*, Gen. xxxvi. 24., has occupied a great portion of the little leisure which I have; and if you think the following remarks, borrowed and original, upon *דָּוָן* worthy of insertion, they are at your service.

J. M.

J. H. M. S. says, "Cannot this word be supposed to be the same with that in Deut. ii. 10. and 11.?" This query, which he does not support by any argument, but which is in direct opposition to the doctrine laid down by M. S. M. induced me to have recourse to Poole, to see if there existed any grounds for such a supposition. I thought, from the slight notice which M. S. M. has taken of this prince of commentators, that his judgment would be in favor of the interpretation of this word, by our word *mules*, and turned to him more with the idea of seeing whether any one had attempted to defend the rendering of it by *Emim*, or *Giants*, than with any hopes of finding him of that way of thinking; but judge my surprise, when I found him clearly and positively declaring, that his opinion exactly coincided with that of J. H. M. S. I believe that any other person would have drawn the deduction that I did from M. S. M.'s mention of the "learned Poole," (see *Classical Journal*, Vol. vi. p. 39.); but the judgment of that Colossus of Biblical Criticism shall be given in his own words; and in giving them, I shall make no apology for transcribing the whole of the passage, as far as relates to the question, whether *דָּוָן* should be rendered *mules* or *giants*, lest I should be considered guilty of the faults which I reprobate in M. S. M.

After stating, and disproving in the clearest manner, the renderings *seas*, *water*, and *warm waters*, and observing, fourthly, that others express the Hebrew word by the corresponding Greek

letters, and thus form it into *'Iapely*, (possibly for the reason given by M. S. M. in his note,) he proceeds thus: "5. Alii *mulos* vertunt; ita Hebræi in Paul. Fagium, Kimhi in Munster:—Abenmel. in Drusium: ita Targum Jon. et Bereshith Rabba 5. 8. et Rabbini Juda et Jarchi, et Pomar. Aquin. omnesque Hebræi recentiores, et Persa et Arabica Vers: et omnes ferè interpretes et lexicographi: Bocharti Hieroz. 1. 2. 21. 239.¹ Ita Munsterus, Fagius, Vatablus, Grotius, Pagninus, Oleaster, Tigurinus, Junius et Tremellius, Ainsworthus et Piscator." A host of names, which to oppose seems rashness. Junius, Piscator, and the Versio Belgica, add as an explanation to the phrase *mulos invenit*, "i. e. Artem excogitavit, quâ ex admissurâ equi et asinæ muli procrearentur"—"Probatur ex eo," says one annotator, "quod *invenisse* dicitur, &c. cum pasceret asinos."

These form the whole of the authorities for the opinion, that by the word *מִלִּים* we are to understand *mules*. The arguments against these shall now be adduced:—and to begin with the slight remark made at the end of them: "Non placet (sc. hæcce probatio) aliis—Boufrerius dicit, quasi verò quicquid homo reperit inter pascendum asinos, id omne ad asinos debeat pertinere—Et Bochartus scribit, non ex solis asinis procreantur muli; equorum autem nulla hic mentio." But the great assertion which I make is, that *מִלִּים* cannot signify *mules*. This, I think, will appear from the three following arguments: the first of which only, though he must have been aware of the existence of them all, M. S. M. attempts to controvert. *מִלִּים* cannot signify *mules*, "Sic probatur: Imo. quia illa vox nusquam mulos significat, (quod docent Bochartus et alii); muli autem *מִלִּים* dicuntur—Hoc omnibus notissimum est. 2do. Non diceretur *invenisse* mulos Ana, quia *אָנָה*, licet in S. S. exstet locis plus 400, nusquam significat *excogitare quod non est*, sed *reperire rem jam exstantem*. 3tio. Probabile est mulorum usum in illis locis non fuisse tam vetustum: nam in armentis et gregibus Abrahami, Isaaci, et Jacobi, et aliorum (Num. xxxi. Jos. vi. Jud. vi. 1 Sam. xv. &c.) censentur, camelî, equi, &c. at muli nusquam—nec ante Davidis tempora, ut docet Bochartus, leguntur mulis usi."

These three arguments are, I think, sufficient to show, that *מִלִּים* cannot be rendered *mules*, even though so great a host of commentators propose or defend such an interpretation. I now

¹ Instead of reading "ita ó Aq. Sym. et Th. in Boch. Hier. 242. 30." as in M. S. M.'s letter, read "ita ó Aq. Sym. et Th. in Boch. Hier. 1. 2. 21. 242. 30.—ó is used to express the Septuagint version.

proceed, in the words of Poole, to lay down some reasons why we should render it Emim or Giants. His words are “Onkelos vertit עֲמִי, (quod tamen Fagius trahit ad mulos, qui עֲמִי dicuntur, vel ab עֲמִי robore, (quòd onera gravia ferunt,) vel ab עֲמִי terrore) vid. Fag. Transl: præcip. V. T. coll. Sed Chaldæam vocem, ut bene monet Rivetus, ubique pro gigantibus usurpat. Bochartus ipse vertit *gigantes*; et eodem recidit, quod Samaritanâ versio reddit, Emæos, quia hi inter gigantes erant, Deut. ii. 10, 11. Illis itaque *Jemim* iidem sunt qui *Emim*, quorum nomen Hebræi vel cum Jod עֲמִי scribunt, vel עֲמִי, sine Jod. Prius si sequamur, dicendum, in עֲמִי excidisse עֲ,” cujus excisionis permulta dentur exempla; “et, ut idem est Aram, Matth. i. 3., qui Ram, Ruth iv. 19.; idem locus עֲמִי, 1 Sam. xvii. 1. et עֲמִי, 1 Par. xi. 13.; iidem populi Aramim et Ramim, 2 Par. xxii. 5. ita Emæi, vel cum עֲ, עֲמִי, vel sine עֲ, עֲמִי, dici potuisse constat. At si sequamur posterius, עֲמִי erit pro עֲמִי, וְ et עֲ permutatis.” Cujus mutationis exempla perscribere inutile foret. “Adde quòd עֲמִי hodie legitur in Hebræo exemplari qui Parisiis editus est caractere Samaritano.”

These arguments seem to me to have great weight: if they can be confuted, I shall be happy to see M. S. M. reply to them; for though they express my ideas on the subject, and are therefore pleasing to me, still “magis amica veritas.”

But to proceed with Poole—“Si sic igitur intelligas,” says he, “loci, alioqui obscuri et intricati, sensus apertus erit et percommodus. Hos Emæos *invenisse* dicitur Ana, phrasi Hebraicâ: hoc est, vel in eos incidit, vel etiam irruit in illos ex improvise. Ita verbum *inveniendi* sumitur Jud. i. 5., 1 Sam. xxxi. 3., et multis aliis locis. Aut igitur paratas insidias virtute suâ elusit, aut magnâ clade eos affecit. Et hoc eò fit verisimilius, quòd Emæi Horæis vicini erant (ut constat ex Gen. xiv. 5, 6., et præcipuè ex Deut. ii. 9, 10, 11, 12.) ut nihil tam proclive fuit, quàm hos illorum, aut illos horum fines invadere.”

M. S. M. will perceive that these arguments are borrowed, but surely he cannot object to my stating the whole of the arguments on both sides, as given by such a writer as Poole, when he himself selects, and for the sake of appearance affixes, Poole's name to such part of his commentary upon this passage as may suit his own opinion. The extract, too, is made so unfairly, that it reminds us of the quotation from the Psalms, “There is no God;” for the part which M. S. M. has brought forward as having received the approbation of Poole, is the very part which that candid com-

mentator has taken the greatest pains to confute. I do not challenge, or wish to provoke a controversy, but only to elicit truth; and desiring that my errors in judgment may be pointed out, I conclude: hoping at the same time that the faults, “*quas aut incuria fudit Aut humana parùm cavit natura,*” may be passed over in kindness.

ANECDOTES OF REMARKABLE FEMALES.

I am not quite certain whether Anecdotes relating to persons eminently distinguished for their literary researches, fall immediately under your cognizance—but if they should, perhaps you will not esteem the following remarks on Females famed for their acquisitions as totally irrelevant, and they may perhaps tend to convince your readers that sense was formerly as amiable to Women of Beauty, as Beauty is now agreeable to men of sense.

We all know perfectly well that in Greece there were ladies who slept in the shades of Parnassus and drank of the Castalian stream: why then, I would inquire, should we tacitly suffer Females of more modern times to sink into oblivion?

LODOICA SARACENA LUGDUNENSIS.

It will hardly be credited that this most extraordinary creature was thoroughly versed in the Greek, Latin, and Hebrew, tongues at the early age of eight years, but the following extract will sufficiently elucidate the assertion.

Precibus (asserit Lud. Enochus, Epistola ad Petrum Filium in Lib. 1. Part. Grammatic.) *à Deo te nihil non impetrare posse Fratres Saraceni Latinè Græcèque docti, quasi signo sublato, satis ostendunt; præcipuè verò eorum soror Lodoica, annos octo nata, fratribus quàm ipsa paulo majusculis, neutrius linguæ, sed ne Hebraicæ quidem, laudem relinquens.*

He then urges his son not to suffer himself *eruditione superari à Medici filio*—and adds: *Illa etsi cum suavissimis fratribus doctissimo parenti est charissima: Scito tamen, Fili, si frans quàm calcuribus te magis egere intellexero, multo te mihi fore chariorem.*

The opinion of this anxious father is thus supported—

Philibertus Saracenus Medicus superstitem reliquit filiam Lodoicam Saracenam, Literas Hebraicas, Græcas, et Latinas doctam, &c. &c.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

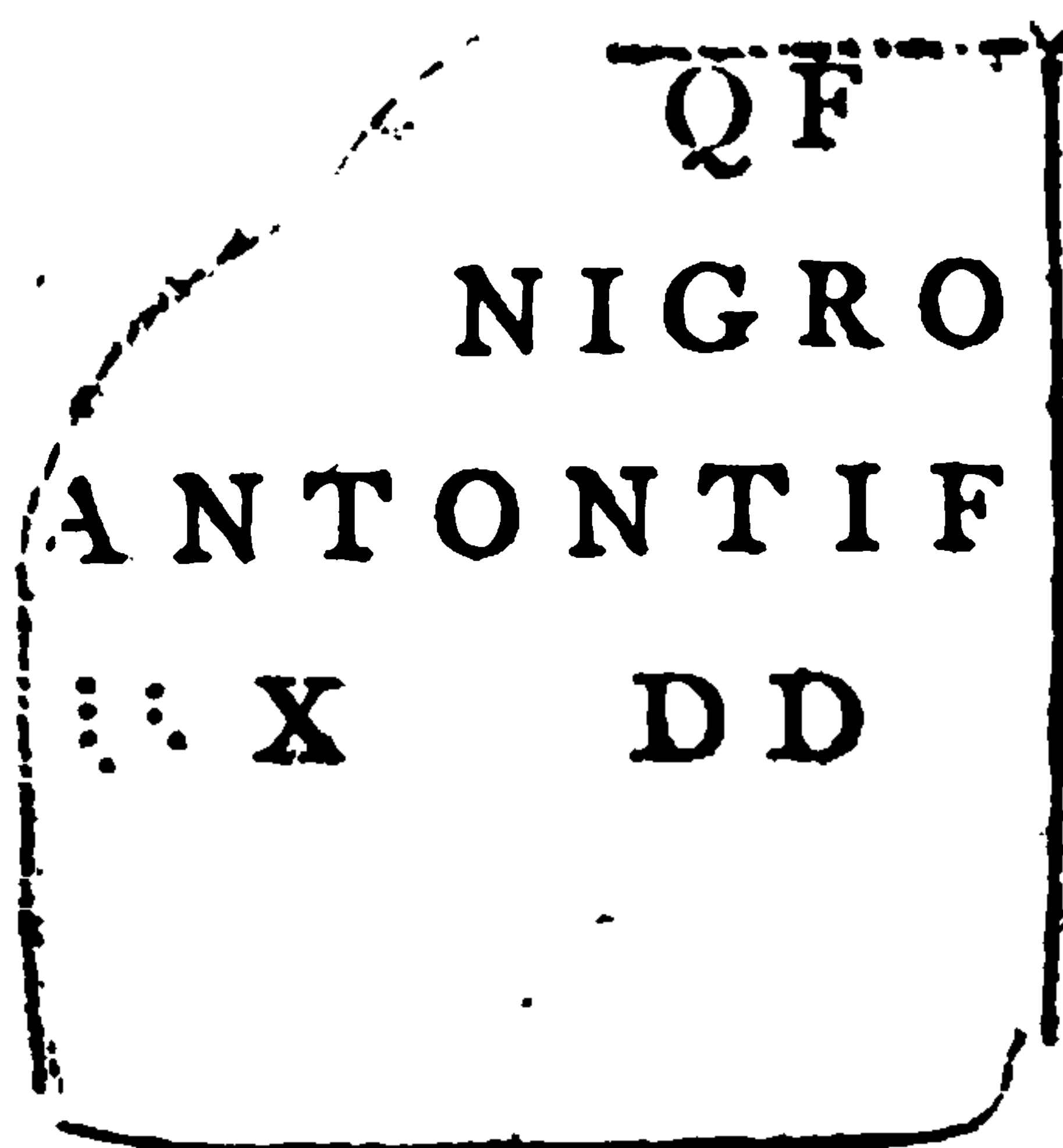
INSCRIPTIONS FOUND AT SAGUNTUM.

WE have been favored with the following additional Inscriptio
lately brought into this country, and hope to be able to give some
explanation of them in a future number.

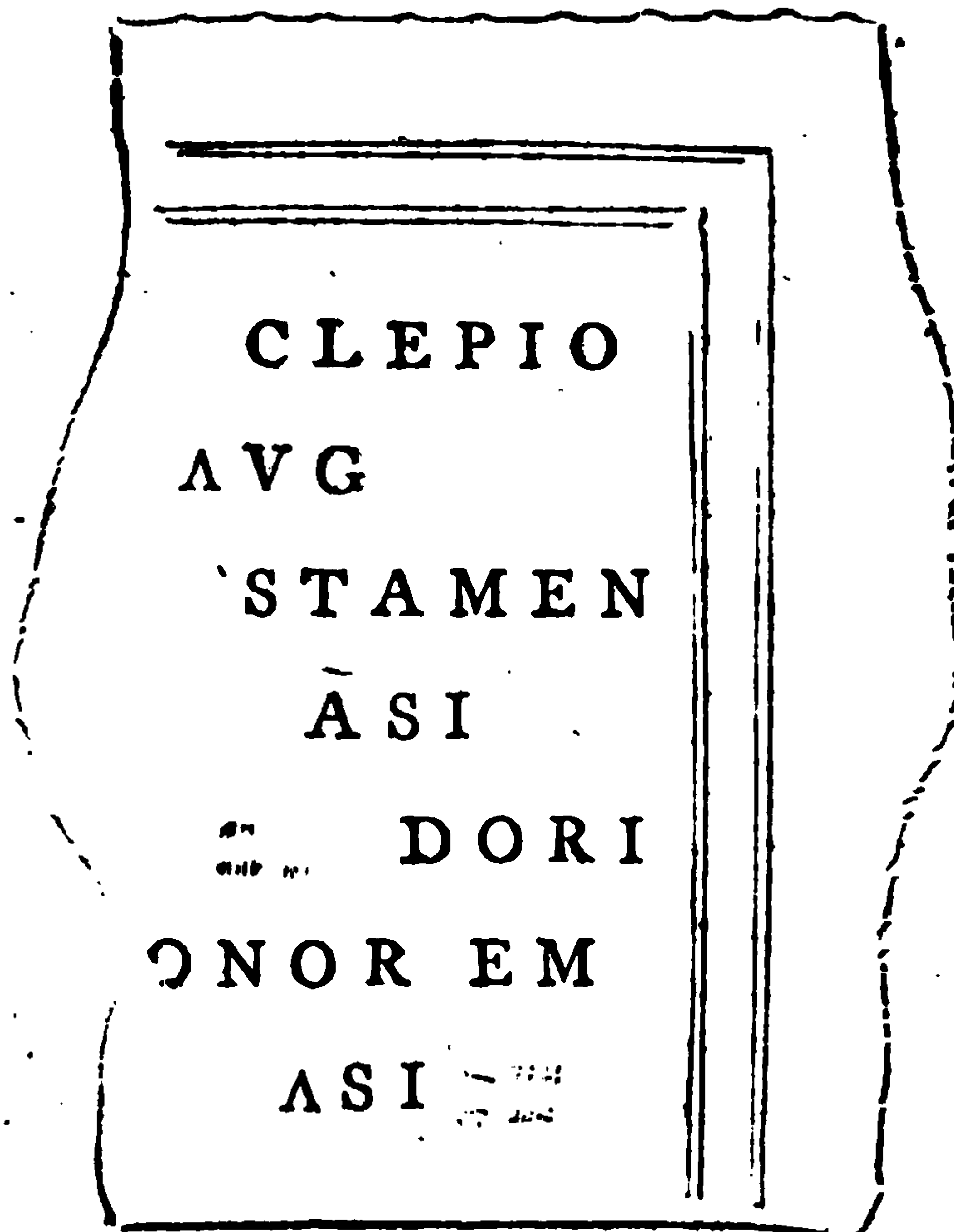
The following rules are collected from some of the most distinguished Spanish antiquaries.

1. The characters both of the Celtiberians, and of the Turdetani, are to chiefly referred to the most ancient Greek and Etruscan.
2. There are several letters admitted to be doubtful.
3. There are double letters, which frequently recur.
4. The vowels are sometimes expressed, but often are to be supplied.
5. Words are seldom written at full length.

No. 16.



No. 17.



No. 18.

FABIAMLP N̄DARA
MFABIUS PROPIN
QVVS - F

No. 19.

FABIAQL - HIRVNDQ
AN XXX

No. 20.

A C A
SERGILLAE
L - TERENTIVSFRATERNVS
ADFINI

GREGORII NAZIANZENI EPIGRAMMATA SELECTA QUÆ-
DAM: RECENSUIT
H. S. BOYD.

Εἰς Εὐφήμιον.

Τίς τίνος; Ἀμφιλόχου Εὐφήμιος ἐνθάδε κᾶται·
Οὗτος ὁ Καππαδόκαις πᾶσι διὰ στόματος·
Οὗτος, ὃν αἱ Χάριτες Μούσαις ἔδσαν, οἱ δ' Ἰμένοι
Ἀμφὶ θύρας, ἦλθεν δ' ὁ φθόγγος ὠκύτερος.

Εἰς αὐτόν.

Δὶ Χάριτες Μούσησι, τί ρέξομεν; οὐκέτ' ἄγαλμα
 Χειρῶν ἡμετέρων Εὐφήμιος ἐν μερόπεσσι.
 Χ' αἱ Μοῦσαι Χαρίτεσσιν, ἐπεὶ φθόνος ἐστὶν ἀλιτρός,
 Τόσσον ἔχοι, ἡμῖν δὲ τὸδ' ὄρκιον ἔμπεδον ἔστω.
 Μηκέτ' ἀναστῆσαι τοῖον μερόπεσσι ἄγαλμα.

Εἰς αὐτόν.

Στράψε μέγ' ἀνθρώποις Εὐφήμιος, ἀλλ' ἐπὶ τύτθον·
 Καὶ γὰρ ἔτ' ἀστεροπῆς οὐ μακρόν ἐστι σέλας.
 Στράψεν ὁμοῦ σοφίῃ τε, καὶ εἰδεῖ, καὶ πραπίδεςσι·
 Τὰ πρὶν Καππαδόκαις ἦν κλέα, νῦν δὲ γόος.

Εἰς αὐτόν.

*Ερνος ἀνώμητον, Μούσων τέκος, εἶαρ ἐταίρων,
 Καὶ χρύσου Χαρίτων πλέγμα ἰσπεφάνων,
 *Ὡχετο ἐκ μερόπων Εὐφήμιος, οὐδέτ' ἀνέσχευ
 Αἶ, αἶ, τοῖς θαλάμοις πυρσὸν ὃν ἤψεν *Ερως.

Εἰς αὐτόν.

Κρῆναι, καὶ ποταμοὶ, καὶ ἄλσρα, καὶ λαλαγεῦντες
 *Ὀρνίθες λιγυροὶ καλὸν ἐπ' ἀκρεμόνων,
 Ἄδραί τ' αἰ μάλακον συρτήμασι κῶμα φέρουσαι,
 Καὶ κῆποι Χαρίτων εἰς ἐν ἀγειρομένων,
 Κλαύσατε ὧ χαρίεσσ' Εὐφημιάς, ὡς σε θανῶν περ
 Εὐφημος κλεινὴν θῆκεν ἐπωνυμίην.
 Κάλλιμος ἠϊθέων Εὐφήμιος εἶποτ' ἔην γε·
 Κάλλιμος ἐν χώροις χῶρος ὄδ' Ἡλύσιος.
 Τῶνεκεν εἰς ἐν ἀγερθεν, ἐπεὶ ζωὴν μὲν ἔλειψεν,
 Οὔνομα δ' αὐτῷ χώρῳ κάλλιπεν ἠγαθέω.

July 13, 1813.

PROLEGOMENA IN HOMERUM,
&c. &c.

Vide no. *Ult.* p. 321.

LIX. IN *Odyssea* perinde atque *Iliade* δεικτικὸς et ἐμφατικὸς est tantummodo articulus; nostratum Britannorum, quam Græcorum posteriorum, Atticorum præsertim, consuetudini loquendi aptior; atque ubi aliter usurpatus sit, pro rhapsodi alicujus fœtu habendus, et, cum cæteris ejusmodi sordibus, haud cunctanter ejiciendus. Cum autem carmina poetæ ac rhapsodi veteres gestu vehementiore recitare solerent; et, scenico quodam more, inter recitandum, voce, vultu, manu, ac totius corporis motu, animorum affectus exprimere, et quidquid versibus perstringere vellent, tanquam præsens ostendere, articulus haud infrequenter ea ratione nominibus præfigebatur; neque alia, propriam ejus vim in Homericis aut percipere aut sentire possumus.¹ Adjectivis, nihilominus, substantivorum loco usurpatis ut γερῶν, γεραῖος, ξείνος, &c. præfixus pronominis vicem explebat; neque causa erat cur doctissimus Heyne ab ejusmodi vocibus deturbare vellet.

LX. Serior tamen et vulgaris articuli usus, quanquam Hesiodi carmini perinde atque Homericis ignotus, satis antiquus esse videtur, atque jamdudum invaluisse, cum Etrusci et Latini, non modo deorum quorundam nomina, sed vocabula etiam, quorumvis hominum sermoni quotidiano apprimè necessaria, a Græcis recipiebant; nam TERRA haud alia ratione e τῆ ἔρα, quam TURMES, Etruscum dei Mercurii nomen, e τος Ἑρμῆς compositum esse oportet. Vetustior igitur priscorum vatum vel ἀοιδῶν poesis inter Græcos, quam ejusmodi nomina aut in Etrusca aut in Latina lingua.

LXI. In chronico Pario Hesiodus sub finem decimi ante Christum natum seculi vixisse traditur; et quanquam me fateor parum fidei habere marmori isti celeberrimo, in hac re nihilominus auctoritas ejus plurimum valet, quod rationibus idoneis fultam video: atque, si e sermonis cujusque proprietatibus, quas sentire potius

¹ Sic cum Hector Paridi minitabundus exprobrat —

ὅτι ἂν τοι χραίσμη κίθαρις, τὰ τε δῶρ' Ἀρροδίτης
ἢ τε κόμη, τό τε εἶδος, ὅτ' ἐν κοίτησι μιγείης.

poeta vel rhapsodus, sub Hectoris persona, τὰ δῶρα, τὴν κόμην, καὶ τὸ εἶδος Paridis tanquam præsentis, audientibus inter recitandum, gestu quodam contumelioso, ostendebat; unde articuli singuli singulis præfixi sunt: dum κίθαριν, quam Paris secum in præliis non habebat, sic indicare haud licuit; atque ideo articulos importunè ei adhibitus esset; neque Paris in excusatione articulum adhibet; ab ejus enim persona gestus omnis emphaticus in sua δῶρα tum prorsus alienus fuisset.

quam definire possim, ariolari liceret, Odysseæ auctorem centum circiter annis, Iliadis ducentis ante Hesiodum cecinisse putarem.¹ Sic Iliacum carmen, maximum illud et pulcherrimum humanæ mentis opus, ei ipsi seculo tribuerim, quo Iones, Peloponneso expulsi, in Asiam commigrabant, quod aptissimè convenire videtur, tum schemati universali poematis, tum iis episodiis, quorum difficile est rationem reddere nisi e casibus et rebus gestis illorum temporum.

LXII. Poetæ enimvero et sociis, si propriis pulsi sedibus alienas appetere coacti essent, neque gratior neque aptior carminum materia inveniri poterat, quam bella in iisdem terris olim a majoribus gesta, tanta gloria, et tam prospero successu; neque ulla efficacior ratio suadendi concordiam inter suos, quam clades et calamitates commemorare, quæ, e rixis et jurgiis priorum ducum ortæ, successus illos aut retardassent, aut dubios tantisper reddidissent.

LXIII. Urbium Peloponnesi eversio obscure ambigè que indicatur, ut casus adhuc anceps, at deorum consiliis antea agitato, atque ideo expectandus;² sic ut simul cuperet ac timeret poeta aliquid certi proferre inter homines, qui e longinquo patrias illas sedes ab hostibus occupatas contemplarentur, nec certè scirent si eas conservassent, an diruissent.

LXIV. Catalogus geographicus totius Græciæ, e nominibus propriis regionum, urbium, vicorum, montium, et amnium conflatus, vix aliorum hominum sensibus ea ætate aptari poterat, quam exulm; qui iis ipsis in locis pueritiam degerant: nam mera ista ac nuda scientia rerum, quæ in didactica recentiorum poesi tantas laudes meruit, nullas illecebras habere potuerat apud homines rudes et agrestes; quales erant etiam principes civitatum et duces exercituum Homericis temporibus. Tales homines nulla ratione se doceri patiuntur nisi affectibus animi vehementer commotis; qua evenit ut, apud omnes gentes, primi sapientiæ magistri fuerint poetæ; omnisque doctrina, vel de prudentia vitæ, vel natura rerum, vel potestate deorum, sub fabularum prodigiosarum involucris propagata sit. Ne summus quidem ornatus pulcherrimorum versuum ita commendare potuisset mera nomina et apposita Græcarum urbium, vicorum, montium et amnium, Græcis Græciæ incolis, ut libenter audirent vel optimum poetam et θεοῖς ἐναλίγκιον αὐδῆν, qui talia cantitasset. Neque colonis longinquis et inveteratis, qui in nova patria nati, nullam antiquæ vel memoriam vel

¹ In Chronico Hesiodus Homero prior est: at Catoni majori, apud Ciceron. de senectute, Homerus multis ante seculis fuisse visus est: item doctioribus omnibus, credo. Poemation, tamen, quod unicum Hesiodi nunc exstat, ita inquinatum et interpolatum est, ut ejus testimonio de poetæ ætate non temere uti liceat. Vox, nihilominus, ἀκροκνηφαῖος, quam Homerica Prosodia prorsus recusaret, in versu non suspecto, seriorem pronunciandi consuetudinem planè declarat. Vide infra S. CLII, &c.

² Iliad. Δ. 51—6.

notitiam habuissent, ejusmodi catalogus motum vel affectum ullum animorum excitasset. Exulantibus autem, et vi pulsis, qui amore, quodam indigena locorum consuetorum adhuc tenerentur, nullam materiam aptiorem ad captandos animos, atque intimos eorum sensus et affectus commovendos, poeta naturæ observantissimus seligere poterat. Omne nomen et appositum, unaquæque vel tenuissima nota, quasi in tabula votiva, mentibus ostenderet anteactæ cujusque vitæ cursum—gaudia, ærumnas, ludos—puerorum errores, juvenum voluptates, virorum curas; quæ omnia, memoriæ infixæ, hominum affectus semper retrahunt ad locos in quibus ea primi experti sint.

LXV. Objici forsitan potuerit Hesiodi carmen didacticum: quod Homericis quamvis multo posterius, ejus tamen ætatis est, qua antiqua morum simplicitas adhuc invaluit. Sed alia prorsus est ratio rerum quibus instructum est; neque sententiæ, in usum vitæ civilis et agrestis collectæ, et versibus intextæ, speciem aut naturam habent scientiarum earum exquisitorum; quæ, cum neque opibus, neque commodis publicis vel privatis aliquid contulerint, tam contemptui apud rudes homines semper fuere, quam otiosis et luxu diffluentibus in deliciis. Prudentiæ autem domesticæ, ac juris communis et officii præcepta, quæ vates Ascræus, e sententiis sparsis et jampridem vulgatis, concinnasse et ornasse, potiusquam de suo ingenio deprompsisse videtur, omnium hominum interfuit cognoscere et memoria tenere; dum situs ac nomina locorum alienorum, nisi, ex usu et consuetudine anteactæ vitæ, affectibus animi infixæ et inhærentia essent, nemo ea ætate vel scire vel audire curasset.

LXVI. Mihi igitur vix dubitandum esse videtur, quin poeta ipse et primi auditores Iliadis, ex iis fuerint, qui inter annum millesimum centesimum et millesimum quinquagesimum ante Christum natum, e Peloponneso et aliis forsitan Græciæ regionibus, in Asiam migraverunt, et florentissimas urbes, bonis artibus et ingeniis fecundissimas condiderunt. Hoc temporis intervallo poetam vixisse nonnulli veterum prodidere, præsertim pseudo-Herodotus; qui, e traditione quadam melioris certè notæ quam cætera istius libelli de vita Homeri farrago, eum natum esse anno sexcentesimo vigesimo secundo ante Xerxis expeditionem; qui est millesimus centesimus secundus ante Christum natum, scripsit: cum ipse Herodotus, ducentis serius annis, et Homerum et Hesiodum floruisse tradidisset, verbis tamen quæ planè indicant fuisse tum quoque, qui pro ævo priore contenderent; atque eorum sententiæ Aristarchus calculum adjecisse traditur.²

¹ Lib. II. c. 53.

² τοῖς δὲ χρόνοις αὐτῶν (Ὁμηροῦ) οἱ μὲν περὶ τὸν Ἀρίσταρχόν φασὶ γενέσθαι κατὰ τὴν τῆς Ἰωνίας ἐποικίαν, ἥτις ὕστερῃ τῆς τῶν Ἑρακλείδων παθόδου ἐτῶν ἐξήκοντα.

Procli χριστομ. excerpt. A.

Duæ præcipuæ migrationes a chronographis memoratæ sunt, altera Æolum anno millesimo centesimo vigesimo quarto, altera Ionum anno millesimo quadragesimo quarto ante Christum natum; sed hanc stirpium distinctionem poeta videtur prorsus ignorasse; neque inter gentes Hellenicas, quarum nomina et situs recensuit, ut Bœotorum, Epeiorum, Abantum, &c. usquam meminit Æolum vel Dorum, vel Ionum: locum enim Iliadis, (N. 681—700,) quo Iones Attici laudantur, insititium esse Heyne jam pridem monuit; neque de eo ejiciendo nobis ambigetur.

LXVII. Dores, cum nullis certis sedibus diu errassent, jam ante Troica tempora, montes altos ac nivosos inter Thessaliam, Phocidem, et Ætoliam habitabant; quorum reliqui incolæ in recensione copiarum, atque in præliis subsequutis, numero ac virtute insignes sunt. De Doribus autem silet poeta; quod eos non participes belli crediderit; aut, in patriæ hostes iniquior, rerum gestarum gloria fraudare voluerit. Parcus est quoque tam Iliadis quam Odysseæ poeta in Herculis laudibus; quanquam res ejus materiam carminibus antehomericis haud paucis præbuisse videntur: sed posterius ejus Dorum, qui Peloponnesum subegerant, duces erant: atque eam ob causam fortasse filius ejus Tlepolemus, prima statim pugna, et nullo memorabili edito facto, solus e regibus Græcis occisus est; et ipsi pessimum omnium facinus, hospitis nempe cædes inter sacra mensæ patrata, imputatum est.³

LXVIII. Dorum sermonem antiquum ac semibarbarum, a Lacedæmoniis, veterum morum modorumque tenacissimis, servatum esse credo; et specimen ejus, corruptum scilicet ac mendosum, adhuc extare in decreto contra Timotheum.⁴ Dorica dialectus, a lyricis, tragicis, et bucolicis poetis usurpata, non est sermo gentilitius populi alicujus; sed lingua in usum poeticum conficta, atque partim e variis archaismis, partim ex usu vulgari recentiorum Dorum conflata; quorum præcipua pars sermonis ex Æolico formata est.

Æolum tamen atque Ionum lingua una eademque fuisse videtur; neque in diversas abiisse dialectos, nisi post emigrationes in Asiam; ubi gentes illæ, quæ generatim Danai et Achæi appellabantur, in varias, et a se invicem remotas civitates dispersæ, in varias species diversorum idiomatum patrium sermonem paullatim deflectebant; ita ut Herodoti ætate quatuor varietates linguæ inter ipsos Iones Asiaticos observarentur;⁵ neque pauciores neque minus diversos

Allæ veterum sententiæ in Philostrati Heroicis asservantur. γέγονε ποιητής Ὀμηρος, καὶ ἦδεν, ὡς μὲν φασιν Ἴνιοι, μετὰ τέτταρα καὶ εἴκοσι ἔτη τῶν Τρωϊκῶν οἱ δὲ μετὰ ἑπτὰ καὶ εἴκοσι, πρὸς τοῖς ἑκατοῖ ὅτι τὴν ἀποικίαν οἱ Ἀθηναῖοι εἰς Ἰωνίαν Ἰστρίαν οἱ δὲ εἰξήκοντα καὶ ἑκατὸν ἔτη γεγονέναι μετὰ τὴν Τροίαν ἐπὶ Ὀμηρὸν τε καὶ Ἡρόδοτον. C. XVIII. S. 11.

¹ Herodot. lib. I. c. 56.

² Il. E. 668.

³ Od. φ. 27, &c.

⁴ a Boethio asservat. et Oxonii edit. ann. 1777.

⁵ Lib. I. s. 142.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



heroum factis, aut sapientiæ præceptis, uberiore eloquii cursu traderetur, versibus condire solenne erat, ut facilius memoria teneretur; atque ita per rhapsodos, qui et librorum et librariorum vice tunc fungebantur, in publicum prodiret. Musas ideo non Phantasiæ neque Inventionis filias esse, sed Memoriam, mythographi finxere; et poeta eas maxima intentione animi invocavit, non ut Achillis vel Diomedis ingentia facta cantaturum adjuvarent, sed ut catalogum facerent; partem operis, cui Musarum opem minime necessariam quivis nostri ævi poeta putaverit.

LXXIII. Troicis jam temporibus regem unumquemque potentiorum in familia poetam ahuisse constat, qui hospites et amicos in conviviis delectaret; ac civium animos ad pietatem et virtutem accenderet; dum deorum laudes, et majorum res fortiter gestas, carminibus ad lyram cantatis, celebraret. Poetæ item singuli, qui arte et ingenio cæteris præcellerent, et quorum fama jam latius percrebuisset, haud unius principis patrocinio, vel unius gentis æstimatione contenti, longinquis peregrinationibus gloriam captabant; atque artem, quam colebant, vario rerum usu, et hominum experientia ornabant augebantque. Talem fuisse credo Thamyrim illum Thracium; qui, dum ab Æchalia redibat, vocem ac memoriam, morbo aliquo in itinere correptus, perdidisse videtur; talemque fuisse ipsum Iliadis auctorem, tum veterum traditio, tum carminis indoles ac forma vix dubitare sinit; non enim curiosus adeo in laudibus inter Græcorum proceres æqualiter dispertiendis fuisset; neque tam subtili artificio singulorum ἀπιστείας, ita ut reliquorum gloriæ non obsessent, distribuisset, nisi singulis eorum posteris, tum forte regna singularum gentium tenentibus, placere studuisset.

LXXIV. Poetarum itaque arte et ingenio, æquè atque oratorum studio et contentione, lingua Græca ab ipsis incunabulis excolta et perpolita est; atque ea ratione unctior quædam splendidiorque consuetudo loquendi, etiam in quotidiano sermone et de tenuissimis rebus, invaluit: neque in illa simplicitate morum, cum maximi reges aratorum, messorum, pastorum, atque etiam coquorum officiis fungerentur, ejusmodi officia Musæ dedignatæ sunt: at humillimas res nativa verborum gravitate, modorum gratia, et numerorum suavitate, in heroicæ majestatis fastigium extollebant.

LXXV. Neque eloquentiæ popularis ac forensis minores fuisse laudes aut præmia viliora, quam bellicæ fortitudinis in heroicis temporibus videntur; e compluribus enim utriusque carminis locis satis liquet, nullum foedius opprobrium in principem virum ingeri potuisse, quam ἀκριτόμυθον, *confuse loquentem* esse: cum enim regna et imperia moribus plusquam legibus, et opinionibus plusquam

viribus, starent, unusquisque rex vel princeps civitatis tantum inter cives potestate prævalebat, quantum armis in bello vel eloquio in pace præminere visus esset; quapropter omnes, qui eo loco nati essent; ut sibi rempublicam capessendam quodammodo sperarent, artem dicendi haud minus quam pugnandi callere oportebat; principemque virum liberaliter institutum ante omnia decebat

μύθων τε ῥητῆρ' ἔμμεναι, πρηκτῆρά τε ἔργων.

Siquis autem exquisitè ornatum se reddere studeret, Homericè instar Achillis, medicinæ scientiam, quatenus bello utilis in vulneribus tractandis, et musicæ vel poesis facultatem, qua propriam virtutem, aliorum fortia facta canendo, accenderet, addere oportebat. Ex ipsa itaque morum simplicitate, et aliarum artium inscitiâ, eloquentia invaluit; ac lingua, nativâ quadam gratia et elegantia ab omni fucō rhetorico aliena, exculta et ornata est.

LXXVI. Carmina haud pauca ante Iliadem per Græcorum urbes decantata fuisse, vix dubitandum est, quamvis nihil antiquius nunc extet, neque in veterum bibliothecis extitisse videatur; nam quæ sub antiquiorum poetarum nominibus circumferebantur, ipsâ sermonis indoles ac forma posteriora ætate esse prodit. Ante Shakspearium item nostrum, haud pauci tragædiarum et comœdiarum scriptores fuerunt, qui plausu sui quisque theatri vicissim gaudebant; etsi omnes ille vir fulgore ingenii sui ita perstrinxit, ut vix rei antiquariæ studiosis nunc noti sint; neque iis etiam adhuc innotuerint, nisi ars imprimendi, exemplaria ultra modum, multiplicasset. Sic Iliacus, credo, poeta omnes qui præissent longe supergressus, eorum scintillis splendorem suum ita offudit, ut prorsus extinxerit, et quæcunque cecinissent, obliviscenda fecerit antequam litteris mandarentur. Tituli hexametri, quos Herodotus ex anathematis templi Apollinis Thebis exscripsit, ni justis suspicionibus obnoxii forent, specimina carminum non tantum ante-Homericorum, sed ante-Troicorum, obtulissent: quandoquidem decimiquarti et decimitertii ante Christum natum seculi esse debuissent; neque de fide Herodoti in exscribendo quæ vidisset, vel narrando quæ audisset, dubitandum est: de ejus autem judicio et acumine in fraudibus sacerdotum, sanctitatis famam e gloriâ antiquitatis captantium, detegendis jure suspicari licet; præsertim etiam vox *μουναρχέων*, ut nihil dicam de sono ipso ac tenore versuum, notam manifestam senioris ævi præ se ferat.¹ Alioquin ipsâ anathemata illius ævi esse potuerint; etsi deorum templa, Homericis etiam temporibus, nondum in Græcia extitisse, e silentio utriusque poetæ nisi loco manifestè interpolato,² probabile est: at tamen sacros fuisse thesauros ditissimos et celeberrimos et Orcho-

¹ Herodot. v. 59. &c.

² Iliad. B. 549.

meni et Delphis certissime constat;¹ et quam solidè et magnificè ejusmodi ædificia, ad res pretiosas fidei commissas tuendas, exstructa essent, adhuc exemplo est quod, tantum non integrum, extat inter Mycenarum reliquias. Apud Græcos quoque veteres, urbibus vi captis ac dirutis, quodcunque in usum sacrorum sic depositum erat, intactum manebat; ita ut Thebis paullo ante bellum Trojanum expugnatis ac direptis, nihil obstaret, quominus quæ Apollini antea dedicata essent, illæsa ad Herodoti ætatem pervenire potuissent; neque custodibus religio fuisset, quo minus quæ de eorum veneranda antiquitate tradita accepissent, litteris inscriptis confirmare auderent.

LXXVII. Unde litteræ Græcæ originem duxerint; et quo tempore signorum numerum plenum acceperint, in obscuro est: omnia enim, quæ tradita sunt de Cadmo, Palamede, &c. lubrica admodum et incerta sunt. De Cadmo, Leucothææ, quæ nata mortalis dea maris facta est, patre, memoravit Odysseæ auctor; ita tamen ut nullam de ejus patria vel stirpe notitiam reliquerit.² Cadmei isti celeberrimi, qui Thebas in Bœotia vel condiderant vel occupaverant, a poeta antiquiore memorati sunt; nulla tamen mentione facta vel stirpis vel regionis qua oriundi essent. A Danais autem vel Achæis prorsus alieni fuisse videntur: sed a ratione rerum et moribus illius seculi planè abhorret, Phœnices, maritimum genus, sedem-occupasse aut coloniam constituisse tam procul a mari inter gentes ignotas et infestas. Cadmum ipsum prorsus ignorasse videtur: neque si nosset, et gentem Cadmeam pro ejus posteris habuisset, eos *Καδμείους* sed *Καδμίδας* e sermonis indole nominasset. Casmilus vel Cadmilus vetus Mercurii nomen fuit;³ neque aliud fuisse credo Cadmum: unde Harmoniam, Martis et Veneris filiam uxorem duxisse fertur; atque cum ea in anguem mutatus esse, et dei sceptro vel caduceo adhæsisse; qua mysticæ religionis allegoriam cuivis deprehendere licet.

LXXVIII. De Palamede uterque silet poeta; unde patet nullum fuisse eo nomine ducem in bello Trojano; sed omnia de eo tradita, et de litteris ab eo inventis, posteriorum commenta esse. Neque minus incerta sunt, quæ de litterarum vocalium duplicum, postea inventarum, origine et usu memorantur. Earum usus apud Athenienses anno quarto Olympiadis nonagesimæ sextæ, ante Christum natum trecentesimo nonagesimo tertio, archonte Euclide, primum obtinuisse dicitur:⁴ unde ἡ μετ' Εὐκλείδην γραμματικὴ seriore et perfectiore scribendi modum denotat.⁵ Euripides

¹ *Iliad* I. 381—404, 5.

² *Od.* E. 333—5.

³ *Schol.* in *Apol.* *Rhod.* I. 917.

⁴ Ἀθηναῖοι ἤρξαντο στοιχείοις Κ Δ χρεῖσθαι, πρότερον ἰσχυρίμενοι *Chron. Pasch.*

⁵ *Plutarch.* in *Aristid.*

autem, qui quatuordecim antea annos mortuus est, in tragœdia, quam diu ante mortem composuisse videtur, signa litterarum Θ et Η in nomine ΘΗΣΕΥΣ accuratissime descripserat; et audientibus, ut omnibus jampridem nota et usitata, obtulerat.¹ Atque Callias, comicus Atheniensis Sophocle et Euripide antiquior, Ψ et Ω haud minus graphicè expressit in fragmento apud Athenæum.² In nummis identidem Græcarum civitatum nonnullarum Thraciæ vel Macedoniæ, quos e quadrato quadripartito incuso, et rudi opificio, quinti saltem, vel etiam sexti ante Christum natum seculi esse liquet, signa Η et Ω occurrunt; atque in aliis item cum forma antiquissima τοῦ Τ in V Latino asservata;³ cum nihilominus seriore eam Τ Euripidis ætate ab omnibus usurpatam esse, e versibus supra citatis plane constet.

LXXIX. Cum quinto demum seculo ante Christum natum historias pedestres Græci componere cœperunt, Ionum dialectus maxime florebat; ita ut Herodotus, Doricæ in Asia civitatis civis, et Atticæ coloniæ in Italia incola, ea uteretur in opere, quo totius generis humani res dicere sibi proposuerat; et quod, Olympico certamine, omnium Græcorum cœtui recitare destinaverat.

LXXX. Interea autem Athenienses, opibus, viribus, imperio, et rerum gestarum gloria præpollentes, eloquentia quoque, cum forensi, tum poetica et scholastica, omnes alios supereminebant; unde eorum dialectus principem locum obtinebat; atque, apud exterarum gentes, fautores, patronos, et cultores habebat Archelaum Macedonum regem, Dionysium Syracusanorum; ac Maussolum et Hidream Carum. In Macedonum quidem regum nummis patriæ dialecti vestigia occurrunt usque ad Philippum Amyntæ filium, qui Atticum sermonem in omnibus regni negotiis usurpasse videtur, atque Alexandro filio tradidisse; a quo per orbem terrarum propagatus est; ita ut postea non solum Europæ atque Asiæ citerioris reges eo uterentur, sed etiam Bactriæ, Parthiæ, Syriæ et Ægypti; quorum omnium in titulis et nummis usus ejus dia-

¹ Thes. fragm. v.

κύκλος τις ὡς τὸ γόισιν ἐκμετρούμενος,
οὗτος δ' ἔχει σημεῖον ἐν μέσῳ σαφές.
τὸ δεύτερον δὲ, πρῶτα μὲν γράμμαι δύο,
ταύτας διείργει δ' ἐν μέσαις ἄλλη μία,
τρίτον δὲ βόστρυχος τις ὡς εἰλιγμένος.
τὸ δ' αὖ τέταρτον, ἦν μὲν εἰς ὀρθὸν μία,
λόξαι δ' ἐπ' αὐτῆς τρεῖς κατεστηριγμέναι
εἰσὶν τὸ πέμπτον δ' οὐκ ἐν εὐμαρῆ φράσαι·
γράμμαι γὰρ εἰσὶν ἐκ διεστύτων δύο,
αὐταὶ δὲ συντρέχουσιν εἰς μίαν βᾶσιν.

² ὀρθὴ μακρὰ γράμμη ἔστιν ἐκ ταύτης μέσης
μικρὰ παρίστωσ' ἐκατίρωθεν ὑπὲρ.
ἔπειτα κύκλος, πόδας ἔχων βραχεῖς δύο.

L. x. c. lxxx. ed. Schweigh.

³ In Veliensium nummis antiquissimis Musei nostri,

lecti solennis est. Paucis igitur immutata, pro lingua communis Hellenum habita est; dum omnia antiqui sermonis idiomata, intelligentium singularum diversas aberrationes, vel poetarum licentias a sophistarum, rhetorum, et grammaticorum gregibus referentur.

LXXXI. Horum hominum maxima colluvies, Ptolemæorum munificentia undique excitata, in urbem Alexandriam confluxerat: ubi haud pauci in carminibus Homericis corrigendis, expoliendis et in pristinum nitorem restituendis, sub regum auspiciis, operam impendebant. Exemplaria antiqua aut eorum apographa undique conquisita sunt, et inter se collata; e quibus Zenodotus Ephesius, primus Bibliothecæ Alexandrinæ sub Ptolemæo II. custos, novam editionem confecit; de qua multa memorantur in scholiis Venetianis et Eustathianis; sine tamen indice vel nota ulla, qua ab iis, quæ propriis conjecturis, quibus nimium indulgisse videtur, intulerit, ea distinguantur, quæ e vetustis exemplaribus hauserit.

LXXXII. Aliæ editiones et recensiones, quarum celeberrima Aristophanis sub Ptolemæo IV. vel V., subsequutæ sunt, (de quibus multa doctè disputaverunt viri clarissimi Anse de Vilboison et F. A. Wolfius,) ac demum sub Ptolemæo VII. medio secundo ante Christum natum seculo, incluta illa Aristarchi; quæ ut norma et fundamentum omnium posteriorum stetit et adhuc stat. Idem Aristarchus alteram quoque editionem; atque item commentaria in Homerum fecit; nisi forte altera illa editio, ut doctissimo de Vilboison in mentem venit, e commentariis et secundis curis, ab aliis, post mortem ejus, confecta sit. Haud pauca ex utraque, itemque e commentariis, extant in scholiis Venetianis; et plura fortasse a librariis atque editoribus tacitè recepta sunt: at prorsus ignoratur, ut in Zenodoti lectionibus, quæ sint veterum exemplarium auctoritate fulta; aut quæ e mente editoris orta, atque ejus judicio critico tantum commendata. Modestiores tamen Zenodoto haud paullo fuisse, tum in ejiciendis, tum in corrigendis versibus, certum est: et minutissima quæque tanti æstimasse videtur, ut vix credam, majoris momenti aliquid, eum aut adjecisse aut mutasse, non præeuntibus codicibus. In ejiciendo, vel obelisco notando, audacior fuit; at non qua debuerat: e proprio enim ingenio magis quam veteris linguæ ratione, aut poetæ mente et consuetudine, judicium exercebat; et quæ ipsi haud placerent, ejiciebat, non quæ Homericæ seculo vel sermoni non convenirent. Sermonis enimvero inscitiam vix credibilem produnt infelices ejus conatus in supplendis hiatibus e detrimento digammatis in Il. r. 128, et aliis haud paucis locis, qui, ut ab eo constituebantur, in scholiis Venetianis citantur.

LXXXIII. Grammatici et critici Alexandrini eo perinde deliquerunt omnes, quod fontes et origines linguæ nequaquam indagaverunt; sed quæcunque ab ipsorum consuetudine loquendi

abhorrebant, inter dialectorum anomalias et poetarum licentias retulerunt. Ea ætate quamplurima adminicula inquirendi, et in scriptis monumentis, et in linguis incultis, ac semibarbaris Italiæ, et aliarum Græciæ circumjacentium regionum, obvia et in promptu erant, quæ jamdudum prorsus evanuerunt. Siquis tamen Aristarcho dixisset veram formam et indolem Homerici sermonis e Latinorum, Etruscorum vel Oscorum linguis eruendam esse, haud aliter stupuisset, credo, quam si Hibernicum antiquarium istum audisset docentem, carmina e lingua Celtica vel Scythica in Græcam translata esse.¹ In iis autem Italiæ antiquæ linguis principia ac primordia vetustissimæ linguæ Græcæ, inquinata scilicet et corrupta, latuisse, nemo, qui acutissimi Lanzii de hac re doctissimum opus inspexerit, dubitare poterit.

LXXXIV. Ex his igitur præcipuè fontibus scaturigines illius linguæ, quæ haud prorsus exaruerunt, deducendæ sunt: atque ut architecti periti, paucis dirutorum ædificiorum fragmentis effossis, e membrorum proportione et artis ratione, schemata integra restituant; sic nos porro, paucis quibusdam radicibus inventis, quæ ex iis pullulasse debuissent, computabimus, et stemmata pulcherrima Homericæ linguæ restituere ac renovare conabimur; ita ut carmina, excussa rubigine, revirescant; et venerandus ille eorum *χρὸς ἀρχαιοπρέπειης* ritè reflorescat. Criticorum ille princeps Richardus Bentleius, atque alii viri docti, qui ejus vestigia insequuti, digamma Homericis reddere laborarunt, in hoc præcipuè mihi errare visi sunt, quod de digammate tantum, non de tota orthographia antiqua reducenda, cogitarunt; sine qua, digamma solum, verborum tantum initiis redditum, inquinabit plura quam sanabit: et modum scribendi, ab omni omnium temporum consuetudine loquendi perinde alienum, exhibebit. Lingua quasi tota immutata est: at numeri tamen ac modi versuum integri manent; atque item analogiæ grammaticæ quantum ad probabilem aliquam ejus cognitionem perducere sufficiat.

LXXXV. Negat autem Priscianus digamma nisi vocali, atque ei in principio vocis præponi posse, unde apud Æoles in *B* transisset quoties ab *P* inciperet dictio, quæ aspirari solita esset; ita ut *PHTΩP*, *BPHTΩP* dixerint.² At senioris ævi Æolum hunc morem fuisse, ipse postea agnoscit, cum veteres Latinos *AF* pro *AB* scripsisse tradit;³ neque aliter veteres Græcos *F* in fine syllabæ et ante consonantem posuisse e Deliaca inscriptione certissime constat: cum enim sculptor incertus hæreret, an *AFTO* antiquiore more, an *ATTO* seriore scribendum esset, utramque litteram adhi-

¹ Collectanea Hibernica, Præf. in vol. iii.

² Lib. i. p. 547.

³ Habebat autem hæc *F* littera hunc sonum quem nunc habet *V*, loco consonantis posita, unde antiqui *AF* pro *AB* scribere solebant: sed quia non potest *Fav*, id est digamma, in fine syllabæ inveniri, ideo mutata est in *B*.

buit, et vocem, ubique semper disyllabam, *AFTTO* scripsit. Sic Nucerinorum nummi antiquiores habent, litteris Oscis, *NUCKRI-
NUM*; recentiores, litteris Græcis, *NOTKPINΩN*.

LXXXVI. Digamma, a grammaticis *Æolicum* dictum est, quia ab ea gente sola, inter Græcos recentiores, postquam apud omnes alias prorsus exoleverat, usurpabatur; non autem quia ab ea inventum fuerat, aut *Æolicæ* dialecto, ab origine, proprium ac peculiare: quoniam certissime constat, tum tabulis Heracleensibus, tum marmore Deliaco, et nummis Veliensium, usum ejus, prioribus seculis, haud minus solennem fuisse in Dorum atque Ionum, quam in *Æolum* sermone; Heracleia enim Italiæ, Dorum e Taranto colonia fuit;¹ atque urbs *TEAH* vel *CEAIE* (utroque modo nomen nummis inscriptum est) a Phocæis ex Ionia fugientibus Olymp. LX. condita est:² et Delon, Caribus ante Homericæ tempora expulsis, Iones semper postea possidebant.³

Compluribus scholiorum Venetianorum locis manifestum est, Aristarchum et alios veteres carminum Homericorum redactores, spiritum asperum *ʃ*, quomodo priores *F*, non initiis tantum verborum adhibuisse, sed mediis etiam syllabis compositorum scripsisse, quorum in elementis usurpatum vidissent: neque aliter eum extitisse in vetustioribus bibliothecæ Alexandrinæ exemplaribus credere par est: quanquam in titulis et inscriptionibus, quæ nunc extant, paucissimis, atque iis antiquissimis, locum omnino obtineat: apud recentiores enim, in scribendo omissus, tanquam accentus vel prosodiæ nota, in legendo subaudiebatur;⁴ atque postea, omnibus doctioris antiquitatis, bonarum artium, et litterarum humaniorum studiis jacentibus, inter ejusmodi notas recensebatur.⁵

LXXXVII. Multa a grammaticis Alexandrinis variè disputata sunt de accentibus vel tonis vocis acutis, gravibus, et circumflexis; qui, in scribendo, notulis vel virgulis unicuique vocali superimpositis, significabantur. Hæ notulæ ab Aristophane, grammatico Byzantino, inventæ sunt, ducentos circiter annos ante Christum natum, ut exteri homines vulgarem linguæ Græcæ pronunciandi rationem in libris indicatam haberent. Ad recentiorems dialectum Atticam, quæ, sub Macedonum imperio, pro communi Græcorum lingua habita est, unicè pertinent; neque prosodiæ ab antiquis poetis vel rhapsodis usurpatæ ullam notitiam conferre possunt.

¹ Mazzocchi Tab. Heracleens.

² Herodot. lib. i. s. 168. Strabon. vi. p. 252.

³ Thucyd. lib. i. Homer. Hymn. in Apoll.

⁴ Vide Galen. comm. ii. in Hippocrat. lib. vi. de morb. vulg. p. 457. T. V. ed. Basil.

⁵ πρὸ τῶν προσωδίων τὰδε ὀξεῖα, βασιῖα, ψιλῆ, περισπωμένη, ἀπόστροφος, μακρῆ, ὀφει, βραχίῖα, ὑποδιαστολή. S. Epiph. de pond. et mens. t. xi. p. 158.

Quantam farraginem in unam sententiolam bonus senex congressit!



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

quam Græca fuisse videtur, ea etiam ætate, qua Græcorum sermo ab antiqua grandiloquentia, et plena illa ac sonora Homericæ linguæ majestate, jamdiu delapsa erat.¹

xc. Poetis antiquis non Musa tantum, sed ipsa natura *dedit loqui ore rotundo*: sua enim sponte fluebant magna illa sesquipedalia verba; quæ, cum posteri pro fucō quodam poetico accēpissent, atque viribus et animis imparibus tractarent, in linguam istam fucatam ac factitiam Alexandrinorum poetarum abierunt; qua omnes postea usi sunt, qui carmina heroica versu dactylico hexametro scriptitabant. Nam lingua ista, cum e variis ac discordibus elementis conflata esset, quantum quotumque quisque voluisset licentiæ poeticæ facile admittebat; atque ideo percommoda erat iis, qui versus ad nauseam usque effutire vellent, quales sunt Quinti Calabri, Nonni, Tryphiodori, &c. &c. Nebulones autem isti, cum linguam Homericam haud minus scatere licentiis poeticis putarent, se proculdubio pro alteris Homeris animo habebant; et attoniti mirabantur suam ipsorum facundiam, quæ in tot volumina, Iliade et Odyssea majora, nullo quasi nisu sese diffuderit. Neque minus fucatus, inquinatus, et ab omni omnium hominum ac temporum usu ac ratione loquendi alienus est sermo Arati et Apollonii Rhodii; cum poesis alioquin, siquis ejusmodi sermonis usum ei condonaverit, haud inficēta neque inelegans sit. In dictionum tamen sensu et syntaxi, vera et antiqua loquendi ratio, perinde atque in forma et flexione, neglecta est; neque minus stupuissent, aut magis intellexissent veteres αἰδοὶ aut eorum audientes ἀμφασίη βεβολημένος, ὄλεθρον ἐγγυάλιξε, βρομέεσκον ἀκουαί, et alia infinita ejusdem farinae, quam κρήατα, τεράατα, ἀάσπετα, et cætera istiusmodi monstra e grammaticorum et criticorum fucō conficta, quibus ad nauseam usque recentiorum carmina heroica facta sunt. Virgilius vix magis miratus esset Latinitatem Merlini Cottani. Neque vero Tragici ea religione, qua poetæ veteres, suam unicuique verbo propriam significationem tribuerunt; sed multā indiscreta et ambigua adhibuerunt, quæ in Homericis non nisi justō ac certo discrimine usurpantur. Ejusmodi sunt ΦΑΣΓΑΝΟΝ, ἘΓΧΟΣ et ΒΕΛΟΣ, singula singulorum armorum nomina; quæ a Sophocle, poetarum Atticorum doctissimo, eousque confusa sūt, ut ensis, quem ab Hectore Ajax dono acceperat, nunc ΦΑΣΓΑΝΟΝ, nomine proprio, modo ἘΓΧΟΣ, *hasta*, et modo ΒΕΛΟΣ *jaculum* vel *sagitta* denominaretur;² neque ea cultissimos Athenienses offendebant, etsi eorum majoribus, alioquin agrestibus et indoctis, sibilo vel irrisu excepta fuissent.

xci. Homericam autem linguam certa analogia consistere, suisque legibus teneri perinde atque Atticam tragicorum; neque

¹ Plutarch. in Demosth. sub. init.

² Ajac. 658. 834.

magis epenthesein, vel metathesein, vel alias qualescunque grammaticorum farragines unquam admisisse, spero fore ut extra omnem dubitationem stabiliam. Interim, ut iudicium æquum atque integrum adhibeat lector; neque de singulis singulatim, sed tota perspecta ac perpensa rerum ac verborum serie et compage, sententiam ferat, obtestatus oro. Monumenta antiqua, e quibus aliquid luminis haurire possumus, perpauca sunt; et conjecturæ, e ratione linguæ vel analogia grammatica petitæ, tantum auctoritate valent, quantum numero exempla, quibus fulciantur. Potuerim, ut Clarkius, ejusmodi exempla in notulis usque ad molestiam cumulare et iterare; sed malui indulgentiam lectoris petere quam patientia abuti.

XCII. Si verbo unicuique forma sua antiquissima reddenda esset, ad certum aliquem finem certa quadam ratione perduceremur: sed lingua Græca, Homericis jamdudum temporibus immutari et perpoliri cœperat, ac paullatim ad Ionicam illam elegantiam serioris ætatis flecti; ita ut, quo gradu steterit, cum Ilias et Odyssea cõderentur, in tanto monumentorum veterum defectu, nullo modo scire possimus. In multis, tamen, haud prorsus improbabilem ariolandi rationem præbent vocum mensuræ; quas cum metri legibus definitæ sint, ipsa natura atque omnium linguarum insoles proclamat, non epenthesibus vel diæresibus arbitrariis expletas vel productas, sed sermonis quotidiani usu communi fixas ac stabilitas esse: inter homines enim litterarum prorsus ignatos, quisnam alium sermonem intellecturus fuerit?

XCIII. In nonnullis, etiamsi haud dubitaverim quin a rhapsodis vel grammaticis immutata sint, cum nihil tamen certi de Homericis formulis comperissem, vulgata retinui: nam mihi quoque inter virtutes grammatici habebitur aliqua nescire. Audacius nihilominus in aliis forsitan egisse videar; atque in his vereor ne mihi iudicium inscitia crimini aut fraudi sit: nam Alexandrinorum doctrina adhuc vigere apud criticos videtur; ita ut verba contracta pro primariis et antiquissimis thematibus accipiant; atque ΣΟΒΩ vel ΣΟΦΩ a ΣΩ, ΒΟΑΩ, a ΒΩ, &c. soluto circumflexu deducant. Oportuerit etiam, si in nugando viri docti sibi constare vellent, Plautina illa ΜΑΥΟΛΟ, ΝΕΥΟΛΟ, ΠΡÆΗΙΒΕΟ, ΙΤΙΝΕΡ, ΣΕΝΙΣΕΜ, &c. a ΜΑΛΟ, ΝΟΛΟ, ΠΡÆΕΒΕΟ, ΙΤΕΡ, ΣΕΝΕΜ, &c. derivare, et rationem reddere, sicut solent grammatici, epenthesi litterarum VO, EV, HI, IN, IC, &c.

XCIV. Sed harum nugarum tædet pudetque; atque ideo, ne lectorem tædio, quo toties ipse affectus sum, afficiam, ad opus me accingam; et primum grammaticam, quatenus a seriore et vulgata discrepare visa sit, exponere conabor.

XCV. In vetustissima lingua, omnia nomina augmentum in secundo casu accepisse videntur, adjecta syllaba, vel syllaba finali in

duas dissecta; ut **ΣΩΜΑ ΣΩΜΑΤΟΣ, ΘΕΜΙΣ, ΘΕΜΙΣΤΟΣ, ΚΕΡΑΣ ΚΕΡΑΤΟΣ, ΤΡΙΑΡΗΣ ΤΡΙΑΡΕΟΣ, &c. &c.**

Eodem modo illud **ΤΟΣ** adjunctum fuisse credo omnibus nominibus in **ΙΣ** desinentibus quamvis dura ista et antiqua terminatio secundi casus paullatim emollita et contracta sit apud posteros in

ἼΤΟΣ ΙΤΟΣ, ἸΔΟΣ ΙΔΟΣ, et ΙΟΣ; Attica enim terminatio ejusdem casus in **ΕΩΣ** e corruptela sermonis veteris orta esse videtur; atque ideo pro dialecti idiomate nulla analogia fulto habenda; e qua grammatici, cum antiqua forma in quibusdam vocibus jamdudum exolevisset, et metrum nihilominus penultimam syllabam longam atque ultimam brevem flagitaret, monstrum illud poeticum in **ΗΟΣ**, ut **ΠΟΛΙΗΟΣ**, effinxerunt. Tardè tamen et pedetentim hæc licentia Homericis admissa esse videtur, Gregorius enim Corinthi episcopus, Comnenorum seculi grammaticus, **ΠΟΛΙΟΣ** tantum penultima producta, nusquam **ΠΟΛΗΟΣ** aut aliud ejusmodi inter dialectorum exempla citat.

xcvi. In nulla autem lingua vel dialecto, quæ verborum formas ac flexiones ex indole propria et usu hominum communi, non grammaticorum fucō, effinxit vel redegit, ulla fuit unquam contractorum solutio, vel circumflexus diæresis, in alia quam in ea ipsa elementa, e quibus conflata sunt; ita ut Attica ista **ΕΙ** et **ΟΤ**, quæ ex **ΕΑ** vel **ΕΕ**, et **ΑΟ** vel **ΕΟ**, toties contracta sunt, non in

Εἰ et **Οτ̄**, sed in antiqua **ΕΑ** vel **ΕΕ**, et **ΑΟ** vel **ΕΟ**, quoties dissyllabis opus sit, dissecanda sint; et quæcunque in recentiorum scriptis, præsertim Alexandrinorum, contraria occurrunt, pro factitiis habenda, atque eorum linguæ fucatæ adjudicanda. Sic **ΚΡΑΤΟΣ** in **ΚΑΡΑΤΟΣ**, ut **ΒΛΗΤΟ** in **ΒΛΑΕΤΟ** resolvi debuerat, non in **ΚΡΑΑΤΟΣ**; quod planè factitium est, ab omni omnium hominum patrio et quotidiano sermone alienum, atque ideo ejusmodi ut nemo e veterum ἀοιδῶν auditoribus intellexisset. Neque minus ex Homericis tollenda sunt alia, quæ, distracto circumflexu, rhapsodi et carminum redactores, ad versus, e posteriorum contractionibus claudicantes, supplendos, intulerunt; ut **Ω** pro

ῶ ex **ΑΟ** contracto, &c. &c.

¹ Παρὰ τῆ Σάπροι τὸ ΠΟΛΤΙΑΡΙΔΙ.

ὁ Σοφοκλῆς ἸΔΡΙΔΑ ἴφη τὴν αἰτιατικὴν, ὃ τε Φρύγιχος τὴν εὐθιαν ἸΔΡΙΔΕΙ. Schol. Ven. in II. Γ. 219.

Δῆλον δὲ ὅτι, τι ἄλλο σημαίνει ὁ ὕστερον ρηθεὶς ἈΘΕΜΙΤΟΣ παρὰ τὸν ἐνταῦθα Ὀμηρικὸν ἈΘΕΜΙΣΤΟΝ· καὶ ὅτι, ὡς περὶ ΧΑΡΙΣ ΧΑΡΙΔΟΣ καὶ Δωρικῶς ΧΑΡΙΤΟΣ, κατὰ δὲ τὴν παρὰ Ἑρωδιάνῃ Ἀλαμανικὴν χρῆσιν, καὶ ἈΡΤΕΜΙΔΟΣ ἈΡΤΕΜΙΤΟΣ, οἷον ἈΡΤΕΜΙΤΟΣ ΘΕΡΑΠΟΝΤΑ, οὕτω καὶ ΘΕΜΙΣ ΘΕΜΙΤΟΣ, καὶ πλεονασμῷ τοῦ σζγμω ΘΕΜΙΣΤΟΣ οἷον ΘΕΜΙΣΤΙ ΔΕ ΚΑΛΛΙΠΑΡΗΩΙ, καὶ ἰξ· αὐτοῦ ἈΘΕΜΙΣΤΟΣ. Eustath. in Od. I. p. 1618. l. 27. et sq. ΠΟΛΙΣΤΩΝ. CIVIUM. Tab. Heracl. Nap. i. 82.

Scholiasæ, ut semper, formas antiquissimas pro licentiis et dialectorum aberrationibus habent.

xcvii. Quarti casus nominum in $\text{I}\Delta$ desinentium duplex est terminatio, $\text{I}\Delta\text{A}$ et IN ; quæ nihilominus ex una eademque antiquiore forma fluxisse videntur; Latinorum enim, qui M, pro Græcorum N, in compluribus nominum terminationibus usurpaverant, quartus casus in ejusmodi nominibus in IDEM desinebat; quod Græcis litteris ac pronuntiatione $\text{I}\Delta\text{EN}$, et antiquiore sermone $\text{I}\Delta\text{AN}$ fuisset; e quo, amputatione litteræ finalis, $\text{I}\Delta\text{A}$; et elisione intermediarum, $\text{I}\Delta\text{N}$, et postea IN factum est; ita ut PARIDEM , ΠΑΡΙΔΑ , et ΠΑΡΙΝ , ejusdem formæ diversæ variationes sint. Secundus casus Latinorum in IDIS originem habuisse in ιωτακισμῶ recentiorum videtur; nam antiquiora monumenta eorum linguæ VENERUS , CERERUS , HONOROS , &c. pro VENERIS , CERERIS , HONORIS , &c. exhibent.¹

xcviii. Hic ιωτακισμὸς , cujus alia vestigia notabimus infra, e consuetudine pronuntiandi ore constrictiore oriebatur; atque usque adeo apud recentiores invaluit, ut celeberrimi regis nomen, quod in titulis ac nummis unice ΜΙΘΡΑΔΑΤΗΣ est, derivationi a deo Mithra congruens, in libris omnibus tam Græcis quam Latinis, tam manuscriptis quam impressis, semper ΜΙΘΡΑΔΑΤΗΣ vel ΜΙΘΡΙΔΑΤΕΣ sit; atque Græci hodierni vocales H et T ac diphthongos EI , OI et TI pro signis diversis ejusdem soni, qui est simplicis I , habeant.

xcix. Etsi nullus unquam sonus in ulla lingua ad libitum loquentis immutari poterat, in linguis tamen parum cultis, ac nondum litterarum usu fixis et stabilitis, omnes soni, qui inter se aliquo modo cognati essent, usu quotidiano perfacile commutabantur. Hinc ex litteræ, quæ spiritu denso vel aspero; i. e. non tantum a labris, sed e gutture vel pulmonibus, impetu quodam acriore, educto pronuntiabantur,² ut Σ et P , F et F , in variis dialectis, vel modis loquendi ex usu ortis, commutabiles erant; ita ut, in secundo casu plurali nominum secundæ declinationis, exempla extarent in antiquis Italorum sermonibus uniuscujusque harum litterarum in eodem loco adhibitæ; atque MUSASUM MUSARUM , ΜΟΥΣΑΦΩΝ , et ΜΟΥΣΑΦΩΝ , diversis regionibus ac temporibus perinde usurparentur.

c. In aliis titulis senioris ævi, cum ejusmodi usus litterarum jamdudum inter Græcos obsolescere cœperat, puncta nuda earum locos occupaverunt; ut in ΜΟΥΣΑ.ΩΝ ΝΤΜΦΑ.ΩΝ , &c.³ Etruscæ autem quibus littera O ignota erat ψJSAIS pro ΧΟΦΑΙΣ , vulgo

¹ Lanzi sopra le lingue morti d'Italia, P. 1. C. VII. S. 1. Osserv. IV.

² ἴστυ γὰρ ἡ μὲν ψιλὴ, ποιότης συλλάβης, καθ' ἣν ἀκροῖς τοῖς χείλεσι τὸ πνεῦμα προφέρεται, εἶον Αἶας ἡ δὲ δασεῖα, ποιότης συλλάβης καθ' ἣν ἐκ βάθους χειλίων τὸ πνεῦμα ἐκφέρεται. Porphyg. περὶ Προσωδ. in Villosion. Diatrib. p. 114. ἡ μὲν δασεῖα ἐκ τῆ θύρακος ἐκπέμπεται, ἡ δὲ ψιλὴ ἐξ ἀκρῶν τῶν χειλίων. *ibid.*

³ Salmasii de Re Hellenica, p. 431. Lanzi *ib.* Vol. 1. p. 70. 261. not. 1. et p. 306.

χοαῖς, in titulis scripserunt: at Latini veteres ERHONT, ERIFONT pro ERUNT, in tabulis Eugubianis, atque ERA-
RUNT pro eodem in aliis monumentis; et RUIUS pro HUIUS
INCROANDI pro INCHOANDI, &c.¹ Plautus etiam habet
pro GNAROS, GNARURES;² unde originem, ac formationem
secundi casus GNARORUM intelligere possumus; qui lingua
et litteris Græcorum antiquissimis ΓΝΑΡΟΦΟΝ vel ΓΝΑΦΟΦΟΝ
fortasse fuerit. Hanc tamen formam exolevisse, et contractionem
in :ΩΝ communi hominum usu sancitam esse, etiam in Homeri-
cis temporibus, oportet; quoniam nullum ejus exemplum in carmi-
nibus extat. In altera declinatione rationem antiquissimæ formæ
in ΑΩΝ vel ΑΦΩΝ facile reddebant grammatici πλεονασμῶ τοῦ Α—
εἰς δὲ Αἰολικὰ πλεονασμὸν ἔχοντα τοῦ Α μακροῦ.³

CI. Secundus nihilominus tertix declinationis casus, qui termi-
nationem in οιο habet, vexatissimus inter grammaticos est; alii
Thessalicæ, alii Bœoticæ dialecto eum tribuentibus;⁴ qua diversi-
tate sententiarum hoc saltem planè declarabant, se sane nihil om-
nino de eo scire. Si vero in antiquissima forma pluralium F ve-
l locum habebat, vix dubitare licet quin eadem littera in singula-
ribus eundem quoque locum usurpaverit: neque difficile est rati-
onem reddere istius I; cum enim punctum litteræ obsoletæ lo-
cum obtinisset, usui ac consuetudini grammaticorum consenta-
neum erat, id in iota mutari: nam littera ista omnium hiatuum
commodum ac solenne supplementum erat, quod in compluribus
postea videbimus.

CII. Antiquissimam itaque formam ΑΟΓΟΦΟ fuisse nullus du-
bito: quæ obsoleta, et in ΑΟΓΟ·Ο, ΑΘΓΟΟ, et ΑΟΓΟΤ paulatim
contracta, ΑΟΓΟΙΟ demum fiebat grammaticorum aut rhapsodo-
rum commentis; ut justam versuum mensuram quocunque modo
compleret. Vi metrica digammatis ΑΟΓΟΦΟ penultimam sylla-
bam ancipitem habuisse debuerit; atque ita metro claudicanti in
'Ιλίου προπάρουθεν,⁵ ἀνεψίου κταμένοιο,⁶ 'Ασκληπίου δύο παῖδε' Αἰόλου
κλυτὰ δώματα,⁷ leniter ac facile subventum est, restituta antiqua
nominum orthographia ΦΙΑΦΙΟΦΟ, 'ΑΝΕΠΣΙΟΦΟ, 'ΑΣΚΛΗΠΙΟΦΟ,
ΑΙΦΟΑΟΦΟ, &c. Syllaba ΟΙ, in Homericis non interpolatis, sem-
per et ubique longa est: at ΟΙΟ in secundo casu nusquam occurrit,
nisi ubi penultima primum in pede locum obtinet, et ultima tam
positione quam natura brevis est; unde constare puto penultimam

¹ Lauzi, ib. p. 259.

² Mostell. Act. 1. s. 1. v. 17.

³ Eustath. p. 178.

⁴ αἱ δὲ τῶν διο γενικαί, κατὰ μὲν τὰς ἄλλους Θεσσαλικαί εἰσιν ἐν δὲ τοῖς Ἀπύων
καὶ Ἡροδώρου Βοιωτῶν φέρονται γλώττης. Eustath. p. 140.

⁵ Iliad φ. 104.

⁶ Ib. ο. 554.

⁷ Ib. β. 731.

⁸ Odyss. κ. 60.

eam naturam quoque brevem, tono tantum et impetu pronunciandi; certis quibusdam locis toties productam esse; atque ideo aliam habuisse formam in sermone antiquo. Rarissime recentiores, etiam Alexandrini, hanc terminationem admittunt ubi ultima syllaba positione longa fit: Apollonius tamen Rhodius *Λυκούργου θεοῦ υἱός* habet; et alia fortasse exempla sedulo quærenti eruere liceret. Arg. B. 118.

CIII. Patronymicorum ac nominum, quæ e verbis formata sunt, terminationes in *ΑΣ*, *Α*, et *ΗΣ* unas et easdem ab origine fuisse puto; atque consuetudine tantum ac vario hominum usu, in diversas abiisse. Eorum casus secundos item, in *ΑΟΣ* et *ΕΟΣ*, *ΑΟ* et *ΕΟ*, contractos postea in *ΟΤΣ* et *ΟΤ*, omnes ab una antiquissima forma *ΑΦΟΣ* varie mutatos esse arbitror: quamvis omnes præter *ΟΤΣ* et *ΟΤ* locum in Homericis carminibus habuerint.

CIV. Nomina in *ευς* vel *ΕΨ* desinentia omnes casus obliquos constanter ex ordine, ut ab origine formata erant, in Homericis retinuisse videntur; neque contractio nisi in tertio plurali usquam occurrit. Schema declinationis antiquæ et Homericæ fuisse credo,

S.	D.	P.
: <i>ΕΨ</i>		: <i>ΕΨΕΣ</i>
: <i>ΕΦΟΣ</i>	: <i>ΕΨΕ</i>	: <i>ΕΨΩΝ</i>
: <i>ΕΨΙ</i>		: <i>ΕΨΕΣΙ</i> : <i>ΕΨΙ</i>
: <i>ΕΨΑ</i>	: <i>ΕΨΟΙΝ</i>	: <i>ΕΨΑΣ</i>
: <i>ΕΨ</i>		: <i>ΕΨΕΣ</i>

Quod tamen e virorum doctorum conjecturis tantum, et ratione quadam grammatica, consequuti sumus; haud enim scintillam lucis vel Italorum dialecti vel Græcorum monumenta præbent. Maximi autem momenti est litteras *E* et *T* in hujusmodi vocabulis nusquam diæresi separari; quod vix non aliquo evenire potuisset si ambæ ab origine vocales fuissent.

Quarti casus contracti unicum est exemplum *ZETN* in Æschrioris Samii epigrammate usurpatum,¹ atque sic, restituta forma antiquiore *ΑΣΕΨΝ*, e *ΑΣΕΨΑΝ* eo modo quo *ΠΑΡΙΝ* e *ΠΑΡΙΔΑΝ* contrahi ostendimus, contracta, in Il. Θ. 206. Ε. 256. et Ω. 331. omnino rescribendum pro *ZHN*; quod, elisa vocali in fine versus dactylici hexametri; seu, ut grammatici maluerunt, divisa syllaba finali, ita ut *N* ad versus sequentis iutium transferretur, in iis locis tantummodo extat, et alioqui a carminis heroici indole prorsus alienum esse videtur.

CV. Ex his nominibus formata sunt patronymica in *ΕΨΙΔΗΣ*

¹ Apud Athenæ. viii. p. 335. Brunck. analect. T, 1. p. 189. Gaisford in Heplæst. p. 255.

vel *ΕΦΙΔΑΣ* vulgo εἶδης et εἶδας; at solute semper κατὰ διάστασι; apud Pindarum et alios Æolicos Doricosve poetas antiquiores; qui digamma in carminibus sonuisse videntur.

cvi. Nomina autem in *ΤΣ* et *Τ* antiquissimis temporibus casus secundos in *ΤΦΟΣ* habuisse, e reliquiis veteris Latini certissime constat; inter quos *PECUVA* pro vulgato *PECUA* in quarto casu; et *QUESTUVIS* ac *FRUCTUVIS* pro *QUÆSTIBUS* ac *FRUCTIBUS*, in tertio vel sexto plurali occurrunt;² figura enim antiquissima τοῦ *vau* vel digammatis apud Italos et Italiotas *V* et *E* fuit;³ atque usus τοῦ *B* pro ea littera inter Lacones solennis, neque infrequens apud Latinos et alios Italiae antiquae populos.

cvii. Hac ratione τὸ *B* in tertiis casibus pronominum *SIBI*, *TIBI*, *NOBIS*, *VOBIS*, &c. locum habuit; dum in *MIHI* spiritus asper eodem modo, extruso nempe digammate, eundem locum obtinebat; quod in vocabulis Græcis etiam, dialecto non mutata, sæpe accidisse videbimus. Sic quoque adverbium relativum loci vel temporis *UBI* ex antiquissima forma tertii casus pronominis relativi *Ι-ΟΦΙ*, postea *Ι-ΩΙ*, effectum est. In usu pronominum, τὸ ὄσ ἀντὶ προτακτικοῦ τοῦ Ὀ Ὁμηρος οὐδέ ποτε τίθησιν, ut rectè monuit Athenæus: at non æque verum est quod adjecit Deipnosophista, τοῦ μπαλιν δὲ ἀντὶ τοῦ ὄσ ὑποτακτικοῦ παραλαμβάνει τὸ προτακτικὸν Ὀ:⁴ nusquam enim istud ὀ pro ὄ nisi in locis corruptis vel interpolatis occurrit.

cviii. Vocales itidem *I* et *Τ* inter se commutabiles erant tam in antiquissimis quam in recentioribus dialectis; quo evenit, ut in Etruscis inscriptionibus idem nomen promiscue *EELUA* atque *EELIA* scriptum sit;⁵ Attici præterea *ΕΩΣ* pro *ΤΟΣ* vel *ΤΦΟΣ*, substituebant in declensione nominum in *ΤΣ* desinentium; et ἐγκέλεως pro ἐγκέλυος scribebant;⁶ atque inde declinationem communem in *ΕΟΣ*; ut *ΠΕΛΕΚΤΣ*, *ΠΕΛΕΚΕΟΣ*; *ΟΞΤΣ*, *ΟΞΕΟΣ*, ortam esse puto; nam earundem litterarum commutationem in Etrusca lingua modo observavimus: at seriorelem elegantiam sapit potius quam severam rationem grammaticam Homericæ sermonis. Digamma nihilominus in hujusmodi nominibus exolevisse poetæ ætate videtur; penultima enim in secundo casu semper corripitur; ac nonnunquam ultima item in quarto.

cix. Sin autem adjectiva masculina in *ΤΣ*, secundum casum in *ΤΟΣ* desinentem habuerunt, feminina eorum in *ΤΙΑ* desiisse debuissent; neque dubito quin vulgata terminatio *EIA*, *EA*, et *EH*,

¹ Eustath. p. 21 et 28.

² Lanzi, Vol. I. p. 316 et 322.

³ Sic in Veliensium nummis et Tabulis Heracleensibus.

⁴ L. xi. C. LXXXIV. ed. Schweigh.

⁵ Lanzi Vol. 1. p. 251 not. 4.

⁶ Eustath. p. 1240. l. 15.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



nomina autem in $\Omega\Sigma$ desinentia haud recipienda sunt $\Phi\Omega\Sigma$ — $\Phi\Omega\tau\omicron\Sigma$, $\chi\rho\Omega\Sigma$ — $\chi\rho\Omega\tau\omicron\Sigma$, &c. e $\Phi\omicron\Lambda\Sigma$ — $\Phi\omicron\Lambda\tau\omicron\Sigma$, $\chi\rho\omicron\Lambda\Sigma$ — $\chi\rho\omicron\Lambda\tau\omicron\Sigma$, &c. contracta; neque $\Phi\Omega\Sigma$, *lumen*, quod a $\Phi\Lambda\omicron\omicron\Sigma$ contractum est; neque in Homericis alia quam hac plena et antiqua forma occurrit. $\Gamma\eta\rho\Omega\Sigma$ in iisdem secundam syllabam in casibus obliquis ubique productam habet: at in Pindaricis correptam esse aliquoties versus antithetici, siqua est eorum auctoritas, planè demonstrant; et digamma locum habuisse, mediis etiam vocabulis, in veterum Thebanorum sermone, ex eorum nummis certissime constat.

CXII. Pronomina linguæ veteris Latinæ digamma in obliquis casibus admisisse supra ostendimus; et cum possessiva ex obliquis positivorum casibus efformata sint, necesse est id in iis quoque locum habuisse. Sic in Oscorum vel Campanorum sermone semibarbaro $S\upsilon\epsilon\epsilon\ \tau\iota\varsigma$, i. e. $SUVEIS$; et antiquo Latino $S\upsilon\upsilon\iota\varsigma$ pro $SUIS$, in titulis inscripta observavit Lanzius; atque præterea in lingua Osca $\epsilon\epsilon\varsigma\ \tau\iota\varsigma$, i. e. $VESTIRI$; et $\epsilon\upsilon\epsilon\beta\ \tau\iota\varsigma$ i. e. $VUEBIS$, pro $VESTRI$ et $VOBIS$.²

CXIII. In eadem antiquissima lingua, secundus casus pluralis $\tau\omicron\delta\iota\varsigma\ \alpha\delta\alpha\kappa\alpha\epsilon\upsilon\mu$, i. e. $TRIPHARACAVUM$, occurrit; quod dialecto ac litteris vetustissimis Græcis $\tau\omicron\tau\iota\phi\alpha\rho\alpha\kappa\alpha\phi\omicron\nu$ fuisset; unde, in dialectis recentioribus, terminationes ejusdem casus in $\epsilon\Omega\eta$, $\Omega\eta$, et $\Lambda\eta$, varia contractione, sicut usus quotidianus, diversus in diversis locis, sermonem immutaverat, effectæ sunt.

CXIV. Homericis autem temporibus, digamma e secundis ac tertiis casibus singularibus nominum feminarum in A vel H desinentium, jamdudum exciderat; ita ut terminationes monosyllabæ factæ essent.

CXV. Syllaba ista finalis, quam ϕ paragogicum appellant grammatici, locum $\tau\omicron\upsilon$ FI in tertio casu occupasse videtur; ita ut $\Sigma\tau\rho\alpha\tau\omicron\phi\iota$, $B\iota\eta\phi\iota$, &c. antiquiore scriptura forent $\Sigma\tau\rho\alpha\tau\omicron\phi\iota$, $B\iota\eta\phi\iota$, &c. etiamsi istud $\phi\iota$ secundi perinde ac tertii casus vice jamdudum fungeretur. In tabula Eugubiana Latina, syllaba FI eundem locum obtinet; atque in hac tabula, signum illud F digammatis Græci potestatem habet, non Romanæ istius litteræ F , quam ea ætate ita invaluisse haud verisimile est.³ In ejusmodi vocabulis tamen iota subscriptum duntaxat penultima abolere auisim; nam $\beta\iota\eta\phi\iota$ e duplici modo scribendi ortum esse vix dubitare licet. De $\omicron\chi\epsilon\varsigma\phi\iota$, $\omicron\rho\epsilon\varsigma\phi\iota$, &c. diversæ fuerunt grammaticorum veterum opiniones; cum hi pro tertio casu plurali $\kappa\alpha\tau'$

² Vide Pyth. I. 103. III. 13. IV. 102. 354. Nem. IV. 47. VIII. 68.

² Vol. i. p. 347—8. Osci, sicut Etrusci, a dextra sinistrorsum scribebant; sed, quoniam veterum usus in hac re parum constans erat, ordinem notum et usitatum in omnibus recepi.

³ Lanzi Vol. 1. p. 277.

ἐπέκειντο τοῦ φ, illi pro secundo singulari κατὰ συγκοπὴν τοῦ ο, adjecta syllaba φΙ habuerint. Vereor tamen ne tertius ille casus locum in sententia tueri ubique possit, ita ut φ pro altero Σ consuetudine loquendi usurpatum esse videatur. V. Hort. Adon. in v. ὀχέσφι.

CXVI. In Argivorum ac Cretensium veterum dialectis, participia verborum in ΗΜΙ, &c. desinentium, quæ vulgo in ΕΙΣ desinunt, in ΕΝΣ desinebant; atque ita in Homericorum carminum exemplaribus nonnullis antiquis scripta esse, Heracleides, grammaticorum veterum inter doctissimos, memoriæ prodidit.¹ Ab omnibus tamen libris, tam manuscriptis quam impressis, conjunctio ista litterarum ΝΣ, a qua abhorrebant delicatulae aures recentiorum, exulat; tametsi veram atque antiquissimam formam participiorum eam constituisse, tum linguæ Latinæ auctoritas, tum ratio grammatica in declinatione certissime demonstrat: secundi enim casus in ΕΝΤΟΣ, ΑΝΤΟΣ, et ΟΝΤΟΣ desinentes, ab antiquis nominativis in ΕΝΣ, ΑΝΣ, et ΟΝΣ, justa ac recta analogia deducti sunt.

CXVII. Apocope nihilominus τοῦ Σ, Homericis etiam temporibus, haud infrequens fuisse videtur; ita ut ΤΠΠΩΝ, ΤΠΦΩΝ, &c. eo quoque seculo, pro antiquioribus ΤΠΠΩΝΣ, ΤΠΦΩΝΣ, &c. hominum usu invalescere potuissent: atqui non dubitandum est quin ΤΠΨΑΝΣ, ΤΠΦΘΕΝΣ, &c. in ΤΠΨΑΣ, ΤΠΦΘΕΙΣ, &c. emollita sint posteriorum elegantia; quæ in dialectis ἀρχαιοπρεπεστάτοις et codicibus præstantioribus (Argivis fortasse et Creticis) nondum, sub Lagidum imperio, locum obtinuerat. Audacter igitur hi archaismi carminibus restituendi sunt. Cum feminina horum participiorum, et adjectivorum imparisyllabica vel augmentata sint, vix dubitandum est quin e casibus obliquis masculinorum efficta sint; atque ea ratione pronuncianda ac scribenda, prisco more ΤΠΣΑΝΤΣΑ, ΤΠΦΘΕΝΤΣΑ, ΠΑΝΤΣΑ, &c. e ΤΠΣΑΝΤΕΣΑ, ΤΠΦΘΕΝΤΕΣΑ, ΠΑΝΤΕΣΑ, &c. contracta pro vulgatis τυψᾶσα, τυφθεῖσα, πᾶσα, &c. In adverbis sibilum finalem sæpe amputatum esse observat Eustathius τὸ δὲ ΧΑΜΑΔΙ ἔστι μὲν ὡς τὸ ΠΟΛΛΑΚΙ. δύναται δὲ καὶ διὰ τοῦ Σ γράφεσθαι ΧΑΜΑΔΙΣ, ὡς ΠΟΛΛΑΚΙΣ. οὕτω δὲ καὶ ΔΗΘΑΚΙΣ ΔΗΘΑΚΙ, καὶ ΑΤΘΙΣ ΑΤΘΙ. p. 1879, l. 58. Sic ἌΝΤΙΚΡΤΣ et ἌΝΤΙΚΡΤ, atque eadem ratione credo ἌΣΠΟΤΑΙΣ, ἘΓΡΗΓΟΡΤΙΣ, &c. rescribenda esse pro ἌΣΠΟΤΑΙ, ἘΓΡΑΓΟΡΤΙ, &c. quoties syllaba ultima, sine alia causa, producta sit.

CXVIII. Si Menandri et Philemonis reliquiarum emendatori celeberrimo credere libet, participia masculina ultimam, aliquando corripunt, ut :σας ἄνω hic (Menandri ὑποβολ. Fr. 9. p. 78.) pro γναρᾶστο haberi possit, atque ita fieri in dialecto Dorica tradidit.

¹ Apud Eustath. p. 1726. l. 24.

Corinthi episcopus. S. CXLIX. . Vix tamen ipsi Aristarcho sic cernenti assentire potuerim; etiamsi quid comicis Atticis vel colicis senioris ævi in re metrica licuerit, ne ariolari quidem ausu Dawesii autem inscitiam atque temeritatem in digammate pro inculcando his participiis, itemque tertiis personis plurali verborum, et tertiis casibus nominum et participiorum in ΩΝ sinentium, facilis esset irrisui exponere: at quæ vera sint ostendere ac stabilire præstat, ut contraria sua sponte ruant.

CXLIX. Horum nominum ac participiorum casus tertii plurali quanquam anomali quodammodo in dialecto communi esse videntur, iusta tamen et recta ratione grammatica effecti sunt: cum enim secundus casus in ΝΙΩΝ desinat, tertia in ΝΤΕΣΙ ΝΕΑΣΙ desinere debuit; quod paulatim contractum, in ΝΤΑΣΙ et ΣΗ abiit; ita ut ΠΑΝΤΕΣΙ fieret primum ΠΑΝΤΕΙ, deinde ΠΑΝΣΙ, ac postremo ΠΑΣΙ; ΤΡΙΤΟΝΤΕΣΙ, ΤΡΙΤΟΝΣΙ, ΤΡΙΤΟΝΑΣΙ, et ΤΡΙΤΟΤΕΣΙ; ΤΤΦΘΕΝΤΕΣΙ, ΤΤΦΘΕΝΤΑΣΙ, et ΤΤΦΘΕΝΣΙ, et ΤΤΦΘΕΙΣΙ, &c. &c.

CXX. Littera Σ, sicut alia liquidæ, Λ, Μ, Ν, et Ρ, sæpe per ducta vel duplicata est in pronunciando; atque cum Græci ratione scribendi consuetudini loquendi semper accommodare unaquæque gens suæ ætatis civitatisque modum pronunciandi scribendo exhibebat, a quo diversæ dialecti paulatim formas veras accipiebant. Hinc in tabula Heracleensi casus tertius pluralis participii ΠΟΝΟΝΤΑΣΣΙ, et ΠΡΑΣΣΟΝΤΑΣΣΙ est; ac varietate elegantissimi operis, eadem regione defosso, vocabulum ΝΟΟΕΣΣ inscriptum legimus.

CXXI. In carminibus, hic casus tertia penultimam litteram habet; atque Ε tum duplici signo exprimitur, contra rationem grammaticam, credo; et certe contra morem in aliis observatum; in inscriptionibus enim antiquis, si liquidum in ultima vel penultima ex usu pronunciandi geminatum sit, perinde geminatur initiali; ideoque in carminibus, si ΠΑΝΤΕΣΣΙ, ΑΙΑΝΤΕΣΣΙ &c. retineamus, ΑΕ ΑΑΟΦΟΝ, ΑΕ ΜΜΕΓΑ, &c. pro vulgato ΑΑΟΦΟΝ, Ε-ΜΕΓΑ, &c. recipere debemus. Omnia veterum monumenta Constantinopolitana imperio anteriora alterutrum unice exhibent, et si hoc, si illud prætuleris, optimorum temporum exemplum confirmare poteris. Constantia autem, vel in commutandis vel in geminandis more veterum, litteris, omnino expetenda est; quæ in libris Constantinopolitanis primum neglecta, nunc tandem Homericis carminibus restituitur, eo modo, quem antiquissimum et verissimum, re diu accuratèque investigata, puto.

CXXII. Minus inconstantia est, at non nihil tamen, in geminatione consonantium Κ, Π, Τ, nam hæc quoque ictu et emphasi pronunciandi duplicabantur, prima saltem pedis syllaba ut ὄππρω, ὄππι, &c.; quæ, ratione grammatica Ε ΟΠΠΩΣ, Ε Ο ΤΙ, &c. scribenda sunt. Β, Γ, Δ, autem, consonantes primariæ, e quibus Π

K, T, duriore et aciore quodam articulationis impetu, orta esse videntur, nunquam e tono vel emphasi duplicantur; neque dubito omnia ejusmodi exempla, quæ viri docti in carminibus Homericis se vidisse credunt, me facile monstraturum, aut menda et corruptelas esse, aut modos loquendi antiquos et obsoletos male intellectos.

CXXIII. In omnes casus, vel nominum vel participiorum in **ANΣ** vel **ΩN** desinentium, mos et consuetudo contrahendi paulatim, et comprimendi terminationes, in Homericis jamdudum temporibus, sensim ac pedetentim irrepserat: qua fit ut casus hi aliquoties sine littera **T**, et penultima correpta sint; ut **ΜΕΛΑΝΟΣ**, **ΜΕΛΑΝΑ**; **ΣΑΡΠΗΔΟΝΟΣ** : **ΟΝΙ** : **ΟΝΑ**, &c. &c. in nonnullis autem vocalis in penultima, consonante ejecta, producta est; ut in **ΚΡΟΝΙΩΝΟΣ** : **ΩΝΙ** : **ΩΝΑ**, &c.; quod maxime Homericum est, ut in sequentibus videbimus. Quartus casus pluralis omnium nominum naturalem ac vetustissimam terminationem in **ΑΣ** habuisse videtur; ita ut vulgatum illud **ΛΟΓΟΤΣ** e contractione antiquioris formæ **ΛΟΓΟΦΑΣ** ortum esse credam; atque ideo **ΛΟΓΟΦΣ** in Homericis scribendum. **Æoles** recentiores, pro veterum **F** et posteriorum **T, I** adhibebant, et tertium et quartum casum iisdem litteris scribebant.

CXXIV. A doctissimo Polybii editore nuper observatum est τὸ **Γ** e nominibus terminationem in **ΙΓΞ** habentibus, sæpe excidisse; ita ut **ΜΗΝΙΓΞ**, **ΜΗΝΙΞ**; **ΣΑΛΠΙΓΞ**, **ΣΑΛΠΙΞ**; **ΣΑΛΠΙΓΚΤΗΣ**, **ΣΑΛΠΙΚΤΗΣ** scriptum sit. Sed antiquo modo scribendi, horum nominum terminatio fuit **ΙΝΓΣ** et **ΙΝΓΤΗΣ**; et littera, quæ excidit, **N** non **Γ**: atque ita omnibus ejusmodi evenisse credo, quæ in casibus obliquis penultimam longam habent; ut **ΜΑΣΤΙΞ** : **ΙΓΟΣ**, &c. quæ, in Homericis saltem, scribi debuerant **ΜΑΣΤΙΝΓΣ** : **ΙΝΓΟΣ**, &c.

CXXV. Ubi littera finalis **Ξ** e **ΚΣ** non e **ΓΣ** conflata sit: et penultima in casibus obliquis producat; ut in **ΚΗΡΤΚΣ** : **ΤΚΟΣ**; **ΦΟΙΝΙΚΣ** **ΙΚΟΣ**, &c.; littera **T** excidisse videtur; atque eadem ratione qua **ΝΤΚΣ** : **ΤΚΤΟΣ**, **ΚΗΡΤΚΣ** : **ΤΚΤΟΣ**, **ΦΟΙΝΙΚΣ** : **ΙΚΤΟΣ**, &c. fuisse; quæ restituenda etiam Homericis facile dicerem: nisi constaret linguam veterem jam olim emolliri coeptam esse elidendo consonas duriores, et producendo antecedentes aut subsequentes vocales. Sic **ὈΡΝΙΣ** : **ΙΘΟΣ** et Doricum **ὈΡΝΙΞ** : **ΙΧΟΣ** ex antiquiore **ὈΡΝΙΧΣ** : **ΙΘΘΟΣ** facta esse, diversa loquendi consuetudine, vix dubitare licet; unde ultima in casu recto, et penultima in obliquis, semper longa est.

CXXVI. Verborum tertia persona pluralis, quæ vulgo in **ΟΤΣΙ** desinit; et quam Dawesius, contra omnem rationem grammati-

¹ Ἰλλυψιν ἔχει τοῦ τ. τοῦτον καὶ τὸ ΤΑΛΑΝΟΣ ἀπὸ τοῦ ΤΑΛΑΣ, καὶ τὸ ΜΕΛΑΝΟΣ ἐκ τοῦ ΜΕΛΑΣ. Ἰλασίπει γὰρ τὸ Τ, ὡς δῆλοι τὸ ΤΑΛΑΝΤΑΤΟΣ καὶ τὸ ΤΑΛΑΝΤΕΡΟΝ. Eustath. p. 622. init.

cam et auctoritatem veterum, in *OFΣI* quondam desuisse cen-
formam naturalem et antiquam conservasse videtur in *Æolic*
Dórica dialecto, quæ est *ONII—TΠITONTI*— quod in aliis
lectis, paullatim contractum et emollitum, fiebat *ONΣI, ΩΣ*
OTΣI. eo modo quo tertius casus participiorum. Ita etiam
tia persona verborum in *MI* ex *ANTI, ENTI, et TNTI*, in *AI*
EIZI, et TΣI abiit; itidemque, temporibus præteritis perfe-
aliorum verborum, terminatio antiqua *ANTI* in *ΑΣI* mutata
cujus penultima ob eam causam semper producta est. Egre
hallucinatus est clarissimus Lennep breves fuisse olim, cum s-
plicibus litterarum signis scriptæ essent, penultimas harum per-

narum; atque ita formas recentiores, *EIZI, ĀΣI*, et *OTΣI*,
thematibus productioribus *EEMI, AAMI*, et *OΩ* deductas esse.
Neque feliciter vir eximius futura *ΦΑΝΕΩ, ΣΠΕΡΕΩ, ΤΕΜΕ*
&c., ab Ionibus usurpata pro antiquioribus *ΦΑΝΕΣΩ, ΣΠΕ*
ΕΣΩ, ΤΕΜΕΣΩ, &c., a verbis puris *ΦΑΝΕΩ, ΣΠΕΡΕ*
ΤΕΜΕΩ, &c., formata esse voluit: nam pueris etiam noti-
esse debuit penultimas futuri et aoristi primi a thematibus in-
puro desinentibus, in omnibus omnium temporum et gentium di-
lectis, productas esse, eo quod antiquissimæ terminationes e-
rum essent *ΕΣΩ* et *ΕΣΑ*, non *ΣΩ* et *ΣΑ—TΠITEΣΩ*
ETΠITEΣΑ contracta in *τύψω* et *ἔτυψα*; atque eadem porro ratio
ΒΟΑΕΣΩ—ἘΒΟΑΕΣΑ, et *ΦΙΛΑΕΕΣΩ* et *ἘΦΙΛΑΕΕΣΑ* contrac-
in *βοᾶσω, ἔβοᾶσα, φιλήσω, ἐφίλησα*, &c.; nec non a recentioribus
Atticis præsertim, in *βῶσω, ἔβῶσα*, &c. Vis metrica binaru-
litterarum haud minus imminuta manebat, cum simplici aut *ψιλῶ*
quam cum duplici aut *ἐπισήμῳ* signo scriberetur; quod mirum
est virum egregium non percepisse, cum in omni fere voca-
longa lateat aut brevis absorpta, aut spiritus aut consona sup-
pressa.

CXXVII. In vetustissima tessera hospitali Musei Borgiani. Ve-
letris, tertia persona singularis verbi *ΔΙΔΩΜΙ*, quæ vulgo *ΔΙΔΩΣ*
est, *ΔΙΔΟΤΙ*, i. e. *ΔΙΔΩΤΙ*, inscripta est; qua antiquissimam for-
mam ejusdem personæ in aliis verbis percepisse mihi videor: ne-
que dubito quin Latina terminatio in *ET*, atque Græca in *EI*, et
obsoleta in *ETI* pariter effectæ sint; altera, amputato *I*, alter-

eliso *T*; ita ut *DOCET, ΔΟΚΕΕΙ*, et *ΔΟΚΕΙ* perinde e *ΔΟΚΕ*
ETI contracta sint; quemadmodum varius et quotidianus usus in
omnibus fere linguis plus minusve effecit. “*Iones*,” grammatici
dicunt, “*addunt syllabam ΣΙ tertiis personis singularibus modi*
subjunctivi, ut τύπτῃσι pro τύπτῃ. At syllaba ejusmodi adscititia-
ne in ullo quidem unquam hominum sermone locum habuit; et

¹ ὡσπερ καὶ τοῦ ΤΙΘΕΑΣΙ, ΤΙΘΕΙΣΙ, οὕτως καὶ ἐκ ἘΑΣΙ, ΕΙΣΙ.

Schol. Ven. in Il. A. 566. ἰωτακισμὸς in omnia grassatus est.

² Analog. C. IX.

³ Ibid. C. IV.

Ionica illa forma, nisi quod *T* in Σ mutatum sit, et *I* male subscriptum, justa ac naturalis est, ΤΠΙΤΗΤΗ—ΤΠΙΤΗΣΙ ; atque ejecta consona, et *I* finali in mutum converso, ΤΠΙΤΗΙ . In vulgatis Homericorum exemplaribus syllaba ista paragogica tertius personis singularibus optativi verborum in *MI* nonnunquam adjuncta est, saltem si librarii et grammatici recentiores $\delta\omega\eta$ et $\delta\omega\eta\sigma$ pro Atticis optativi formis habuerint; sed in priori, aut scribendum est ω pro ω , aut iota subscriptum ab omega ad etiam transferendum, et in posteriori omnino abolendum, ita ut conjunctivi fiat formae antiquioris $\Delta\Omega\Omega$ e primitiva $\Delta\Theta\Omega$ contractae; nam syllaba ista ab optativi ratione et indole prorsus aliena est.

εxxviii. Cum quisquam fuerit Homericus pronuntiandi et scribendi mos, $\tau\omega$ *T*, an $\tau\omega$ Σ , nemo nunc scire potuerit, priorem praetuli, non tam quod antiquior esset, quam quod $\epsilon\upsilon\phi\omega\nu\acute{o}\tau\epsilon\rho\acute{o}\varsigma$, et carminis majestati magis congruus. Harum litterarum inter se in locum commutatio perfacilis ac solennis, in linguarum omnium pronuntiatione, et olim fuit et adhuc est: ejusdem enim sunt organi, ut ita dicam; cum *T* consonans dentalis sit; atque Σ et Θ spiritus dentales modis diversis pronuntiati; unde Lacones sonum $\tau\omega\upsilon$ Σ $\tau\omega$ Θ tribuerunt; et hac nostra aetate omnes quasi Europae gentes syllabam *TI* tanquam *SI* pronunciant, quoties vocalis in eodem vocabulo eam excipit.

εxxix. Aliarum consonantium $\epsilon\lambda\lambda\epsilon\iota\psi\epsilon\iota\varsigma$ in initiis etiam verborum haud infrequentes sunt; ut in ΕΙΒΩ pro ΑΕΙΒΩ , ΕΠΙ pro ΠΕΠΙ , ΙΑ pro ΜΙΑ , &c.; quorum in nonnullis restituenda est littera initialis ut versus suum metrum habeat; quod, quoties ita vitum est, fecimus. Constans tamen haec $\epsilon\lambda\lambda\epsilon\iota\psi\epsilon\iota\varsigma$ in quibusdam, et jam ante Homericam tempora usu communi recepta esse videtur; ut in ΕΥΩΣ , &c.: Etrusca enim lingua, ΕΤΙΑ est SVIA , et ΕΥΙΑ ; i. e. ΦΤΙΑ et ΠΤΙΑ quas formas antiquissimas esse, verbum ΦΤΩ vel ΦΤΩ , a quo deductae sunt, testis idoneus est. Ab eadem radice est Latina vox *PUER*; quae, solita commutatione inter sese $\tau\omega\upsilon$ *P* et $\tau\omega\upsilon$ *C* vel *K*, in Etruscis est CFED , i. e. CWER ; quo antiquissimam formam Graeci vocabuli ΚΟΥΡΟΣ videre licet; quae sine dubio ΚΤΦΕΡΟΣ , ΚΤΦΡΟΣ , et postea ΚΟΦΡΟΣ erat.

εxxx. In omnibus Graecorum dialectis praeter Atticam, *K* pro *Π* usurpatum est in ΠΩ , ΠΗ , ΠΟΤΕ , &c.; ac formae horum vocabulorum in Latina lingua, *QUO*, *QUA*, *QUOQUE*, persuadere cuiquam forte potuerint Graecos antiquissimos ita pronuntiasse ac scripsisse: sed in lingua Osca et vetustissima Latina *QUIDQUID* est PITPIT ; et *QUI*, *POI*; quo verisimile videtur, Atticam, in hac re, scribendi consuetudinem (quod raro accidit) antiquissimam esse, atque idcirco retinendam Homericis.

¹ Lanzi: Vol. II. p. 362. &c. 373. &c. ² Ibid. p. 530.

ΤΤΠΩ et ΑΕΓΩ contracta atque futura secunda appellata. Iurum, itaque passivum antiquissimum verbi 'ΕΣΩ erat. 'ΕΣΕΣ ΜΑΙ; quod ελλείψει του Ε, in tertia persona 'ΕΣΣΕΤΑΙ, atque Σ, alterius 'ΕΣΕΕΤΑΙ fiebat; e quo, solita contractione του ΕΕ ΕΙ, et sibi in pronunciando productione, factum est monstrum istud poeticum 'ΕΣΣΕΙΤΑΙ.

cxxxviii. Forma in ΜΙ contracta fuisse videtur, Homeri etiam temporibus, in 'ΕΣΜΙ et 'ΕΜΜΙ (unde 'ΕΣΣΙ, 'ΕΣΣΕΜΕΝ, &c.); et, ejecta consonante ac producta vocali, in Η emollita, e, quae 'ΗΗΝ, 'ΕΗΝ, 'ΗΝ, 'ΗΑ, 'ΕΑ, 'ΗΜΕΝ, &c. variis contractionibus efficta sunt; semper enim in memo tenendum est, formas longissimas et plenissimas in omnibus veri antiquissimas esse; neque ullam justam licentiam immutandi u quam fuisse in ullo hominum sermone, nisi quae in contrahendo et emolliendo consisteret; atque ea non pro arbitrio cujuscunque usurpata, sed usu ac consuetudine loquendi paulatim introducta neque nova illa et augmentata thēmata, quae aut ex augmenta quorundam temporum formis conficta sunt, aut modum aliquem vel consuetudinem generalem actionis, adjuncto aliquo exprimunt, sicut verba in: ΙΖΩ, ΙΣΚΩ, &c. in hanc legem peccant; compositorum enim numero habenda sunt; ut singula exempla facili probabunt.

cxxxix. Sed, quoniam verborum analogia, quae antiquae illi formae, a poetis tantum usurpatae, aut singulis dialectis propriae ad certam aliquam rationem redigerentur, inter cruces grammaticorum semper fuit, haud a proposito alienum puto, praecipue eorum sententias de hac re, e scholiis veteribus collectas et liberiorum mendis aliqua ex parte, saltem purgatas, in ordinem aliquem disponere, atque antequam plura disputavero, lectoris iudicio submittere.

cxli. Itaque, ut a verbo difficillimo, ac grammatico veterum subtilissimo et doctissimo exordiar.

Ἰστέον ὅτι τὸ 'ΕΜΜΕΝΑΙ, ὃ Ἡρακλείδης, οὐ κατὰ τὴν δοκῶσαν τοῖς πλείοσι ἀκολουθίαν παράγει, ἀλλὰ προπαρὰ λαχούσαν αὐτοῦ, ἤγουν τὴν 'ΕΜ συλλαβὴν ἀπὸ παραλήγουτος Η γενέσθαι βούλεται συστῶλη καὶ διπλασιασμῷ, ἄλλως παρὰ τὸ ἐν τοῖς εἰς τὴν Ἰλιάδα γράφειν. Φησὶ γὰρ οὕτως μέγιστον τεκμήριον ἐν ἀμφισβητήσει τόνων θεματικῶν, τὴν καὶ ταῦτα περισπᾶσαι τὰ ῥήματα, ὅτε τὸ ἀπαρέμφατον διπροπαρὰ λαχούτος τοῦ Η λέγεται. τὰ γὰρ ΚΤΩ περισπᾶται ὅτε ΚΤΗΜΕΝΑΙ τὸ ἀπαρέμφατον. εἰ δὲ ἦν ΚΤΩ βαρυτόνω, ΚΤΕΜΕΝΑΙ ἂν ἦν κατὰ τὸ 'ΕΤΡΕΜΕΝΑΙ. οὕτω καὶ ΦΙΛΩ, ΦΙΛΕΙΝ, ΦΙΛΗΜΕΝΑΙ καὶ ΝΟΗΜΕΝΑΙ, κα



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books'
Full Membership
provides unlimited
access to more than
28,000 volumes of
Christian literature for
\$8.99/month

**HOLY
BIBLE**

Continue

*Fair use policy applies

παρὰ Ἀλκαίου· καὶ ὅτι ὡς περ **ΦΛΕΥΟΝΤΟΣ** **ἘΦΑΓΩ**
ΔΡΑΜΟΝΤΟΣ **ἘΔΡΑΜΟΝ** ἀπελεύσει τῆς μετοχί-
 λεγούσης, οὕτω καὶ **ἜΟΝΤΟΣ** **ΕΟΝ** ῥητίον, καὶ οὐκ ἔστι
 καὶ ὡς Ἰακώτερον μὲν τὸ **ΒΟΝ**, τὸ δὲ **ἮΟΝ** κοῖνον. ὅθεν
ἨΕΣ καὶ **ἨΕ**. τὸ δὲ **ἮΟΝ** ἐπὶ πρώτου προσώπου; ἐξ-
 ῥίσει τοῦ **Ο** **ἮΝ** γίνεται ὡς ὁμόφωνον, κατὰ Χαλκίδεις,
ἮΝ **ἘΚΚΙΝΟΣ**· ἀφ' οὗ Δωρικῶς Ἡσιόδου ἔφη τὸ **ΤΙ**
Δ' ἮΝ ΤΡΕΙΣ ΚΕΦΑΛΑΙ. τὸ δὲ ταιούτων Ἡσιόδειον Ἰ-
 ποιῆ φησι τὸ **ἨΣΑΝ** προσθέσει τοῦ **Σ** καὶ τοῦ **Α**. ὁ δὲ ἔτι
 εἰ τῇ Ἀσσίᾳ χρήμενοι φωνῇ παιῶσι, τὰ **ἘΦΤΩΝ**
ἨΛΘΩΝ, παρενθέσει τῆς **ΑΝ** συλλάβης, **ἘΦΤΩΣ**
 λέγοντες καὶ **ἨΛΘΩΣΑΝ**· οὕτω δὲ καὶ τὰ ὄμοια.

παραδίδωσι δὲ αὐτὸς καὶ ὅτι Ἀριστάρχαιοι τὸ **ἮΝ** ἰ-
 γενέσθαι εἶπον κατὰ τμησιν, ὅποια τὶς γίνεται καὶ ἐν
ἮΝΤΑΙ **ἘΑΤΑΙ** καὶ τοῖς ὁμοίοις· καὶ ἐν τῷ **ἈΣΤΤΑΓῆ**
ἈΣΤΤΑΓῆΑ, **ΔΙΟΜΗΔῆΝ** **ΔΙΟΜΗΔῆΑ**· καὶ ἐν
ἨΙΔῆΝ **ἨΙΔῆΑ**, καὶ τοῖς λοιποῖς. Eustath. p. 17.
 et 9.

3. ὅτι δὲ Ἰακόν ἐστὶ τὸ **ΕΩΝ**, ἢ Ἀιολικόν, ἢ Δωρικόν
 πάντες γὰρ αὐτῷ χρῶνται, Ἡρακλείδης ἔγραψε ποῦ. ἐν-
 ἔφη καὶ ὅτι ὡς **ἘΛΘΩΝ**, **ἘΛΘΕΤΩ**, καὶ τὰ ὅμοια, οὕτω
ἘΩΝ **ἘΕΤΩ**· καὶ, ἀναλόγῳ κράσει, **ΕΙΤΩ** διὰ διφθόγγου
 ὡς **ΦΙΛΕΙΤΩ**, **ΠΛΕΙΤΩ**· καὶ Δωρικῶς **ἩΤΩ**· Δωρίε
 γὰρ οὕτω μεταποιοῦσι τὰς ταιούτας παραληγούσας,
ΦΙΛΕΙΤΩ καὶ **ΝΟΕΙΤΩ**, **ΦΙΛΗΤΩ** καὶ **ΝΟΗΤΩ** λέγοντες.
 Eustath. p. 1411. l. 21.

4. τὸ μὲν **ἮΝ** ἀντὶ τοῦ **ἮΠΗΡΧΟΝ** ἐν πρώτῳ προσώπῳ
 προσφυῶς ἔχει τὸ **Ν** κατὰ συγκοπὴν τοῦ **ἮΟΝ** ὅπερ ἐστὶ
 ὑπηρχον. τὸ δὲ τρίτον οὐχ οὕτως ἔχει κατὰ τὸν Ἡρακλείδου
 λόγον ἔχοντα οὕτως· τοῖς εἰς βραχὺ περαιούμενοις, εἴτε
 συναϊρεθεῖσι, ταιούτοις προσώποις, οὐκέτι μετουσία τοῦ
 ἐστίν· ὥστε ἐν τῷ **ἮΟΝ** **ἨΕΣ** **ἨΕ**, καὶ συναϊρέσει **ἮΝ**
 οὐκ ὀρθῶς ἔχει ἢ προπέλευσις τοῦ **Ν** κοῖνον δὲ φησι καὶ τὸ
ἨΣΚΕΙΝ **ΒΙΡΙΑ** **ΚΑΛΑ**· διαλυθὲν γὰρ εἰς **ἨΣΚΕΕ** πᾶν
 προσλήφεται τὸ **Ν**, ὅπου γε οὐδεὶς παρατατικός, εἰς **Ν** περα-
 τοῦται ἐν τρίτῳ ἐνίκῳ παρ' Ἑλλεσιν; ἑτεροῦ δὲ λέγει
 αὐτὸς καὶ ὅτι, ὡς περ τὸ **ΚΝΕΕ** **ΤΤΡΟΝ**, ἠγὰρ ἔκνεεν
 ἔκοπτεν, εἰς τὸ **Η** συναϊρεθὲν, οἷον **ΚΝΗ** **ΤΤΡΟΝ** ἐν Ἰλιάδι
 οὐκέτι σὺν τῷ **Ν** ἐξήνεχθη· οὕτως οὐδὲ τὸ **Ἠ** μετὰ τοῦ **Ν**

γραφίσεται, ἀλλὰ δηλαδὴ δίχα τοῦ Ν, καὶ σημαίνει τὸ
 ΤΗΗΡΧΕΝ, ἀπὸ τοῦ ΕΕ δηλονότι· καὶ οὕτω μὲν κατέσ-
 τησεν ὁ σοφὸς τριαύτην γραφήν.

ἔστι δὲ καὶ ἄλλως μετὰ τοῦ Ν. καῖσαι τὸ ἮΝ Δωρικῶς
 ἄρα καὶ Ἀττικῶς μετὰ τὸν αὐτὸν. Ἡρακλείδην εἰποντα
 οὕτω. τὸ παρ' ἡμῶν ΕΠΛΕΙ καὶ ΕΡΡΕΙ παρὰ μὲν τοῖς
 Ἰωσὶν ΕΠΛΕΕΝ ΕΡΡΕΕΝ· ὡς τῆς ΕΙ διφθέγγου τεμ-
 ἀφέντης παρ' ἰωνταῖς εἰς ἄμφω τὰῦτα· παρὰ δὲ Δωρικεῦσιν, ὅν
 τῇ θιαλέκτῃ καὶ ἀρχαίῳ Ἀττικῶι χρῶνται, τὰ τριαῦτα οὕ-
 ΕΕ νίς ἮΝ· συναρτῶνται τὰ γὰρ ΕΠΛΕΕΝ ΕΡΡΕΕΝ,
 ΕΠΛΗΝ καὶ ΕΡΡΗΝ παρ' αὐτοῖς. εἰ τοίνυν τοῦτο ὀρθοῦται,
 τί κωλύει κατὰ τὸ ΕΠΛΕΕΝ ΕΠΛΗΝ Δωρικῶς καὶ
 ΕΡΡΕΕΝ ΕΡΡΗΝ, αὐτως εἶναι καὶ ΕΕΝ ἮΝ, περισ-
 ταιρένας μὲν τοὶ διὰ τὸ τοῦ φήματος μονοσύλλαβον; χαρέν-
 καὶ τῆς Δωρικῆς φωνῆ καὶ τῶν Ἀττικῶν· οἱ καὶ τὸ ΔΑΜΑΤΩΡ
 Δωρικῶν φιλοφῶν καλεῖται ὡς καὶ ἄλλοθι ἐδηλώθη, ὅτε τὸ
 θαῦμα πραεῖται, ὡς καὶ ὁ τοῦ κωμικοῦ Πλάτωνος δῆλοι.

ἔτι ἰστέον ὅτι τὸ εἰρημένον ἮΝ, ἐπὶ τρίτου ἐνίκου προσ-
 ῶπου, ὁ Ἄλκμαν ἨΣ λέγει, μετετλημένου τοῦ Ν εἰς Σ
 Δωρικῶς, ὡς ὁ Ἡρακλείδης παραδίδωσιν. ἔστι δὲ αὐτοῦ
 χρῆσις καὶ παρὰ τῷ βουκολιάστῃ ὡς καὶ ἐν τῷ ΠΕΠΟΙΗ-
 ΚΑΜΕΝ καὶ ΛΕΓΟΜΕΝ καὶ τοῖς ὁμοίοις τρέπουσι τὰ Ν
 εἰς Σ οἱ Δωριεῖς λέγοντες ΠΕΠΟΙΗΚΑΜΕΣ καὶ τὰλλα
 ὡσαύτως, δηλοῦσιν οἱ χρῆσάμενοι. τὸ δὲ παρ' Ἠσίοδω ΤΗΣ
 ΔΗΝ ΤΡΕΙΣ ΚΕΦΑΛΑΙ ἀντὶ τὸν ἨΣΑΝ Βοιωτιῶν λέγε-
 ται γλώσσης εἶναι, οἱ ἔνικα ῥήματα πληθυντικοῖς ὀνόμασι
 συνέταττον. Eustath. p. 1892, l. 30.

δ. ἰστέον δὲ ὡς Ἡρακλείδης ἠμαρτῆσθαι εἰπὼν τὸ ἸΣΤΩ
 γράφει τοιαῦτα.

τὰ διὰ τοῦ Σ ἐκφερόμενα προστακτικὰ καὶ εἰς Ω λήγοντα
 ἀρκτικὸν ἔχει τοῦ Ω τὸ Θ ὅλον ΛΕΓΕΣΘΩ, ΠΟΙΕΙΣΘΩ,
 καὶ τὰ ὅμοια· ἠμαρτῆται οὖν τὸ ἸΣΤΩ, κάθα καὶ τὸ
 ἘΣΤΩ, διὰ τοῦ Τ λεγόμενα. νοητέον δὲ, φησιν, ἠμαρτῆσ-
 θαι αὐτὰ διὰ τὴν πρόθεσιν τοῦ Σ, ἢ πέρ τὴν διὰ τοῦ Τ
 γράφην, ταῦτα δὲ οὕτως εἰπὼν, ἐπάγει μετ' ὀλίγα ὅτι ἐνίοι
 εἰς τὸ ἘΣΤΩ καὶ ἸΣΤΩ οὐ φασι περιττεύειν τὸ Σ ἐκ τοῦ
 ἸΣΤΩ δὲ καὶ ἘΣΤΩ κατ' ἔξαρσιν γενέσθαι τὸ ἸΣΤΩ,
 καὶ ἘΣΤΩ καὶ μὲν ἀοριστῶδη χρόνον σημαίνει τὸ ἘΣΤΩ,
 τὸ ἂν εἶναι ἐξαίρουμένον· ἐπὶ δὲ μέλλοντος τὸ Ε λείπειν, οὐ
 VOL. VII. CI. JL. NO. XV. E

τὸ Α. ἐφ' οἷς ἐπικρίνει ὅτι τὸ Α λείπει, ἵνα ἢ ἘΣΑΤ
 ἘΣΤΩ. ΠΟΙΗΣΕΤΩ γὰρ, ἢ ΝΤΞΒΤΩ οὐδεὶς λέγει·
 δέ, φησι, καὶ λείπει τὸ Ε, ὡς ἐνεστῶτα νεώτερον κατὰ
 ΝΤΣΞΕΤΩ. ἐν τούτοις δὲ καταστέλλον καὶ τοὺς τὸ ἘΤ
 ἀφ' οὗ τὸ ἘΣΤΩ, ἩΤΩ λέγοντας ἐκτάσει τοῦ Ε εἰς·
 λέγει ὡς οὐδὲν εἰς ΤΩ λήγον προστακτικῶν, ἔχον παρα-
 λειπόμενον τὸ Ε, μετατίθησιν αὐτὰ εἰς Η· οὐδεὶς γὰρ τὸ ΦΕΡΕΤ
 ΔΕΓΕΤΩ, ΦΕΡΗΤΩ ΔΕΓΗΤΩ φησὶν· οὐκ αὖν οὐδὲ ἘΤ
 ἩΤΩ, ὡς δέ, φησι, καὶ τὸ ἘΤΩ, ἡμάρταναι διὰ τοῦ
 λεγόμενον, παράπηγμα διδάξει τόδε· πᾶσα μετοχὴ εἰς Ω
 ὀξυτόνος τὸ τρίτον προστακτικὸν διὰ τοῦ ἘΤΩ περὶ
 ἘΔΘΩΝ ἘΔΘΕΤΩ, ΣΧΩΝ ΣΧΕΤΩ, ΣΠΩΝ ΣΠΕΤΩ
 καὶ ΜΕΤΑΣΠΕΤΩ. ταυτὴ τῶν καὶ ἀπὸ τοῦ ΒΙΠΩ
 ΒΙΠΕΤΩ ῥητέον. προστακτικῶν μέντοι ἀορίστου μετοχῆ
 ἔσαν ληγαύσης εἰς Σ, ὅτε εἰς ΤΩ περαιοῦται ἐπὶ τρί-
 τῳ προσώπῳ, τῷ Η παραλήγεται. ὡς ΣΦΑΓΕΙΣ ΣΦ
 ΓΗΤΩ, ΔΑΡΕΙΣ ΔΑΡΗΤΩ· καὶ ἀπὸ τοῦ ΘΕΙΣ οὖν κ
 ΕΙΣ, ΘΗΤΩ καὶ ἩΤΩ, οὐ μὴν ΘΕΤΩ καὶ ἘΤ
 ἔνθα ἡμάρτησθαι εἰπὼν κατὰ τὸ ΘΕΤΩ καὶ ἘΤ
 ἦσαν ὑπαρχέτω, καὶ τὸ ἘΤΩ, ἀφ' οὗ σύνθετον τὸ ἈΦΕΤΩ
 λέγει, καὶ ὅτι τινὲς οὔτε ἘΤΩ φασὶ προστακτικόν, οὐ
 ἀπ' αὐτοῦ τὸ ἩΤΩ, ἀλλὰ ἘΕΤΩ τρισύλλαβον ἀπὸ τ
 ἘΩΝ μετοχῆς. ὅθεν γενέσθαι τὸ ΕΙΤΩ ἐν διφθογγῷ κ
 ἐκείθεν ἩΤΩ διὰ τοῦ Η, ὡς ἐν τῇ Α βραβυδία προγ
 γραπται.

ὁ δ' αὐτὸς Ἡρακλείδης τῆς αὐτῆς ἘΩΝ ὀξυτόνου μετοχῆ
 τὸ εὐκτικὸν κανονίζων, λέγει ὅτι, καθὰ τῆς ἘΔΘΩΝ κ
 ΕΙΠΩΝ μετοχῆς, εὐκτικὰ ἘΔΘΟΙ καὶ ΕΙΠΟΙ, οὕτω
 καὶ ΣΧΩΝ ἘΠΙΣΧΟΙ, καὶ ἘΠΙΣΠΩΝ ΠΟΤΜΟ
 ἘΠΙΣΠΟΙ, οὕτω καὶ ἀπὸ τῆς ἘΩΝ ἘΟΙ, οὐχὶ ΕΙΠ
 περὶ δὲ τοῦ ΕΙΗ, οὗ λόγος ἔσται τις καὶ ἐν ταῖς μετὰ ταῦτα
 λέγει ὡς πᾶν ῥῆμα εὐκτικὸν ἔχον τὴν ΕΙ διφθογγὸν παρατ
 λευτόν, καὶ τὸ τέλος διὰ τοῦ Η, ἐκ μετοχῆς πεποιήτι
 ληγαύσης εἰς ΕΙΣ, οὐ μὴν εἰς ΩΝ· καὶ τοῦτο φανερόν φησι
 ἐκ τῶν Αἰολικῶν μετοχῶν· Αἰολεὶς γὰρ τὸ ΝΟΩΝ ΝΟ
 ΟΙΗΝ, ΦΡΟΩΝ ΦΡΟΝΟΙΗΝ, καὶ τὰ ὅμοια τὰ πα
 ἡμῶν ΦΙΛΒΙΗΝ λέγουσι καὶ ΝΟΕΙΗΝ· ἐπεὶ δὲ καὶ τὸ
 μετοχῶν αὐτῶν εἰς ΕΙΣ προφέρουσι, ΦΙΛΕΙΣ καὶ ΝΟΕΙ
 λέγοντες ἀντὶ τοῦ ΦΙΛΩΝ καὶ ΝΟΩΝ. κατὰ δὲ τὸ ὅμοι
 καὶ ἀπὸ τῆς ΩΝ, προτοτύπου μετοχῆς συζυγίας πρώτῃ

τῶν περισπωμένων, εἴη ἂν εὐκτικὸν τὸ ΟΙΗ, καὶ Αἰολικῶς ΕΙΗ· ἀπὲρ καὶ ἡ μετοχὴ ΕΙΣ. οὕτω δὲ πρῶτον εἰπὼν, ὑποκαταβαὶς γράφει οὕτως ἀπὸ τοῦ ΘΕΙΣ καὶ ΒΛΕΙΣ γίνεται ΘΕΙΟ εὐκτικὸν καὶ ΒΛΕΙΟ, οὗ χάρις ἐν Ἰλιάδι πᾶν δὲ παλαιότερον εὐκτικόν, ἦγον εἰς Θ. ληγόν, παρὰ Σικέλοις ἀπὸ τῶν παρ' ἑμῶν εἰς ΕΙΣ ληγουσῶν μετοχῶν, μεταβάλλον τὸ Θ εἰς Ε, πληθυντικῶν ποιῶν προσθέσει τοῦ Τ· ΘΕΙΟ ΘΕΙΤΕ, ΣΦΑΓΕΙΟ ΣΦΑΓΕΙΤΕ, ΒΛΗΘΕΙΟ ΒΛΗΘΕΙΤΕ· εἶτα εἰπὼν ὅτι οὕτω καὶ Ὁμηρὸς ἀπὸ τοῦ ΔΙΑΚΡΙΝΘΕΙΣ καὶ τοῦ ἐκείθεν Σικελικοῦ ΔΙΑΚΡΙΝΘΕΙΟ ἔφη τὸ ΔΙΑΚΡΙΝΘΕΙΤΕ ΤΑΧΙΣΤΑ, καὶ ἀπὸ τῆς κατὰ Σικέλους ΕΙΣ μετοχῆς καὶ τὸ ΕΙΟ εὐκτικόν καὶ τὸ ΕΙΤΕ οἶον, παῖοι Κ' ΕΙΤ' ΩΔΥΣΣΗΙ ΑΜΥΝΕΜΕΝ—καταδέχεται καὶ τοὺς λέγοντας πᾶ τοιαῦτα συγκεκόφθαι οἶον, τὸ ΔΙΑΚΡΙΝΘΕΙΤΕ ἐκ τοῦ ΔΙΑΚΡΙΝΘΕΙΗΤΕ, καὶ τὸ ΕΙΤΕ ἀπὸ τοῦ ΕΙΗΤΕ, εἰπὼν ὡς οὐ διαφερόμεθα αὐτοῖς, οὐ γὰρ ἄτοπον αὐτὰ κατὰ συγκατῆν ἐξηγητέσθαι. Eustath. p. 1755. l. 54.

β. κυριολογία δὲ τοῦ ΕΙΑΤΟ ἀντὶ τοῦ ἘΚΑΘΗΝΤΟ ἐν τῷ ΠΕΝΤΗΚΟΣΙΟΙ Δ' ΕΝ ἘΚΑΣΤΗ—ἔδρη δηλαδὴ—ΕΙΑΤΟ. οὕτω καὶ ἐν Ἰλιάδι τὸ ΕΙΑΤΑΙ ΕΝ ΜΕΓΑΡΟΙΣ ΠΟΤΙΔΕΓΜΕΝΑΙ, ψιλῶς κατὰ Ἡρακλείδην προεξεκτέον· οὐ γὰρ κἀθηνταί, φησιν, ἀλλ' ὑπάρχουσιν, ἦγον εἰσίν. Ἰωνες γὰρ τοῖς παρακειμένοις ἀντὶ ἐνεστώτων χρώσται οἶον, ΔΙΑΝΕΝΟΗΜΑΙ ἀντὶ τοῦ ΔΙΑΝΟΟΤΜΑΙ, καὶ τὰ ὅμοια.

πληθυντικῶν δὲ Ἡρακλείδης τὸν περὶ τοῦ ΕΙΑΤΑΙ λόγον, γράφει τοιαῦτα. ὡς ΗΧΕΙΤΑΙ ΗΧΗΤΑΙ, ΩΚΕΙΤΑΙ, οὕτως ἀπὸ τῆς Ω πρώτης συζυγίας τῶν περισπωμένων, παθητικῶν ἐνεστώτων τρίτον, ΕΙΤΑΙ· οὗ εἴη ἂν παρακείμενος ΗΤΑΙ, μεταπεσοίσεως κἀνταῦθα τῆς ΕΙ διφθόγγου εἰς Η. πληθυντικὸν δὲ αὐτοῦ προσθέσει τοῦ Ν ἀναλόγως ΗΝΤΑΙ, κατὰ τὸ ΠΕΠΟΙΗΤΑΙ ΠΕΠΟΙΗΝΤΑΙ, καὶ τὰ ὅμοια. εἶτα Ἰωνικῇ τμήσει τοῦ Η εἰς Ε καὶ Α, ὡς ΝΕΝΟΗΝΤΑΙ ΝΕΝΟΕΑΤΑΙ, οὕτω καὶ ΗΝΤΑΙ ΕΑΤΑΙ Ὁμηρὸς δὲ, κατὰ Ἰάδα προσθεῖς τὸ Ι, ἔφη ΕΙΑΤΑΙ ἘΝ ΜΕΓΑΡΟΙΣ. εἶτα λέγει ὅτι καὶ τὸ δασυμένον καὶ διὰ τῶν αὐτῶν στοιχείων ἐκφερόμενον οὕτως ἔχει. τὸ γὰρ ΗΝΤΑΙ ἦγον κἀθηνταί, κατὰ τμήσιν τῆς ΗΝ συλλαβῆς εἰς Ε καὶ Α, ΕΑΤΑΙ

λέγεται οἶον, ΟΙ ΔΗ ΝΥΝ ἘΑΤΑΙ ΣΙΓΗΙ. τούτοι
 ὁ αὐτὸς ἐπάγει καὶ ὅτι ἐνίοι τῶν Ἰώνων, οἷς ἀκολουθεῖ, Φ
 καὶ ὁ τὰ Ναξιακὰ γράφας Φιλῆτας εἶτε Κάλλιος, μόνο
 Η ἐν τοῖς τριούτοις παρακειμένοις εἰς Ε καὶ Α τέμνωται
 ἐπόμενον Ν φυλάττουσι. ΠΕΠΟΙΕΑΝΤΑΙ λέγοντες
 ΓΕΓΕΝΕΑΝΤΑΙ· καθὰ καὶ τὸ ἘΓΕΝΟΝΤΟ· ἘΓΕΝ
 καὶ ὁ γὰρ Ζηνόδοτος πολλὰκις, φησὶ, παρὰ τῷ ποιητῇ οἱ
 γράφει καὶ τὰ ἐνίκα, δίχα μὲντοι τοῦ Ν· τὸ ΠΕΠΟΙΗΤ
 καὶ ΝΕΝΟΗΤΑΙ, ΠΕΠΟΙΕΑΤΑΙ γράφων καὶ ΝΕΠ
 ΕΑΤΑΙ. ἡ μὲντοι Ἀριστάρχειος ἐκδοσις οὐκ οἶδεν Ὀμη
 τῆδε τῆ διαλέκτῳ χριώμενον. εἰ καὶ τισὶν ἔδοξεν ὁμοίως
 ΠΕΠΟΙΗΤΑΙ ΠΕΠΟΙΕΑΤΑΙ, οὕτω τὸ ἩΤΑΙ ἐνία
 ἦχου κἀθηται, γενέσθαι ἘΑΤΑΙ, καὶ λειφθῆναι Βοιωτικῶν
 ἀντὶ πληθυντικῶ τοῦ ἩΝΤΑΙ ἘΑΤΑΙ ἐν τῷ ἔ ΔΗ Ν
 ἘΑΤΑΙ ΣΙΓΗΙ, ὁ δὲ ἀπορράπιζει ὁ Ἡρακλειδῆς εἰπ
 οἰδέκτε τὸν Ὀμηρον ἐνίοις χρῆσθαι ῥήμασι ἀντὶ πληθυ
 κῶν καθάπερ ἐκίοις Βοιωτῶν ἔδοξεν. Eustath. p. 188
 l. 43.

7. οἱ καθ' Ἡρακλειδῆν τὰ τρίτα τῶν ὀριστικῶν περισπ
 μένων τῆς πρώτης συζυγίας καὶ τῶν βαροτέρων δὲ ῥημάτων
 κατὰ τὸ ἐνικὸν εἰς τὴν ΣΙ συλλαβὴν περαιούσι, τοῦ Η παρ
 λήγοντος· τὸ γὰρ ΦΙΛΕΙ καὶ ΝΟΕΙ, καὶ ΛΕΓΕΙ, καὶ ΦΕΡΕΙ
 ΦΙΛΗΣΙ, φησὶ, καὶ ΝΟΗΣΙ, καὶ ΛΕΓΗΣΙ, καὶ ΦΕΡΗΣΙ
 τοιοῦτον δὲ καὶ τὸ ΛΑΜΠΡΟΝ ΠΑΜΦΑΙΝΗΣΙ παρ' Ὀμή
 ρου, φησὶ, χρῆσαμένῳ τῇ διαλέκτῳ ἐπὶ τούτου, καλεῖται
 καὶ τὸ σχῆμα Ἰβυκεῖον ὑπὸ τῶν γραμματικῶν. διὰ τὸν μετ
 ποιὸν δηλαδὴ Ἰβυκὸν φιληθήσαντα τοιαύτη γλῶσση· εἰ δὲ
 φησὶ, καὶ τὸ Ω, τοῦτ' ἐστὶν τὸ ὑπάρχον πρώτης ἐστὶ συζ
 γίας, κατὰ τὸ ΦΙΛΩ, καὶ ἐστὶ τρίτον αὐτοῦ ΕΙ, Δωρι
 μένον κατὰ Ῥηγίους γένοιτ' ἂν ὁμοίως ἐκ τούτου ΗΣΙΝ
 ἐγένετ' ἴως. ἰστέον δὲ ὅτι οὐ περὶ τρίτων ἀνθυποτάκτων ἐστὶ
 ὁ λόγος, ὅποιον τὸ ΛΑΒΗ, ΛΑΧΗ· ἐξ ὧν ΛΑΒΗΣΙ
 ΛΑΧΗΣΙ· αὐτὰ γὰρ καὶ ὅσα τοιαῦτα οἱ Ῥηγίων, εἰς
 ἀλλὰ Ἰώνων. Eustath. p. 1576. l. 57.

8. τὸ δὲ ΛΕΛΑΚΤΙΑ ἔχει μὲν ὀριστικὸν παρακείμεν
 καὶ διὰ τοῦ Η. ΛΕΛΗΚΕ γὰρ ὡς τὸ ΔΑΙΜΟΝΗ
 ΛΕΛΗΚΑΣ. — Ἰωνικῶς δὲ ἡ λέξις τῷ Α προπαραλήγετο
 ὡς ἀπὸ τῆς ἐπιπέδου τοῦ Η. Δωριεῖς μὲν γὰρ τὸ Η εἰς Α μακρῶ
 τρέπουσιν· οἶον ΔΗΜΟΣ ΔΑΜΟΣ, ΜΗΝ ΜΑΝ. Ἰων

δὲ εἰς βραχὺ κατὰστρέφουσιν· οἶον ΛΕΛΗΚΤΙΑ ΛΕΛΑ-
ΚΤΙΑ, ΜΕΜΗΚΤΙΑ· ΜΕΜΑΚΤΙΑ, οὕτως Ἀφθόνιος.

Ἡρακλείδης δὲ, ἐν οἷς λέγει τὸ ΔΑΚΝΩ Δωρίδι καὶ Ἰάδι
πεποιῆσθαι διαλέκτων, Δοριεῖς μὲν γάρ, φησιν, ἐντιθέασιν τῷ
Τ· τὸ Ν· ΘΥΩ ΘΥΝΩ, ΔΥΩ ΔΥΝΩ, Ἴωνες δὲ βραχύνουσι
τὸ Η· διὰ τοῦ Α· ἐπάγει οὕτω ΜΕΣΗΜΒΡΙΑ ΜΕΣ-
ΑΜΒΡΙΑ, ΠΗΡΗ ΠΑΡΗ, ΛΕΛΗΚΤΙΑ ΛΕΛΑΚΤΙΑ,
ΜΕΜΗΚΤΙΑ ΜΕΜΑΚΤΙΑ, συλλαβῶν οὕτω καὶ αὐτὸς τῷ
Ἀφθονίῳ. Eustath. p. 1714. l. 49.

9. παρακειμένου ἐνὸς πολλοὶ ἐνεστῶτες εὐρηγται· ἐνὸς δὲ
αὐθις ἐνεστῶτος παρακείμενοι πολλοὶ, ὡς οἶον ἐπὶ τοῦ ΦΙΛΩ
καὶ ΓΗΘΩ· ἐφ' ὧν εἰς μὲν παρακείμενος ὀλόκληρος ΠΕ-
ΦΙΛΗΚΑ, ΓΕΓΕΘΗΚΑ· δεύτερος δὲ ΓΕΓΗΘΑ, ΠΕΦΙΛΑ-
τρίτος, παρ' Ἴωσι δίχα τοῦ Κ, ΠΕΦΙΛΗΑ, ΓΕΓΕΘΗΑ·
οἷς, φησὶ, καὶ Ὀμηρὸς χρῆσθαι εἰώθεν ἐφ' ἑτέρων ῥημάτων.
ὡς ὅτε ἐκ τοῦ ΤΕΤΤΧΗΚΑ ΤΕΤΤΧΗΑ λέγει, ΔΙΑΠΡΥ-
ΣΙΟΝ ΤΕΤΤΧΗΩΣ· τέταρτος δέ, φησὶ, παρακείμενος τοῦ
ΦΙΛΩ ΠΕΦΙΛΕΙΑ· πρὸς ὃν Ὀμηρὸς ἔγραψε τὸ ΝΕΚΥΩΝ
ΚΑΤΑΓΕΘΝΕΙΩΤΩΝ ἐκ τοῦ ΤΕΘΝΕΙΑ παρακειμένου.
πέμπτος παρακείμενος ἐκ τοῦ ΠΕΦΙΛΕΙΑ ὁ ΠΕΦΙΛΕΑ δίχα
τοῦ Ι· οὗ πρὸς ἀκολουθίαν τὸ ἘΣΤΕΟΤ ΕἰΝ ΑἸΔΗΟ, ἀπὸ
τῆς ἘΣΤΕΩΣ, φησὶ, μετοχῆς τοῦ ΣΤΩ ῥήματος· πολλάκις
δὲ, φησιν, ὑπαλλάττουσι καὶ ἕκτην διαφορὰν παρακειμένων ἐκ
τοῦ Ε· εἰς τὸ Α· τὸ γοῦν ἘΣΤΕΑ ἘΣΤΑΑ λέγουσιν· ἀφ'
οὗ μετοχῆς ἘΣΤΑΩΣ· τοῦτο δέ, φησιν, ἡ μετάπτωσις ἐστὶ
τοῦ Ε· εἰς Α Ἰωνικῶς, ἢ τοῦ Η· εἰς Α· κατὰ δὲ τὸ ἘΣΤΑΑ
—ἘΣΤΑΩΣ γίνεται καὶ ΔΕΔΑΩΣ ἐκ παρακειμένου τοῦ
ΔΕΔΑΑ· οὕτω δὲ καὶ ΒΕΒΑΩΣ, ΜΕΜΑΩΣ, ΓΕΓΑΩΣ,
καὶ ἄλλα· ἐν τούτοις δὲ ὁ αὐτὸς Ἡρακλείδης καὶ τὸ ΠΕ-
ΠΑΘΙΑ διασαφῶν, ὅπερ ἐν τοῖς ἐξῆς ποῦ κεῖται παρ'
Ὀμήρῳ, λέγει καὶ ὅτι τὰ ὑποτακτικά, ὧν αἱ μετοχαὶ εἰς
ΩΝ ὀξύτονοι, οἶον ΤΤΧΩ—ΤΤΧΩΝ, ΕΤΡΩ· ΕΤΡΩΝ,
ὁμοίως τοῖς περισπωμένοις ὀριστικοῖς κατὰ τὸν περικείμενον
κλίνονται· οἶον ΤΕΤΤΧΗΚΑ ΕΤΡΗΚΑ· ἐξ ὧν μετοχαὶ
ΤΕΤΤΧΗΚΩΣ, ΕΤΡΗΚΩΣ· οὐκοῦν καὶ τοῦ ΠΑΘΩ—
ΠΑΘΩΝ κλίσις ὁμοία ΠΕΠΑΘΗΚΑ ΠΕΠΑΘΗΚΩΣ,
θήλυκον ΠΕΠΑΘΙΑ· ὡσπερ δὲ ΛΕΛΗΚΗΚΩΣ ΛΕΛΗ-
ΚΩΣ, ΓΕΓΗΘΗΚΩΣ ΓΕΓΗΘΩΣ Ἰωνικῆ συγκοπῆ, οὕτω
καὶ ΠΕΠΑΘΗΚΩΣ ΠΕΠΑΘΩΣ, οὗ θήλυκον ΠΕΠΑ-
ΘΙΑ.

σημειῶσαι δ' ἐν τοῖς πρᾶξις ἡμῶν τὸ ἐφ' ὧν μῶν καὶ μὴ ἐν γραφῇ· ὁ δὲ ἄλλοι παρακείμενον φωνούμενον μὲν ἀκολουθία κλίσεως καὶ κοήσῃ μόνῃ, μὴ γραφόμενον δὲ, ὡς ἄχρηστον δηλαδὴ καὶ ἀγέστον, ὡς Ἡρακλείδης φησὶν. *Eustathii.* p. 1700. l. 31—51.

10. πρῶτα μὲν ἰστέον ὅτι τὸ ΓΙΝΩΣΚΩ ἡμαρτήσθαι ἔδει μὴ γραφόμενον ΓΙΓΝΩΣΚΩ ἐν δυσὶ Γ, ὡς Ἡρακλείδης βούλεται. λέγει γὰρ ἐκεῖνος ὅτι, ὡς περ ΤΕΛΩ ΤΕΛΙΣΚΩ Ἰωνικῶς διὰ τοῦ Κ παραληγομένου τῷ Σ καὶ τῷ Ι, ὁμοίως καὶ ΘΩΡΩ ΘΩΡΙΣΚΩ, καὶ ΜΩΛΩ ΜΩΛΙΣΚΩ, οὕτω καὶ ΝΩΩ ΝΩΙΣΚΩ.

ἐκ τούτων, κατὰ κράσιν, ΘΩΣΚΩ, ΒΩΣΚΩ, ΝΩΣΚΩ, καὶ Αἰολικῶς ΓΝΩΣΚΩ. Αἰόλεις γὰρ, φησὶ, τὸ ΝΩΩ, ΓΝΩΩ φασὶν ὅθεν καὶ τὸ ἈΜΦΙΓΝΩΕΙΝ, ἤγουν διχονοεῖν· καὶ ἡ ΕΥΓΝΩΙΑ, καὶ τὸ ἈΓΝΩΕΙΝ, καὶ ἡ ἈΓΝΩΙΑ, ἐφ' οἷς παραδοῦς ὁ Ἡρακλείδης, ὡς προστιθέασι τὸ Γ τοῖς λέξεσιν καὶ οἱ Ἡπειρώται, ὡς καὶ ἀλλαχοῦ ἐρρέθη, τὸν ΔΟΥΠΙΟΝ ΓΔΟΥΠΙΟΝ λέγοντες· ὅθεν καὶ ἘΡΙΓΔΟΥΠΙΟΣ ΠΟΣΙΣ ἩΡΗΣ. ἐνθα μνηστέον καὶ τοῦ ἘΠΙ ΔΕΓΔΟΥΠΗΣΑΝ ΑΘΗΝΑΙΗ ΤΕ ΚΑΙ ἩΡΗ· προσθεῖς δ' εἶπειν καὶ ὅτι ἀπὸ τοῦ ΝΕΦΟΣ, ΝΟΦΟΣ, καὶ ΓΝΟΦΟΣ Αἰολικόν, ἢ ἄλλως ΔΝΟΦΟΣ· καὶ ὅτι καὶ ἐν τῇ Ἰλιάδι ΓΕΝΤΟ, ἤγουν εἴλετο, ἔξωθεν ἔχει τὸ Γ καὶ ὡς ἡ ΓΝΩΜΗ, πλεονάζει καὶ αὐτῇ τῷ Γ, γενομένη δηλαδὴ ἐκ τοῦ ΝΩΩ ΝΩΗΣΩ, Δωρικῶς μὲν ΝΩΜΗ, Αἰολικῶς δὲ ΓΝΩΜΗ, διδάσκει ὡς Ἰωνες, ὅτ' ἂν ἀναδίπλωσι ῥήματα, τὸ αὐτὸ ἀρκτικὸν ποιούντων πρώτης καὶ δευτέρας συλλαβῆς, ΛΑΒΕΣΘΑΙ ΛΕΛΑΒΕΣΘΑΙ, ΚΑΜΩ ΚΕΚΑΜΩ, ΠΙΘΕΣΘΑΙ ΜΕΠΙΘΕΣΘΑΙ, ΔΑΣΚΩ ΔΙΔΑΣΚΩ, ΤΥΣΚΩ ΤΙΤΤΥΣΚΩ, χωρὶς εἰ μὴ μέλλοι δύο δασεῖα κείσασθαι παράλληλα.

τοίνυν, φησὶ, τοῦ ΝΩΙΣΚΩ, συνηρημένου, ὡς εἴρηται, εἰς τὸ ΝΩΣΚΩ, εἴη ἂν ἐπ' αὐτοῦ Ἰωνικὴ ἀναδίπλωσις ΝΙΝΩΣΚΩ διὰ τῶν δύο Ν, τοῦ δὲ ΓΝΩΣΚΩ Ἡπειρωτικὴ ΓΙΓΝΩΣΚΩ διὰ τῶν δύο Γ· ὡς εἶναι, τῷ λόγῳ τούτῳ, ἡμαρτήμενον τὸ ΓΙΝΩΣΚΩ διὰ μόνου τοῦ κατ' ἀρχὴν Γ· εἰ δὲ τοῦτο τοιοῦτον, καὶ Ἡρακλείδην, πταίοιτο ἂν ὁμοίως καὶ τὸ ΕΙΝΕΣΘΑΙ καὶ τὰ κατ' αὐτὸ πάντα· οἷς, οἱ μὲν παλαιοὶ, ἐν δυσὶ Γ, ἔχρῶντο, ΓΙΓΝΟΜΑΙ λέγοντες καὶ ΓΙΓΝΟΜΕΝΟΣ· οὕτω καὶ τὰ ἄλλα. οἱ δὲ ὕστερον, ὡς εἰ καὶ φειδόμενοι γραφικῶν μέλανος, τὸ δεύτερον Γ παρέλειψαν.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



tica jam culta, et ad animi subtiliores sensus exprimendos ordinata, oriri potuerunt. Si autem conjecturis indulgere liceret, et iis quæ Heracleides commentatus est in *EA*, *HA*, *EON*, *HN* &c. dicerem omnia præterita terminationem primæ personæ singularis, voce activa, in *A* habuisse; atque ideo præteritum imperfectum et utrumque aoristum una eademque forma expressos esse: adjecto enim *N* finali, quod conclusionem duntaxat vocis post litteram vocalem significabat, transitio τὸν *AN* in *ON* haud minus facilis quam τὸν *EAN* in *HN* fieret; atque hac ratione originem ac veram indolem aoristi secundi assequi possumus; in quo Hemsterhusius et Lennep præteritum imperfectum ex alio themate se percepisse credebant; cum usus tamen ejus Homericus aoristum tempus subaudiendum indicet. Neque duo futura a diversis thematibus, ut iidem viri docti pro comperto habuerunt, orta esse videntur; sed diversa litterarum elisione in diversas formas contracta esse, modo quo supra ostendimus.

CXLIV. Aliorum quoque schemata temporum quæ ἀνωμαλύτερα quibusdam visa sunt eadem ratione formata esse nullus dubito; ita ut non modo *ΤΠΤΕΣΩ* in *ΤΠΤΕΩ*, *ΤΤΨΩ*, *ΤΠΠΕΩ* et

ΤΠΩ paullatim contraheretur; sed *ΤΕΤΤΙΑ*, *ΤΕΤΤΦΑ*, *ΤΕΤΤΜΑΙ*, *ἜΤΤΠΗΝ*, *ἜΤΤΦΘΗΝ*, &c. eadem ratione e formis regularibus ab uno themate *ΤΠΠΩ* deductis, litteris paullatim elisis aut emollitis, efficta sint. Si enim unumquodque verbum themata tam varia ac diversa habuisset, non eadem ratione in omnibus ea themata formata essent: at singula quæque verba suas varietates ab aliis diversas habuissent, ita ut nulla analogia inter sese conjungerentur; neque, cum themata *ΤΠΠΩ*, *ΤΠΩ*, *ΤΠΠΕΩ*, *ΤΤΦΩ*, *ΤΠΠΗΜΙ*, et *ΤΤΦΘΗΜΙ* extitisse concederemus, ratio constaret, qua *ΚΤΠΤΩ*, *ΚΑΑΝΓΩ*, *ΚΑΑΖΩ*, et tot alia verba pari more modoque sua quæque themata diversa haberent. A themate nihilominus in *ΜΙ* rectè fortasse deduceremus aoristos illos *ἜΤΤΠΗΝ* et *ἜΤΤΦΘΗΝ*: nam themata activa in *ΜΙ* e passivis in *ΜΑΙ* orta esse videntur; atque ideo aoristos hos, ut eorum participia in *ΕΙΣ* vel *ἘΝΣ*, significationem passivam in activa forma retinuisse; æquè ac participia Latina in *ENS*, quæ pro passivis usurpabantur in prisco sermone.² Haud tamen cum viris doctis temere pro præteritis imperfectis hujusmodi aoristos habuerim; cum littera *Σ*, characteristicam futuri et aoristi primi in voce activa, et ab imperfecto alienissima, locum in eo aoristo passivo, in verbis etiam putis, in quorum thematibus aut præteritis perfectis nullum usquam istius litteræ vestigium inventum sit, obtineat; ut in *ἘΜΝΗΣΘΗΝ*

¹ Vide supra in excerpt.

² *Att. Græc. Lib. II. c. II.* et Gronov. not.

a *MNAOMAI* seu *MNHMAI*, et *'EPPΩΣΘHN* a *'PΩOMAI*, seu *'PΩMAI*. Mihi igitur rem sæpius retractanti probabilius videtur *'ETTFΘHN* ex *'ETTPITΣAMHN*, vulg. ἐτυψάμην, ut in voce media extat, paullatim contractum esse, quam e positione derivata *TPΦ-ΘHMI* confictum; præsertim cum ejusmodi formas in Homericis vim aoristi non imperfecti semper et ubique habere observaverim; et contractiones alias haud absimiles ipsi viri docti in verborum conjugationibus agnoverint.¹ Littera Σ quoque locum tuetur ubi littera penultima primæ positionis spiritus sit; ut in *ΠΛHΣΘHN* a *ΠΛHΘΩ*, quod tamen Atticum haud ita antiquum esse puto; et veteres Iones, qui Σ ex omnibus semper libentissime extrudebant, *ΠΛHΘΘHN* non *ΠΛHΣΘHN* pro antiquiore et pleniore *ΠΛHΘΣΘHN* scripsisse. Sententiam grammaticorum, qui hunc aoristum e præterito perfecto deducunt, merito repudiavit Lennep. Lacones Σ in omnibus pro Θ usurpaverunt; atque eorum mos loquendi in sermonem communem aliquatenus, et inde in carmina HomERICA irrepsisse videtur; quamvis Dorica ista dialectus ab Achaica antiquissima maximè aliena esset. Hinc præterperfecta *ΛΕΛΛΣΜΑΙ*, *ΠΕΠΤΣΜΑΙ*, &c. a *ΛΑΘΩ* seu *ΛΗΘΩ*, *ΠΤΘΩ*, &c. ortum habuisse credere licet; quæ ideo a nobis in justiora et antiquiora *ΛΕΛΛΘΜΑΙ*, *ΠΕΠΤΘΜΑΙ*, &c. redigenda erunt; nisi ubi thema in ΔΣΩ vel ΣΩ esse potuerit. Utrum Ionica *'ΕΓΕΙΡΩ*, *ΦΘΕΙΡΩ*, *ΚΤΕΙΝΩ*, *ΚΕΙΝΟΣ*, *ΒΟΥΛΗ*, *ΧΕΙΡ*, &c. an antiquiora Æolica *'ΕΓΕΡΡΩ*, *ΦΘΕΡΡΩ*, *ΚΤΕΝΝΩ*, *ΚΕΝΝΟΣ*, *ΒΟΑΛΑ*, *ΧΕΡΣ*, &c. magis HomERICA sint, cum pro comperto non habeam, vulgata sollicitare nequaquam ausus sum.

cxlv. Nodum in scirpo quærit ὁ βαθὺς Heracleides, cum se torquet de *N* finali in imperfectis contractorum;² contractio enim ista, τοῦ *EE* vel *EEN* in *EI*, Attica est, et dialectis vetustioribus prorsus ignota; neque *N* finale in tertia persona singulari alienius plusquam perfectis quam imperfectis fuit.³ Contractio quoque, in secunda persona passiva, τοῦ *ΕΣΑΙ*, *ΕΨΑΙ*, *ΗΑΙ*, vel *ΕΑΙ* in *ΗΙ* vel *ΕΙ*, posteriorum esse, et Homericis perinde ignota videtur. Antiquissima forma erat proculdubio *ΕΣΑΙ*; quæ, more Ionum, ejecta consona et producta vocali *ΗΑΙ* fiebat; atque ejecta tantum consona *ΨΑΙ*, et sibilo in spiritum asperum Doricè mutato *ΕΨΑΙ*,⁴ et Æolicè fortasse *ΕΨΑΙ*; cujus tamen nullum extat exemplum, quoad nobis scire contigit.

¹ Lennep. Analog. Græc. L. vii.

² Vide supra in excerpt.

³ Corinth. Ep. de Dial. Att. s. lviii.

⁴ Ἰθὺς δὲ ἔχουσι Δωριέων τινές, ὡς γὰρ οἱ Ἀργεῖοι, καὶ Λάκωνες, καὶ Παμφύλιοι, καὶ Ἐρετρῆες, καὶ Ὠρώπιοι, ἰνδειαν τοῦ Σ ποιοῦντες, δασεῖαν χαρακτοῦσι τοῖς ἐπιφραμένοις φωνήσιν, ὡς ἐπὶ τοῦ ΠΟΙΗΣΑΙ, ΠΟΙΨΑΙ, καὶ ΒΟΥΣΟΑ, ΒΟΥΨΟΑ, καὶ ΜΟΥΣΙΚΑ, ΜΟΥΨΙΚΑ. Etymol. magn. in voce ΕΤΙΟΣ.

CXLVI. In aoristis primis et præteritis perfectis verborum in *AF* desinentium, Iones emolliebant terminationes naturales *AFΣ* et *AFKA* in *HA*; atque *ἘΔΑΨΑ*, *ἘΚΑΨΑ*; *ΔΕΔΑΨΑ*, *ΚΕΚΑΨΑ*; &c. *ἘΔΗΑ* *ἘΚΗΑ*; *ΔΕΔΗΑ*, *ΚΕΚΗΑ*, &c. scribebant. Ita quoque *ἘΘΗΚΑ* pro *ἘΘΕΚΣΑ* ab obsoleto *ΘΕΚΩ*, atque alii ejusmodi haud pauca: egregiè enim hallucinatus est clarissimus Hermannus, cum, contra sensum perinde ac rationem grammaticam, *ἘΘΗΚΑ*, *ἘΔΩΚΑ*, &c. præterita perfecta esse voluerit. Suaviorem hanc Ionum priscorum pronunciandi consuetudinem, Homericis temporibus haud ignotam fuisse, eo patet, quod in nonnullis, ut in *ΤΕΘΝΗΩΤΑ* pro *ΤΕΘΝΗΚΟΤΑ*, *ΚΕΚΜΗΩΤΑ* pro *ΚΕΚΜΗΚΟΤΑ*, &c. metri integritati necessaria est: quæ præcipuè motus omnia ejusmodi retinenda esse putavi; ut *ΦΙΛΑΙ*, *ἘΦΙΛΑΤΟ*, &c. pro *ΦΙΛΣΑΙ*, *ἘΦΙΛΣΑΤΟ*, &c.; quibus detrimentum litteræ alterius productione alterius compensatur:² neque erat, cur doctissimus Heyne suspicaretur thema fuisse *ΦΙΛΗΜΙ*, priore producta, e quo aoristus *ἘΦΙΛΑΤΟ* formatus sit.³ Hujusmodi est quoque præteritum perfectum *ἈΡΗΡΩΣ* pro *ἈΡΑΡΚΩΣ* ex *ΑΡΩ* effictum, quod *ἈΡΔΩ* scriptum fuisse in titulo veteris Minervæ Poliadis olim credebam, temerè sequutus editorem ejus Chandlerum, qui, ductu litterarum evanescente deceptus, *ἈΡΑΒΔΟΤΑ*, i. e. *ἀράβδωτα*, non striata, in *ἈΡΑΡΔΟΤΑ* mutaverat; ut, inspecto demum marmore, quod nunc in Museo Britannico asservatur, planè comperi.

CXLVII. Haud alia ratione *H* pro *AF* in participiis verborum in *AF* obtinuit; ut *ΤΙΜΗΕΝΣ*, *ΠΟΙΗΕΝΣ*, &c. pro antiquioribus *ΤΙΜΑΦΕΝΣ*, *ΠΟΙΑΦΕΝΣ*, &c.; quæ Homericis etiam temporibus exolevisse videntur. In futuris quoque et aoristis, quæ vulgo *πείρω*—*ἔπειρα*, *ἐγείρω*—*ἤγειρα*, &c., scribuntur, τὸ *H* in locum τοῦ *E* recipiendum putavimus, tam constantiæ ergo, quam quod veteres ita pronunciassent videntur: nam, utrum primæ positiones antiquæ *ΠΕΙΡΩ*, *ἘΓΕΙΡΩ*, &c., an *ΠΕΡΡΩ*, *ἘΓΕΡΡΩ*, &c., fuissent, futura et aoristi regulares *ΠΕΡΣΩ*—*ἘΠΕΡΣΑ*—*ἘΓΕΡΣΩ* *ἠΓΕΡΣΑ* esse debebant; e quibus, solita elisione τοῦ *Σ*, et productione vocalis antecedentis, *ΠΗΡΩ*—*ἘΠΗΡΑ*, *ἘΓΗΡΩ*—*ἠΓΗΡΑ*, &c., fieri oportebat. Præteritum perfectum, participio et verbo auxiliari *ἘΧΩ* significatum, ut *ΣΤΗΣΑΣ*

¹ In grammatic.

² Vide Anl. Gel. lib. II. c. xvii.

³ In II. E. 61. τὸ δὲ ΚΕΚΜΗΩΤΙ δῆλον ὅτι Ἰωνικόν ἐστὶ ταυτὸν ὃν τῶ ΚΕΚΜΗΚΟΤΙ ἀποβολὴν τοῦ Κ κικονθὸς Ἰωνικῶς, καὶ ἔκτασιν τοῦ Ο. Eustath. p. 641. l. 2. ratione paullo diversa ἘΣΤΑΚΟΤΑ, ΓΕΓΑΚΟΤΑ, &c. e ΣΤΑΩ, ΓΑΩ, &c. formata, in ἘΣΤΩΤΑ, ΓΕΓΩΤΑ, &c. contracta sunt. Eadem tamen prima syllaba in φίλωνται producitur (Hymn. in Ceres. 117.): est enim futurum subjunctivi extruse sibilis et producta vocali, Ionum more solenni, pro φίλωνται.

“*ΕΧΕΙΣ, ΒΕΒΟΤΑΕΤΚΩΣ ἘΧΕΙΣ,*” &c.; quod Attici in deliciis habuerunt, Homericus sermo non agnoscit; et, Atticorum venia dixerim, recentiorum magis barbariem quam veterum elegantiam sapit. In Homericis autem præterita perfecta et plusquam perfecta passiva, tertia persona plurali; quæ, postea exoleta, participiis et verbis auxiliatibus exprimebantur, haud infrequentia sunt; ut *TΕΤΕΤΧΑΤΑΙ, ἘΤΕΤΕΤΧΑΤΟ,* &c.; quæ Atticorum et aliorum ætate posteriorum sermone *ΤΕΤΤΓΜΕΝΟΙ ΕΙΣΙ, ἮΣΑΝ,* &c., fuerint. In hac enim re grammatica antiqua locupletior fuit, ut consuetudo loquendi in omnibus splendidior, unctior, et numerosior.

ϞXLVIII. De modorum ratione et usu Homericò aliquid certi statuere aut definire perquam difficile et lubricum est, quoniam alia loquendi consuetudo in hac parte apud posteros obtinebat, ad cuius normam rhapsodi et grammatici linguam veterem flectere et convertere, quoad metrum sineret, semper studuerunt; ita ut haud pauca mutata et corrupta esse, in re tam diu tractata et tam parum intellecta, credere liceat. Cum tamen optativus et subjunctivus de indicativo pendere quodammodo videantur, ex eo profectos esse credendum est, alterum e tempore futuro, alterum, adjecto verbo *οἰμάω* vel *ἴημι*; atque inde *τύπτοιμι, τύψοιμι, τύψαιμι, τύψεια,* &c. conficta esse. *Impetum* itaque vel *voluntatem* animi in agendo exprimere debuerat optativus; atque sic usurpatum esse in sermone antiquo, ex Homericis constare puto. Apud tragicos, optativus, sine *AN* vel *KE*, *desiderativam*, et, adjecta ista particula, *potentialem* significationem semper habet; antiquiores autem poetæ nullum ejusmodi discrimen agnovisse videntur.

ϞXLIX. Subjunctivus actionem de alia actione, vel conditione aliqua, pendentem exprimit, atque ei ideo quodammodo *futuram*, unde in Homericis futurum indicativi locum subjunctivi sæpe usurpat; et futurorum formæ in utroque modo eædem sunt. Apud posteros discrimina subtiliora in usu subjunctivi observata sunt, poetis antiquissimis prorsus ignota; ita ut frustra laboraverit vir *Ἀττικώτατος*, nec minus animi virtutibus quam ingenii elegantia æstimabilis, Burnei noster, remissiora ea et vetusta ad morositatem Atticam redigere.² Attici conjunctionem conditionalem *EI* indicativo et optativo tantum adhibuerunt; atque, adjecta particula dubitantis *KE* vel *AN*, optativo et subjunctivo tantum, nusquam indicativo. In Homericis autem *EI* vel *AI* conditionem indefinitam, et *KE* vel *AN* dubitationem vel *ἀσάφειαν* generaliter exprimit; et utraque, vel separatim vel conjunctim, prout sententia postulaverit, unicuique modo adhibita sunt; neque *σχήματα*

¹ Sophocl. Œd. Tyr. 699—701. Ed. Brunck.

² In Miltoni Poemata Græca, Lond. 1791.

'*Ἰβυκεῖα*, quibus indicativus more subjunctivi flectebatur, e Rheginorum dialecto, quam Homericæ perinde ac Sinicam vel Japonicam intellexissent, arcessenda sunt; neque viro præstantissimo *EI ΔΕ ΚΕ* et *EI ΚΕ* in *EI ΔΕ ΓΕ* et *EI ΓΕ* commutanti obsequendum: alterum enim nusquam in Homericis occurrit: alterum semel tantum; ubi *ΓΕ*, restituto *F*, locum sponte cedit: εἶγε μὲν εἰδείης, scribendum *EI ΜΕΝ ΦΕΙΔΕΙΗΣ*.² *ΓΕ*, apud poetam, vel ἐπανορθωτικὸν vel ἐπαναληπτικὸν vel βεβαιωτικὸν est in vocem proxime antecedentem; neque ulla ratione copulis *ΚΑΙ*, *ΤΕ*, *ΔΕ*, &c., subjungi potest, nisi cum pronomibus vel adverbis affixæ sint; ut in *ΤΟΤΕ*, *ὍΔΕ*, *ἘΝΘΑΔΕ*, &c. Eandem ob causam nulli usquam aut pronomini relativo,³ aut adverbio loci vel temporis indefiniti et incerti, ut *ΠΟΤΕ*, *ὍΤΕ*, *ΠΟΘΙ*, *ΠΟΘΕΝ*, &c., subjungitur; sed iis tantum, quæ locum vel tempus aliquod certum ac definitum indicant; ut *ἘΝΘΑΔΕ*, *ΚΕΙΘΙ*, *ΚΕΙΣΕ*; *ΤΟΤΕ*, *ΝΥΝ*, *ἘΤΙ*, *ἘΠΕΙΤΑ*, *ΠΡΙΝ*, *ΠΑΡΟΣ*, &c.

Usum hunc particulæ justum, subtilem, et discretum, neque poetæ, neque historici postea unquam observarunt; neque critici vel grammatici Alexandrini intellexisse videntur; magnumque est exemplum modestiæ, fidei, et religionis, qua veteres carmina Homericæ tractaverint, eos fulcrum tam commodum metro, e detrimento digammatis claudicanti et hianti, non sæpius inculcasse. Rectè intellecta et accepta vim mirabilem sæpe habet in exprimenda et augenda vehementia loquentis in orationibus incitatoribus; cujus insigne exemplum est *Iliad. E. 287—8*. Usus ejus ἐπαναληπτικὸς constans ac sollemnis est in utroque carmine; ut in αὐτὰρ ὄγε, *Il. B. 667. Γ. 328. E. 308. 327. 585. Ζ. 474. Θ. 268. Ι. 205. Κ. 154. Λ. 461. 483. Ν. 164. 399. Ο. 479. 523. 630. Ρ. 108. Φ. 367. 550. Ψ. 42. 896. Ω. 50. 189.* Od. *Γ. 173. Ι. 536. Κ. 264. Π. 41. Σ. 397. Τ. 140. Χ. 116. 482.*—in πρίν γε, *Il. Γ. 430. E. 219. 288. Ζ. 465. Ι. 488. 651. Μ. 172. 437. Ν. 105. Ο. 557. Π. 209. Ρ. 504. Σ. 75. 135. 189. 190. 334. Φ. 578. Χ. 266. Ψ. 45. Od. Α. 211. Θ. 128. 347. Δ. 255. 477. Η. 196. Μ. 187. Ν. 114. 322. 336. Ρ. 9. Σ. 288. Ψ. 43. 138.*—σὺ γε, *Il. E. 350. 429. 827. Ρ. 483. &c. Od. Ι. 412. Ν. 239. Ο. 326. Π. 150. 194. &c. &c.*: quem usum cum Alexandrini neque satis intellectum haberent, neque hiatu omnino offenderentur, particulam e multis locis, ut inutilem et redundantem, extruserunt;⁴ quibus omnibus, ex aliis paribus, a nobis restituenda erit: ut *Il. Α. 333. Β. 105. 107. 348. Γ. 379. Ζ. 81. 123.*

¹ *Iliad. Ψ. 526. Odyss. Ζ. 282.*

² *Odyss. E. 206.*

³ ὄντινά γε semel dictum est *Odyss. τ. 511*, sed totum episodium rhapsodiæ senioris factus est.

⁴ Vide schol. Ven. in *Il. Ν. 399*.

Θ. 271. Ι. 402. Α. 787. Ν. 172. Ο. 247. Π. 322. 840. Φ. 33. 340. Χ. 156. Ω. 387.—Od. Η. 230. Ρ. 105. Σ. 401. Τ. 1. 51. Τ. 1. : utcunque enim lubricum et periculosum sit fulcrum tam commodum pro arbitrio adhibere, tutè tamen e locis paribus, vi ejus et ratione satis intellecta, transferre et reponere licet.

CL. Haud minus emendaturientibus comoda et opportuna est copula poetica *ΙΔΕ*; atque magis etiam cavenda: quo enim jure in Homericis stet, in ambiguo est; quoniam nusquam occurrit, nisi ubi *ΚΑΙ* vel *ΗΔΕ*, e quo factum esse videtur, locum ejus sine injuria occupare potuerit: ita ut e posteriorum licentia poetica profectum, et a dactylorum captatoribus insertum esse, suspicari liceat. Si pro comperto haberem ex *ΗΔΕ* contractum esse, sine alia *κιβδηλεύματος* nota, haud cunctanter ejicerem. Cæterum particularum, copularum, articulorum, et pronominum usus in Homericis, a seriore totus diversus, testimonium satis amplum et idoneum affert, carmina sinceriora, quam vulgo creditur, ad nos venisse.

CLI. In Dorum veterum lingua usus subjunctivi perinde atque optativi cum *ΑΙ* vel *ΕΙ* sine *ΚΕ* vel *ΑΝ*, solennis fuit; eo tamen discrimine, ut subjunctivus *potentialem*, optativus *desiderativam* significationem habeat.¹ Indicativum item haud aliter quam in Homericis, eos particulis *ΑΙ ΚΑ* vel *εἰ κε* subdedisse, intemeratis tabularum Heracliensium exemplis planè constat; neque solutionem hunc modorum usum grammaticæ nondum perfectæ, cum Heyneo, tribuere ausim; quoniam in eo nihil sentire queam quod grammaticæ universalis rationi et indoli adversetur: modus enim loquendi propriè subjunctivus est, qui actionem non tam dubiam vel incertam, quam priori alicui, de qua pendet, subjunctam vel subjungendam exprimit; ita ut verbum antecedens, potius quam particula aliqua, eum præfinire debuerit; quod in Latinis evenit. Futurum tamen tantum indicativi pro subjunctivo Homericus sermo agnoscit; *εἶδομεν* enim *ἀγείρομεν*, &c. futura sunt Ionica, scribenda *ΦΗΔΟΜΕΝ*, *ΑΓΗΡΟΜΕΝ*, &c., pro *ΦΕΔΣΟΜΕΝ*, *ΑΓΕΡΣΟΜΕΝ*, &c.; eliso sibilo, et producta vocali antecedente; neque hærendum est in Iliad. Α. 67. ubi pro *βούλεται* esse debuerat *ΒΟΤΑΗΤ*, amputata syllaba finali, more Homérico, de quo vidè infra S. CLXIV. Latini autem, vice versa, præsens subjunctivi pro futuro indicativi in verbis omnibus tertiæ et quartæ conjugationis adoptarunt, paullatim exolescentibus formis futuri naturalibus; quarum nihilominus exempla extant, inter Terentianas etiam elegantias, *SCIBO*, *SERVIBO*, &c., pro recentioribus *SCIAM*, *SERVIAM*, &c., quæ e præsentis subjunctivi translata sive reducta sunt.

¹ Vide fœd. Lacedæmon. et Argiv. apud Thucyd. v. 77 et 79.

CLII. Cum in suscepto opere restituendæ Homericæ linguæ, complurium verborum formæ haud paullo immutandæ erunt, plus ad rem arbitratus sum ea verba in ordine recensere, atque rationes, quas in singulis immutandis, sequutus sim, singulis subjungere, quam crebris repetitionibus earundem observationum in annotationibus, lectorem pariter ac me ipsum defatigare. In his autem, si a viris summis Bentleio, Heyneo, &c. haud raro dissentiam, ne mihi obsit eorum nomen et auctoritas; at iudicium suum integrum ac sincerum lector unusquisque adhibeat, etiam atque etiam precor. In re tam obscura, quotus quisque criticorum non sæpe et egregiè hallucinatus est? neque me communi sorti exemptum esse speravi: at dummodo critici non rabulæ more in alienos errores animadvertam, parem indulgentiam in meos me postulare æquum est. Ob multos libro de hac re Anglicè scripto piacularem esse profiteor: attamen cum pari jure gloriari liceat, plura conjecturis assecutum esse, quæ, viris criticis tunc fastidita, veterum monumentorum fide nunc comprobata sunt, verecundiæ simul ac modestiæ consultum iri putavi, si neutra sigillatim retractarem aut perscrutarer curiosius quam opus esset ut vera elucerent, falsa proderentur: nam hoc saltem, salva modestia, gloriari licet, veritatem non victoriam in omni disputatione, tam critica quam philosophica, animo me meo finem unicè propositum habuisse, neque ullam unquam præsumptam opinionem tanto amore amplexum esse, ut non, meliora edoctus, sponte ac libenter repudiarem. De re etymologica multa atque ingeniosa protulit Daniel Lennep, sed omnia e suo ipsius aut magistrorum Tiberii Hemsterhuisii et Ludovici Caspari Valkenærii ingeniis deprompta, omni veterum inscriptionum et dialectorum auctoritate neglecta, neque ulla ratione habita vel sermonis vel metri Homericæ; e quibus solis leges ac normas in *regulis suis generalibus* stabiliendis accersere et accipere debuerat. Ipsæ itaque regulæ, perinde atque omnia ex iis deducta, harum rerum studiosis maximè præcavendæ sunt; neque ullo modo auscultandum docenti, “*AMNOΣ* Latinè *AGNUS* ex *AMENOΣ* participio verbi *AMΩ* formatum esse; quod *AMENOΣ* et *AMNOΣ* is propriè diceretur, sensu medio, qui complecteretur et amplecteretur; vel, sensu passivo, quem amplecteretur alius, sive, qui amaretur, quod tenerrimo agno non incongruum nomen.”¹ Hisce et talibus gaudeant ii quibus argutiæ e longinquo petitiæ in deliciis sint; nobis autem, quo minus doctrinæ tam reconditiæ et exquisitiæ insit, eo etiam minus sensu communi sic carere licet; ita ut non aliunde *AMNOΣ* et *AGNUS* quam ex *A* privativo cum *MENOΣ* et *ΓONOΣ* deducenda videantur—*AMENOΣ* et *ΑΓΟΝΟΣ*, contracta in *AMNOΣ* et *ΑΓΝΟΣ*. Neque aliter in

¹ Etymolog. Vol. I. p. 132.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

exciting fire by the *πυρεῖον* is more distinctly noted, *Τοὶ δ' ἀμφὶ πυρήϊα δικεύεσκον*, where the term *ἀμφιδινεύω* expresses *the rotatory motion* made use of; and here the scholiast is not satisfactory in describing the instrument; as he says, *τὰ πυρήϊα ταῦτα τὰ προστριβόμενα ἀλλήλοις, πρὸς τὸ πῦρ ἐγγενᾶν*: though evidently the one part of the instrument is stationary; and in the latter part of this passage I suspect a corruption in the text. It is thus continued: *ὣν τὸ μὲν ἐστὶν ὕπτιον, ὃ καλεῖται στορεύς*. Two parts are evidently implied, which is the fact respecting this instrument, and one only has a name given it; and, as the word *στορεύς*, from *στορεύω*, *sterno*, must mean the same as *ἔσχαρα*, which will be presently described, it cannot be applied to *ὕπτιον*, the upper or superior part. I would read *τὸ μὲν ἐστὶ τρύπανον* (v. infr.) *ὃ δὲ στορεύς*.

This instrument, which we may aptly call a wooden tinder-box, is, however, minutely described by an ancient author,* whose works are seldom perused. In his 4th book, *περὶ φύτων*, c. 9. he says it consisted of two parts: the first called *ἔσχαρα*, the term used by the Greeks, for the hearth-place of a chimney, and very appropriate to its nature. It is described as a flat piece of dry timber, with a circular excavation in the centre: the second was called *τρύπανον*, analogous to the instrument called the *Terebra*. The mode of exciting a flame, was by a brisk circulation of the *τρύπανον* in the cavity of the *ἔσχαρα*, which was furnished with dry leaves, or something easily taking fire, (hence it might likewise have the name of *στορεύς*). Theophrastus seems to have studied the nature of this instrument; for he says, it is proper to have the distinct parts of wood of different quality; the one soft and porous, the other close-grained and hard: and, as the former is more susceptible of ignition, he calls them, *ζύλα θερμά*. He hence seems to think the effect is produced from innate, or latent heat, and not from friction; and he instances an effect produced on the edge of instruments by soft wood: viz. *ἀμβλύνει τὴν βάφην σίδηρον*, from whence we may infer, that the process of *steeling*, by “immersion,” (*βάφη*) in cold water, was not unknown to the ancients. I believe the fact is incontrovertible, that soft woods blunt the edges of tools more than hard ones. The wood of the *Κότινος*, or wild olive, from its great hardness, was generally used for the *τρύπανον*, and that of the *Δαφνῆ*, or bay tree, for the *ἔσχαρα*, l. 5. c. 8, 9. I will not detain your readers with many other curious particulars respecting the qualities of woods to be met with in the same valuable author; whose pages have lately occupied a great deal of my attention.

J. S.

* Theophrastus.

Critical and Explanatory Remarks on the HIPPOLYTUS STEPHANEPHORUS of EURIPIDES, With Strictures on some Notes of PROFESSOR MONK.

NO. III.

V. 47. ἡ δ' εὐκλεῆς μὲν, ἀλλ' ὄμωσ ἀπόλλυται
Φαίδρα· τὸ γὰρ τῆσδ' οὐ προτιμήσω κακὸν,
τὸ μὴ οὐ παρασχεῖν τοὺς ἐμοὺς ἐχθροὺς ἐμοὶ
δίκην τσαύτην, ὥστε μοι καλῶς ἔχειν.

“Καλὸν,” says the Professor, “pro κακὸν habent E. P. Schol. Aristoph. *Ran.* 314. probantibus Marklando et Heathio, et sic edidit Brunck. Utrumque καλόν. κακὸν Lascaris. Sed Aldi et ceterorum Codd. lectionem κακὸν defendunt Æsch. *Eum.* 637. πατὴρ προτιμᾷ Ζεὺς μόνον, 737. *Alcest.* 773. τῶν ἐν Ἀδμήτου κακῶν Οὐδὲν προτιμῶν: deinde Codd. nonnulli τοῦ μὴ οὐ mendose: constructio τὸ μὴ οὐ π. subaudita præpositione frequens est apud Atticos: vid. Soph. *Trach.* 622. Eur. *Phœn.* 1192.: pessime Valckenaerius post προτιμήσω distinctionem posuit.” 1. I must first observe that I agree with the Professor in the propriety of rejecting the stop, which Valckenaer puts after προτιμήσω, so as to connect κακὸν with what follows, thus making two complete sentences. The reason, which Valckenaer gives, is this: “Mutata fuit distinctio, quia jungenda videbantur κακὸν, Τὸ μὴ οὐ παρασχεῖν, etc.: fateor lectionem istam (καλόν) esse speciosam, sed hac admissa versu tamen sequente τὸ μὴ οὐ παρασχεῖν necessario requiritur; qui modus loquendi Veneris esset, indignabundæ, ante infinitivum, in talibus usitatum, omittentis voces οὐ κακὸν, vel οὐ δεινόν ἐστὶ, vel harum similes: quia tamen in optimis legitur Codd. κακὸν, servandum existimavi, jungendumque cum sequentibus:—κακὸν, ut in *Or.* v. 478. τὸ μέλλον ὡς κακὸν τὸ μὴ εἶδέναι.” 2. But I beg leave to remark that the Professor is too severe upon Valckenaer, when he says—“Pessime post προτιμήσω distinctionem posuit;” for, resolved as Valckenaer was to retain κακὸν, upon the authority of the best MSS., his good sense suggested to him this change in the punctuation, because it restored perspicuity to the passage, and violated no usage whatever of the tragedians. 3. I do not, however, approve of the Professor’s retaining κακόν. The sense of the passage, if we reject the punctuation of Valckenaer, clearly requires καλόν—*For I will not suffer any consideration about the dignity of her character to stand in the way of a satisfactory revenge upon my enemies:* τὸ τῆσδε καλόν refers to εὐκλεῆς, as Heath has seen, whose words are these: “Ap. Schol. etiam ad Aristoph. *Ran.* v. 317. qui hunc versum laudat, legitur καλόν, quomodo legendum vel ipsa clausulæ hujus

sententia satis monet; vox enim hæc ad ea, quæ præcesserant, ἢ δ' εὐκλεῆς μὲν, manifeste spectat." So too thought another learned man, as will appear by the following note: "Schol. ad *Ranas* v. 317. αὔρα τις εἰσέπνευσε μυστικωτάτη (quem adfert etiam Schol. Eurip. ad *Hec.* v. 444. legens ἐξέπνευσε) observat, ultimam in αὔρα produci, ut et in Φαίδρα, quod posterius probat auctoritate Euripidis,

Φαίδρα τὸ γὰρ τῆςδ' οὐ προτιμήσω καλόν :

respicitur hic procul dubio ad *Hipp.* v. 48. ubi tamen in fine κακὸν legitur in editis, et ap. Schol. utrumque ferri potest : καλὸν tamen præcedenti versui, quo de Phædra Venus dicit,

ἢ δ' εὐκλεῆς μὲν, ἀλλ' ὅμως ἀπόλλυται
Φαίδρα,

melius cohærere videtur, dum in sequentibus propositi rationem reddit,

τὸ γὰρ τῆς οὐ προτιμήσω καλόν
τοῦ μὴ οὐ παρασχεῖν τοὺς ἐμοὺς ἐχθροὺς ἐμοὶ
δίκην τοσαύτην,

e quibus per se liquet quod hic ap. Schol. post Φαίδρα sit distinctio ponenda : ceterum idem potuisset Sch. probare ex Eurip. de v. αὔρα, vid. in *Hecuba* v. 444." *Misc. Obs.* V. III. T. I. p. 107. Valckenaer himself admits this reading to be "specious," and it is supported by the authority of the Scholiast upon Aristophanes, though it must be confessed that the Scholiast upon Euripides found κακὸν in his copy ; for he says, Οὐ τὸ ταύτης κακὸν ἔμπροσθεν θήσομαι, μὴ τιμωρήσασθαι τοὺς ἐχθροὺς, ἀντὶ τοῦ, μὴ φροντίσω τῆς ἀπωλείας αὐτῆς. 4. Musgrave defends κακὸν, and says : "MS. E. Lib. P. et Lasc. καλόν, ut emendandum censet Marklandus : mihi vulgata potior videtur : si καλόν recipitur, delendæ erunt voces μὴ οὐ : alioqui dicet Venus, *se Phædræ decus non majoris facere, quam Hippolytum inultum relinquere*, quod admodum ineptum est : deinde, cum proprie dicantur προτιμᾶσθαι quæ bona sunt, habet quiddam exquisitoris elegantiae contrarius verbi usus, sc. cum προτιμᾶσθαι dicuntur mala : vid. *Æsch. Agam.* v. 1424. *Eum.* v. 643. et 744. Aristoph. *Ran.* p. 155. Nostrum *Alcest.* v. 774." As to the second reason, which is here assigned by Musgrave for retaining κακὸν, I value it not *a rush*. As to the first reason, I value that a little more ; for the plain interpretation of the passage, which I have given above, does not make the reading of καλόν *at all* incompatible with μὴ οὐ, which is merely a strong negative, and this double negative is frequently used after a negative in the precedent clause, as in the *Phœn.* 1183. quoted by Valckenaer,

ΜΗΔ' ἂν τὸ σεμνὸν πῦρ νιν εἰργάθειν Διὸς,
τὸ ΜΗ ΟΥ κατ' ἄκρων Περγᾶμων ἐλεῖν πόλιν

We say in English, *Nothing shall prevent me from doing it*, whereas in Greek it is, *Nothing shall prevent me so that I shall not do it*. Thus too in the *Œdipus at Thebes*, v. 1400.

οὐκ ἠνεσχόμεν
τὸ μὴ ποικλεῖσαι τοῦμόν ἄθλιον δέμας.

5. I agree with the Professor in reading τὸ μὴ οὐ, and not τοῦ μὴ οὐ, for the reason assigned by Valckenaer, (but omitted by the Professor) “Sophocli præsertim frequentatur etiam initio senariorum τὸ μὴ οὐ per συνεκφώνησιν iambus; nusquam, si bene memini, reperietur apud Atticos poetarum τοῦ μὴ οὐ,” and I understand ὥστε before τὸ μὴ οὐ παρασχεῖν, as in the other two passages from the *Œdipus at Thebes*, and the *Phænissæ*. And for such an explanation I have the authority of Brunck, who reads καλόν, and says: “Sensus est, *Quod autem illius in rem est, non tanti faciam, quantum cavebo, ne inultus evadat inimicus meus: subauditum videri possit παρὰ, præ, sed articulus τὸ hic tantumdem valet ac ὥστε [in fact ὥστε is understood,] ut in illo Phæn. 1181.*

καὶ τοσόνδ' ἐκάμπασε
μηδ' ἂν τὸ σεμνὸν πῦρ νιν εἰργάθειν Διὸς
τὸ μὴ οὐ κατ' ἄκρων Περγάμων ἐλεῖν πόλιν,

ubi sciolus, quem forte turbasset rarior constructio, scripsisset, ut hic multis in libris legitur, τοῦ μὴ οὐ: nam εἰργάθειν genitivum regit, ut προτιμᾶν: veram lectionem dedimus: altera procul dubio corrupta.” 6. The question is not, as the Professor (who found his references in Musgrave's and in Valckenaer's notes,) seems to think, about the use of προτιμᾶν with μόρον, οὐδὲν κακῶν, or other analogous expressions, (for this needs not to be disputed,) but the real point is the connexion of the words—οὐ πρατιμήσω τὸ καλόν, or κακὸν τῆσδε, with the two subsequent lines, τὸ μὴ οὐ παρασχεῖν κ. τ. λ., and this connexion is to be maintained only by the reading of καλόν, as we have seen. Valckenaer has well illustrated the meaning of προτιμᾶν here: “Attico more scribendi significat, *Hujusce enim commodum non curabo, sic nempe ut illud anteposam meæ vindictæ, sæpius absque tali respectu προτιμῆσαι notat φροντίσαι, vel λόγον ἔχειν: vid. L. Bos. Animadiv. ad Joseph. p. 89. quo hic sensu legitur in Eurip. Heractid. 883. τὸ σὸν προτιμῶν: parum distat in Elec. v. 1114. τοῦμόν δ', οὐχὶ τοῦκείνου σκοπῶν v. 1330. ὄρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σὸν, et in Eurip. Androm. v. 256. qui v. etiam προτιμᾶν sic adhibuit in Alc. v. 761. et alibi, ut Æsch. Eum. 644. 744. Agam. 1424. Sophocles, Aristophanes, ceterique.”*

V. 237. ὅστις σε θεῶν ἀνασειράζει,
καὶ παρακόπτει φρένας.

Here the Professor says: “παρακόπτει φρένας, *delirare facit: non raro quidem παρακόπτειν, perinde ac παραπαίειν, significat deli-*

rare, sed nescio an alibi verbum activo sensu, ut hic, adhibeatur : hinc tamen παράκοποι φρενῶν, insanientes, *Bacch.* 33. et simpliciter παράκοπος, amens, *Bacch.* 1000. *Æsch. Prom.* 601. ad quem locum Blomfieldius existimat *vocabulum proprie de citharædo usurpatum esse contra tempus pulsante.*" I shall first cite the following examples : "μανίαις φλέγων, Λύσση παράκοπος : *Eur. in Bacch.* v. 32. τοι γάρ νυν αὐτὰς ἐκ δόμων οἴστρησ' ἐγὼ μανίαις, ὄρης δ' οἰκοῦσι παράκοποι φρενῶν, *Æs. in Agam.* v. 487. τίς ᾧδε παιδὸς, ἢ φρενῶν κεκομμένος, *quis ita est stolidus, vel mente læsus?* Apud eund. in *Eumen.* v. 330. per synonymiam. παρακοπὰ, παραφορὰ, φρενοδαλῖς, *delirium, insania, amentia,* et παρακόπτειν, *insanire,* ut in *Hippocr. Ep.* 12. initio, οὐ παρέκοπτε Δημόκριτος : sic παραπαίειν apud *Nostr. in Pluto* v. 508. et in *Pace* v. 89." Bergler's Note on the *Thesmophoriazusæ* v. 688. V. II. p. 1046. As to Mr. Blomfield's notion, which Professor Monk seems to approve, *Vocabulum proprie de citharædo usurpatum esse contra tempus pulsante,* I should be glad to see upon whose authority Mr. Blomfield rests for this novel idea : he certainly did not receive it from those works, which he so frequently quotes, Hesychius, Suidas, the *Etymologicum Magnum*, nor from the commentators upon them ; nor from Photius, nor Zonaras, nor from H. Stephens. Suidas gives a very different, and, as I think, a much truer account, Παρακεκομμένος, μαινόμενος, ἐξεστηκώς, παράφρων, καὶ παρακεκομμένα, Κάμοι γάρ ἐστίν ἀμπέλια παρακεκομμένα, ἀντὶ τοῦ, μηδὲν ἐντελὲς ἔχοντα, ἀπὸ μεταφορᾶς τῶν ἀδοκίμων νομισμάτων, ἅπερ παράτυπα λέγεται, καὶ παρακεκομμένα· καὶ νῦν δὲ εἰώθασιν λέγειν παραχαράκτας, τοὺς παρακόπτοντας, ὅθεν καὶ Παράσημος ῥήτωρ,

ἀνδράσια μοχθηρὰ, παρακεκομμένα,
ἄτιμα, καὶ παράσημα, καὶ παράξενα.

If Mr. Blomfield will look into H. Stephens's *Thes. Gr. Ling.*, he will see that H. Stephens thought the same as Suidas : "Παρακόπτω, *perperam cudo, falsum nummum percutio, monetam non bonam cudo,* idem quod παραχαράττω, unde παρακεκομμένον νόμισμα, *nummus non bonus, sed adulterinus,* (ut Cicero loquitur) *nummus subæratatus,* οὐκ ὀρθῶς κοπὲν, seu κοπὲν τῷ κακίστῳ κόμματι, καὶ κεκιβδηλευμένον, ut Aristophanem loqui supra dictum fuit, seu νόμισμα πονηροῦ κόμματος, quod et παράτυπον et παράσημον, necnon παρακεχαραγμένον καὶ κίβδηλον, in qua significatione vulgata lexica ex Luciano afferunt κίβδηλα, καὶ νόθα, καὶ παρακεκομμένα, *moneta adulterina et falso percussa,* sed metaphoricè plerunque capitur, *Lucianus in Lexiph.* εἴ τι ξενίζοι καὶ τὸ καθεστηκὸς νόμισμα τῆς φωνῆς παρακόπτοι, *Idem Lucianus Hermotimo,* κατὰ τοὺς ἀργυρογνώμονας διαγνώσκειν ἃ τε δόκιμα καὶ ἀκίβδηλα, καὶ ἃ παρακεκομμένα. *Idem de Historia scrib.* Ἀργυρομοιβικῶς ἕκαστα ἐξετάζοντας, ὡς τὰ μὲν παρακεκομμένα εὐθὺς ἀπορρίπτειν, παραδέχεσθαι δὲ τὰ δόκιμα καὶ ἔννομα καὶ ἀκριβῆ τὸν τύπον." H. Stephens very properly concludes

the article with saying, “Videtur παρακόπτω pro defraudo manasse ab illis, qui monetam subæratam et adulterinam bonæ permutant, et ita homines fraudant ac decipiunt.”

V. 363. πάθη Μέλεα θρουμένας.

“Cf.,” says the Professor, after Valckenaer, “Æsch. *Suppl.* 117. τοιαῦτα πάθη μέλεα θρουμένα λέγω λιγέα βαρέα δακρυοπετῆ.” But neither Valckenaer, nor the Professor, nor Mr. Blomfield, whose words will be cited below, have remarked that these words in the *Hippolytus* are cited by Eustathius, as Abresch upon the passage in the *Supplices* of Æschylus remarks: “πάθηα θρεόμενα, ut ap. Eurip. *Hipp.* v. 363. unde suppresso poetæ nomine citat Eustathius ad Il. Δ. p. 337. l. 8. simulque ex *Medea* v. 51. θρεομένη σαυτῆ κακά.” The words occur in p. 494. l. 22. Ed. Rome, Τοῦ δὲ Θρόος προὔποκειται ῥῆμα τὸ θρέω, ἤγουν συνθορύβω, βοῶ, ἢ λαλῶ, οἷον Πάθηα θρεομένης, καὶ θρεομένη σαυτῆ κακά, ἐκ δὲ τοῦ θρόος συνήρηται ὁ θροῦς, ἐξ αὐτῶν δὲ ὁ ἀθρόος. καὶ ὁ ἄθρους. I add *Phœnissæ* v. 1350. μεγάλα μοι θροεῖς πάθηα. The verb occurs in the *Seven against Thebes*, v. 78. Ed. Blomfield,

θροῦμαι φοβερά μεγάλα τ’ ἄχη,

where Mr. Blomfield says: “θρέομαι, *lamentor*, θρεομένη, θρηνοῦσα, Hesych. [who also has θρέειν, θροεῖν, θρεόμενον, ὀλοφυρόμενον] ex Eurip. *Med.* 50. αὐτῆ θρεομένη σαυτῆ κακά, Anacreon. ap. Schol. in Hephæst. p. 124. Ed. Gaisford, θρεοκαρδίων ἀνδρῶν. [Thus too Alberti upon Hesychius has—“Vide Interpp. ad Anacr. c. 61. ubi θρεοκάρδιος, quod adde Lexicis”]: hinc θρήνος, *lamentum funebre* [the Schol. A. in *Sev. ag. Theb.* v. 78. θρέομαι, ἤτοι θρηνώ, βοῶ φοβεράς μεγάλας θρηνωδίας,] et θροέω, de quo ad *Prom.* dixi.” We have in the *Prom.* v. 617.

τὰν τάλαιπώραν αὐδ’
ἔτυμα προσθροεῖς,

where the Schol. B. says, προσθροεῖς, προσφθέγγη, προσαγορεύεις, and Mr. Blomfield says, “προσθροέω, *alloquor*, θροέω infra 628. θρόει, φράζει τῶ δυσπλάνῳ παρθένῳ.” Here Mr. Blomfield adds: “θροέω, *loquor*, vid. 617. *Agam.* 104. κύριός εἰμι θροεῖν ὄδιον κράτος αἴσιον ἀνδρῶν Ἐκτελέων, *Philoct.* Sophocl. 209. pro susurro Anyte *Antholog.* iv. 12. 103. αἰδύ τοι ἐν χλωροῖς πνεῦμα θροεῖ πετάλοις.” The passage in the *Agamemnon*, to which Mr. Blomfield refers, is, as Stanley observes, quoted by Aristophanes in *Ranis* v. 1308. The following passages are quoted in Beck’s *Index Euripideus*, Or. 187. θροεῖ, τίς κακῶν τελευτὰ μένει, Ib. 1248. *Hipp.* 571. et *Tr.* 1239. τίνα θροεῖς αὐδάν, Or. 1265. ἔχομεν ὡς θροεῖς, *Phœn.* 1350. [quoted above], *Hipp.* 212. *Rhes.* 38. et *Tr.* ubi bis repetitur, τί θροεῖς *Iphig. A.* 143. εὐφημα θρόει, Ib. 1345. οὐ ψευδῆ θροεῖς, *Rhes.* 12. Ib. 454. τί τὸ σῆμα θροεῖ, *Ion.* 784. φίλα θροεῖς, Ib. 454. ἄφατον, ἀναύδητον λόγον ἐμοὶ θροεῖς. Photius has Θροῦς, ἤχος, φωνή.

ἄσημος, λαλιά, θόρυβος. Zonaras has θροεῖσθαι, ταραχίζεσθαι, θροηθέντες, θορυβηθέντες, θροῦς, θόρυβος, ἄσημος λαλιά, ταραχή, where Tittman says, "Supple θρόος, θροῦς, θόρυβος, est Schol. Π Δ. v. 437. vide Hesych. v. θροῦς bis not. 18. ubi glossa nostra citatur, cf. Biel." Tittman is silent about Suidas, who has the very words of Photius, θροῦς, ἦχος, φωνή, ἄσημος λαλιά, θόρυβος· ὁ δὲ ὄχλος εἰς θροῦν καθίσταντο καὶ ἐθρήνουν· Ὅμηρος δὲ φησιν, Οὐ γὰρ πάντων ἦεν ὁμῶς θρόος, καὶ αὖθις, θροῦν τινα ἤκουσαν τῶν πολεμίων, ὁποῖος ἂν γένοιτο ἄρτι κινουμένης στρατιᾶς, θροῦς οὖν κἀνταῦθα ὃ' ἐξάπτεται. Again, θρόος, καὶ θροῦς, ἡ φήμη, θροῦς δὲ ἐφοίτητε Πέρσας, ὡς διώλοντο τῶ πνιγερῶ ἀύχμῳ. The word also occurs in Lucian *Tragopod.* V. III. p. 647. Ed. Reitz.

αἰδὲ δύσγαμος κατ' οἴκους
μερόπων θροεῖ χελιδῶν.

Mr. Blomfield says, as we have seen above, "θροέω, *loquor*, vid. § 17. *Agam.* 104. Sophocl. *Philoct.* 209." But in the passage of the *Philoctetes*, the word signifies *to sound*,

οὐδέ με λάθει
βαρεῖα τηλόθεν αὐδὰ τρυσάνων·
διάσημα θροεῖ γάρ·

Clare admodum sonat, says the version in Vauvilliers' Edition. H. Stephens says T. I. p. 157. 8. — "θρέω, *tumultuando clamor*, seu *loquor*, ut exponit Eustath. afferens tamen non hujus vocis, sed passive exempla hæc, πάθεια θροεμένης, et θροεμένη σαυτη κακά, quæ ex Sophocle, aut Euripide, sumpta esse puto (from Euripides, as we have seen above); Hesych. θροεῖν exponit θροεῖν, idemque θροεμένη explicat θρηνοῦσα, et θροεόμενον, ὀλοφυρόμενον: ab hoc autem verbo θρέω deducit Eustath. θρόος, ex quo per contract. factum etiam θροῦς, ut ex illis (inquit) ἀθρόος atque ἄθρους." Again in p. 1579.: "θροέω *tumultuando clamor*, seu *loquor*, ut de θρέω dictum modo fuit, sed frequentius ponitur simpliciter pro *loquor*, vel *dico*, et quidem a tragicis præsertim, Sophocl. *Aj.* τοῦθ' ὑμῖν Αἴας τοῦπος ὕστατον θροεῖ, idem, "Ὅρα μολοῦσα τόνδ' ὀποι' ἔπη θροεῖ, Idem, 'Ὡς πᾶσιν Ἀργείοισιν εἰσιδῶν θροῆς, Eurip. itidem, εἶνα θροεῖς αὐδάν;" It is plain from the foregoing examples that the verb is confined to the poets, though Thucydides, and Xenophon, quoted by H. Stephens, use θροῦς, and so do other writers.

V. 621. νῦν δ' εἰς δόμους μὲν πρῶτον ἄξεσθαι κακὸν
μέλλοντες, ὄλβον δωμάτων ἐκθύομεν.

"Ὀλβον δωμάτων ἐκτίνομεν." says the Professor, "hactenus exhibent Edd. pessimo metri vitio: ἐκτίνας enim secundam necessario corripit, ἐκπίνομεν, quod corrigere voluit Piersonus, nullis commendatur exemplis, et a tragœdiæ indole respuitur: Musgravii emendatio, ἐκτιόμεν, loci sententiæ non convenit: lectio, quam nos e conjectura dedimus, debetur Scholiastæ explicationi, πρῶτον μὲν



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



Cyclop. 371., for they merely relate to the proper use of ἐκθύειν, which no one doubts, and not to the metaphorical use, which I dispute with the Professor, and on which the emendation turns. 5. Since then ἐκτίνομεν violates the metre, and since neither ἐκτίνειν, nor ἐκτίειν any where signify *expendere*, but always *solvere*, in the tragedians, and since ἐκθύομεν in this sense is not supported by *any* authority, let us keep to the conjecture of Pierson, supported as it is by the customary metaphorical application of the word.

E. H. BARKER.

Hatton, July 26, 1813.

"PROFESSOR PORSON VINDICATED."

TO THE EDITOR OF THE CLASSICAL JOURNAL.

"THE passing affronts he has offered to such men as Clarke, Belanger, and Pauw, may well be overlooked; because classical readers are not greatly interested in the credit of such men: and if nobler names had not felt the attack, few persons would have been inclined to take up arms against Porson in their vindication. It had been better, perhaps, if their names had not been mentioned; but, being mentioned, no one would be so unreasonable as to expect that it could be with great veneration."

Such is the way taken to vindicate Professor PORSON by young men otherwise very able and accomplished scholars! But if the admiration paid to him is to carry with it the degradation of the great and excellent, it will require to be watched and corrected. His own contempt for men of worth and talent, if unluckily they fell short of the mark in some nice points of Greek criticism, needs apology enough. But what is to excuse his *Vindicator*; who with names which Porson held cheap, by a shameful misnomer involves others which even he could not despise.

Le Clerc, or in Latin, *Joannes Clericus*, adorned by his literature and liberality the learned and liberal age in which he lived. His misfortune it was, to provoke the acute and haughty *Bentley*, in his publication of the *Fragments of Menander and Philemon*. And yet even of his sins in that behalf, coupled as they are with

the errors of his great *Emendator*, candor must allow the following account by *Richard Dawes* to be sufficiently correct.

“Quando autem harum viri Cl. emendationum mentio incidit, libet porro observare causam non satis idoneam fuisse cur de *Clerico*, utcunque harum rerum imperito ignaroque omnium, tam mirifice triumpharet. Quod enim in me praestandum recipio, centum ut minimum *Clerici* errores intactos praeteriit, centumque insuper ipse erravit. Sed neque erga *Clericum* viri ingenui officio functus videtur. Eum utique ridet tanquam omnia ad eruditos digitos exigentem adversus metri rationem utcunque peccantia; cum is tamen in Praefatione haec habeat: *cave credas omnia a nobis pro bonis et integris versibus proponi. Clericum* quidem incepti, cui maxime impar erat, poenas dedisse neutiquam mihi dolet. Qui enim Poetae cuiusvis vel integra scripta vel fragmenta in se edenda recipit, cum tamen in metrorum ratione et syllabica verborum quantitate plane sit hospes; summae, ut nequid gravius dicam, temeritatis venit arguendus.”

Of this same culprit, so gibbeted as we have seen him, what testimony does the incomparable Jortin bear, and with an eye clearly set on the great Aristarchus?

“Le Clerc has committed some faults in his edition of *Menander* and *Philemon*, because he had not sufficiently considered the laws of prosody: but they who made those laws their study and reproached him for his ignorance of them, were not able to keep themselves free from such faults, as might easily be shown. The small and trifling blemishes of this kind in Le Clerc are covered and amply compensated by other productions, for which he deserves, and will receive, praise and honor:

‘The estate which wits inherit after death.’

Thus much for the real *Clericus* whom Porson (ad *Orest.* v. 245.) couples with *Reiske* and *Triller*.

The *Clarke* of his *Vindicator*, never before seen in the company of *Bellanger* and *Pauw*, must by inadvertent readers be taken for the venerable *Dr. Samuel Clarke*: a man, who for learning, intellect, piety, has ever been deemed an honor to the church and nation of England, and who, to say no more of him here, as a Scholar, was the Editor of *Cæsar* and of *Homer*; as a Philosopher, was the friend and interpreter of *Newton*.

Every story has its moral: and if the *Vindication of Professor Porson* does not yield it without pressing, you shall hear again from

Your's,

SIDNEYENSIS.

August, 1813.

Reply to the Article on the Asonus of Theophylact.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I HOPE that your correspondent, who, in the last Number of the *Classical Journal* p. 319., solicits some information about the *Asonas*, (or as I read *Ausones*) of Theophylact, will be satisfied with the interpretation, which I put upon the word, and the authority, which I produce to support it. If Mr. Selden had met with it, he would have banished his *Αὔσωνας*, *Ausonians*, or *Italians*, from the *Titles of Honor*; Mr. Gibbon would have been disposed *belligerare cum genitibus suis* (Plaut. *Truc.* 1, 2, 81;) and the ingenious, and erudite, and industrious Mr. Weston would have no longer kept the *learned* in his pay.

As soon as I had read the article of your correspondent, I began "to roach in Suidas" for this "unlicensed" word, and there I found this passage, *Αὔσονίων, Ἰταλῶν, καὶ Αὔσωνες, οἱ βασιλεῖς, παρὰ τὸ αὔσω, τὸ τολμῶ, οἱ πάντα ἐπιτολμῶντες τῷ προστάγματι.*

I then looked into the index to Stephens's *Thesaurus Linguae Graecae*, and there I found that he quotes the passage of Suidas, and adds that the word is so interpreted in the *Lexicon Vetus*, "*Suidæ—itemque Lexico meo veteri,*" but neither H. Stephens, nor L. Kuster, nor J. Toup seem to have known that the word occurs in Theophylact, and that Suidas's Gloss was in all probability intended for that very passage of Theophylact. Thus then *ὁ τοῦς Αὔσωνας μισθοῦμενος* is—"who has (even) kings in his pay." Whether we read *Ἀσωνας*, *Αὔσωνας*, or *Αὔσωνας*, it is evident that the word is of Oriental or rather Persian origin, but I must confess that Mr. Weston's conjecture, that it comes from *shinas*, "knowing," "intelligent," is not quite satisfactory to me.

E. H. BARKER.

Hatton, August 1, 1813.

P. S. I have never seen the *Veteris Linguae Persicae Λειψανα* of Burton, edition of 1657, but Hadrian Reland's *Dissertatio de Reliquiis veteris Linguae Persicae* inserted, as your correspondent says, in the *Dissertationes Miscellaneae*, Traject. ad Rhem. 1708., is not unknown to me, and I had even intended to request the Editor of the *Classical Journal* to reprint it. It is to be found also in the *Opuscula Hist. Philolog. Theologica Belgii Literati*, edited by Jo. Oelrichs, 12mo. Tom. I. p. 1—42. Bremæ, 1774. But the title of this oration, and the circumstance of the Persic words occurring in Latin and Greek writers not being explained, as your correspondent says that they are in the work, to which he refers, according to alphabetical order, make me inclined to think that I mean a different work. The title runs thus: *Hadr. Relandi Oratio pro Lingua Persica et cognatis Linguis Orientalibus dicta in Acroaterio majore IX. Kal. Mart. 1701. quum Linguarum Orientalium Professionem ordinariam in In-clyta Academia, quæ Trajecti ad Rhenum est, susciperet. Traj. ad Rh. 1701. 4.* Perhaps your correspondent would have the goodness to favor you with the loan of both the works, which he mentions.

CRITICAL AND EXPLANATORY REMARKS ON ÆSCHYLUS'S
'SEVEN AGAINST THEBES,' WITH STRICTURES ON MR.
BLOMFIELD'S EDITION.

NO. II.

V. 3. *ελακα νωμών*. Here Mr. Blomfield says in the *Glossary*, "*Νωμάα, hac illac moueo, Hesych. νωμήσαι, κυβερῆσαι, de motatione scuti usurpatur infra 538. Homer. Il. H. 238. Pindar. Pyth. VIII. 64. Apoll. Rhod. III. 1230. hastæ Pers. 320. alarum Sophocl. ap. Stob. LXIII. p. 239. pedum CEd. Tyr. 468. vid. infra 25. ["Νωμάα, mente νοσο, supra v. 3. Sophocl. CEd. Tyr. 300. ὃ πάντα νωμών, Τρωϊά, διδακτά τι, Ἄρρητά τ', οὐράνιά τι, καὶ χθονοστιβῆ."] Agam. 783. (πάν ὃ ἐπὶ τέρμιν νωμῶ)." Eustathius, p. 137. on Hom. Il. νόμισαν δ' ἄρα πῶον, says, ὅτι ὡσπερ στρέφω, καὶ ἐξ αὐτοῦ στρέφος, καὶ ἐπ' αὐτοῦ τὸ στρωφῶ κατὰ ἕκαστον, καὶ θαλοῖ τὸ στρέφω, οὕτω τρίπω, τρίπος, τρωπῶ, τρίχω τρίχος, τρωχῶ, καὶ νέω νόπος νωμῶ τὸ παρῆχα, ἐξ αὐτοῦ δὲ καὶ τὸ κινῶ. ὡσαύτως δὲ καὶ κῆλω πόλος κωλῶ τὸ ἀναστρέφομαι· καὶ αὐτὰ γὰρ καὶ τὸ κωλίσκεα, διὰ τὴν τοιοῦτον κινήσιν μιγνύονται παρὰ τῷ ποιητῇ· περὶ δὲ τοῦ κωλιτροπίαςσθαι καὶ τοῦ τρωχάζειν, καὶ τοῦ δέμα δέμος δωμῶ, μένω μόνος μονῶ, καὶ ἑτέρω τοιοῦτον εὐλόγως ἀπερυσμένον, ζητητίον ἐν ἄλλοις. Homer in the *Odys.* uses νωμῶν in the sense of *mente volvere*,*

Τηλέμαχος δ' Ὀδυσῆα καθέδρευε κέρδια νωμών
ἐντὸς ἐυσταθείας μιγνέου παρὰ λαῖνοι οὐδὲν,

where Eustathius, p. 1890. l. 50. says, κέρδια νωμών, ἕτοι κινῶν, στρέφων εἰς νοῦν, Again, in p. 1913. l. 61. τὸ δὲ νωμῶν ἔνθα καὶ ἔνθα, ταυτὸν ἔστι τῷ ἀναστρωφῶν ὅπερ ἀνωτέρω αὐτοῦ κεῖται, πρὸς δὲ ὁμοιότητα τοῦ χερσὶ νόμων, ἢ καὶ διαστολῆν, εἰρηται ἀλλαχοῦ τὸ, ἐν φρεσὶν ἐνάμα, ἤγουν διελογίζετο, where the ellipse is supplied. We have in the *Lexicon of Zonaras*, Vol. II. p. 1413. νωμήσαι, διενυγκεῖν, βαστάζειν, ἢ κινῆσαι, ἀπὸ τοῦ ὄμου ἢ μεταφορὰ, ὡς οἶμαι, ὁμῶ καὶ νωμῶ, where J. A. H. Tittmann says, "*Spectatur, Il. η. v. 238. οἶδ' ἐπὶ δεξιὰ, οἶδ' ἐπ' ἀριστερὰ νωμήσαι βῶν, vid. Etymol. 608. 21.*" The word in the *Sev. ag. Theb.* v. 25. where Mr. Blomfield rightly explains it, is thus understood by Stanley, "*ἐ ὡσι νωμών, τηρῶν, Herodotus IV. 128. νωμώντις σῖτα ἀνικρισμένους τοὺς Δαρείου, Hesych. νωμών interpretatur κρέων.*" The words *χερσὶν ἐνάμα*, to which Eustathius refers above, occur in the *Odys.* Φ'. 245. and are quoted by Stanley on the *Sev. ag. Theb.* v. 548.

V. 12. *βλαστηρὸν ἀλδαίνοντα σώματος πολὺν,*

where Mr. Blomf. has these words, "*Ἀλδαίνω, augeo, reficio, infra 553. ἀλδαίνειν κακὰ, Prom. 550. θυμὸν ἀλδαίνοντ' ἐν εὐφροσύναις, quo sensu hic quoque sumendum est,*" and on the *Prom.* v. 550. he says, "*Ἀλδέω, cresco, vim habet neutram.*" Ἀλδαίνειν, as Mr. Blomfield might have observed, is an Homeric word: thus in the *Odys.* Σ'.

αὐτὰρ Ἀθήνη
ἄγχι παρισταμένη, μίλι' ἤλδανι ποιμῖνι λαῶν,

where Eustathius, p. 1837. l. 59. says, Ἀλδαίνειν δὲ τὸ αὖξειν παρὰ τὸ ἄλλισθαι, ἢ παρὰ τὸ ἀλθαίνειν, διὰ τὸ προδηλωθῆναι συγγενῆς τοῦ θ και δ, πρωτό-τυποι δὲ τοῦ αλδαίνειν, τὸ ἀλθα ἀλθήσω, ἔξ οὗ και τὸ ἀλθήσκω, και ποταμός που ἀλθησκος θριμμάτων θεραπευτικός. Hesych has, ἀλδαίνει, αὖξει, ἀπὸ τῆς ἄλσιως, ὃ ἴστιν, τῆς αὖξίσιως. Mr. Blomfield says above, "ἀλδαίνω, *creasco*, vim habet neutram" Mr. B. has cited no instance to show the truth of his remark, which is contradicted by the ancient lexicographers, who uniformly interpret ἄλδιον by αὖξειν, and if Mr. B. be disposed to defend himself by pleading the occasional use of αὖξειν in the sense of *crescere*, let him know that the Etymolog. Mag. has, ἄλθιτο ἐπὶ τοῦ ὑγια θῆναι, παρὰ τὸ ἄλδιον, ὃ ἴστιν αὖξειν, αἰξάνειν, τὸ γὰρ ὑγιᾶς αὖξεται, and that by the ellipse of the pronoun it has still an active sense, as *augere* has in Latin, when it is used intransitively. H. Stephens in the *Theis. L. G.* says, in opposition to Mr. Blomfield's notion, "Ἀλδαίνω, *augeo*, do augmentum, sive incrementum, unde compositum ἰναλδαίνω q. d. *intrinsecus augeo*, Nic. Διὸν βρωμίντος ἰναδδήσκωσ κορύνην." Thus too C. T. Damm says in the *Novum Lexicon Græcum Etymologium et Reale*, p. 464., "ἀλδαίνω, *irrigo*, et per consequens, *crescere facio*, *augeo*, αυξω,—per *irrigationem*, est ab αερδα, vel αερδία, per τραυλισμ.ν mutato ρ in λ." Damm got this idea from Eustathius, p. 1818. l. 33. ἀλθησκειν δὲ κυρίως, τὸ ἐκποτισμοῦ αὖξειν, ὡς ἀπὸ τοῦ αερδα, τραπίτος ὡς και ἐν ἄλλοις τοι ρ εἰς λ.

V. 8. ἀλιξήτηριος. Mr. Blomfield here says, Hercules ἀλιξήκακος colebatur Melitæ, pago Attico, teste Schol. in Aristoph. *Ran.* 504. vid. et am ad *Pac.* 421 Ἀλιξίς dicebatur Cois, ut Arisid. i. p. 62." The words of the Schol. on the *Pac.* v. 421. ἀλιξικάκος θύσουσιν Ἐρμῆ πανταχοῦ, are these, και τὸ ἐπὶ τῷ Ἡρακλεῖ μόνω, σοὶ ἐπιθήσομεν ἀλιξήκακος γὰρ Ἡρακλῆς παρ' ἀνθρώποις ἐτιμάτο και Ἀπόλλωνα, και Ἡρακλῆα ἀλιξήκακος τιμάσι. φησὶν οὖν, οὔτε Ἀπόλλωνι, οὔτε Ἡρακλεῖ θύσομεν, ὡς ἀλιξήκακος, ἀλλὰ σοί. Mr. Blomfield might have cited Eustathius, p. 786. l. 62. τὸ δὲ Ἀλιξήκακος, περὶ οὗ κάλλιον ἐτίρωθι κῆται, διασαφητικὸν μὲν ἴστι τοῦ μῆτιν ἀμύμονα, δηλοῖ δὲ τὴν ἀλέγουσαν τὰ κακὰ ἐπιτύθειν δὲ λαβόντες οἱ μὲθ' Ὀμηρον, ἀλιξήκακος εἶπον Δία, και Ἀπόλλω, και Ἡρακλῆν. Jupiter, Apollo, and Hercules, then were the only proper, or legitimate, Θεοὶ ἀλιξήτηριοι, ἀλιξήκακοι, ἀποτροπαῖοι, ἀποπομπαῖοι. In the *Œd. Col.* 143. (cited by Mr. B.) we have

Ζεῦ ἀλιξήτορ, τίς ποθ' ὁ πρίσβυς;

and in the *Œd. at Theb.* 159. (also cited by Mr. B.) we have Minerva, Diana, and Apollo, invoked as such.

πρῶτά σε κυκλομῖνα, θύγατερ Διός, ἀμβροτ' Ἀθάνα,
γαιάοχόν τ' ἀδελφίαν
Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλῆα θάσσει,
και Φοῖβον ἰκαβόλον, ἰὼ
τρισσοὶ ἀλιξήμοροι προφάνητέ μοι.

But this does not militate against my observation, and is to be explained upon the same principle, as the passage above from Aristophanes, *Pac.* v. 421. Again, we have in Aristophanes, *Nub.* v. 1375.

ὡς κίνει

ἀδελφός, ὦ λειξίκακε, τὴν ὁμομητρίαν ἀδελφὴν,

where the Schol. says, εἶτα εὐφυνῶς ἐσχετλίασιν ἐπάγων τὸν ἀλεξίκακον, τουτίστιν, ἀποτροπαίῃ, καὶ ὦ τὰ δεινὰ ἀπειργων, ἴδιον γὰρ Ἡρακλέους τὸ ἐπίθιτον. Hofmann in the *Lexicon Universale* Lug. Bat. 1698. says. “*Dii depellentes Persio* Nat. vi. v. 167.—Harprocrat. ἀποτροπαίοι τινὲς ἐκαλοῦντο θεοὶ, περὶ ὧν Ἀπολλόδωρος ἐν ἑκτῷ περὶ θεῶν διαίλεται—præter Herculem vero et Apollinem, Dioscuros etiam, et Jovem omnium principem, in hoc averruncorum deorum censu reperimus, unde natum verbum elegans ἀποδιοπομπιῆσαι, i. e. ἀποτρέψαι διὰ τοῦ ἀποπομπαίου Διὸς, vide Sam. Bochart. *Hieroz. seu de Animal.* S. S. Pt. I. Lib. II. c. liv. ; et quidem Jovi huic ἀποτροπαίῃ, seu Φυξίῃ Græcos, post victoriam reportatam, simulachrum olim statuamque consecrasse habes infra, ubi *de Victore in Ludis Olympiis*, it. v. *Victoria.*” But Hofmann might have spared the last remark, as it relates to Jupiter Φύξιος, and not to Jupiter ἀποτροπαῖος, i. e. ἀλεξίκακος.

V. 18. ἔτλον. “*Ἔτλος*,” says Mr. B., “*labor, μόχθος*, Hesych. unde ἔτλιον et ἔτλιον, ita Grammatici, equidem suspicor ἔτλος ab ἔτλιον profluxisse, quod pro τλάω dicebant, prothesi τοῦ ὄ, de qua dixi ad *Prom.* v. 191. vid. Arnald. *L. G.* p. 158. Sophocl. *Trach.* 7. et Schol.” If Mr. B. had peeped into Eustathius, he might have been spared the trouble of suspecting. P. 218. l. 18. Τοῦ δὲ μόργω καὶ μόργυμι, κοινότερον ἐκ πλειασμοῦ τοῦ ὄ παρὰ τοῖς μὲθ’ Ὀμηρον, τὸ ὁμόργω καὶ ὁμόργυμι, ὡς δὲ πλειονάζει τὸ ὄ ἐν πολλοῖς, οὐκ ἄδηλον, οὕτω γὰρ ἐκ τοῦ ἴσσω ἴξω, ὁ ὄνυξ, καὶ ἐκ τοῦ τλάω, ἔτλος ἢ κακοπάθεια, καὶ ὀδύνη παρὰ τὸ δύνω εὐρίσκεται δὲ καὶ τὸ ὀδύρεσθαι δύρεσθαι, εὐρηται δὲ καὶ ὁ Ὀβριαρίως κατ’ ὅμοιον πλειασμὸν, δοκιμὴ δὲ τισι τοιοῦτον εἶναι καὶ τὸ Ἰλιὺς Ὀϊδεὺς, καὶ τὸ ὀδαῆξ, ὁ ἴστι δηκτικῶς ἢ εἰ δὲ τῷ δόξει ταυτὸν εἶναι εἰπεῖν ὁμόργυμι καὶ ἀμέργυμι, ἔχεται λόγου καὶ αὐτό· οὕτω γὰρ τὰς ἀσταφίδας, καὶ ὀσταφίδας φαρμῆν, καὶ τὸν ἀστακὸν ὀστακόν, Again in p. 1148. l. 52. Διὸ ἀπὸ τοῦ θῶ, θεὸς ὁ πάντα τιθίς καὶ ποιῶν [so Herodotus too derives the word, as I have before shown] καὶ ἐνθίσι τοῦ εἶ θεός, καὶ ἀπὸ τοῦ ῥηθίντος δὲ τλάω τλός, καὶ προσθήκει τοῦ ὄ ἔτλος, ὁ δηλοῖ τλήσιν καὶ κακοπάθειαν, Again in p. 1575. l. 53. ὥσπερ δηλαδὴ καὶ ἀπὸ τοῦ θῶ γίνεται θεός καὶ πλειασμῶ τοῦ εἶ διὰ τὴν αὐτὴν αἰτίαν θεός, οὕτω δὲ καὶ ἐκ τοῦ τλάω τλός καὶ ἔτλος, ἤτοι πόνος, μόχθος. See Hesych. Phot. and Zonaræ Lexica. (Tittmann says on Photius, “v. ἔτλειν non semel usus est Apollonius, item Lycophr. 819. ἔτλειν Apollon. II. 1010.”) Damm follows Eustathius (with whom Mr. Blomfield also accords, as we have seen),—consult him in pp. 634. b. 2290. b.

V. 32. θωρακίῃα. “*Θωρακίον*,” says Mr. Blomfield, “*propugnaculum ad altitudinem pectoris exstructum*, Anglice, *a breastwork*, perspicue, ut solent, interpretes, *thoracea*, Hesych. et Etym. M. θώραξ, ὁ πύργος, unde alia nascitur explicatio.” Mr. B. might have spared his sneer at the “interpretes,” for 1. he has not told us how he could translate the Greek in one Latin word, and 2. the “interpretes”

themselves could have no doubt about the general meaning of the passage at least: the Schol. A. *θωρακία, τὰ τεχνη, διὰ τὸ τὴν πάλιν εἰς θώρακα ἔχει αὐτά*, Schol. B. *γυμίζουσι ἑαυτῶν τὰς ἐπέλξεις*, Schutz. "*Θωρακία hic sunt propugnacula, sc. loca in muris, ubi milites post pinnas stabant.*" But the following passages may make it doubtful whether Mr. B. be right in his notion. Zonaras, *θωρακίον, τὸ τείχος—θωρακίοις, προμαχῶσι, δρυφάκτοις ἢ λωρικίοις, μέχρι μὲν τινος ὑποπτηχότις τοῖς θωρακίοις ἰσχυμον*, where Tittmann says, "*Locus, quod non animadversum Kustero, desumptus est ex Josepho De B. J. L. v. c. vii. 4. ubi legitur ὑποπτηχότις, quæ loquendi ratio familiaris Josepho, θωρακία ibi eadem sunt, quæ Polybio viii. vi 4. cf. Joseph. B. J. ii. xvii. 7. v. iv. 3.*" Tittmann also refers us to Wesseling's Diodorus Siculus, in Vol. i. p. 682. l. 29. Speaking of the *besieged*, Diodorus says, *τὸ μὲν πρῶτον ἐκ τῶν μεγίστων ἰστών κεραίαις ἰσταμέναις ἐβάσταζον ἄνδρας ἐν θωρακίοις, αὐταὶ δ' ἀφ' ὑψηλῶν τόπων δάδας ἡμμένας ἐφίεσαν καὶ στυπκίαις κειόμενα μετὰ πίττας εἰς τὰς τῶν πολεμίων μηχανάς*: where Wesseling has these words: "*Vertitur milites loricatedos, credo tabulati fuisse genus, quod ex antennis suspensum milites, qui hostium machinas succenderent, contineret: pluteum vocat Vitruvius, L. x. xxi. quæ enim ap. Athenæum de Machin. p. 6. ἐπὶ δὲ τοῦ ἐπικεφάλου καὶ τῆς κριδοῦχος πύγνυται θωρακίαν, ὅστις ἐν αὐτῷ ἀσφαλέστατα δύνασθαι ἰστάναι τοὺς ἐποπτεύοντας, ea Latine expressit, Supra caput eorum, quæ continebant arietem, collocatum erat pluteum, turriculæ similitudine ornatum, uti sine periculo diso milites tuto stantes prospicere possent: simile quiddam spectavit Auctor L. xvii. xlv. de Tyriis, qui corvis ferreisque manibus ἐνήπαζον τοὺς τοῖς θωρακίοις ἐφιστῶτας, i. e. in pluteis aut propugnaculis stantes: aliud Ælianus de Anim. L. xiii. ix. elephantem ἐπὶ τοῦ καλουμένου θωρακίου tres bellatores ferre posse prodens: intelligit turriculæ id genus, e quo, belluæ tergo imposito, dextra sinistraque milites tela spargebant.*" H. Stephens says in the *Thes. L. G. T. i. p. 1634.* "*Quemadmodum lorica testacea Vitruvio dicitur id quod parietes ab aqua pluviali tuetur, ita θωρακίον etiam accipi tradit Budæus, idem significare scribens quod στήγισμα, προβολή, πρόβλημα, θρηγκός: θωρακίον (inquit Turneb. Adv. L. xxiii. c. xxxii.), pluteum, quod solent et Latini etiam loriculam ad verbum appellare.*" Thus Gesner in the *Thes. L. L.* "*Loricula in re militari significat munimentum quod obsessores urbium construunt; nam ultra jactum teli fossam faciunt, eamque vallo, sudibus, et turriculis instruunt ut erumpentibus e civitate possiat obsistere, quod opus loriculam vocant, et sæpe cum obsidio describitur, invenitur in historiis, loracula urbem esse circumdatam: hæc Vegetius de Re Milit. iv. 28. Cæs. B. G. viii. 9. Turres crebras excitari in altitudinem trium tabularum pontibus trajectis, constratisque conjungi, quarum frontes viminea loracula munirentur, ut hostis a duplici propugnatorum ordine depelleretur.*" Under *lorica* Gesner says, "*Curt. ix. 4. Augusto muri corona erat, non pinnæ, ut alibi, fastigium ejus distinxerant, sed perpetua lorica abducta transitum sepserat, itaque rex hærebat magis, quam stabat in margine, clypeo undique incidentia tela propulsans, hic lorica videtur tenuis murus ad pectoris altitudinem in ipsis mœnibus, sc. crassioribus muris excitatus post quem tutius stant propugnatores [this*



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

in my opinion, corroborates the Biblical Criticism of the respectable COUNTRY-PARISH-PRIEST; and goes near to furnish positive *internal* evidence of the authenticity of the questioned verse. But it has been said by a most acute, learned, and respectable writer, that the controverted verse is one, "which no ancient Greek manuscript contains, and which no ancient Greek Father ever saw." Marsh's LECTURES, Part ii. L. ix. p. 55. I submit, however, to the learned Professor, and to your readers in general, the following extract from a letter in the GENTLEMAN'S MAGAZINE, for May, 1805. "As one strong argument against the authenticity of the verse, (1 John v. 7.) has always been the supposed total absence of all ancient Greek authority in support of it, the curiosity of some of your literary readers may, perhaps, be gratified by the production of two passages, which seem to have escaped observation. And first, for the latest of them! This is from Suidas, in voce Διοδώρος, Vol. i. p. 593. Ed. Kust. Diodorus was a monk, and bishop of Tarsus in the times of Julian and Valens; and is spoken of by Socrates, Hist. Eccles. lib. vi. c. 8. as a considerable and respectable writer. He wrote commentaries upon several parts of Scripture; among others, "εἰς τὴν ἐπιστολὴν Ἰωαννοῦ τοῦ Εὐαγγελιστοῦ" περὶ τοῦ, εἰς Θεοῦ ἐν τριάδι." He may probably be referred to about the year 380.

The other is from the ἐκλόγαι of Clement of Alexandria, and at least as ancient as the close of the second century: and if, as I think there is some reason to suspect, but which I have not here the opportunity of tracing, this tract was written by Pantænus his preceptor, must be somewhat earlier. It will be found in the Leyden edition of 1616, which is the only one at hand, p. 575,² first volume: "πᾶν ῥῆμα ἴσταται ἐπὶ δύο καὶ τριῶν μαρτυρῶν, ἐπὶ πατρὸς, καὶ υἱοῦ, καὶ ἁγίου πνεύματος ἐφ' ὧν μαρτυρῶν καὶ βοηθῶν αἱ ἐντολαὶ λεγόμεναι φυλάσσεσθαι ὀφείλουσιν."

On all these grounds, I protest against the proposed "expunction of the verse;" and, with Mr. C. Butler (HOR. BIB. Vol. ii. p. 288.) would plead for "further investigation:" not discarding the hope, which he seems to cherish, that, under patient examination, some MSS. may yet be found to ESTABLISH this important text; for the *authenticity* of which there is, even now, so much to offer.

Aug. 7. 1813:

A COUNTRY-CLERGYMAN.

¹ Lardner, (Vol. iv. 493.,) in his account of Diodorus Bishop of Tarsus, from Suidas, has chosen to stop short after the word Εὐαγγελιστοῦ. It may be said, he considered the περὶ τοῦ, εἰς Θεοῦ ἐν τριάδι, not as a description of St. John's Epistle, but as the subject of a separate commentary, or tract. This might be so. But in noticing his commentary on "the difference between theory and allegory," which is placed next after that on the Book of Proverbs, he well argues, it "might therefore have been a dissertation subjoined to it." Now the same supposition is no less obvious in this case; and it would involve the conclusion, above inferred, that Diodorus HAD SEEN a copy of St. John's first Epistle, which contained the 7th verse of Chapter v.

Ed. Potter. Vol. ii. p. 992. S. xiii.

INQUIRY
 INTO THE POWER
 OF
 THE HEBREW 'GNAIN.'

ΖΗΤΗΙ ΒΕΑΤΙΩ ΤΟΥΤΩΝ.

ISOCRATES.

In submitting the following pages to the consideration of those who are skilled in the Hebrew language, the author is sensible that he runs no small risk of being deemed presumptuous.

If, however, what he now, with great deference, offers, shall prompt others, better versed in the subject, to investigate again that which has not as yet been investigated as far as evidence seems to conduct the inquirer, or to bring forward that knowledge which hitherto has lain hid, he may perhaps be the cause of the good that others may do, though he himself may have been less successful.

The object is to ascertain the power of the sixteenth letter of the Hebrew alphabet, *Oin*, as it is called by some, and *Ain* or *Gnain* by others, by such evidence, if such may be found, as may afford some criterion how the Jews themselves pronounced it in the purer ages of Hebrew learning.

Concerning the pronounciation of the letter *y* there are two opinions: One calls it *Oin*,¹ and gives to it the power of *O*. The other calls it *Gnain*,² and says, 'the sound of *y* is various: some sound it in the beginning of a word like *gn*, *gnain*; *ngn* in the middle as *nangnar*, and *ng* at the end as *ruang*.'

The reader is thus early informed that the treatise now offered to his consideration does not enter into any argument respecting the origin of the Masoretic points. If he wishes for information respecting *them*, and the weapons by which they have been attacked and defended, he may find the controversy very fully stated in Dean Prideaux's *Connexion*.³ Without presuming to

¹ See Parkhurst's *Hebrew Lexicon*—Alphabet at the beginning. The reader will understand that the edition of 1792 is that quoted.

² See Terry's *Grammar*—Alphabet at the beginning. This Grammar was printed for Terry in Paternoster Row. It is particularly adapted to Bythner's '*Lyra Prophetica*,' and, as it states at the beginning, has met with the approbation of some of the best Hebraians of the age. Who was the compiler of this Grammar does not appear; it is quoted as Terry's Grammar for the reason just now assigned.

³ Part VII. Book 5. Page 506.

decide any thing concerning them, it may, perhaps, be reasonable to say that, as Hebrew has hitherto been understood, it is now scarcely possible to reject them; for as many of the names of persons and of places, occurring in the Old Testament, words, from their own nature, not capable of being translated from one language into another, are formed by reading the original with the Masoretic points; and as the Hebrew of Selden and of Godwyn recognizes them, it seems necessary, until something more satisfactory can be devised and established as authentic, to follow the steps of such men as those now named, especially as Dean Prideaux has positively asserted, ' that the reading settled by the Masoretic points is the true reading; the reader will, however, follow his own judgment in retaining or rejecting them.'

By the professed compilers of Hebrew grammars, who have arranged the letters of the alphabet under different classes, it is laid down that *y* is a guttural, and merely a guttural: and that as such it is to be found in the technical word "ahchang." If this arrangement, and the technical word formed from it, be unexceptionably correct, its power is almost ascertained by that assigned to it in the word "ahchang;" but from a consideration of the manner in which it is either applied or represented, and likewise from the inconsistency of those who give it that power, there seems so small ground for suspecting that it is not only a guttural, but likewise a quiescent; and that the sound given to it, as above stated, is not the true sound: or, in other words, that it is not the sound given to it when Hebrew was a living language, or in the ages immediately succeeding.

No one, surely, can cavil at the term 'inconsistency;'—for Parkhurst, who contends, as is before mentioned, that it is sounded like *O*, says also in the body of his Lexicon,² that there are some words where *y* has a *jingling* sound.

An argument of nearly the same import as Parkhurst's, is to be found in *TV*. It is, however, observable that he quotes no authority for the nasal, or guttural, or jingling sound, but leaves it 'to the reader's judgment'—surely a very insufficient criterion.

Terry, who in the beginning of his grammar had said that the letter in question was pronounced as *gn*, or *ng*, says afterwards, in explaining the names of the different conjugations, Niphal, Pihel, Puhah, &c. as derived from *ly*, that in this word *y* is *not* pronounced, or *only as h*. Hence, it appears that the system of the one and the other is so deficient, to support his own argument, that each is obliged to have recourse to that which is wholly inconsistent with the principle with which he first set out.

¹ Connection, Part 1. Book 5. Page 497.

² Article *y*.

³ Page 14.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



which may be supposed to have been the manner in which the Jews spoke their own language. From the names of persons and of places as there given, it may surely be allowed to infer the power of the letters of the original; and it may be here observed that in no instance of a proper name is the pronunciation *gn* recognized; but the word, as given in the Hebrew, in the Septuagint, and as pronounced by the moderns, in a great measure corresponds; or where there is a deviation, it is not such as to affect the present subject.

For, although the opinion of Dean Prideaux¹ has indeed destroyed all argument that might be drawn from the Septuagint, generally speaking, on the ground of its antiquity; and has shown by arguments, which it seems difficult to resist, that the story of Seventy-two interpreters is a fiction, and that this version was done at different periods, yet, as his system does not call in question the antiquity of the version of the law, the undermentioned specimens of *y* being taken from Genesis, which is recognized as part of the law, are not at all invalidated.

The reader may perhaps now assent to the above mentioned objections to the power at present assigned to *y*, and the preceding pages may have shown by what means it was proposed to correct what was wrong, and pointed out the sources whence help was expected, in support of the proposition that *y* is a quiescent, for the same reasons as *Ehevi*. A list of words taken from that part of the Old Testament denominated the Law, having the letter *y* in them, is subjoined: in all of which he will perceive that it is pronounced as variously as any of the letters of *ehevi*; and perhaps he will be induced to admit, on the evidence afforded by them, that if *aleph* and *he* are considered as quiescents, as well as gutturals, the same may be granted to *y*, as this last seems as much to depend on the points placed under it, as either of the two former; and unless some reason can be assigned why this should be excepted from the arrangement which comprehends the others, it seems reasonable, upon every principle of analogy, to consider them as similar.

In the following words *y* is pronounced long or short, according to the point beneath it,

<i>Σεννααρ,</i>	<i>Shinar,</i>	-	Gen. c. xi. v. 2.	-	-	-	-	שֵׁנַר
<i>Χανααν,</i>	<i>Canaan,</i>	-	-	-	-	-	-	כְּנָעַן
	<i>Ramah,</i> ²	-	-	-	-	-	-	רָמָה

¹ Prideaux's *Connexion*, Part II. Book 1. p. 38 et seq.

² In the Septuagint there seems some confusion in the verses in which these names occur, and consequently no inference can be drawn as to the manner in which the Seventy read them. But as in our English version of the Bible no difference is marked in the margin as is usual between the reading of the original He-

Assimim, - - -	12. - - - -	עגמים
Ἀρούκαιον, Arkite, - - -	17. - - - -	ערק

In the following, it is not pronounced, no point being underneath it :

<i>Lasha</i> , of this word unfortunately the reference was lost - - - - -		לשע
Οὐζ, Uz, - - - - c. x. v. 23. - - - -		עז
Εὐαλ, Obal, - - - -	28. - - - -	עובל

In the following it is pronounced e, tzere being under it :

Ἐβερ, Eber, - - - - c. x. v. 21. - - - -		עבר
Ἐλαμ, Elam, - - - -	22. - - - -	עלם

In the following we have it with the Pathach furtivum :

Γέλβουε, Gilboa, II. Sam. c. xxi. v. 12. - - - -		גלבוע
--------------------------------------------------	--	-------

Are the learned required to read this last name Gilboang, and פארונג Pharoang!!! See Genesis, c. xli, v. 1. and innumerable other instances might be adduced.

The above Hebrew words, and the punctuation of them, are taken from the Biblia Hebraica of John Simon, Halæ, 1767, an edition, of which, perhaps, it is not too much to say, that it as correct as any that could be quoted.

In no one of the instances now selected, or indeed in any other that have occurred, is there any reason to suppose, that the pronunciation of *y* was ng, or any thing resembling it; but, as far as the Septuagint may be received as an authority for what was adopted at a period approaching nearly to that when Hebrew was a living language; tracing it thence through the modern languages of Europe, either English, French, Spanish, Italian, or German, no traces of *y* sounded as gn or ng are found; on the contrary, that it was as much modified by the point under it as ehevi.

According to Parkhurst's scheme,² Jacob would be Jocab, or Jokeb; and, according to Terry's Jagnacob; and in what language, or in what country, was either Jocab, or Jokeb, or Jagnacob ever met with?

The next author quoted shall be the learned Adam Lyttelton, the author of the Latin Dictionary, who says,³ speaking of this Hebrew letter, 'duplicem fuisse antiquitus potestatem evincit O,

brew and the reading in the English version, it is to be supposed that the Hebrew was read as printed.

¹ On is evidently the sound given to *Vau*, having no respect to *y*, as is evident in the next name, *Oul*, and, as in other cases, *Saul* for instance, where *Vau* is rendered by *u*.

² See p. 3, of the Grammar prefixed to his Lexicon.

³ Introduction to O.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

which, it is conceived, as far as it can be given, accords with that found in an European language deriving part of its language from Eastern nations, and not improbably some of its peculiarities of enunciation also. This, it is conceived, has been done.

The author of these pages, who rather seeks to draw forth the learning of others, than to create an exalted and erroneous opinion of his own, has not the arrogance to say that he defies all the learning of the kingdom to refute the system for which he contends, or the arguments by which he supports it. Some Hebraic PERSON may perhaps from sources unknown to him draw forth intelligence that shall consign these pages to oblivion. In this event he will at least have this consolation in his defeat, that he retires from the conflict wiser than he entered it. But to proceed: it has been already observed that the Spaniards gave a high aspirated sound to X; a sound nearly similar was also given to G; whence they gained this sound, it is now impossible to discover; but, however, it certainly existed in those words which are supposed to be of eastern origin. Now, as it is known that after the year 1040, immense numbers of Jews, driven out of Mesopotamia, settled in Spain, would it be deemed too fanciful an hypothesis to say, that the SPIRITUS ASPERRIMUS of Y might resolve itself into G, and thus form Gomorrah and Gaza, and that the same SPIRITUS ASPERRIMUS is found in the language of Spain, into which country many Jews fled for refuge, carrying with them their learning and their customs, and perhaps some peculiarities of their language?

For the reader will, doubtless, recollect how many sources there were whence Oriental modes might find admittance into Spain, the origin of the people themselves: the invasion by the Moors who remained in the country from about the year 720, to the time of our Henry the Seventh; during whose stay there, it was occasionally the policy of the Calyphs to send large colonies of Jews into the country, who settled there: the vicinity of Spain to the African coast: and lastly, what was mentioned above, the persecutions of the Jews in Mesopotamia, which drove many of them into Spain. Whether they adopted the oriental part of the language from Phoenicians, Arabians, or Jews, it is needless to inquire; but incredulity itself will surely allow that it was scarcely possible that these languages, being thus

¹ See Prideaux's *Connexion*, Part 1. Vol. II. page 472. His words are these: 'For about the year 1040; all their schools in Mesopotamia, where only they enjoyed these high titles, (Seburaim and Gernim) being destroyed, and all their learned men thence expelled and driven out by the Mahometan princes, who then governed in those parts, they have since that, with the greatest number of their people, flocked into these western parts, especially into Spain, France, and England.'

introduced, should not, in some degree insinuate themselves, to say the least of the influence they would have, into the original or vernacular language of the country, whatever that might be.

To the above considerations may be added, that the high aspirated sound of X and G exist AT THIS MOMENT in some of the Eastern languages; and that those who have been conversant with the Eastern languages, have afterwards found the high aspirate used in the Spanish language familiar to them, from their being conversant with those of the East. To instance one: the language of Arabia may be selected from many to which the observation applies. Now as it is the opinion of many learned men that almost all the languages of the East are derived from the Hebrew, and that as early as the period when the Septuagint, or at least that part of it which was called the Law, was formed, the SPIRITUS ASPERRIMUS γ took the aspirate G as in Gomorrah and Gaza; does not this form a concatenation of evidence, corroborating the opinion of Buxtorf, that the true power of γ is the SPIRITUS ASPERRIMUS? and that the SPIRITUS ASPERRIMUS might resolve itself in some instances into a G, as in Gomorrah and Gaza, as it is found in some modern languages that G is sounded with a high aspirate? As the rough breathing of the Greeks in some instances became H, as in Hector, Hamadryad, &c. and in others S, as in semi, super, &c.

Thus then, to trace the argument from the beginning to the end, it amounts to this: that those who contend for the power of γ as O, or as ng or gn, are grossly inconsistent, and are obliged to depart from their system, in order to accommodate themselves to those impediments which they meet with in their own schemes.

That Buxtorf has given to this letter a power which UNDER NO CIRCUMSTANCES he is obliged to abandon.

That this power is found, as exactly as the nature of two languages admits, retained in the earliest mode of giving the proper names of the Old Testament, that is to say, in the Septuagint translation of 'The law.'

That this power accounts for any seeming difficulty in the orthography of words beginning with G, in the Septuagint, which in the Hebrew begin with γ .

That many eastern languages give to their corresponding letter the sound claimed for γ , and for G which represents it.

And that the same sound of G is found in a living language, notoriously derived, as to that part which respects the sound of G, from the languages of the east.

For the above reasons, the author of these pages conceives himself justified in declaring, that, as far as his judgment enables him to determine, the opinion of Buxtorf is the MOST LIKELY TO BE

CORRECT; he has already said, that he addresses himself **TO THE LEARNED.** To the mass of mankind, his inquiry is as incomprehensible as some parts of Pindar :

ἔς
Δὲ τὸ πᾶν Ἑσμηνέων
Χαρίζει.

VINDICATION OF VIRGIL

*From the Charge of Puerility imputed to him by Dr. Pearce,
in his Notes on Longinus;*

AN ESSAY

Read to a Literary Society in Glasgow, at their weekly Meetings within
the College,

BY JAMES MOOR, LL. D.

Professor of Greek in the University of Glasgow.

Fragili quaerens illidere dentem
Offendet solido.

GLASGOW, 1766.

IN a passage of Longinus, where he is describing that fault in writing, which he calls a Puerility, Dr. Pearce, in his note to illustrate the definition, gives an example of one very palpable *puerility*, as he thinks, in Virgil.—“Ni fallor, (says he) optimus ille Aeneidos auctor semel hujus vitii arguendus est.” The passage in Virgil is to this purpose: the oracle had ordered Aeneas to go and settle in the original mother-country of the Trojans;

— *antiquam exquirite matrem.*

Anchises understood that to be Crete; from whence their old king Teucer had come, with a colony, to Troy. Aeneas sails to Crete,

There seems good reason to suspect that the mode of pronunciation adopted by the modern Jews, is widely different from that of the early ages. But the modern method should no more be considered as the criterion by which to judge of the old, than modern Greek can be considered, as deciding any question respecting the Greek of Thucydides or of Aristotle; either language has undergone such changes, as entirely to destroy the original character of it; and even in living languages, in our own for instance, not only in the phraseology, but in the sound also, such change has occurred, that, perhaps, if Chaucer could have heard the language of Pope, it would have been unintelligible to him; and, most probably, the same may be said of the difference between the Hebrew of David and that of the Rabbis of the present day.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



fails; you are quite disappointed, and find it a mere abortion. The *novo veterum* turns out a poor collision, without one spark to follow from it. 'This, and nothing less than this,' is implied in the Doctor's charge against the poet. Burman, in his edition of Virgil, mentions this remark of Doctor Pearce, and owns that Servius says nothing to the purpose on the difficulty. — '*Servius etiam laborat in hoc epitheto explicando.*' — Burman takes no notice, indeed, of one part of the criticism; the impropriety of using an antithesis of expression on such a subject, but he labors very hard to make out that the antithesis is a real one, and that Doctor Pearce is wrong in saying, that the epithet *novo* is *sine ullo sensu*; and endeavours to give a sense to it, by imputing several different mistakes to Anchises; and to make way for our believing so, he begins by telling us, that Anchises was but a dotting sort of an old fellow, who had lost his memory; '*credo, Anchisen; obliviosum senem, voluisse dicere, se olim quidem de Hesperia ex monitu Cassandree aliquid inaudivisse, sed nunc ex Apollinis oraculo obscuro et dubio, novo errore fuisse deceptum, quum Antiquam Matrem interpretatus esset de Teucro, qui ex Creta coloniam duxerat in Troada, quum debuisset de Dardano explicare, qui ante Teucrum eo adpulerat, et Dardaniam condiderat.*' — Anchises had heard something, he says, of Italy, from Cassandra; but, by a new, or a second mistake, he had misunderstood Apollo. But where is the first mistake? he had, indeed, never paid any regard at all to Cassandra's information; but how can that be called *error locorum*? — '*novo veterum deceptum errore locorum.*' But it is needless, indeed, to enter into the particulars of this kind of defence of Burman's; the whole passage in Virgil, when viewed together, plainly shows, that such a defence can have no place; for the *Penates* inform *Aeneas*, that Apollo had meant he should settle in Italy, as his mother-country: they bid him rise, and tell his father this —

Surge, age, et hæc læta longævo dicta parenti.

Haud dubitanda refer.

He does so:

Anchisen facio certum, remque ordine pando.

Upon which Anchises

Agnovit prolem ambiguum, geminosque parentes;

Seque novo veterum deceptum errore locorum.

It is plain, then, that what Anchises says here, refers solely to his mistake of the meaning of Apollo, and has nothing at all to do with what Cassandra had told him of old; nay, what is much more, when he was making this confession of his mistake, he had not so much as recollected yet Cassandra's former prophecy; he does not do that till afterwards, as is manifest from the words next following:

*Tum memorat : Nate, Iliacis exercite fatis,
Solo mihi tales casus Cassandra canebat ;
Nunc repeto ; hæc generi portendere debita nostro ;
Et sæpe Hesperium, sæpe Itala regna vocare ;
Sed quis ad Hesperia venturos littora Teucros
Crederet ; aut quem tum vates Cassandra moveret ?*

Where the *tum memorat*, and the *nunc repeto*, now I recollect, make it perfectly evident, that in what he had said before, Cassandra was not yet in his thoughts ; besides, from the last verse,

Quem tum vates Cassandra moveret ?

it is plain, that he paid no regard at all to what Cassandra told him, and so it cannot be said that she had led him into any mistake about the *place* destined for their settlement. Burman tries farther to make out another mistake of Anchises, but either I do not understand him, or he contradicts himself : his words, which follow immediately after what was already quoted from him, are these : ‘ *Et quia etiam quidam Dardanum ex Cretâ deduxerunt, inde in errorem deductum. Nimirum, Anchises de Cretâ accipiebat, Dardano omisso, de Teucro cogitans ; et quia Trojani, et Teucri et Dardaniæ dicuntur, proles erat ambigua, et geminus Parens!* In the first of these two sentences, if I understand them, he means, some maintained that Dardanus had come from Crete ; and that led Anchises to take Crete for their mother country. In the next sentence, which is to explain the former, he says : Anchises took Crete for their mother country ; because he forgot Dardanus, and thought only of Teucer ; ‘ *nimirum, Anchises de Cretâ accipiebat, Dardano omisso, de Teucro cogitans.*’ But if he were ever so consistent with himself here, the whole makes nothing to the purpose, for still Anchises makes but *one* mistake of Crete for Italy ; were there ever so many concurring *causes* which had led him into that mistake, and though it were granted that one of these causes was this particular opinion, which some held, that Dardanus had come originally from Crete ; but there is not indeed any ground for the supposition, as Anchises makes no mention of it, when he interprets the oracle, and enumerates very fully the several causes which made him think that by their mother-country Apollo meant Crete, viz. mount Ida had its name from the Cretan Ida ; King Teucer their ancestor had come from thence ; and from thence they had got their religion, the rites of Cybele, the ceremonies of the Corybantes, the grove of Ida, the mysteries of the Magna Mater ; and the procession of her chariot drawn by Lions.

*Tum Genitor, veterum volvens monumenta stirorum,
Audite, o proceres, ait ; et spes discite venturas.
Creta, Jovis magni, medio, jacet insula, ponto ;
Mons Idaus ubi, et gentis cunabula nostra.
Centum urbes habitant magnas, uberrima regna ;*

*Maximus unde Pater, si rite cuncta recordor,
 Teucrus Rheteas primus est adortus ad oras :
 Optavitque locum regno : nondum Ilium et Arces
 Pergumae steterunt ; habitabant vallibus imis.
 Hinc Mater Cultrix Cybele, Corybantique ara,
 Idemque nemus ; hinc fida silentia sacris,
 Et juncti currum Dominae subiere leones.*

Among all which circumstances of their origin from Crete, there is not the least mention of Dardanus. After what I have just observed, it is scarce worth while to take notice of the third and last way Burman takes, to find a meaning to the *novus error*, if it were not just to show how much he must have been graveled in this passage : ‘ deinde,’ says he, ‘ quia error *locorum*, non *virorum* dicitur, posset dici Anchises errasse de monte Idæ, qui quum æquè in *Crêtâ* esset, atque in Troade, hinc cunabula gentis inde credebat repetenda,’ he means, I suppose, that Anchises had both made a mistake of *persons* and of *places*; he had thought of Teucer when he should have thought of Dardanus; and he had made a second mistake, a *novus error*, about the two mount Idas. This might give a sort of meaning to the epithet *novus*, which he is laboring for; but it would give a very sorry meaning to the passage in general; if, to wit, by the *veterum locorum* were meant the two mountains, but it is needless to enter into particulars here; as it is, I think, self-evident, that *veterum locorum* must undoubtedly be meant of Crete and Italy. For the sense is evidently this; that Anchises acknowledged the Trojans had two *several* Ancestors, who came from these two *different* mother countries. So that, notwithstanding all Burman’s well-meant pains to vindicate the poet from at least one part of the censure, Dr. Pearce, it would seem, has reason to think, that, his criticism, severe as it is, remains in its full force; and that Virgil is guilty of a *premeditated*, and yet a *meaningless*, puerility. But, can one really believe, that Virgil could be, deliberately, guilty, of affecting such a pitiful, still-born conceit? Is it not in writing as in life? there are, in both, some characters far beyond the imputation of being capable of a gross violation of the *Kalon*: such a character, if any, is Virgil; and such an imputation, surely, is this. Is it not far better for a critic, when he meets, in a first rate writer, a passage which suggests to him an apprehension of this kind, to distrust himself, and suspect he does not understand the passage; and much more so, in a work, where several difficulties confessedly occur; especially with respect to the uncommon turns of expression? For, though the general run of Virgil’s language is more easy, as well as it is more musical, than that of any other Roman poet, or, indeed, of any poet who has written in Latin; yet, at times, we find in him some very uncommon turns of expression, which have not been *always* equally well attended to by his commentators. And, there-



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

dulci sono Alcaei, is exactly parallel to the expression, *Agrovis se deceptum locorum, novo errore Teucris*. And thus, I think, the poet may fairly be vindicated from so positive, and, at the same time, so very severe a censure.

There is besides another kind of objection, which has likewise been made to this very passage of Virgil; and which I shall also endeavour to remove. Ruæus, and others, have taxed Virgil with want of judgment in the conduct of this part of his poem: for, say they, Anchises and Æneas ought to have been sensible of this mistake long before; and that, most especially, from the farewell words of Cræusa to Æneas, when her shade appeared to him, on the night of the destruction of Troy; and, not only told him of Hesperia by name, but marked out its particular situation, by the river Tiber; for, says she,

*Ad terram Hesperiam venies, ubi Lydius, arca
Inter opima virum, leni fluit agmine Tiberis.*

Burman, who likewise mentions this objection, fairly owns that he does not well know what to say to it; he thinks less of Anchises, as an oblivious old man, but seems to wonder that Æneas should forget it, *'nescio quid dicam?'* says he, *'certe Æneas non debuerat oblitus esse,'* then, he, modestly enough, offers two solutions, by way of guess or conjecture. Shall we think, says he, that Æneas

† *Deceptum Labrum.*) Several other such uncommon expressions occur both in Virgil and Horace, as well as in other Roman poets; a number of which kind, collected by Nonius Marcellus, are cited by Torrentius, in a very sensible note he gives on the words of Horace B. 3. Ode last. 5. 2.

*Daunus agrestium
Regnavit Populorum;*

of which note, what follows is an extract.

'Regnavit Populorum') Sic prisci quoque interpretes legerunt, nec primus hunc locum ex Servio restituit Lambinus. Libri tamen MS. omnes, quos videre contigit, *Regnator* habent: tantum potuit Grammaticorum audacia. Solent autem nobiles poetæ hujusmodi locutionibus hic illic aspersis excitare Lectorem; idque vel subaudiendo aliquid, vel imitatione Græcorum. Tale illud

Virgili Æn. 11. 126.

Justitiæne prius mirer, belline laborum?

Horatii Od.

Deine querelarum,	2. 9. 17.
Abstineti irarum,	3. 27. 69.
Decipitur laborum,	2. 13. 37.
Damnatus laboris,	2. 14. 19.
Soluti operam,	3. 17. ult.

Plauti.

Desipiebam mentis,	Epid. 1. 2. 35.
Pendet animi,	Merc. 1. 18. 54.

et similia multa a Nonio congesta.

A still more copious collection of such expressions is to be found in Ruddiman's Latin Grammar. Vol. 2. p. 115. &c.

believed the oracle of Apollo was much more to be depended on than the words of Creüsa ‘*credens, certius Apollinis esse oraculum Creüsæ dictis*,’ or, that Æneas really had no great faith in the ghost of Creüsa, and remained still at a loss where to go.—‘*An incertum Æneam non multum fidei habuisse Creüsæ umbræ? num et post illam visam dicit,*

“Incerti quo fata ferant, ubi sistere detur?”

this solution is almost ludicrous. I shall pass it, and return to the objection; which is plainly one of those kind of arguments, which, if they prove any thing at all, prove a great deal too much. For according to it, Anchises and Æneas should not, properly, have sooner *acknowledged* their mistake, as Ruæus states it; ‘*errorem agnoscere antea debuerat*,’ are his words: they should never have fallen into that mistake at all, they should have sailed for Hesperia from the beginning; whereas, they, first of all, attempted a settlement in Thrace. Here then is the proper objection; how came Æneas, so soon after the appearance of Creüsa, even before he left the Coast of Troy, while his ships were yet building only, and his men assembling, to be entirely at a loss where to settle? for, says he:

—————*classemque sub ipso*
Antandro, et Phrygiæ molimur montibus Idæ;
Incerti quo fata ferant, ubi sistere detur;
Contraimusque viros.

Now I think it is natural, from this passage, to conclude that Virgil meant here to show, that, from the words of Creüsa, Æneas had been able to make out nothing at all, which could be of any service to direct his voyage. Apollo gave him afterwards a response which was *obscure*; but the prophecy of Creüsa had been utterly unintelligible to him, yet the question remains: if this really be Virgil’s intention here, is he uniform, throughout, in the whole conduct of this part of the poem? has he put such words in the mouth of Creüsa, as must naturally to Æneas appear unintelligible? yes; even contradictory; at least to me, the poet seems evidently, to have artfully managed her expressions with that very intention; Let us examine them: she tells Æneas,

Longa tibi exilia, et vastum maris æquor arandum;
Ad Terram Hesperiam venies, ubi Lydius arca
Inter opima virum leni fuit agmine Tivris.
Illic, spes læta, regnumque, et regia conjux
Parta tibi.

Now, we must remember, that Æneas had never yet heard of the word *Hesperia*, as the proper name of a country; he is not informed of that, till long afterwards; when the *Protes* tell him,

Est locus, Hesperiam Graii cognomine dicunt.

From Creüsa, then, he would naturally take it in its proper original

sense, as an adjective, the feminine of *Ἑσπεριος*; nay, he is even prevented, as it were, from any suspicion of her using it anew, as a proper name, or any otherwise than as an adjective, by her putting the substantive *Terram* before it. The expression, then, *Terram Hesperiam*, would convey to *Æneas* no other idea, than as if one should say, in English, a *western land*. Next, as to the other mark of Italy, *ubi Lydius Tiberis fluit*; as *Æneas* was wholly ignorant of Italy, and its inhabitants, he could not possibly know that by *Lydius Tiberis*, she meant the Tiber, where the *Lydian* Prince *Tyrrhenus* had settled some generations before: he must naturally understand it, then, in the common proper sense, as a river of Lydia; or at most, a river which ran from Lydia, through this *western land*; and this is what could not but quite confound him, and render the whole utterly unintelligible, for Lydia is a country lying far to the south *east* of *Troy*. And so the one part of her information must naturally appear to him to contradict the other. If one ask, why did not *Crelisa* speak more plainly? the answer is easy, she knew no more; or was forbidden by the gods to reveal farther. According to the mythology of the poets, this was often the case with those who foretold future events; thus the prophet *Helenus* tells *Æneas*, he will discover a few useful hints of what was to befall him; but must conceal the rest;—

Pauca tibi è multis————
 —————*prohibent nam cetera Fata*
Scire Helenum, farique vetat Saturnia Juno.

This is the light in which the poet's intention appears to me; and in this view, I think his conduct is perfectly consistent, and extremely judicious in the whole management of this part of the poem.

February 27th, 1761.

ON THE HEBREW BIBLE.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

If the Communication of the present Article shall merit an entry in the *Classical Journal*, it is respectfully at your service. You are not wanting in able Correspondents in *Oriental Literature*, and,



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



of words and sentences, and include also the direction to the tone in reading.

Now, Sir, from the foregoing considerations, allow me to presume that the whole obscurity, in which the history of the Masoretical punctuation is involved, consists in its progressive and systematic augmentation from a few first principles to its present refined and complicated form: that it was not all the work of one man, nor of one age or period, but of many: that the last and fullest additions to the sacred letters of the Hebrew Text were those called *Accents*: and that if any at all were applied to the text in the time of Ezra, by him or by any authorised person since, most probably it was the adoption of *one Point only*, and from which all others first originated.

It is known to every scholar, and every one who has had but a slight inspection of ancient writings and MSS. will readily acknowledge, that it has been the custom of Scribes in various nations and languages to contract their writing occasionally by the adoption of a dash over, under, or in, the line of writing: a custom which seems very ancient, if we admit that in the frequent arbitrary insertion or omission of the letters *Vau* and *Jod* by the Hebrew scribes, the substitution was a point under or over the line of writing, and the word or words technically pronounced *full* or *deficient* accordingly. This will probably lead to the first rise of the Hebrew Punctuation: (1) a point in the body of any letter supposes that letter to be pronounced *double* by the rule of *Dagesh forte*, thus רַבּי *Rabbi*, אֱמַנּוּל *Immanuel*, שַׁמַּח *Shammah* &c. (2) a Point over the line is the common substitute for the letter *Vau*: thus מְאוֹרוֹת *Meoroth*, lights or luminaries, Gen. ch. 1.16. which written *full* is written thus, מְאוֹרוֹת and pronounced, as before, *Meoroth*. (3) a Point over *Vau* is the Point O. (4) a Point in the body of *Vau* is the point U. (5) a Point under a letter is the point I. Thus we have three *Vocular* expressions for the three-fold position of a single point, and (6) the application of the single point serves also materially to mark the conjugations, and various accidents of Verbs and Participles, as may be seen in any grammar.

Having thus shown the several offices of the *Dagesh Point* as it is variously applied, I would consider it as the foundation of the system, and if any part of that system has a just claim to antiquity and importance, it is only from its extensive usefulness in reading Hebrew with propriety and accuracy. I could wish that an Edition of the Hebrew Bible was undertaken on this principle; namely, to print the Hebrew Text with the Diacritical Points only, and such an edition would be a happy *mean* between the two *extremes*, viz. the editions with the Points, or those altogether without them: in the former editions of the Hebrew Text, that

text is too much incumbered with points, of which the reader has little advantage; and in the latter editions the text is so completely dismantled and stripped, as to exclude all punctuatory assistance whatever. I apprehend such an edition as is here proposed would prevent the objections and dangers of either extreme: a medium seems far preferable, and best designed for general use, especially among the Christians, who now begin to study the Hebrew on more liberal principles than formerly.

It is not my design to enlarge on the many advantages of such an edition of the Hebrew Scriptures, in which the diacritical points are exclusively adopted, as they at present stand in the printed editions. I shall only advert to one common and obvious advantage, in which, Sir, I apprehend my opinion will be consentaneous with that of most of your learned correspondents, namely, that the text thus printed would retain undisturbed all the essential and useful part of the punctuation, and be cleared of all the useless incumbrance with which it is now burthened, and present the Inspired Text in a far less innovatory form than hitherto, and much more lucid and intelligible.

1. This method proposes to retain the *Dagesh* point in all letters, in which it is found in the printed editions.

2. To retain the *holem* point over the line as it at present stands in the printed editions.

3. To retain the *hirek* point under the line, in all places where its *jod* letter is deficient, as in the name דָּוִד *David*, which is also written דָּוִד with *jod*.

4. To retain the *kibbutz* point under the line where the same is observed in the printed editions.

5. To adopt the reading stops *soph-pasuk* and *athnah*. Then the characters, with their accompanying diacritical points, will present the following arrangement:

1.	גְּ בְ נ, \&c.
2. Dagesh,	גַּ בַּ נ, \&c.
3. Holem,	גֶּ בֶּ נ, \&c.
4. Dagesh holem,	גְּ בַּ נ, \&c.
5. Hirek,	גֶּ בֶּ נ, \&c.
6. Dagesh hirek,	גְּ בֶּ נ, \&c.
7. Kibbutz,	גֶּ בֶּ נ, \&c.
8. Dagesh kibbutz,	גְּ בַּ נ, \&c.

In the next place it will be proper here to subjoin a few verses printed with the diacritical and other points, that nothing may be wanting to an explanation of the subject proposed for considera-

tion; and that the comparative superiority of the plan may be perfectly understood, I would recommend to the learned reader to take his Hebrew Bible with, and without, points, and compare them respectively.

Gen. ch. 1. vv. 1. &c.

1 בראשית ברא אלהים את השמים ואת הארץ: 2 והארץ
 היתה תהו ובהו וחשך על-פני תהום ורוח אלהים מרחפת על-פני
 המים: 3 ויאמר אלהים יהי אור ויהי-אור: 4 וירא אלהים את-
 האור כי-טוב ויבדל אלהים בין האור ובין החשך: 5 ויקרא אלהים
 לאור יום ולחשך קרא לילה ויהי-ערב ויהי-בקר יום אחד: 6 ויאמר
 אלהים יהי רקיע בתוך המים ויהי מבדיל בין מים למים: 7 ויעש
 אלהים את-הרקיע ויבדל בין המים אשר מתחת לרקיע ובין
 המים אשר מעל לרקיע ויהי-כן: 8 ויקרא אלהים לרקיע שמים ויהי-
 ערב ויהי-בקר יום שני: 9 ויאמר אלהים יקוו המים מתחת השמים
 אל מקום אחד ותראה היבשה ויהי-כן: 10 ויקרא אלהים ליבשה
 ארץ ולמקוה המים קרא ימים וירא אלהים כי-טוב: 11 ויאמר אלהים
 תדשא הארץ דשא עשב מוריע זרע עץ פרי עשה פרי למינו אשר
 זרעו-בו על-הארץ ויהי-כן: 12 ותוצא הארץ דשא עשב מוריע זרע
 למינהו ועץ פרי אשר זרעו-בו למינהו וירא אלהים כי טוב:
 13 ויהי-ערב ויהי-בקר יום שלישי: 14 ויאמר אלהים יהי מארת
 ברקיע השמים להבדיל בין היום ובין הלילה והיו לאתות ולמועדים
 ולימים ושנים:

To read the Hebrew text of the Old Testament with ease and intelligibility requires long initiation in any form, but especially without the reading points. In the first ages of the Jewish church, it is presumed that the knowledge of reading the law of God was almost wholly the function of the priests and scribes, even whilst the Hebrew was a living language; but afterwards, as copies were multiplied, the reading of the Divine books became general: but now the Jews, having been dispersed over the world, and having their law in the dead letter, require laborious study to interpret it to the people. With us it seems easy enough to take up a Hebrew Bible without points, and read it with as much ease and facility as any Latin or other version; a supposition, in my opinion, alto-



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

the library of Exeter College, Oxford, of which some particular account is given in the Annual Report; it would certainly be important to know how far succeeding editions have, or have not, improved, and whether the Hebrew text has, or has not, been gradually and progressively *revised* in the long period of 325 years! Celebrated as Vander Hooght's edition may be, it is obstinately deficient in the omission of two whole verses in Joshua, ch. xxi. and this *omission* is also adhered to in Mr. Frey's edition, notwithstanding the remonstrances of the learned in support of those verses, as they are extant in some editions, in particular Leusden's Bible, printed in the year 1661, and confirmed by MSS. The translators of the English Bible retain those verses, being ver. 36. 37. Mr. Bothroyd's edition, now printing, is without points, and accompanied with a selection of various readings subjoined to the text.

To conclude, Sir, I must apologise for the length of my paper, by observing, that what is here offered to the consideration of the learned is, to promote such an edition of the Hebrew Scriptures as may faithfully preserve all the authorised text in its present form, and with the diacritical points; being all that are necessary and essential to the reading of the Sacred Text with propriety, and securing the interpretation against error and misconstruction.

June, 1813.

T. Y.

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I HAVE often thought, that the ingenuity of the Hebrew critic might be usefully employed in developing the true reading of those *two Hebrew formulæ of baptism*, which have been recorded by Irenæus, as being practised among the Valentinian heretics.

His testimony respecting the *first* of them is to the following effect. Alii autem et Hebraica nomina superfantur, ut stupori sint, vel perterreant eos qui sacrantur, sic: Basyma eacabasa eqnaa irraurista dyarbada caotaba fobor camelanthi. Horum autem interpretatio est talis. Hoc quod est super omnem virtutem invoco, quod vocatur lumen, et spiritus, et vita, quoniam in corpore regnasti. In the Greek of Epiphanius the account is somewhat varied, "Ἄλλοι δὲ ἑβραϊκὰ τινὰ ἑνόματα ἐπιλέγουσι, πρὸς τὸ

μᾶλλον καταπληξᾶσθαι τοὺς τελειομένους οὕτως· Βασίμα χαμοστή βαβαιανορα μισταδία ρουαδα κουστα βαβοφορ καλαχθει· τούτων δὲ ἡ ἑρμηνεία ἐστὶ τοιαύτη, Ἰπὲρ πᾶσαν δύναμιν τοῦ πατρὸς ἐπικαλοῦμαι φῶς ὀνομαζόμενον, καὶ πνεῦμα ἀγαθόν, καὶ ζωὴ, ὅτι ἐν σώματι ἐβασίλευσας. In the quotation from Nicetas by Feuardent, in his notes on this part of the author, it is still different. Quo majorem ei, qui baptizatur stuporem injiciant, hæc Hebraica nomina superaddunt: Camosi, bae, anoora, mystadia, rhuda, custaba, phogor, calathi. Quorum interpretatio hæc est. O qui es super omnem virtutem patris, te invocamus, qui lumen, et spiritus bonus, et vita nominaris: quoniam in corpore regnasti.

The *second* formula, Irenæus has narrated thus. Nomen quod est restorationis, messiau formagno in seenchaldia mosomeda eaacha faronepseha Jesu Nazarene. Et horum interpretatio est talis: Christi non divido spiritum, cor, et supercœlestem virtutem misericordem; fruar nomine tuo salvator veritatis.

In Epiphanius, though the interpretation of the formula remains the same, the Hebrew seems widely different: Μεσσια, ουφαρεγ, ναμεμψαιμαν, χαλδαιαν, μοσομηδασα, ακφραναι, ψαυα, ιησου ναζαρια.

Feuardent, in his annotations, has remarked on them both as follows: Difficillimum est verborum istorum fontes indicare, accipe tamen, quid de his nobis verisimilius videtur. Impostores istos magicis artibus delectatos, iisdemque multa prodigiosa et portentosa effecisse ex Justino, Irenæo, Tertull. Epiph. Theod. et August. certissimum est. Vero igitur simile est, astutos istos præstigiatores isthæc magica et barbara magis portenta quàm nomina finxisse, et magno supercilio inculcasse ad concitandos simplicium animos, ut cum magno stupore augustiora putarent quæ non intelligerent; et dæmones istis pactis adsistentes ad horum vocabulorum pronunciationes, quæ postulabant magi præstarent; ut superiùs de Marci cœnâ habes c. q. Quod si quæ hic habes Hebraica vocari ab Irenæo urgeas, responderim non ex suo sed Valentinianorum sensu esse intelligendum; cùm id unum confidenter et verè possim affirmare, ea nempe nec à Græcâ, nec ab Hebræâ, Chaldaicâ, Syrâ, aut Arabicâ linguâ petita esse. Vid. Iren. Lib. c. 18.

Such is the tone of confidence, in which this learned annotator has asserted the impossibility of making any sense out of these barbarous sounds; and, though I have been able to inspect no other edition of Irenæus, I do not imagine, that much more light has been thrown upon this part of the author, by succeeding correctors. Notwithstanding, however, the boldness of his assertion, I am inclined to believe, that both these sentences are really Hebrew; only so much disfigured by the ignorance of the Fathers, that it will require no small degree of consideration to

restore their true reading. The former I shall now, with permission, endeavour to reduce to the Hebrew idiom; the latter I leave for some other of your learned correspondents, who will be kind enough, perhaps, at the same time, to honor me with their remarks on the present attempt.

First of all then I would observe, that the Hebrew, as given in the Latin Text of Irenæus, appears to me to be the least correct only instead of *eaca*, after *basyma*, I would adopt *cha* from Epiphanius; and instead of *föbor*, *fogor*, from Nicetas. The *rbada*, in *dyarbada*, is evidently the same with the *rhudo*, of Epiphanius and Nicetas; the Hellenists being naturally prone to turn *v* into *b* in the middle of words: saying, *David*, instead of *David*, &c. which is the cause of the difference in the present case before us.

Thus much being premised, the sounds or syllables may thus be distributed into words. *Basymacha mosse basaca narurist adya ruada cae ota bafogorca melanthi*. These in their native characters may be written thus. —

מִשָּׂא בְשֵׁהִיָּה נְהִרָה וּרְאִשִׁית הַחַיָּה רַחֵם כִּי אַתָּה בַּפְּנֵיךָ מַלְכָּה
In nomen tuum, exaltatissime, in id quod est lumen, et, principis vitæ, spiritus; quoniam tu in corpore tuo regnasti.

The reader will not fail to observe, that, though the Latin translations agree in the main, it is that of Nicetas only, which makes the speech a perfect address from beginning to end; in this it ought certainly to be preferred. Doubtless the former was assimilated, as much as it might be, to that of the Evangelist and substituted instead of it; this being the degree of excellence unto which the adepts aspired.

Most of my Hebrew constructions must appear self-evident; few, however, demand elucidation. The word, מִשָּׂא, is derived from נָשָׂא, to exalt, and is the *Part. Paul* of *Hiphil* or *Hofal* signifying, *now exalted*, or, *now highly exalted*. I rather incline to interpret it in the vocative case than to subjoin it as an epithet to the preceding term.

The construction, בְּשֵׁהִיָּה, has caused me the most uneasiness. I can find no authority for it exactly as it stands. The Rabbinical writers abound with the prefix שׁ before verbs in the sense of the conjunction *that*, as also with the compound שׁכֵּן, *when*: they never once use בְּשׁ, that I remember to have seen. The שׁ being derived from the pronoun, אֲשֶׁר, may certainly include both the relative and the antecedent; and is often so used in the book of Ecclesiastes, particularly on the following occasion. שִׁדְדִין לְאַחֲרֵינָהּ. *Among those who shall be hereafter.* ch. 1. v. 11. This, indeed, not to be the same, approaches as near to the construction



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



porting his hypothesis, has been affirming all along, that the Devil is often named *ox, dog, pig, ass, goat, and raven*, in the Jewish authors? I am astonished at the *simplicity* of his critical opponents. Let him refer us, if he can, to a Jewish writer, in whom any of the foregoing appellations of the Devil may actually be found.

O.

LITERATURE GRECQUE.

Ἰσοκράτους λόγος περὶ Ἀντιδόσεως, etc.; c'est-à-dire; Discours d'Isocrates sur l'Échange, rétabli dans son ancien état, d'après un fragment de près de 80 pages, par M. Andréas MUSTOXYDI, membre correspondant de la troisième Classe de l'Institut, historiographe des Îles Ioniennes, etc. Un volume in 8.° de 180 pages. A Milan, 1812.: de l'imprimerie de J. J. De Stephano.

PARMI les jeunes Grecs, qui font honneur à leur patrie par leurs connoissances, leur zèle et leurs travaux, M. Mustoxydi occupe justement une place distinguée. Il a rendu un service très important à ses compatriotes et à tous les Hellénistes de l'Europe, en mettant au jour ce fameux fragment d'Isocrates, attendu depuis longtemps avec la plus vive impatience. M. Mustoxydi a jugé à propos de publier le discours tout entier, tel qu'il l'a trouvé dans un manuscrit du treizième siècle, conservé dans la bibliothèque *Laurentine*, et dans un autre de l'*Ambrosienne*, un peu postérieur, et qui avoit appartenu au célèbre Michel Sophianus. Mais il n'a pas songé à séparer, par des *guillemets* ou du moins par des caractères différens, le précieux fragment qu'il a découvert. Il nous semble que cela auroit été bien plus commode pour les lecteurs.

La préface, en forme de lettre, est adressée à M. Coray, si justement célèbre parmi les littérateurs Grecs. L'auteur y rend un compte-détailé de sa découverte et de l'authenticité du fragment, avec autant d'érudition que de goût. Après avoir rapporté plusieurs témoignages de la plus grande autorité, il ajoute : "Aristote, dans le Livre III de sa *Rhétorique*, conseille, pour adoucir l'odieux et le ridicule qu'il peut y avoir à dire du bien de soi même et du mal des autres, de suivre l'exemple d'Isocrates, qui, dans son discours sur l'*Échange*, fait parler d'autres personnes. Or, cet artifice ne se trouve employé par l'orateur que dans le fragment que j'ai dé-

couvert. On y voit enfin le verbe *Ἀγωνιᾶν*, pour *Ἀγωνίζεσθαι*; le nom d'*Ἴων*, philosophe et poète tragique; et cette phrase: *Θαυματοποιῆσαι ταῖς οὐδὲν μὲν ὠφελούσαις, ὑπὸ δὲ τῶν ἀνοήτων περιστά- τοις γινομέναις*: et tous ces mots sont cités par Harpocracion (*ισ- voc. Ἀγωνιᾶν-Ἴων-περιστάτρισ*) comme appartenant au discours d'Isocrates sur l'*Echange*, etc."

Ces preuves, dont nous venons de transcrire une partie, nous paroissent évidentes; leur réunion prouve en même temps le jugement et les lumières de notre savant compatriote, et réfute suffisamment l'opinion de Bandini qui attribue ces passages à d'autres auteurs, et les regarde comme intercalés.

Le style du fragment, qui commence à la page 53, l. 16, et finit à la page 131, l. 17, est plein de douceur, d'harmonie et de grâce; qualités qui distinguent particulièrement les ouvrages d'Isocrates. Cet orateur y parle de sa vie, de ses habitudes, de sa doctrine, de ses élèves, de ses amis, et combat, avec un courage au dessus de son âge alors très avancé, les envieux de son bonheur et de sa gloire. Il donne à sa patrie, et particulièrement à la jeunesse, les conseils les plus sages et les plus touchans. Il prend, avec un zèle ardent, la défense de Timothée, fils de Conon, accusé en même temps que notre orateur; il saisit l'occasion de faire de cet illustre capitaine un éloge magnifique, et fait voir en même temps quels sont les devoirs d'un vrai général: c'est une des plus belles parties du fragment et du discours tout entier. Ramenant ensuite sur lui-même l'attention des auditeurs, Isocrates oppose aux services qu'il a rendus l'ingratitude dont il a été payé par ses concitoyens, et s'écrie: "Quoi! nos ancêtres ont tellement honoré le poète Pindare, qu'ils l'ont nommé leur *Proxène*,¹ et lui ont fait un don de dix mille drachmes, pour avoir dit seulement, en parlant de notre ville, qu'elle étoit l'appui de la Grèce (*ἔρεισμα τῆς Ἑλλάδος*;) et moi, qui ai loué beaucoup plus et mieux notre ville, et nos ancêtres, je ne pourrois y passer avec sûreté le reste de mes jours!"

En général, notre orateur, en développant son sujet, parle avec une dignité et une sensibilité dignes du vrai citoyen. Il y a, dans son discours, des passages qu'on ne sauroit lire sans se sentir profondément ému.

M. Mustoxydi a dédié son travail à M. l'archevêque Ignatios, cet illustre bienfaiteur de la Grèce, ce savant protecteur des Muses, qui vient de fonder une excellente Société littéraire, établie à Bucharest en Valachie, et à la munificence duquel nous devons l'intéressant Journal Grec qu'on imprime à Vienne, depuis plus de deux ans, sous le titre de *Mercurie littéraire* (*Ἑρμῆς ὁ λόγιος*.)

¹ *Hôte public*, chargé par sa ville de donner l'hospitalité aux citoyens d'une autre ville, ou aux ambassadeurs étrangers.

L'épître dédicatoire est très-courte ; mais elle est généralement bien écrite ; le style est élégant ; les idées sont nobles ; elles décèlent un jugement sain, un goût pur, une ame candide et élevée.

A la fin du discours, M. Mustoxydi a fait imprimer un petit nombre de scholies qu'il avoit trouvées sur les marges de trois exemplaires des Aldes, conservés aujourd'hui dans la bibliothèque Ambroisienne. Viennent ensuite de précieuses variantes du manuscrit *Laurentin* et de l'édition de M. Coray.

L'examen de ces variantes nous meneroit trop loin ; mais nous nous flattons que le savant éditeur soignera davantage, dans une seconde édition, le texte du discours qui, dans celle-ci, a été trop souvent défiguré par l'imprimeur. Tous ceux qui ont du goût pour la langue d'Homère et d'Isocrates, ont droit d'exiger de la correction dans un texte Grec, revu par un homme qui a bien mérité de sa patrie, par la profonde connoissance de la langue de ses ancêtres, par ses rares qualités, et surtout par les services nombreux et importans qu'il a rendus à ses compatriotes.

CONSTANTIN NICOLOPOULO, *de Smyrne,*
Professeur de Littérature Grecque.

NOTICE OF

PHERECYDIS FRAGMENTA e variis Scriptoribus collegit, emendavit, illustravit, Commentationem de Pherecyde utroque et Philosopho et Historico præmisit, denique Fragmenta Acusilai, et Indices adjecit FR. GUIL. STURZ. Ed. 2a. Geræ 1798. 8vo. pp. 238.

FR. Guil. Sturz. had previously published the *Hællanici Fragmenta* : We extract the following passage from the preface to this later work :

« Scilicet sicubi lectionem corruptam aliquam detexisse mihi viderer, etiamsi plane persuasum haberem, meliora et certiora a me substitui posse, nolui tamen aliorum judicium occupare atque præcipere, sed servata lectione vulgari in textis, emendationem loci proposui tantum ea qua decet modestia in subjectis notis, ita ut cuilibet suo permitterem gaudere sensu. Deinde res ipsas a Pherecyde narratas eo modo tractavi, ut vel eas cum aliorum narrationibus compararem, vel ex aliis scriptoribus illustrarem et confirmarem, vel etiam, ubi quædam



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

NOTICE OF

J. AL. MARTYNI LAGUNÆ EPISTOLA *ad Virum inclytum C. G. HEYNE, Professorem Gottinganum, sub Tempus Feriarum semi-secularium Almæ Georgiæ scripta. Ed. 2a. passim correctæ et aucta. Lipsiæ, 1795. 12mo. pp. 100.*

THIS work relates to what, the author is pleased to call in his preface *Pharsaliæ perpoliendæ negotium*. It abounds with bibliographical, and is occasionally interspersed with critical, information on the subject of Lucan; and the admirers of this declamatory poet, who are interested in knowing the various early editions, through which the poem has passed, will do well to add to their library the little volume before us; our limits will not allow us at present to take a large view of its contents, but we shall feel ourselves much indebted to any of our learned correspondents, who will favor us with a more regular notice of it. We shall content ourselves at present, with making the following extract from the preface:

“Quæ in repetita Epistolæ editione correctæ vel auctæ sunt, ea videbantur correctione vel augmento egere: in ceteris parum vel nihil immutandum censui—animus erat Epistolæ huic sub-
jicere, *Silvam Observationum criticarum*, sed ut ‘simplex’ illud et ‘unum’ Horatii in his quoque servaremus, repudiato consilio Specimen futuræ Editionis integrum elaborare constitui-
mus.”

Recondite Meaning of Ruere in its active and proper sense, and Passages in VIRGIL, HORACE, and LUCRETIUS, explained by it.

LUCRETIUS VI. 724. has the following passage,

*Est quoque, uti possit magnus congestus arena
Fluctibus adversis oppilare ostia contra,
Cum mare permutum ventis ruit inus arenam,*

where Creech, Oxonii 1695. p. 343. has the following note: “Sic L. I. v. 293.

Quamlibet in partem trudent res ante ruuntque,

Virgil.

Cumulos arenae ruere, et Spumas salis ære ruabant.”

“*Ruere* active, veluti apud Virg. *Æn.* l. 39.

Vela dabant læti, et spumas salis ære ruabant,

ac Terent. *Ceteros raperem, ruerem*, Grammatici et Lexicogr. jam satis adnotarunt, nisi tamen juvat paucis audire Serv. ad Virg. *Georg.* I. 105.

Cumulosque ruit male pinguis arena,
ad quæ ille, “*Ruit, evertit, dissipat*; nam modo agentis est, ut
Una Eurusque, Notusque ruunt;
nam aliter dictum est

Ruit alto a culmine Troja:
immo quod magis oppositum videtur, etiam de motu qui fit sursum invenitur, Virg. 2. *Æn.* 308. (ignis)

Ruit atram
Ad Cælum picea crassus caligine nubem,”
J. F. Reitzii *De Ambiguis, Mediis, et Contrariis*, Trajecti ad Rhenum, 1736. p. 530. “Active ponitur pro *impellere, sternere*: Terent. *Adelph.* 3, 2, 21. *Cæteros ruerem, agerem, raperem*, ubi Donatus, Ruere, activam vim habet, est enim toto corpore uti ad impellendum, quod faciunt, qui ipsi præcipites alios prosternunt; unde proprie sues ruere dicuntur, &c. Ovid. *Met.* XII. 134.

Cedentemque sequens instat, turbatque, ruitque,
Attonitoque negat requiem:

Apul. in *Floridis* p. 341.: quod etiam in composito observatur: ita Ter. *Eun.* 3, 5, 51. *Foras omnes proruunt se*: active et pro *affligere, prosternere*, sive *obruere* usus Lucretius, quod in *Indice Lucretiano* observavit Giphanius: Virg. *Georg.* I. 105.: item *Æn.* I. 35. Silius 6, 319.

Laxabat ferro, campoque pericla ruebat:
Claud. *De Laud. Stili.* I. 128.

Curvatas glacie silvas umbone ruebat:
plura Cort. ad Sall. *Jug.* 85, 26.” B. Fabri *Thes. Scholast. Erudit.* Gesner in the *Thes. Ling. Lat.* refers to Plautus *Trin.* 4, 1, 18. Lucret. I. 173. et Plin. 11, 37.: he observes too that the compounds *deruo, diruo, eruo, obruo*, (to which he might have added *irruo*, with J. Meursius in the *Criticus Arnobianus*) are used in an active sense. Gesner also quotes Horace *Serm.* II. 5, 22.

Tu protinus, unde
Divitias ærisque ruam dic, augur, acervos,
and adds: “*eruum*: nam unde est ex quo, ut Virg. *Æn.* II. 211.

Mærentes altum cinerem, et confusa ruebant
(Ossa focis,
quod per *erueere, levare*, interpretatur Servius.” In the *Variorum Horace*, commonly called Dr. Combe’s Edition of Horace, we have only this short annotation of Baxter, “*Ruam, eruam, Vet. Schol.*” Dr. Bentley is silent & so is also Levinus Torrentius in his *Commentary*. Lambin, however, observes: “*Ruam, eruam, effodiam, comparem, vel dic ruam acervos. i. e. corruam, colligam, construam*: tale illud est *Sat.* I. L. I. *Dives, Ut metiretur nummos*: eodem pertinet illud ex ead. *Sat.*

At ni id fit, quid habet pulchri constructus acervus?

tralatio est." We shall see, as we proceed, that Lambin had correct views of the meaning, but knew not how to explain the use of the word in this sense. In the valuable edition of Horace, published at Venice in 1559, p. 193. we have nothing but the scanty observation of Badius Ascensius, "unde ruam, i. eruam divitias, et acervos æris, i. pecuniæ, quæ tunc ærea fuit." In Petrus Gualterius Chabotius's edition of Horace, published at Basil 1591, we have the following note in p. 672.: "Unde ruam, sumendum est pro conjuncto, eruam et effodiam ingentem pecuniam, sicut in illo *Æn.* II.

Et confusa ruebant

Ossa focis,

pro *eruebant e focis*: in h. autem v. est allusio quædam ad mores senum avarorum, qui suos nummos vel humi defodere, vel in foraminibus parietum, vel in arcis et scriniis recondere sine arbitro solent." In the very valuable edition of Horace, published at Basil in 1580, containing the remarks of 40 grammarians, we have these notes: Acron, "ruam, eruam, congregem;" Theodorus Pulmanus, "ruam pro eruam." B. Faber in the *Thes. Scholast. Erudit.*, has the following remark, "Ruere, inquit, in *Conjectan.* Scaliger p. 58., est modio cumulum adæquare, obstreichen, Cic. *Att.* 16, 11, *De laudibus Dolabellæ deruam cumulum*, Plaut. *Trin.* 4, 1, 18. *Æris acervos ruit, inpurgũ* scilicet." As to the passage of Cicero, some unnecessarily, and perhaps erroneously, read *diruam*: Gesner in the *Thes. Ling. Lat.* well explains it by "quod nimium est, et modum tanquam mensuram excedit, de libro auferam ac delebo." Now this is the sense of the word, illustrated by B. Faber, (though it has not been noticed by the commentators,) which Horace meant in the phrase *ruam æris acervos*, and Forcellinus in the *Lex. totius Latinitatis* most properly refers the passage of Virgil cited above to the same sense: "Ruere, diruendo complanare, *Georg.* I. v. 105.

Cumulosque ruit male pinguis arenæ:

hinc Scalig. in *Conjectan. ad Varron.* putat *ruere* esse, modio cumulum adæquare, unde *rutrum* et *rutellum*: non tamen satis probat, et quæ affert Plauti verba, invenire non potui." Whether the passage really occurs in Plautus, I know not: B. Faber refers to *Trin.* 4, 1, 18., (though Scaliger gives no reference whatever,) but here we find *ruere antennas*. It is a possible circumstance that Scaliger may have confounded in his memory Horace's with Plautus's words. At all events, I am inclined to think that Forcellinus would have been very well satisfied with this meaning of the word, as it is applicable to the passage of Virgil, if he had had the good luck to recollect this passage of Horace. In the Edition of Virgil, published at Amsterdam in 1746, by Petrullus Burmannulus, (as Klotzius in his *Notes upon Tyrtæus* facetiously calls Burmannus Secundus,) we have only Servius's remark, as to the active sense of *ruere*, upon this passage, and nothing more in De La Cerda's *Commentary*. Gesner interprets it by *diruit, movet*. Heyne is silent, and it should seem that Forcellinus has alone entered into the spirit of the passage. Joseph Scaliger's own words are these: "*Rutrum* hic significat quod Græce *αγορῆς*, Varro apud



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



what mood is to be assigned to the verb in secondary enunciations, which also form a part of the preface, deserve the attention of the student, and will, as we hope, be some guide to him in the structure of his Latinity :

" Hoc loco quædam e re grammatica linguæ latinæ adjicere baud alienum videtur. Tirones, cum ad Latine scribendum accederent, in re nulla vidi anxiores, quam quod dubitarent, ubi conjunctivus modus adhibendus esset : ipsos etiam doctos in ea re vidi dissentientes : imprimis duo in disceptationem venire solent, quorum alterum est, utrum post *sunt cet. qui*, conjunctivus modus poni debeat, an indicativus admitti possit ; altero loco quæritur, quam legem in *enunciationibus secundariis* modus verbi sequatur : ac de primo quidem cum præ ceteris Ernestius conjunctivum ponendum docuisset, ad eamque legem multa priscorum scriptorum loca correxisset, acerrimus ei adversarius Schellerus exortus est, qui et aliis locis, et in *Obs. ad priscos Scriptores quosdam*, non proprio solum loco p. 9., sed multis aliis hujus libri locis Ernestio oblocutus est. Cogitanti mihi quidem de ea re verisimillima hæc videbantur : 1. Lex ea, e qua vel conjunctivus, vel indicativus poni debeat, non petenda est a vi aliqua, quæ illi formulæ, *sunt cet. qui*, inhæreat, sed ab usu loquendi ; ut enim tale quid Romanis ei formulæ inesse visum sit, id tractus tamen temporis sic delevit, ut jam erui nequeat : 2. Quod si itaque usus loquendi eam rem decernere debet, omnino patet, apud optimos quosvis scriptores in iis libris, in quibus præter res tractatas ipsius orationis magnam rationem habuerint, post *sunt cet. qui* longe sæpissime conjunctivum legi : 3. Nam ipsorum scriptorum, si elegantiam orationis spectes, magnum discrimen est : Ernestius, cum poetas post eam formulam indicativum sæpè numero posuisse vidisset, *quod iis*, inquit, *licuit, non idem aliis in sermone* ; neque id injuria : nam uti in sermone, sic in poematis licentia major minorve est ; præsertim odis, epistolis poeticis non invidemus paulo majorem licentiam : nostratibus quidem poetis et distractiones vocum et contractiones, et inversiones orationis condonantur : aliquid etiam regulis prosodicis concedendum videtur : in Ciceronis autem libris rhetoricis elegantiae orationis eminent, in quibus ut eloquentiæ præcepta traduntur, ita summam orationi curam adhibitam esse, probabile est : sequuntur orationes, in quibus ferventi dicentis animo aliquid impertiendum : longo eas intervallo sequuntur scripta philosophica, quæ propter rerum tractatarum gravitatem et ipsorum formam, non tantam verborum diligentiam experiebantur : postremo loco epistolæ sunt : 4. Fabularum scriptores v. c. Plautus, Terentius, sæpe indicativo in tali causa utuntur : sed horum sponse patet, nullam hic vim esse, qui et negligentiam quotidiani sermonis ament, et homines plebeios colloquentes faciant : si fabularum scriptores regularum grammaticarum exceptiones darent, quot et quam certæ regulæ vacillarent ! 5. Regula, post *sunt cet. qui* conjunctivum ponendum esse, Romanis non tam definita fuisse videtur, quam aliæ, v. c. *ut, dass*, secum habere conjunctivum : neque id mirum in lingua videtur, dum ea in ore hominum versatur : nam, quemadmodum anacolutha sermo-

nis, qui linguam aliquam didicerunt, ut qui acriori animo regulas sermonis observant, ii facilius cavent, quam qui a pueris ei linguæ assuefacti sunt, sic etiam hoc loco judicandum est: 6. Jam vero, cum lingua Latina e vita communi in scripta sola migraverit, regula certa esse videtur, post *sunt* cet. *qui* conjunctivum ponendum esse, nisi exceptio iis casibus detur, quos supra nominavi: 7. Certe quam Schellerus legem proposuit, indicativum poni debere, ubi affirmative loquantur, conjunctivum, ubi dubitanter, *die da glauben* cet. *möchten, könnten*, ea non satis firma videtur: nimis multa priscorum scriptorum loca obloquuntur, e quibus instar omnium Cic. *De Nat. Deor.* 1, 2, 3. *Sunt enim philosophi, et fuerunt, qui omnino nullam habere censerent humanarum rerum procurationem deos.* De altero, quod proposui, vulgo præcipiunt, in *secundariis enunciationibus*, si oratio obliqua sit, conjunctivum ponendum esse: sed pressius et subtilius hoc dicendum est; tota enim res pendet ab animo scribentis: etsi vero secundariæ enunciationes cum primariis cohærent, sejungi tamen ab iis animo possunt: ideo, si secundarias enunciationes arcte cum primariis conjunctas animus cogitet, conjunctivus adhiberi debet, sin sejunctas ab iis, indicativus recte ponitur: atque cum hoc ab animo scribentis pendeat, facile intelligitur, caute versandum esse in aliorum verbis recensendis; etenim et is, qui dicit, *homines, qui moriantur, summis laboribus defunctos esse putant*, et, qui dicit, *homines, qui moriuntur* cet. ambò recte loquuntur: ut hanc legem ad eos, quos tractamus, libros transferamus, loca quædam ex iis electa recensebo: nempe indicativus legitur, 1, 3, 5. *Ut proximus etiam, si possumus, otiosi*, 7, 14. *Jam concedo, non esse miseros, qui mortui sunt*, 17, 39. *Platonem ferunt sensisse idem, quod Pythagoras*, ubi recentiores legunt *Pythagoram*, 40, 95. *Ut si ante mors adventet, quam Chaldæorum promissa consecuti sumus, illusi videamur*, 44, 106. *Difficile est, non eos, qui inhumati sunt, miseros judicare*, ubi Ernestius *sint* scripsit, 11, 3, 7. *Cur legendi sint, nisi ipsis inter se, qui idem sentiunt, non intelligo*, 4, 12. *Ut enim, si grammaticum se professus quispiam, barbære loquatur, hoc turpior fit, quod in eo ipso peccet, cujus profiteatur scientiam*, ubi Ernestius *profiteatur* scripsit, 21, 47. *Hæc ut imperet illi parti animi, quæ obedire debet, id videndum est viro*, III. 14, 30. *Ergo id quidem non dubium, quin omnia, quæ malè putantur (Ernest. putentur) sint improvisa graviora*, IV, 30, 64. *Alii autem metum, præmolestiam appellabant, quod est (alii esset) quasi dux consequentis molestiæ*, V, 30, 85. *Nec enim licet iis, qui laudem cum dolore petendam esse dicunt, negare* cet.; contra modus conjunctivus legitur I. 13, 29. *Sed qui nondum ea, quæ multis post annis tractari cœpissent, physica didicissent*, 16, 37. *Ut ea fieri apud inferos fingerent, quæ sine corporibus nec fieri possent, nec intelligi.* Loca ea selegi, in quibus docti in diversas partes abeunt, et quæ in iis sana veraque lectio sit, e superioribus facile intelligitur."

We can find room only to add the proposed metrical arrangements of the verses, which are quoted by Cicero from the old poets, as in p. 57. :

I. c. 43. *Semiassi regis, quomodo semiassus? putem legendum semiesi: hæc ubi scripseram, Bentleium vidi coniecisse semiesas, post, hoc relicto, versus, qui manifeste corrupti sunt, ingeniose rescripsisse: lenior, etsi non tanta ingenii vi efficta, hæc correctio sit,*

*Heu reliquias, semiesi
Regis, denudatis ossibus,
Supra terram delubatas
Sanie fade divesarier:*

infinitivus post *heu* non mirus videri debet: sic II. 8. 21.

Heu virginalem me ore ploratum edere."

Page 53. II. c. 15. Hos versus sine licentia sic putem rescribendos:

*O Patrocle,
Ad vos adveniens, auxilium et vestras manus peto,
Priu' quam oppetam malam pestem, mandatam hostis manu.
Neque sanguis ullo poti' pacto profluens consistens,
Si qua sententia vestra evitari mors potest.
Namque Æsculapi liberam saucii opplent porticus.
Non potis accedi.—Certe Eurypylus hic quidem est homo."*

Page 54. "II. c. 17. *Qui alteri exitium parat, nec hi versus sani sunt, vide an legendum sit,*

*Eum, qui alteri exitium parat,
Scire oportet, sibi paratum, pestem ut participet parem,*

quæ ex parte Bentleii ingenio debentur."

Page 58. "II. 21. *Pedetentim (inquit) ite: hos versus ita mihi legam, cujus tamen meliora afferenti facile cessurus,*

*Pedetentim incedite,
Et sedate, ne succussu me arripiat major dolor.
Tu quoque Ulysses, quamquam graviter cernimus te saucium,
Nimis es pæne animo molli, qui consuetum armis ævum agis:*

Retinete, tenete, opprimite, i. e. humum me demittite: versusque hæc ratio videtur,

*Retinete, tenete, opprimite, ulcus
Nudate: Heu miserum me! excrucior.—
Operite, abscedite, jam jam me
Mittite. Nam attrectatu et quassu
Sevum amplificatis dolorem."*

Page 73. "III. 12. *Nolite hospites: hos versus, conjectura ductus nisi certa, probabili tamen, sic rescribendos existimem,*

*Nolite, o hospites, adire; ite illico,
Ne contagio mea bonus umbræ obsiet,
Cum tanta vis sceleris in corpore hæreat."*

Page 78. "III. 19. *Quid petam præsidii, hos versus sic restitui velim,*

*Quid petam præsidii, aut exsequar, ut nunc auxilio aut fuga
Freta sim? arce et urbe orbata sum: quo accedam, quo applicem?
Cui ne aræ cet.*



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

**HOLY
BIBLE**

Continue

*Fair use policy applies

esse omnium historiarum biblicarum : lingua divini hujus libri, imprimis V. T., cum sit orientalis, sæpissime hyperbolica est, totaque figurata, etiam in sermonibus maxime vulgaribus, et in locis metricis, et propheticis omnis generis tropis referta, unde necessario sequitur, scripta sacra intelligi non posse absque cognitione illarum rerum, unde hæ figuræ desumptæ sunt, ut sunt qualitates naturales, et mores regioni alicui peculiare : et paulo post sic pergit : *Aliter sese habet res in Asia, ac in Europa nostra, ubi mores vel magis, vel minus mutantur, sive id fiat in vestimentis, sive in ædificiis, sive in alia re quacunque : in oriente secus ac res habet : ibi in omnibus fere, et ubique constantes esse solent : vestimenta ibi hodiernum talia sunt ; qualia ante plurima fuerunt secula : id, quod fidem nobis facit, in hac orbis terrarum parte externas rerum formas, mores, habitus, loquendi formas, per annos bis mille eadem fuisse, qualia adhuc apparent : sed dolendum est has Chardini Observationes in deperditis haberi, cum publicam lucem nunquam viderint.*"

If my memory does not fail me (for I cannot at the present moment ascertain the point,) the MSS. of Chardin were put into the hands of Mr. Harmer, who has made much use of them in his excellent work, of which the fourth Edition (London 1808) has been greatly improved by Dr. A. CLARKE. Simon then mentions Maundrell's *Description of the Holy Land* (1696,) the Work of the Missionary Sicard (*Nouveaux Mémoires des Missions* Pt. VI.) whose residence in Egypt enabled him to throw much light upon the history of the departure of the Israelites, and their passage through the *Red Sea*, the Travels of Dr. T. Shaw, and the work of Stephen Schulzius, *Archæologia S. variis Disquisitionibus ex itinere orientali illustranda*. Simon subjoins the following remarks, which I add for the use of those who wish to pursue such studies : "Aliud vero est, si quis Itinera, ab aliis consignata, ita in usus suos convertit, ut res memoratu digniores, quotquot ad litterarum et antiquitatum sacrarum illustrationem facere quodammodo videntur, sedulo annotet, atque colligat : hæc ratione theologiæ cultores maximam utilitatem ex libris hodiernis haurire posse, cum multorum S. S. locorum sensus atque explicatio ex cognitione rerum orientalium dependeat, jam Godofr. Gottschling. (*in Dissert. de Libris hodiernis* hab. Lips. 1703, Sect. 9.,) quibus consentanea habet J. Kahler. (*in Dissert. de Ling. et Scientiis Theologiæ ancillantibus* hab. Rintel, 1720, p. 34.) : Muhammedanorum hodiernorum vitæ rationem et linguam optimum V. T. esse commentarium, Simon Okley, Ling. Arab. in Academia Cantab. quondam Professor, asserere haud dubitavit (*In Præfat. ad Descript. Barbariæ meridionalis* :) in antiquitatibus s. quæ recentiores periegetæ de consuetudinibus popu-

lorum orientalium subinde referunt, non sine fructu conferri, **Conr. Ikenius** graviter admodum judicat (in *Prolegom. Compendii Antiquit. Judaic.* §. 12. et in *Dissert. de Perforatione Aurium Messiae ad Ps. 40, 7.* quæ exstat in ejus *Dissertatt. philol. Theol.* p. 221.) et jamdudum **G. G. Zeltnerus** in *Prælectt. Antiquitt. Hebr.* auditoribus suis idem inculcavit (vid. *Acta Histor. Eccles.* V. v. p. 87.): defectus historię naturalis et philologię s. itinere, in Palæstinam Arabiamque suscepto, sarciri posse, celeberr. **Goettingensium Philologus I. D. Michaelis** pluribus docuit (in *Commentar. Societ. Reg. Scient. Goetting.* T. III.): paucissimi tamen hujus rei specimina nobis dederunt, quos inter **Auonymus** quidam, qui in *Observationum Sylloge*, per partes ab anno 1736. edita, *specimen observationum in S. S. ex Dampierio* cum orbe erudito communicavit (P. I. p. 103 seq.,) et **Ven. E. L. Rathlefius** in *Epist. de Sacris Literis ex Institutis Arabum Scenitarum illustrandis*, ad **H. P. Gudenum** data an. 1736. (quam ex Latino Germanice redditam exhibet **B. L. Eskvche** loco statim citando *Tentum.* XI.) qui et ejus rei specimina dedit tum passim in *Collectione Eskuchiana*, statim citanda, tum in *Collectione Scriptorum*, sub nomine *Theologi* per partes edita, de anno 1755. P. XLVI. p. 720. seq.: luculentius autem, et ex instituto idem argumentum tractare cœperat **F. M. Lufftius**, Diaconus Furthensis, qui in *Illustrationibus biblicis ex variis Orientalibus, aliisque Itinerariis* congestis, et Germanice editis, (Norimbergæ an. 1735.) plurima Scripturæ loca illustravit, cujus elegantissimi pariter atque utilissimi opusculi optata fuit continuatio: continuationis tamen vicem quodammodo præstant **B. L. Eskuchii Tentamina Illustrationis S. S. ex Itinerariis orientalibus** ab anno 1745. edi cœpta, qui et *Tentam.* VII. quædam ex scriptis Lufftii posthumis inservit: illis jungimus **A. B. L. Carstenii Opus**, edit. 1746." The student will also find some useful matter of the same kind, not only in **Burder's Oriental Customs**, (of which a fourth edition has just been advertised,) but in the *Hebrew and the Greek Dictionaries of Parkhurst*, scattered throughout the work, and in **Dr. Harwood's Introduction to the Study and Knowledge of the New Testament**. **Simon** adds in a Note (p. 194.) that there is a publication by **J. W. Munker** intended to illustrate the profane Authors by the means of Itineraries. **Mr. Harmer** also prefixes to his *Illustrations of Scripture* a specimen of the manner, in which the classical writers may be illustrated by books of Travels.

Derivation of the word MOSAIC, as applied to PAVEMENT.

“*Musiva* quidem, ut docuit Salmasius ad *Historiam Augustam*, proprie de hoc opere in parietibus, et cameris dicebantur, ut *lithostrota* et *tesselata de pavementis*, sed quia eadem ars erat ipsomet favente, nos, ut et alii solent autores, promiscue sumere non dubitabimus: *musiva*, *musea* et *musia* vocabantur: Spartianus in *Vita Pescennii Nigri*, Hunc, antequam ad imperium perveniret, in *Commodianis hortis*, in *porticu curia*, *pictum de musivo* fuisse ait, *inter Commodi amicissimos*, *sacra Isidis ferentem*. Trebellius Pollio in *Tetrico Juniore*, *Tetricorum domus hodieque exstat*, in monte *Cælio inter duos lucos contra Isium Metellinum*, *pulcherrima*, in qua *Aurelianus pictus est*, utrique *Tetrico prætextam tribuens senatoriam dignitatem*, *accipiens ab his sceptrum*, *coronam civicam*, *picta omnia de museo*. Anastasius Bibliothecarius passim basilicarum Romæ meminit *musivo* decoratarum: in *Leone IV. Apsidemque ejus ex musivo aureo superinducto colore glorifice decoravit*: *Apsides* Græcis idem ac Latinis *fornices*: dabimusque alibi, si deo placet, Leonis III. et Caroli Magni effigies, ex musivo apsidis S. Susannæ, quod adhuc Romæ inter alia superest: cameræ opere museo exornatæ sequens Inscriptio meminit:—*musiva* autem, *museave* hoc nomen sortita erant, sive quod essent veluti *Musarum* manibus elaborata, sive quod sæpe exornarent *Musea*, ædes videlicet illas celebres, in quas eruditi conveniebant, qualis erat Museum illud Alexandrinum, cujus mentionem faciunt Philostratus et Dio Chrysostomus, ubi multi vv. dd. publicis alebantur impensis; talia enim ædificia aliquando templa erant, quæ *musivis* decorata sæpe fuisse certum est: sic Træzenis in Peloponneso templum erat *Musis* dedicatum, *Museumque* ideo cognominatum, in quo plurimi celebres viri scientias docebant: non ergo *Mosaici* vox, quæ nunc in usu est, a *Mose*, Judæisque derivanda, sed a *Musaico*, sive *Musivo*, corrupte in *Mosaicum* mutato: pavementa operis *Musivi* a Græcis, *psiphologimata*, et *psiphologica* vocabantur, a *psiphas* quod est lapillus, item et *chondobolia* a *chondos*, id est granum, eo quod essent quandoque ex minutissimis granis composita: Latinis etiam *pavimenta sectilia*, opus quadratarium *tesselatum*, et *vermiculatum*, quæ jam aliquot brevibus authorum testimoniis illustrabimus.”
Jacobi Sponii *Miscellanca eruditæ Antiquitatis*, Lugduni, 1685, Sect. II. Articulus VIII. p. 38.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



known to the world, than it at present is : it is indeed lost, by being printed only in the Life of Johnson by Sir John Hawkins.

H. A. M.

In Tragicorum Græcorum Carmina Monostropha Commentarius.
Auctore G. B.

VIDE NO. ULT. p. 369.

IN Cantu Chorico disponendo Orest. 1363 et sqq. id monui observatum esse dignum, quod versus Epodi ea lege ordinantur, ut eadem sit mensura versus primi et secundi, eadem quoque tertii et quarti, et deinceps per reliqua versuum paria similiter. Monui quoque epodum generis ejusdem exstare in Ione, memor scilicet v. 1229 et sqq. quibus tamen nunc video adduci septem posse exempla. Horum duo exstant in Iph. T. et Helena; tertium in Ione cujus fabulæ v. 763. et sqq. e numero Carminum Monostrophorum exemit Seidlerus De Vers. Dochm. p. 229. Quanquam in illius partes non omnis accedo, meum tamen consensum V. D. eatenus secum habet, ut credam carmen illud non sine arte elaboratum esse; sed meliorem arbitror ordinem proferri posse, quam quem Seidlerus voluit. Ipse enim sic lego

	ΠΡ. Διοιχόμεθα, τέκνον·	763
	ΚΡ. διαρταῖος ἔτυπ- ἐν ὀδύνα με πνευ- μόναι τῶνδ' ἴσω.	
ΠΡ.	μή πο στινάξης.	ΚΡ. ἀλλὰ πάρισι γόοι·
ΠΡ.	πρὶν ἂν μάθωμεν-	ΚΡ. ἀγγαλίαν τίνα μοι;
ΠΡ.	Εἰ ταῦτα κ. τ. λ. usque ad ἄχος ἰμοὶ στίνοι·	768
ΚΡ.	τό δ' ἐπὶ τῶδε κακὸν ἔλακτες ἄκρον ταύτης δίχα. συμφορὰς ἔλαβον ἔπαθον ἄχος ἀβίωτον, φίλαι.	773
ΠΡ.	πέτιρα κ. τ. λ. usque ad ἔγαι.	
	ΚΡ. πῶς φῆς; ἄφατον ἄ- φατον ἀναβδητον λόγον ἰμοὶ θροεῖς·	779
ΠΡ.	καμοί γε πῶς δ' ὁ κ. τ. λ. usque ad θείος.	
	ΚΡ. ἰσόττοτοι ἰμόν ἄτικνον ἄτικνον ἔλαβον ἀρά βίωτον ἰρη- μία δ' ὀρφάνους δόμους οἰκήσω.	782
		787
ΠΡ.	τίς οὖν κ. τ. λ. usque ad ὁ πικῆς.	
	ΚΡ. εἴθ' ἂν ὑγρὸν ἀμπταίην αἰθίρα πρὸσω γαίης	792
		797

τᾶς Ἑλλανίδες εἰς
ἄστρας ἰσπερίους·
εἶον οἶον
ἄλγος ἔπαθον.

802

In his vix quidquam mutavi. V. 774. Vulgo legitur h. v. cantus initio. V. 781, 782. Trochæus et Iambus et in 791, 2 Iambus et Spondæus sibi invicem respondent; quod leges Dochmiacorum æque ferunt. V. 797. Hic vulgo abest ἰθ' et mox τᾶς et εἰς: denique Ἑλλανίδας in Ἑλλανίδες mutatur: a quibus tamen mutationibus abstinere possumus, modo verba ultima Creusæ pro Epodo capienda sint. Alter locus exstat in v. 1229 et sqq.

ΚΟ. οὐκ ἔστι θανάτου παρατροπὴ μελῖα μοι·
Φάνερα τὰδ' ἤδιν Φάνερα θύματ' Ἑρινύων
σποιδὰς ἐκ Διονύσου βοτρυῶν βοᾶς·
Ἐχίδνας σταγόσιν μιγνυμένας Φόνω·
συμφοραὶ μὲν ἐμῷ βίῳ
λείσιμοι δὲ καταφθοραὶ·
τίνα Φύγαν πτεροῖσσαι ἢ
χθονὸς ὑπὸ σκοτίῳν μυχῶν
θανάτου λείσιμον ἄταν
ἀποφύγουσα, τιβρίππων
ἀκίσταν χαλὰν ἢ πρύμνας
ἐπὶ ναῶν ἐπιβάσα πορευθῶ;

5

10

Plura hoc in loco quam in præcedenti fuere mutanda: tamen pauca magni momenti sunt. V. 1. Reduplicantur initio οὐκ ἔστι: mox vulgo Φάνερα γὰρ Φάνερα τὰδ' ἤδιν et post Φόνω inseruntur Φάνερα θύματα πτερίων. Ipse voces inutiles resecuri et pro θύματα πτερίων dedi θύματ' Ἑρινύων: adeo ut Ἑρινύων esset trisyllabon: vid Porson. Phæn. 1327. et nos ad Troad. 465. V. 7. Δέσποινα hîc male adhærentem revelli, et πορευθῶ, quod μυχῶν sequitur, transposui. Hos versus excipit Anapæstorum systema legitimum ubi lege τί ποτ', ἢ μελῖας Δέσποινα παθεῖν ψυχῆς μέλλεις. Ultimum Ionis carmen Monostrophicum sic legendum est.

1437 et sqq.

ΙΩ. Ἄγ', ὦ φίλη μοι, μήτηρ, ἰν' χειρῶν σίβην
ὁ καταπῶν τε κοῦ θανῶν φαντάζομαι.

ΚΡ. ὦ τέκνον ὦ Φῶς μητρὶ κρηῖττον ἡλίου,
συγγνώσεται γὰρ ὁ Θεὸς, ἐν χειρῶν ἔχῳ,
τόνδ', ὃν κατὰ γᾶς ἐνέρωι χθόνιον
μιτὰ Περσιφόνας τ' ἐδόκουν ταῖσιν·

ΙΩ. Τοῦμόν λέγουσα καὶ τὸ σὸν κοῖνωσ. λέγεις.

στρ. α.

ἀντιστρ. α.

ΚΡ. ἔτι φόβω τρίμων·

8

ΚΡ. τίνα δ' ἔχει τύραν-

23

ΙΩ. μῶν οὐκ ἔχει μ' ἔχουσα;

ΚΡ. τὰς γὰρ ἐλπίδας ἀπίβαλον πρὸ σοῦ·

ΙΩ. ἴὼ, γύναι,

πόθιν ἀπίβαλις;

ΚΡ. ἐμῶν βρι-

φος ἀγκαλῶν,

τῆ' ἀπὸ χέρας δόμους ἔβας Λοξίου;

δῶμ' ἀνίσταται ἀτηβᾶ δ' Ἐριχθ-

εὺς, γηγενής

τε δόμος οὐκίτι νύκτας δίσκισται,

ἄλιου δ' ἀναβλίπτει λαμπάσθ 29

ΙΩ. ἴδον τόδ'· ἀλλὰ τὰπίλοιπα τῆς
τύχης
ὑδαμοιοῖμαι, ὡς τὰ πρὸς θεὸν δυστυχῆ.

ΚΡ. τέκνον οὐκ ἀδάκρυτος ἐκλοχύν-
η γόοις μητρός, ἔα 17
χειρῶν δ' ὀρίζη·
νῦν δὲ γυνιάσιν παρὰ σίβην πίνω,
μακαριωτάτης τυχοῦσ' ἡδοκίας·

ΙΩ. ὦ Φιλτάτη μοι μήτιρ ἀομίνας σ'
ἰδὼν
πρὸς ἀομίνας πίπτωκα σὰς παρητί-
δας. 22

στρ. β'.

ΚΡ. ὦ τέκνον οἷον οἷον ἀνελίγχομαι·

ΙΩ. πῶς εἶπας; ΚΡ. ἄλλοθεν
γένονας γὰρ ἀπ' ἄλλοθεν· 41

ΙΩ. οἴμοι νόθον με παρθίνευμ' ἔτιπτε
σόν;

στρ. γ'.

ΚΡ. τὸν ἐλαιοφυῆ πάγον θάσσω·

ΙΩ. τί τοῦτ' ἔλιξας; 48

ΚΡ. ἴστω Γοργοφόνα, σχετλίοις
πόντοις· δόλι' ἢ σαφῆ τάδε;

ΙΩ. λέγ', ὡς ἐρεῖς, τὸ κιδνὸν, ἢ τάχ'
ἔστι μοι.

στρ. δ'.

ΚΡ. κρύφιον ἄδιν' ἔτιχοι Φοῖβη· 57

παρθινία δ' ἐμὰ μητρός
σπάργαν' ἀμφίβολά σοι τὰδ' ἐν-
ηψα κερκίδος ἐμᾶς πλάνους·

ἔκτεινα δ' ἐγὼ σ' ἄκουσ', 61

οὐδὲ μαστοῦ, τροφεῖα μητρός,

γάλακτ' ἐπιπύχον, οὐδὲ

λουτρὰ χειρῶν· ἀνὰ δ' ἄντρον ἔρημον

οἰωνῶν γαμφηλαῖσ-

ιν θοίναμα φόνυμά τ'

ἔς τὸν ἄδαν ἐκβάλλη.

ΙΩ. Ἐμοὶ γνίσθαι πάντα μᾶλλον ἂν
ποτι,
μήτιρ, παρίστη τῶνδ', ὅπως σὸς }
ἔμ' ἐγώ. }

ΚΡ. συνίκερσ' ἀδέκηντ' ἡδονά·
πόθιν ἔλάβομι χαρὰν;
ἄεπτον ἕρημα- 34
α' τί' κιδνὸν αὐτῷ βυῖς πόθιν;
ἰὼ λαμπρῶς αἰθίρος ἠναπτοχαί·

ΙΩ. μήτιρ, παρὼν μοι καὶ πατήρ με-
τισχεῖται
τῆς ἡδοκίας τῆσδ' ἢς ἰδοχ' ὑμῖν ἐγώ.

ἀντιστρ. β'.

ΚΡ. οὐχ ὑπὸ λαμπάδων οὐδὲ χειρῶν-
μάτων }

ἔτιπτε σὸν κέρα
ἠμῖνατος ἠμὸς, τέκνον· 45

ΙΩ. αἰ' αἰ'· κίφουκα δυσγενῆς, μήτιρ,
πόθιν;

ἀντιστρ. γ'.

ΚΡ. παρ' ἀηδοῖον πίτραν Φοῖβη

ΙΩ. τί Φοῖβον αὐδάς; 53

ΚΡ. κρυπτόρωπον λήχος ἠνάσθη·
δικάτω δὲ σὶ μῦθος ἐν κύκλω-

ΙΩ. ὦ φίλτατ' ἔπυσσ', εἰ λέγεις ἐπύ-
τυμα,

ἀντιστρ. δ'.

ΙΩ. ἰὼ δειναὶ τότε ἔμοι τύχαι· 68

ΚΡ. ἐν φόβῳ καταδειθῆσαι τὰν
σὰν ψυχὰν ἀπέβαλοι, τέκνον,

ἔξ ἐμοῦ τ' ἀπόσι' ἔθνησσις·

τὰ πάροισιν ἄλις κακά· νῦν

ἔγινετο τις οὔρος ἐκ κακῶν, παῖ.

ΙΩ. ὦ δεινὰ τλαῖσα μήτιρ. 74

ΚΡ. δεινὰ δὲ καὶ τὰδ'· ἐκῆθεν ἐλισσό-
μισθ' ἰθαδί δυστυχίαις·

εὐτυχία δὲ πάλιν μεθ-

ίσταται· πνεῦμα δὲ μενέται.

In hoc loco valde luxantur et versus et versuum membra. Metro tamen et sensu indicantibus omnia facile et bene sunt composita. V. 1. Vulgò Ἄλλ' ὦ φίλη: et rectius ἀλλὰ orationem claudit quam inchoat. Sæpe ἀλλ' et ἄγ'. in libris permutantur. Vid. Valck. ad Hippol. 288. V. 7. Putabat scilicet Ion matrem suam e vivis excessisse. V. 10. Friget istud πρὸς θεῶν: dedi πρὸ σοῦ de te. Eadem var. lect. in S C Th. 999 juxta conjecturam, V. D. teste Burneio. V. 12. Consulta Creusa Ioni nil responsum dat, verum illa ipsa quoque filium interrogat de adventu. quæ tamen res spectantibus cognita non fuit cur denuo narraretur. hinc Ion quæstionem leviter attingit. V. 23.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

στρ. γ.
 δῖν' ἔτλαν δῖν' ἔτλαν, ἰὼ μοι
 ξύγγοι· ἀλλὰ δ' ἔξ ἄλλων κυ-
 ρῖτ' παρ' ἄλογον ἀπίφνης ἔλαθρον
 ἀπίσι μῶν δαίχθεις χερσίν. 36

στρ. ε.
 πατρίδ' ἐς Ἀργίαν, πρὶν ἐπὶ
 ξίφος 41

ἀφῆσσι σὺ παλαῆσαι
 τὸ σὺν, μελέα ψυχῆ,
 χεῖρας ἀκυρῖσκειν,
 πότρου κατὰ χέρσον
 ἢ κέλτοθα καί, 46

ἀπτιότερ. δ.
 ἀλλ' ἐπ' ἀκροισι τις τελευτὰ 37
 τις τύχη μοι ξυγχαρήσι-
 ται· τίνα πέρον ἐνραῖνα σοὶ
 πάλιν ἀποπλοους ἀπὸ φόνου πέριψω.

ἀπτιότερ. ε.
 φῦλα ποδῶν ῥιπῆ βαϊάτω πιλᾶ-

σις ἀπὸ βάρβαρ' ἢ δι'
 ἰδοὺς ἀπιδους στύχων
 Κρασιᾶν, πέτρας
 Σουκπλαγῆδος, ἀκρῶν
 ταῖοισι δρασμαῖς. 48

τάλαιτα τάλαιτα,
 τίς οὖν ταῦδ' ἀν' ἢ βε-
 ὸς ἢ βροτὸς ἢ
 τί τῶν ἀδοκη-
 των πέρον ἀπορον
 ἐξανύσας διδοῖ
 ταῖν γόνων Ἀτρεί-
 δα λύσειν ἐκ κακῶν.

ἐπαδός.
 53

58

V. 1. Vulgo ὦ φίλτατ' οὐδὲν ἄλλο φίλτατος γὰρ εἶ. Hæc nemo expeditit. Iphigeniæ parentibus orbata fuit Orestes e carissimis unicus. De phrasi φίλτατος φιλτάτων cf. Soph. Phil. 65. CEd. T. 465. El. 849. CEd. C. 1238. Hec. 684. V. 2. In ἔχω σ' Ὀρίστα τυλύγγοι χλοῖς ἀπὸ πατρίδος Ἀργόθεν ὦ φίλος ex Interpolatione sunt Ὀρίστα et πατρίδος: et e var. lect ὦ φίλος: quæ referri debet ad v. 9. vice ὦ φίλοι scripturæ eo nomine vitiosæ, quod Choro nullus est locus inter hujusmodi dialogos. Quod ad Homericum illud ἀπ' Ἀργόθεν cf. Ἰλ. Θ. 19. ἀπ' οὐρανοθεν: cf. et Nostri Troad. 263. ἀπ' ἐμεθεν. V. 4. Pro ἢ λόγοισιν dedi ἢ ἴ (i. e. ἢ ἐν) λόγοισιν. Redde quam in verbo potius i. e. ipsa re. cf. supr. 794. Τὴν ἰδοὺν πρῶτ' οὐ λόγοις (i. e. ἔργοις) αἰρήσομαι. Heracl. 5. οἶδα δ' οὐ λόγῳ (i. e. ἔργῳ) μαρῶν. Ubi similia dat Elmslæcius, et similia corrigere poterat Tragicorum loca quam plurima. V. 5. Musgravium sequor: collato Helen. 660. ἐμὰ δὲ δάκρυα πλέον ἔχει χάρντος ἢ λύπας. V. 8. Ante ἀγκαλαῖς subaudi in quod cum δόμοις jungitur. vid. Elmsl. ad Heracl. 131. Addend. V. 11. Φροῦδος inserui de meo: vocem Euripides amat vid. Beck. Ind. Jure Nostro adjudicat Seidlerus De Versib. Dochm. p. 393. Φροῦδος ἀμπτάμενος ἔβα, quibus usus est Aristophanes Lysistr. 106. cf. Andr. 1220. ἀμπτάμενα πάντα φροῦδα κίται. V. 18 Vulgo Γῆσι μὲν ἐντύχομεν. Quæ nemo intellexit. Jacobs vult Ἐπι, collato Electr. 8. Κάκει μὲν ἐντύχουσι. Ipse prætuli formam loquendi Græcis scriptoribus usitatam. Cf. supr. 692. Orest. 79. Troad. 639. Helen. 724. Ion. 1484. Electr. 85, 289. Æschyl. Agam. 67, 983, 1295. Choeph. 779, 1007. Soph. CEd. T. 1472. CEd. C. 277, 349, 1704. Antig. 1387. Aristoph. Acharn. 560. Herodot. i. 206. Æschrio apud Athen. vii. p. 335. D. Heliodor. iii. p. 202. Quod ad ὦν τύχομεν omissio ἀν vid. Porson: Orest. 141. V. 20. Ald. κλισίαν λύκων. MSS. λίκτρων. Ipse dedi κεύων cf. supr. 369.

Ἄδης δ' Ἀχιλλεύς ἦν ἄρ' οὐχ ὁ Παλίας. V. 27. Restituit Marklandus τῶν quod excidit ab βων: nam articulus efflagitatur: cf. supr. 156. Φεῦ φεῦ τῶν Ἀργεῖ-μόχθων et 186. εἴμοι τῶν Ἀτρεΐδων ὄκων. V. 30. Vulgo Ἀπατόρ ἀπάτορα πότμον ἔλαχον: hæc sunt intellectu difficilia: dedi πατέρ ἀπάτορα quod tuetur Soph. Electr. 1154. Μήτηρ ἀμήτωρ: mox τὸν ἐμὸν ubivis obvium est cum πατέρα junctum. V. 31. Pro εἰ—ἀπολίσσας dedi και—ἀπόλισι. Perdidit Orestem Agamemnon; quem patris cædem cæde matris rependentem Apollo jussit ad Scythas ire sanguinis lustrandi causa, et simulacrum Dianæ auferre: inter quæ ausa Orestes jam moriturus erat. V. 36. ἐξ ἐμῶν: irrepsit præpositio quod sæpe fit. V. 38. Pro συγχωρήσει Hermannus, teste Seidlerō, συγκυρήσει. Ipse mediam formam futuri, neque aliam habet χωρέω, reposui. V. 40. Jure Marklando ἀπὸ πόλιως displicuit. Facilis est emendatio ἀποπλόους. V. 50. In Κυανέας μὴν στεινοπόρους πέτρας μακρὰ latent, ni fallor, Κυανιᾶν συμπληγάδος πέτρας ἀκρᾶν: cf. supr. 241. Κυαναν Συμπληγάδων. 355. πέτρας Συμπλήγαδας et Med. 1263. Κυανιᾶν Συμπληγάδων πέτραν. V. 58. Ε δυοῖν erui διδοῖ cujus gl. est φανῖ: sed prava gl. nam solæcum est ἐν φανῖ. Mox γόνοις est conjectura Marklandi vice μόνοις: eadem. var. lect. in Philoct. 426. teste Scholiaste. Duo tantum restant ex Helena Carmina Monostropha, quæ sagacitati aliorum commendaveram in Append. ad Troad. p. 146. Et tamen utrumque ad Antistrophorum formam redigi potest, quanquam non sine mutationibus tam ob metrum quam sententiam proponendis. Sic lege v. 337 et sqq.

	στρ. α.		ἀντιστρ. α.
ΕΛ. φίλαι, λόγους ἰδιζάμην, βαῖτι, βαῖτι δ' εἰς δόμους, ἀγῶνας ἐντὸς ἀκοῶν ὡς πύθησθι τοῦσδ' ἑμούς.	3	ΧΟ. θέλουσαν οὐ μόνις καλεῖς ΕΛ. μέλιος ἀμίρα τιν' ἄρα, τὰ τάλαινα, δακρυοῖντ' ἀκούσομαι λόγον;	8
	στρ. β.		ἀντιστρ. β.
ΧΟ. μὴ πρόματις ἀλγῶν πρόλαμβαν', ὦ φίλα, γέους. ΕΛ. εἴμοι· τί μέλιος ἔτλα πόσις; πότιρα δέρεται φάος τίθειππὰ θ' ἀλίου κίλυθά τ' ἀστίρωι ἦν νίκυσι τὰν κατὰ χθονὸς ἔχμι λάχαν.	11	ΧΟ. εἰς τὸ φέρτερον τίθει τὸ μέλλον, ὅτι γιγῆσεται ΕΛ. σὲ γὰρ ἐκάλισα, σὲ δὲ κατόμοσα τὸν ὑδραῖντα δοιακόχλωρον Εὐρά- ταν, θαιόντος εἴ γε βάζης ἀνδρος ἔτυμος ἤλθίμοι, (τί τὰδ' ἄσσημ' ἔτι;) 20	15
	στρ. γ.		ἀντιστρ. γ.
Φόνιον αἰώρημα διὰ θί- ρης ὀρέζομ' ἢ ξιφοκτόν- ον διαγμ' αἰμερῆντου σφα- γᾶς ἴσω, τιλίσω τ' αὐτοσίδαρον	25	θῦμα τριζύγοις θεῆσιν, αἴτε τὸν συριγγαοῖδον Πριαμιδαί ποτ' ἀμφὶ βουστάθμ- ους σίβιζ- ον ἀμίλλα δια σαρκός.	30
	στρ. δ.		ἀντιστρ. δ.
ΧΟ. ἀλλῶσ' ἀποτρέπω κακῶν γί- νοιτο τό γε σὸν εὐτυχίς ΕΛ. Τραῖα, μέλι' ἔργα δι' ἄνεργ' ἔλλυσαι τάλαινά τ' ἔτλας τάμα δὲ δᾶρ' ἄ. Κύπρις ἰδακί, 35	35	ἀπὸ δὲ παρθῖνοι κόμας ἔ- θιντο σύγγουοι νεκρῶν Σκαμάνδριον ἀμφὶ Φρύγιον οἶδμα· φοινίαν βόαν Ἑλ- λάς κελάδησε, καίτολόλυξεν	40
VOL. VIII. Cl. JI.		NO. XV.	K

πολὺ μὲν αἶμα πολὺ δὲ δάκρυον
ἄχι ἐπ' ἄχισιν ἔβαλ'·
ἄλισαν ματίεις τι παῖδας,

στρ. ε.

ᾧ μάκαρ Ἀρκαδίας ποτὶ παρθένε
Καλλιστοῖ (Διὸς ἂν λιχίων ἐπί-
βας) τιτραβάμοσι γυίοις, ὄρματι
λάβρα, σχῆμα λαιίνης 50
ὡς πολὺ ματρὸς ἡμᾶς ἔλα-
χες πλείον ἔξαλλάξασ'·
ἔπαθες ἄχι ἄλυπος.

ἐπὶ δὲ κρατὶ χείρας ἴθασιν
ἄνοιχι δ' ἀπαλόχρα 45
γίνυν ἴδιοντι φοιῖαις τι πλαγαῖς.

ἀντιστρ. ε.

ἄντι ποτ' Ἀρτιμὶς ἔξιχορῶσατο
χρυσοκίρωτ' ἔλαφον κούραυ Μέρ-
πος Τιτανίδα καλλοσύνας ἔνικ'
ἐν μέρφα λαχνηγυί- 57
ων θέρων· τὸ δ' ἔμὸν δέμας
ἄλισσι Πίργαμα Δαρδάνι'
ὄλομένους τ' Ἀχαιοῦς.

V. 4. Δόμων displicet, ne quid gravius dicam, iterata vox. Reposui ἀκοῶν: dicitur ἀκοῶν ἐντὸς ut ἀπ' οὐατος in sensu contrario apud Homerum Ἰλ. X. 454. quod exponit Hesych. per μακρὰν τῆς ἀκοῆς. V. 13. Vulgo ἢ νέκυσι: addidi ὄ et delevi gl. χθονίαν: mox reposui λάχαν vice τύχαν: cf. S. C. Th. 920. τάφων—λάχαι. V. 18. Ald. δόνακι χᾶρον. MSS. χλᾶρον. Ipse syllabas conjunxi: cf. Iph. A. 179. Εὐρέτα δονακοτρόφου et Iph. T. 400. δονακόχλοα Εὐρέταν. V. 19. Vulgo βάζις ἤδε: at de quo rumore hic loquitur Helena, nihil pro certo adhuc de Menelao audiverat. Pro ΗΔΕ dedi ΗΛΘΕ: cf. supr. 229. ἔρχεται βάζις: et Soph. Aj. 998. Βάζις—διῆλθε. Ibid. τί τὰδ' ἀσύντα. Hæc neque metrum nec sententia patitur. V. 23. Reiskio debetur αἰμορρύτου vice λαιμορρύτου. V. 25. Vulgatum πιλάσω nemo intellexit. Scaliger. ἐλάσω, Musgravius περάσω. Ipse τιλίσω. Dicitur quis θυμα vel θυσίαν τιλιῖν. V. 27. Ita MS. E. mox edit. Basil. αἰιδόν: unde, viam præmonente Scaligero, reposui συριγγαοιδόν: Similis fere composita vox apud Hesychium Φιλιδα-σύριγγα olim fortasse scripta Φιλω-δασύριγγα quod Panis est cognomen vel pastoris cujusvis. Ald. τῶ τι συριγγ' αἰιδαί. V. 35. Vice ἔτικι metrum poscit ἴθασιν. V. 37. Vulgo ἄχιά τ' ἄχισιν δάκρυα δάκρυσιν. Voces ultimas resecui; abundant enim tam ob metrum tam ob δάκρυ modo dictum; mox ἔβαλ' est Jacobsii emendatio vice ἔλαβ'.: dein πάθια huc male adhærens retraxi ad v. 53. et e πάθια ἄχια λύπης erui ἔπαθες ἄχι ἄλυπος. Ad locum ultimum accedo, nempe v. 633 et sqq.

στρ. α.

ΕΛ. ἔλαβον ἀσμίνα πόσιν ἔμον φίλιον
περιπιτάσασα χεῖρα
Φίλαν ἐν μακρῷ φλογὶ φασφόρα.
ΜΕ. καὶ γὰρ σε πολλοὺς δ' ἐν μέσῳ λό-
γους ἔχων,
οὐκ οἶδ' ὁποίου πρώτον ἀρξομαι
τὰ νῦν.

στρ. β.

ΕΛ. γένηθα· κρατὶ δ' 11
ὀρθίους ἰθείρας ἀναπτέρω-
κα καὶ δάκρυ σταλάσσω.

στρ. γ.

ΜΕ. οὐδ' ἐμέμφθην· ἔχω
τὰ τοῦ Διὸς τι λέκτρα καὶ Λήδας·

ἀντιστρ. α.

ΕΛ. τὰ πάρος οὐκέτι στένομεν οὐδ' ἀλύγω,
πόσιν ἔχομεν· δὴ ἔμενον 7
ἔμενον ἐκ Τροίας πολυετῆ μαλιν-
ΜΕ. ἔχεις· ἔχω σὶ τ'. ἠλίους δὲ μυρίους
μόγις διελθὼν ἠσθόμην τὰδ' ἐκ βιοῦ.

ἀντιστρ. β.

περὶ γυῖα χεῖρας
ἔβαλον, ἠδόναν ὡς λάβω, πύσας
ᾧ φιλτάτη πρόσοψις. 16

ἀντιστρ. γ.

ἐκ δόμων νόσφισαν
θειόσ' ἐμῶν· πρὸς συμφοράμδ' ἄλλαν



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



V. 1. Pro φίλαι dedi φίλιον; alioqui Helena Chorum allocuta esset, cui nullus esse debet locus in dialogis hujusmodi. V. 10. Vulgo τὰ τῆς θιοῦ: Reddit Musgravius *Deæ fraudes sensi*. At nondum Menelaus quidquam de Junonis fraude suspicatus est. V. 15. Ε πόσις ἢ erui πόσιος. V. 27. Hic versus poni debuisset ad initium strophæ γ', modo extitisset versus antitheticus. Mihi quidem suppositus esse videtur. V. 30. Vulgo χαρμόναν πλῖον ἔχῃ χάριτος. At gl. χαρμόναν indicat χάριτος in χάριν esse mutandum: quod metrum adfirmat. V. 33. Ε τιμηλίους erui τ' οὐλομένους: quod perpetuum est Trojæ epitheton: cf. Troad. 1083. τὰς πόλεως οὐλομένας. V. 38. In ἰσοίσομαι præpositio ex οἰς oritur: at οἰ est prava scriptura pro α: vid. Porson. ad Med. 44. V. 41. Ald. ἀθλίων MS. ἀδικων: Ipse ἀδόκων. Eadem var. lect. in Troas. 800. V. 46. Εχ ἄ δεινοὶ λόγοι erui οἰδά' νυν δόλους: mox τίτων—κακῶν in τί μοι—κακὸν mutavi. V. 50. Vulgo ὦμοι ἱεῶν δεινῶν λούτρων καὶ κρηνῶν ἵνα θιαὶ μορφᾶν ἐφαιδρυναν ἔθνη ἔμολε κρίσις. Nobiscum stat ipse Noster in Androm. 283. Ταὶ δ' (scil. θιαὶ) ἐπὶ ὑλοκόμοι πάπος ἦλθον Οὐρείαν πιδάκων ἐνίψαντ' Αἰγλαῖντα σάματ' ὦ ροαῖς (ubi MSS. duo ἐνίψαν.) et in Iph. A. 177. Ὅτ' ἐπὶ κρηναῖασι δρόσοις Ἦρα Παλλάδι τ' ἔριον ἔκρινεν Μορφᾶς ἂν Κύπρις ἔσχει. Quod ad voces ὦμοι ἱεῶν δεινῶν illas rejeci ad ν infr. 55. V. 56. Ε σοὶ τῶνδ' erui βούτου σ': Sæpe audit Paris ab Euripide βούτης. vid. Beck. Ind.: mox κακῶς dedi pro κακῶν. -V. 57. Redde ἀφίλοιτο amittet: et cf. Troad. 494. V. 63. Abundat δύσγαμον ob proximum illud γάμον ἄγαμον: dedi δύσλογον. V. 74. Ἀρὰν restitui vice ἀραιάν. Audit Helena ἀρὰ vel ἐρινὺς vel ἄτα. locis ad Troad. 902. citatis adde Æschyl. Agam. 758. Virgil. Æn. II 573. Orest. 19. τὴν θιοῖς στυγουμένην—Ἐλίην.

Duo jam brevissima restant Carmina numeris suis in præsentī restituenda. Nam Hippolyti carmina proferentur in censura nostrâ editionis, quam Monkius denuo procuravit. Alterum exstat in Suppl. 834.

	στρ. γ'.		ἀντιστρ. γ'.
ΑΔ. πικροὺς ἔγνημας γάμους		ΑΔ. κατὰ με πίδον γᾶς ἔλοι	
ΧΟ. πικρὰν δὲ Φοίβου φάτιν		ΧΟ. διὰ με θύλλα σπάσαι	
ἰσιίδεις ἦλθ' Οἰδιπό-		πυρός τε φλογμὸς Διὸς	
δα πολύποιοις Ἐρινύς	4	ἰν κάρᾳ πίσσοιτο.	8

	στρ. δ'.		ἀντιστρ. δ'.
ΑΔ. Ἰδοὶτε κακῶν πύλαγος ἰὼ		κατὰ μὲν ὄνυξιν ἰλοκίσ-	
τέκνου τάλαιναί ματίρις		μὲθ' ἀμφὶ δὲ σποδὸν κάρᾳ	
ΧΟ. βαρέως τεκούσαις εὐ λήγεις.	11	σᾶμά τε δικούσαις κεχύμεθα.	

V. 4. Vulgo πολύστοις. Dedi πολύποιοις. Eadem var. lect. in Orest. 1009. V. 11. Voces βαρέως τεκούσαις εὐ λήγεις effinxi e βάρος τῶν τεκούσαι δ' οὐ λήγεις quæ locum non suum habent in Antistrophe β' ubi legi debet. ΑΔ. ἔχεις ἔχεις πημάτων ἄλλης. ΧΟ. αἶ αἶ. ΑΔ. αἰτί μου quibus respondent ΑΔ. Ἰὼ ἰὼ τῶν ἱεῶν κακῶν. ΧΟ. αἶ αἶ ἐπάθμεν ὦ. Postremum cænique Carmen est Electr. 585 et sqq.

	στρ.		ἀντιστρ.
"Ἐμολες ἔμολες ὦ χρόνιος ἀμέρᾳ.		ἄνεχε χίρας ἴσι λόγον, ἰὼ φίλα,	
"Ἐλαμφ' ἱμφανῆ πόλις πυρσὸν, ὅς		λιτάς τ' εἰς θιοὺς τύχᾳ σὺν τύχᾳ	

παλαιὰ φύλα πατρώων ἀπὸ
δομαίων τάλας ἀλαίων ἔβα·

κασίγητοι ἰμβατεύσαι πόλιν·
ἀμετρῶν ἄγει νικᾶν τις θεός.

V. 2. Vulgo κατέλαμψας ἰδιξας. Sed gl. est κατίδιξας.

Omnibus tandem Monostrophis, quotquot reperiri possunt inter reliquias Æschyli, Sophoclis et Euripidis, in Antistrophorum formam redactis, eant nunc homines ἀμετροί, et, per me quidem licet, si possint, tenebras obducere; luce etenim veritatis, quam inepta sit eorum ratio, patet evidentissime.

Etonæ, Dabam Jun. Kalend. A. D. 1813.

Manuscripts

CLASSICAL, BIBLICAL, AND BIBLICO-ORIENTAL.—No. II.

* * * *We have made arrangements for collecting an account of ALL Manuscripts on the foregoing departments of Literature, which at present exist in the various PUBLIC LIBRARIES in GREAT BRITAIN. We shall continue them in each Number till finished, when an INDEX shall be given of the whole. We shall then collect an account of the Manuscripts in the ROYAL and IMPERIAL LIBRARIES on the Continent. All communications from our Friends will be of assistance to our undertaking.*

BRITISH MUSEUM. No. II.

BIBLIOTHECA MSS. REGIA.

Codices Manuscripti Biblici Latini.

The Latin Biblical MSS. in the Royal Collection are very numerous, but as the larger portion of them are of no older date than the 14th or 15th Century, and these interlineated with the miserable theological glosses of the times, and of no authority for critical purposes, a few only of the more ancient or curious of these MSS. will be here considered worthy of notice.

7. SANCTI Pauli Epistolæ. Sec. XI. [1 A. XVI.]

8. *Codex Evangeliorum. Sec. IX. [1 A. XVIII.]*

Obs. The following note written in ancient Saxon characters appears at the beginning of this MS. "Hunc Codicem Athelstan Rex devota mente Dorobernensi tribuit Ecclesiæ." And at the end there is written in a hand about 500 years old, "De claustro Cantuario." The word *cata* instead of *secundum* is herein frequently used. E. g. "explicit Evangelium cata Marcum."

9. *Solomonis Proverbia, Ecclesiastes, Cantica, cum Prologis et Sapientia. Sec. XIII. [1 B. IV.]*

Obs. This Anathema, not uncommon in ancient MSS. is inscribed in the beginning, "Liber De Claustro Roffensi per Johannem Priorem; quem qui inde alienaverit, alienatum celaverit, vel hunc titulum fraudulenter deleverit, Anathema sit. Amen."

10. *Quatuor Evangelia cum Præfationibus et Eusebii Canonibus. Sec. VIII. [1 B. VII.]*

Obs. Written in Saxon characters.

11. *Biblia Latina. Sec. XIII. [1 B. VIII.]*12. *Biblia Latina. Sec. XIII. [1 B. X.]*13. *Evangelia IV. Sec. XII. [1 B. XI.]*14. *Biblia Latina; cum interpretatione Nominum Hebraicorum alphabetica. Sec. XIII. [1 B. XII.]*

Obs. The name of the transcriber and the date of the transcript is thus noticed at the end of the volume. "Hunc librum scripsit Willielmus de Hales, Magistro Thome de la Wile, quem vocavit Magister Radulphus de Hehham tunc Cancellarius Sarum: quibus Deus in hoc Sæculo et in futuro propicietur. Amen. Factus fuit Liber anno 1154. ab incarnatione Domini."

15. *Quatuor Evangelia, cum Eusebii Canonibus et præfationibus usitatis. Sec. XI. [1 D. III.]*16. *Evangelia IV. cum Prologis usitatis et sine Canonibus. Sec. XI. [1 D. IX.]*

Obs. This MS. is remarkable for having in it the signature of King Canute; With a Charter, in Saxon, confirming the Privileges of the Church. The last leaf of St. John's Gospel is wanting.

17. *S. Lucæ et S. Johannis Evangelia. S. Pauli et Catholicæ Epistolæ. Sec. XVI. [1 E. V.]*

Obs. This MS. contains the versions of St. Jerome and Erasmus in parallel columns. It is a very tall volume exquisitely written by Peter Meghen (an eminent scribe of the XVIth Century) for the celebrated Dean Colet, as appears by the following inscription in the transcriber's hand at the end of the Gospel of St. John. "Summe et individue Trinitati, Patri et Filio et Spiritui Sancto, sit Laus et Gratiarum actio: Dulcissime quoque Virgini Marie Dei Fih Genetrici, cum totius celestis Curie exercitu: quorum adjutorio opus hoc duorum Evangeliorum, Luce videlicet et Johannis, conscriptum est; jussu et impensis reverendi domini et venerabilis viri D. Johannis Colett, Ecclesiæ Cathedralis Divi Pauli Londini Decani, sacre quoque Theologie Professoris, pie memorie egregii Viri Henrici Colett militis, opulentissime civitatis Londini quondam Senatoris, ejusdemque *lis* Consulis, filii; arte vero ac industria Petri Meghen Monaculi, Theutonici,



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

24. *Psalterium cum Canticis ecclesiasticis. Sec. XVI.*
[2 B. IX.]

Obs. Beautifully written upon paper, and richly illuminated by Petruccio Ubaldini, a Florentine, for his Patron Henry, Earl of Arundel.

Codices Manuscripti Classici Latini.¹

25. *Cuii Julii Cæsaris Commentarii. Sec. XV. [15 C. XV.]*
26. *Cicero De Officiis. Sec. XII. [15 A. VI.]*
Obs. This book originally belonged to the Augustine Monastery at Canterbury. After the dissolution of that religious house, Linacre bought it for 8d.
27. *Cicero. De Amicitia. De Senectute. Paradoxa. De Officiis. Orationes Philippicæ 14. Sec. XI.*
[15 A. VIII.]
28. ——— *De Amicitia. Sec. XII. [15 A. X.]*
29. ——— *Philippicarum lib. 13 priores. Sec. X. [15 A. XIV.]*
30. ——— *De Officiis. Paradoxa. De Amicitia. De Senectute. Rhetoricorum Lib. 2. Sec. XII.*
[15 A. XX.]
31. ——— *Rhetoricorum, seu de inventione Rhetorica, Lib. 2. Sec. XIII. [15 A. XXVI.]*
32. ——— *Tusculanarum Questionum Lib. 5. Sec. XV.*
[15 B. XV.]
33. ——— *De Divinatione. Sec. XV. [15 C. IX.]*
Very imperfect.
34. ——— *Tusculanarum Questionum Lib. 5. Rhetoricorum, seu de inventione Rhetorica, Lib. 2. Rhetoricorum ad Herennium Lib. 4. Sec. X. [15 C. XI.]*
35. *Horatius. De Arte Poetica. Sermones. Epistolæ. Sec. X.*
[15 B. VII.]
36. *Juvenalis Satyræ cum Glossa. Sec. X. [15 B. XII.]*
37. ——— *Satyræ. Sec. XI. [15 B. XVII.]*
38. *Lucani Pharsalia. Sec. XII. [15 A. XXIII.]*
39. *Plautus. Comædiæ. Sec. XV. [15 A. XVIII.]*
40. ——— *Comædiæ. Sec. X. [15 C. XI.]*
41. *Plinius Secundus junior. De laudibus Trajani Panegyricus. Sec. XV. [15 B. V.]*

Written on Paper in 1473.

¹ There are no Greek Classical MSS. in the Bibliotheca MSS. Regia.

42. *Plinius senior. Naturalis Historia. Sec. XIV. [15 C. XVII.]*
 43. *Seneca. De Institutione Morum. Sec. XIV. [8 B. I.]*
 44. *Statius. Achilleidos Lib. 5. Sec. XIII. [15 A. VII.]*
 45. ——— *Thebaidos Lib. XXII. Sec. XIII. [15 A. XXI.]*
 46. ——— *Thebaidos Lib. 12. Sec. IX. [15 C. X.]*
 47. *Suetonius. Vitæ Cæsarum. Sec. X. [15 C. III.]*
 48. ——— *Vitæ Cæsarum. Sec. XII. [15 C. IV.]*

The last leaf wanting.

49. *Achilles Tatius. De Clitophontis et Leucippes Amoribus Lib. 8. Sec. XVI. [16 D. XVIII.]*

In the Margin are the various readings of a Roman and a Florence MS.

50. *Terentius. Comædiæ. Sec. XI. [15 A. VIII.]*
 51. ——— *Comædiæ. Sec. XV. [15 A. XI.]*

A MS. on Paper.

52. ——— *Comædiæ. Sec. X. [15 A. XII.]*
 53. ——— *Comædiæ. Sec. X. [15 B. VIII.]*
 54. *Virgilius. Æneidos Libri XII. Sec. XIII. [15 B. VI.]*
 55. ——— *Opera. Sec. XV. [15 B. XXI.]*

Obs. This MS was collated by Professor Martyn, and its various readings inserted in his Annotations upon the Georgics.

* * * This concludes the catalogue of the Biblical and Classical MSS. in the ROYAL LIBRARY. The collections which remain to be examined, are the *Cotton*, the *Harleian*, the *Lansdowne*, and a miscellaneous Collection of MSS. presented to or purchased by the Museum at various times.

THE PANTHEON.

A Prize Poem, recited in the Theatre, Oxford, 1813.

PALACE of Heaven! of every God the fane!
 Where rapt devotion holds her silent reign!
 At once each bosom feels thy strong control,
 Thy grandeur awes, thy beauty wins the soul.
 Thee, Gothic rage and warrior pride rever'd,
 The spoiler trembled, and the victor fear'd;
 Each in thy dome his nation's God ador'd,
 Here rais'd the suppliant hand, and dropp'd the sword.

Proud, o'er the wreck of empire swells the dome,
 As, o'er the prostrate world, victorious Rome.
 Sublime the scene—yet softer feelings rise,
 Where martyrs sleep, and parted genius lies;
 Ye radiant beams, the sacred spot illumine,¹
 And sport, in mingled tints, o'er Raphael's tomb.

In full proportion stands the solid fane,
 Fair as sublime, majestically plain:
 Mark the bold porch on stately columns borne,
 Whose lofty brows light leafy wreaths adorn;
 Now sketch the view, (the brazen gates expand,)
 Pillars around, and light pilasters stand;
 How teem the niches with celestial life,
 Where art exults, and nature yields the strife!
 Soft o'er the pavement blends each varied hue;
 Light springs the dome, and circling fills the view.
 Lo! Fancy, kindling at the sight, decries
 A mimic world, and emblem of the skies:²
 Heav'n's image here the Persian might adore,
 Wont on some mountain's brow his vows to pour,
 Who deems his God no narrow fanes can own,
 The world his temple, highest Heav'n his throne.

Here once, in marble, frown'd th' avenging Jove,
 Here stood the synod of the realms above;
 Bright heroes there, enshrined amongst the Gods;
 Last the dread powers that rul'd the dark abodes.
 Vain phantoms!—chas'd by truth's all-piercing ray,
 Ye fled, like spectres, from the face of day:
 Now through the vaulted roof Hosannas rise,
 And lift the soul in rapture to the skies.

Thus shall the world, as holy bards foretel,
 To one true GOD the general chorus swell;
 And when at last yon orbs their course have run,
 When earth shall melt, and darkness shroud the sun,
 Its crystal gates Heaven's temple shall display,
 And light's sole fountain scatter endless day.
 Oh! lead my steps, firm Hope, thou ne'er canst tire,
 Ev'n to that temple's gates, and there expire,
 As thro' the desert led the Prophet guide,
 Just look'd, just saw the promis'd land, and died.
 'There white-rob'd saints before the throne shall fall,
 One heav'nly Dome, one vast Pantheon all.

FRANCIS HAWKINS, St. John's College.

¹ Raphael lies buried in the Pantheon.

² Dion supposes, that the round form of the Pantheon was designed to represent the world.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



Amongst the papers of Professor Ward was found a duplicate collation of the MS. of the Progymnasmata marked A., whose various readings do not always coincide: the differences, though few and unimportant, may nevertheless be noticed. These discrepancies of collation we shall mark *Aa.* to denote *alter MS. A.*

Notulae auctore J. WARDO in HERMOGENIS PROGYMNASMATA.

Meminerit lector additamenta, lineis curvatis interclusa, a nobis esse profecta.

No. XII. P. 396. lin. 2. δύναται. lege δύνατον.

————— 7. ὑπογραφὴν δὲ τινα τοιαύτην ἀποδεδώκασιν (a Prisciano verba omissa) redde *descriptionem autem talem quendam dant ejus.*

————— 8. πρὸς τί τῶν ἀναγκαίων. Priscian. *ad vitæ utilitatem* (unde patet veritas lectionis quam exhibet MS. A. τῶν ἐν τῷ βίῳ ἀναγκαίων).

— 397. l. 30. κεκλειμένον.] Caperonnier κεκλημένον quod perinde est. lege ἐγκεκλιμένον vel ἐγκλινομένον ut supr. l. 26, quemadmodum vertit Priscianus sed infra l. 31. legitur ἐγκεκλιμένον.

— 398. l. 27. πλατύνεις ἤρεμα leg. ἐρμηγείαν.

————— 28. εἶπε τὸ lege ἰσπέτω. Priscianus *sequatur.*

— 399. l. 22. Ita digerendi sunt versus. Euripidis (Phœnic. Fragm. IX.) Ὅστις δ' ὀμιλῶν ἤδεται κακοῖς ξυνῶν οὐ πώποτ' ἠρώτησα· γινώσκων ὅτι τοιοῦτός ἐστιν οἷσπερ ἤδεται ξυνῶν.

P. 401. l. 2. διαβάλλεις. lege διαβαλεῖς.

————— l. 25. παρόργησε. lege παρανόμησε (voluit παρενόμησε nam MS. A. παρώνησεν).

P. 402. l. 11. Κοίνως. Hic desiderari videtur exemplum quod ex Aphthonio explere possis: vid. p. 50.

————— l. penult. lege vel ποῖος vel ποῖον ἐπιτήδευμα βίου.

P. 403. l. 20. lege εὐρεν καὶ Ἀπόλλων ἀπὸ τῶν χρησαμένων. Priscian. *invenit et Apollo et ab his qui ea usi sunt.* (Vulgo deest καὶ et legitur μοχ χρησμῶν. sed MS. A. χρησαμένων: i. e. fortasse χρησαμένων: vid. Porson. Hec. 1169.)

P. 404. l. 1. περὶ θεοφυῆς. lege cum Caperonniero τροφείας. Priscian. *de victu.* (MS. A. rectius τροφῆς.)

P. 405. l. 26. ὑπ' ὄψιν Aphthonius ἀπ' ὄψιν.

P. 406. l. 4. νυκτομαχία (addit) Aphthonius ἐν Σικελία.

————— penult. δεῖν. lege. δεῖ.

P. 407. l. 19. ἐπὶ δὲ το. lege ἐπὶ τὸ δέ.

————— 22. ἐκ τῶν ὁμοίων: ita locum supple ὅτι δύνατον· ἐκ γὰρ τῶν. Priscian. *Quod possibile: a similibus enim.*

P. 408. l. 9. ὅταν λέγωμεν καί. supple εἶναι ante καί.

Variae lectiones ex altero apographo in Hermogenis Progymnasmata, quæ

aut dissident aut exulant ab iis quæ exhibentur ad calcem Græci textus. Numeri Arabici spectant ad paginas in quibus varr. lectt. signantur.

P. 396. l. 15. πίθηκοι. Aa.

P. 397. l. 11. ἔνιοι δὲ μέντοι. Aa.

———— l. 18. ἀποφάντικόν. Aa.

————— ἡ Μήδεια ἢ Αἰήτου. Aa.

P. 399. l. 5. οὕτω καὶ ὁ περὶ τοὺς λόγους absunt ab Aa.

———— 11. ἀποφάνσει. Aa.

P. 400. l. 23. τὸ λῦσαι. inter var. lect. omittitur καταλῦσαι quam exhibet. Aa.

P. 402. l. 10. ἀγαθῶν τινὶ κοίνως. Aa. Hæc var. lect. omittitur. Vulgo abest τινί.

P. 404. l. 3. ἀνθρώπου. Aa. Hæc var. lect. omittitur.

———— 8. πρόεισι μὲν τοίνυν κατὰ τοὺς. Operarum errore excidit μὲν in var. lect.

Of the English Annotations, the Author shall speak himself. They were subjoined to the following letter.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

YOU have highly gratified the learned world by the insertion of 'Hermogenes's *Progymnasmata*, in No. XII. The text, however, is not absolutely correct; and, as the ancient commentator Jonas Eleutherius observes, the punctuation and accents are in some instances faulty; see p. 411. The subjoined corrections and explanations of difficult passages, and technical terms, which were noted down by me on an attentive perusal of this treatise, are at your service, if you deem them worthy publication.

P. 396. Τεχνόγραφός—A didactic author or public lecturer.

Προγύμνασμα. *Præ-exercitatio*. Suid. Prælectio, or lecture, written, or spoken.

Διὸ τοῖς. read διότι - - - - ἐχρήσαντο.

Συνουσίαι. This refers to the custom of reciting compositions to an assembly of auditors previously to publication.

Ἐπιγραφή. A definition subjoined.

Προσώποις. The Actors or Dramatis Personæ, who always wore πρόσωπα Phav. or προσωπεῖα, masks.

Οἷον περὶ κάλλους - - - - This very corrupted passage may be thus restored, (see Not. p. 409) Οἷον εἰ περὶ κάλλους τις ἀγῶν ἐστὶ ὑποκείσθω τὸ τοῦ Ταῦνος (πρόσωπον) εἰ δὲ σοφόν τι δεῖ περιτιθέναι. Ἀλώπεκος· εἰ δὲ τι μιμούμενον τὰ τῶν ἀνθρώπων πράγματα Πιθήκου.

Τῶν δεδομένων προσώπων. The characters introduced.

P. 397. Οἱ ἄνοι. In the MS. it was written thus, οἱ ἄνοι: a known contraction for ἀνθρωποι. See Theophr. Ed. Ald.

Θαύμασι. read θεάμασι opp. to ἀκούσμασι.

Τὴν ἀπαγγελίαν - - - - This is very obscure, if not corrupted; ἀπαγγελία may mean the conclusion or moral, which should be ἀλλότρια different from the language of the fable; or the remaining part γλυκύτητος ἔγγυς may refer to the pleasure arising from the application.

Διήγημα, As one of the προγυμνάσματα, is described as the narrative of the fact, nicely distinguished from διήγησις; as ποίημα from ποίησις.

Πολιτικὸς is here opposed to ἰδιωτικὸς. So history records the actions of communities, or bodies, and those of individuals.

P. 397. Γυμνάσια. read γύμνασμα - - - - the divisions are 1. ὀρθὸν ἀποφαντικὸν, a charge direct. 2. ὀρθ. ἐγκλινόμενον, charge by implication. 3. γύμν. ἐλεγκτικὸν, charge by reproof, or apostrophe. 4. γύμν. συγκριτικὸν charge by comparison of the fact with other facts. 5. γύμν. ἀσύνδετον!

P. 398. Τὸ δὲ ἀσύνδετον. This is not enumerated in its proper place; and, as its name implies, is uncounected with the others, being only introduced (ἐν τοῖς ἐπιλόγοις) after the oration is finished; as an after-charge resembling the *Peroratio* of the Romans.

*Ὅρος χρείας. The definition of χρεία. The use or application (χρεία) is divided into 1. χρ.λογικὴ—proved from some maxim, or wise saying (λόγος)—2. χρ.πρακτικὴ, practical; evidenced by some action. 3. χρ.μικτὴ compounded of both.

Τῷ μέτρῳ. The commentator supposes this passage corrupted, as conceiving μέτρος to refer to the measure of syllables, as in prosody; but the subsequent lines show that it refers to the length of the discourse.

Εἰρωτηματικά, αἱ δὲ πνευματικά. read ἡ πνευματικά.

Ἔργασια This is described as the τὸ σύνεχον τῆς χρείας, viz. the whole conduct or management of the χρεία.

Καὶ πλατυνεῖς ἡρέμα τὸ χωρίον. This is evidently a corruption of the text; arising from a marginal explanation of what follows, πλατυνεῖς τὴν ἐρμήνειαν. This must be omitted, and with some transposition the passage will run thus, ἔπαινος· εἶτα ἡ χρεία (omitting these words εἶτα ἡ αἰτία as they appear above l. 25.) οἷον Ἰσωκράτης σοφὸς ἦν, ὃς εἶπεν τὸ δὲ καὶ οὐ θέσεις αὐτὴν ψίλην, ἀλλὰ πλατυνεῖς τὴν ἐρμήνειαν (N.B. ἡρέμα above l. 26. is corrupted from hence) εἶτα ἡ αἰτία· τὰ γὰρ μέγιστα.

P. 399. Ἔστι δ' ἐκ κρίσεως—read συγκρίσεως, see p. 397. l. 25.

Γνωμὴ—an apophthegm, or axiom; the same as ἀπόφανσις.

Ἡ Ἔργασία παραπλήσια—read ἡ ἐργ—τῆς γνωμῆς—παραπλ.

Προεῖσι τὰ δ' ἐγκώμια. read προεῖσε δὲ τὰ ἐγκώμια it sets forth first, or begins with.

Ἐπὶ τὸ ἀπλῶν. MS. B reads κατὰ τὸ ἀπ. it is synonymous with ἀπλῶς.

Κατὰ τὸ ἐνθύμημα. Another blunder of an ignorant amanuensis. The divisions of γνωμὴ are affirmed to be similar to those of χρεία. See above l. 27. Probably κατὰ τὸ ἐνθύμημα was put for κατὰ τὸ ἐναντίον. It must however be confessed that the ar-



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

Ἐκφρασις—Constitutes the ninth προγύμνασμα. It is noted as a vivid and impassioned description; an appeal to the passions.

P. 406. Καὶ ἐν αὐτοῖς γινομένων—καὶ τῶν ἐν αὐτοῖς γ.

Τῶν δὲ τὰ δάκρυα—τῶν δὲ νικωμένων τ. δ.

Ἀνθρόν. It is difficult to understand how this can be applied to a fact: probably it is an error of the text. ἀνδρεῖον is used for a brilliant, not a florid, action.

Ὡς προειλημένην. a Grecism. It being before included in **Θέσις.** The 10th Progymnasma: It is defined ἐπίσκεψις τινὸς πράγματος θεωρουμένου. The reconsideration of a fact, independent of incidental circumstances. In the accuracy of Greek language θέσις may differ from θέμα, as ποιήσις from ποῖημα.

P. 407. Ἰπὸθέσις. read θέσις: see above, as MS.A.: probably the Com. p. 411. is right.

Πολιτικά. See p. 397.

Κατὰ τὸ πρὸς τί read κατὰ τὸ πρὸς τι ἢ πρὸς τι.

Τὸν αὐτὸν ἔρανον εἰσφέρειν—τὸν αὐτοῦ ἔρανον. To contribute his share.

Ἐρανος collatitia caena, Hed. a Pic-nic.

Ἐκ τῶν ὁμοίων γαμῆν δυνατόν. This must be corrupt: it may be omitted or read εἰ δυνατόν, but then there is an objection: probably ἐκ. τ. ο. μη. γ. δεινότατον.

Λύσεις τὰς εὐρισκομένας ἀντιθέσεις. Ἐπὶ δὲ τελευτῆς, the meaning of λύω is to solve, reconcile.

Νόμου εἰσφορά the bringing in, or reciting the law on the subject treated of, the final head of discourse. For this practice of the Greeks, see the Orations of Demosthenes passim. Καὶ λέγε τὸν νόμον.

Ἐν πραγματικῇ νόμων θέσεις. read θέσει? p. 408. ἐν πραγματικῇ (θέσει) but this is obscure.

P. 408. Γράφει τοὺς. read γράφει τις.

Οὐδὲ δύναται---Οὐ δυνατόν λέγεις.

Φυῆ—φυλῆ.

Διατριβῆ. ἐν τῇ διατριβῇ. The school of Rhetoricians.

Μάρκος. M. Aurelius.

Ἡλικίας δεόμενος. under the age allowed for public pleading.

Ἐξελάθητο. He forgot himself, i. e. his faculties were gone.

Ὁ Τύραννος . κατ' ἐξοχήν. The Schoolmaster, or Preceptor?

Εἰς ἕξιν τῆς τέχνης. The confirmed habit of his art, i. e. got to the summit of perfection.

Πλεονέκτημα. The superiority over others.

Αἱ γὰρ εἰ ἀκρόν. ἐπ' ἀκρόν.

Καθ' ὑποκράτην. This is perfectly unintelligible. read καθ' ὑποκριτήν. respectu ludii---istius—(Gloss. vel ap. Hed.) sc. ὁ Τύραννος, supr.

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

YOUR correspondent, Mr. Calm, does me the honor to say, that he shall be happy to find that his last paper on the *Phœnician Inscription* gives me any satisfaction. I can have no hesitation in assuring him, that, as far as my humble opinion goes, he has considerably improved his version. I must, however, still object to his **טו ידן**, for which he contends with ingenuity, but, as I think, without success. If the letters in dispute between us be really a *mem* and a *daleth*, I would propose to read the three last words of the first line, **טו ידן צר**. The sense then would be as follows: *To our Lord Melkarthus tutelæ Divinity of the metropolitan city of Tyre, one that hath wandered, his servant Obedassar, &c.* Mr. Calm tells us, that he has seen a variety of Tyrian medals; and consequently he will remember the Phœnician characters which answer to the Chaldaic **צו ידן** upon several of them. **צו ידן**—*Tsur Metropolis*. By **טו**, Obedassar seems to describe himself as one that had erred, or wandered, in his course; and this agrees with the concluding part of the sentence, where he intimates that he has been saved (we may suppose from shipwreck) a second time.

Nominatives absolute are certainly unusual in Hebrew; but so, says Mr. Calm, justly enough, are lapidary inscriptions in that language. In all events, I think credit is due to Mr. Calm for adhering to the exact number of letters contained in the original, without finding it necessary in his Chaldaic version to introduce any additional characters.

I shall now, sir, proceed to make a few observations on the letter of your correspondent, Mr. S. of Norwich.

I beg leave to assure your correspondent, that I am as sensible as he can be, that argumentations about what *he said*, and *I said*, are generally tiresome to readers; and if I misunderstood and misrepresented him, when I said he had misunderstood and misrepresented me, I can only lament, that we should both unintentionally have given each other so much unnecessary trouble. But while human nature continues liable to error, and while the republic of letters continues to exist, it must be expected that literary crimination will be followed by recrimination. I had observed, that in the Coptic word **OYPO** *rex*, the **OY** was the indefinite article adhering to the word **PO**, which opinion I advanced upon the authority of Woide. Mr. S. denied that I had Woide's authority. In answer to him I cited Woide's words; but as he is now pleased to say that I have misunderstood Woide's meaning in another place, (which we shall examine presently) I must ask him, how he came himself so completely to misunderstand Woide's meaning, as to deny that I had that writer's authority for saying, that **OY** in **OYPO** was the indefinite article,

which had coalesced with the original word **PO** *rex*? Woide's words are, *interdum articulus indeterminatus cum nomine coalescit. Ab antiquo (et inusitato) PQ rex, fit OΥPO, et hinc cum articulo ΠOΥPO, et OΥOΥPO, rex, &c.* I think Mr. S. might have had the candor to acknowledge, while he went on with imputing mistakes to me, that he himself had fallen into a mistake upon this point. Again, he asserted that *the Royal Shepherds* were to be found no-where but in my Essay (or words to that purpose) when without going farther, he might have found a whole chapter on *the Royal Shepherds* in Mr. Bryant's Analysis of ancient mythology.

But, sir, there is one sentence in the last letter of Mr. S. of which I feel the full force: "it is a very unpleasant task," says he, "although a necessary one, to be thus obliged to notice the mistakes of others, and to be puzzling ourselves about words, instead of the more engaging pursuit after truths, if haply we may be able to discover them." No man is exempt from mistakes. Mr. S., in charging me with mistakes, has fallen, as I have shown above, into mistakes himself. Let us quit this useless war of words; and follow "the more engaging pursuit after truths." I shall proceed to answer Mr. S., and where he has pointed out any error on my part, I trust that I shall candidly acknowledge it.

1. Concerning the word *Paaneah*, I can add little more to what I have already stated. It must, however, be allowed, that if I erred in endeavouring to explain it by the Hebrew, I have erred with some of the most learned men in Europe.

2. I still remain of opinion, that in the time of the Patriarchs the Egyptian and Hebrew were cognate dialects. I request Mr. S. to examine my paper on that subject in No. XIII. of the *Classical Journal*.

3. Mr. S. observes, that according to Scripture, the native Israelites and Egyptians could not understand each other without an interpreter. He alludes to Gen. xlii. 23. *And they knew not that Joseph understood them; for he spake unto them by an interpreter.* If this version were correct, I should be much induced to abandon my hypothesis; but I cannot help thinking that the meaning of the original is altogether misrepresented in the translation. Before I cite the verse in the original, however, I must observe that the word *melits*, which is rendered *interpreter*, is of very doubtful import, and seems to have been employed in various senses. Its proper meaning is *a derider*, if we trust to Buxtorf, who brings it from מלץ; but it also bears significations very remote from that which I have just given. מלץ is translated *Ambassadors* (2 Chron. xxxii. 31.) The same word is translated *teachers*, (Isaiah xliii. 27.) In the verse under consideration, I am inclined to think, that *melits* signifies an *interlocutor* rather than an *interpreter*. It is the custom to this day in the East, when a man of exalted rank receives a stranger and an inferior into his presence, that the great man sits in a corner of the room, and that, whether the stranger understand the language, or not, he speaks to him by an in-



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



the Coptic in speaking of the word Pharaoh. Mr. S. observes, that I have misapprehended Woide, and improperly reduced ερρο to ρρο. Now it is true, that in the note printed in the Classical Journal, this mistake occurs by an error of the press; but though I have not the original Essay at hand, I am almost certain, that no such mistake occurs in it. I speak from memory; but I am very confident, that my statement in the book itself runs thus—"This word (OYPO) is, in the Saidic dialect, PPO;" (alluding here to Woide's Grammar, p. 12.) "and it may be suspected that it was originally written PO." (alluding to the same Grammar, p. 17.) But in the Classical Journal the word PPO was printed without the little line above; and this line as distinctly marks how the word is to be read in Coptic, as if it were written in Greek characters, ερρο. As the word stands in the note, it is undoubtedly wrong; but I have to answer for the passage as it is to be found in the Essay, and not as it appears in the note.

8. Mr. S. still persists in calling the ancient word PO, *rex*, a pretended Egyptian word, and a mere supposition of mine. I must still persist, on my part, in referring him to Woide's Grammar, p. 17.

9. This gentleman further remarks on the difficulty of making the Hebrew, רֹחַ, *roh*, a *Shepherd*, and the Egyptian PO, *ro*, a *king* bear the same sense; and he adds, that "the method adopted for this by making a *Shepherd* become a *King* is still more curious." Mr. S. was pleased on a former occasion to say, that the *Royal Shepherds* had no existence but in my Essay. But he must have expressed himself inadvertently. He must know very well, that the *Royal*, or *King-Shepherds*—the βασιλεῖς ποιμένες, as Manetho called them, invaded, and long remained masters of, Egypt. Is it then so impossible, that the word רֹחַ, *roh*, a *shepherd*, in Hebrew should come to bear the signification of King among the Egyptians; or that among the *King-Shepherds*, the *Shepherd*, κατ' ἐξοχήν, might imply the King, and become the monarchical title? If the Hebrew and the ancient Egyptian were cognate dialects, as I hold them to have been, this conjecture does not appear to me improbable. It is likewise to be observed, that if the *King-Shepherds* were of the same race with the Agaazi, or Shepherds of Ethiopia, their language must have been Hamyarite Arabic, which is not greatly removed from the Hebrew.

10. I cannot at present refer to Akerblad; but I am not aware that I misapprehended his meaning—M. Quatremère understood it as I did.

11. I have now, sir, only to assure Mr. S. that I shall be happy to join with him in the engaging pursuit after truth. He doubts, and I think justly, whether any real difference exist between us, excepting concerning the resemblance of the Chaldaic and ancient Egyptian. It is surely important to the history of philology to determine, if it be possible, whether the Coptic retain, or not, any considerable part of the ancient Egyptian, and whether that part belonged, or not, to an original language. Mr. S. observes, that it is the *residuum* of the

Coptic, after deducting all more modern and foreign words introduced in later ages, which he calls ancient Egyptian, and an original language; and of this kind, adds he, is the chief part of the Coptic. I am humbly of opinion, that according to this statement the question ought to be tried; and Mr. S. must allow me to say, that if I misapprehended his meaning before, he never put his meaning in so clear a point of view as he has done in his last letter. The matter for our examination may now be comprised in a few words—Does the *residuum*, of which Mr. S. speaks, form, as he thinks, the chief part of the Coptic language, and does it appear to have belonged to an original tongue? I will fairly confess, that I have found so many words in Coptic, which, without referring to the Greek, I could trace to the Chaldaic, Hebrew, Arabic, Persian, and Geez, that I must still suspect that no such *residuum* as Mr. S. describes exists, and that the real *residuum* is only a chaos of corrupted and deflected words, some of which have lost their ancient form, and others their original signification. I am, however, no bigot to this opinion. In the mean time, I think, Mr. S. will find that the list of words in Coptic, which I have derived from the Hebrew and Chaldaic, is considerable. I submitted my list to the late Dr. Murray, before I remitted it to you, Mr. Editor. It was originally fuller than it is at present. Dr. Murray was nearly of the sentiments of Mr. S.; and, therefore, as might be expected, the scrutiny was severe. I erased every derivation, which Dr. Murray, certainly one of the greatest linguists of the age, did not admit as either certain or probable.

.. There is one observation which I must make to Mr. S. His theory, if just, cannot, I think, be reconciled to the received chronology. Of that chronology I am not an advocate; but if it be found that the Egyptian was an original tongue in the days of Abraham, this fact alone will let in the light of truth, where darkness still prevails. That Noah and his immediate descendants spoke Hebrew is certain. The words put into their mouths sufficiently prove it, nor can this be doubted by those who can read the original. Thus Noah calls God, **יְהוָה אֱלֹהִים**; and there is an evident play of words, when he says, “God shall enlarge Japhet,” **יַפֶּת אֱלֹהִים לִיפֶת**, from which it is evident, that he spoke in Hebrew. But Abraham was of the tenth generation after the flood; and who that knows any thing of the history of philology will believe, that after ten generations any nation has employed a language wholly and radically different from that of its founders? We cannot, however, allow even ten generations for this singular phænomenon. All the earth was of one speech until the building of the Tower of Babel. The Egyptians, then, must have invented their original language, much nearer to the time of Abraham; and this only renders the difficulty greater. No argument can be deduced from the confusion of tongues. The whole passage (Gen. xi. 7.) is wrongly translated in our English version, which unwittingly makes Moses say, that God confounded the language of all the earth, which could not be true, since, if that had been the case, the Hebrew, which was spoken from the creation of the world, would have been

lost amidst the universal confusion. From the original it is evident, that God did not confound the language of all the earth; but that he confounded *the lip*, that is, he caused such a defect in the organ, that the people of the land of Shinaar were unable to comprehend each other. There is, then, no Scriptural authority for the confusion of tongues; and the Egyptians must have invented a new language in a period of time too short, according to the received chronology, to be credible. It follows, that if Mr. S. be right in supposing the Egyptian to have been an original tongue in the time of Abraham, we must reject the received chronology, by which it appears that the interval between the flood, and Abraham's journey into Egypt, was only about 350 years. That I do not err in saying that the Hebrew language was spoken from the creation to the building of the Tower of Babel, must be admitted by all those, who admit the testimony of Moses. I have shown that it was the language of Noah; but was it not also the language of Eve, when she said, after she had brought forth Cain—קניתי איש את ידוה ?

I shall now, sir, offer to you a few remarks on the letter of Mr. Hails of Newcastle. This gentleman reproves me for having endeavoured to cast a stain upon the Patriarchs, and for having accused them of polytheism and idolatry. My language was not quite so strong. I have certainly contended in my Dissertation on the 49th chapter of Genesis, that the Patriarchs did not comprehend the name of Jehovah according to its true import; and that, if Jacob had understood its true import, he would not have said, that upon certain conditions Jehovah should be his God. The vow which he made (Gen. xxviii. 20.) appeared to me then, as it appears to me now, to be incompatible with the notion of the Deity which is clearly contained in the name Jehovah; and accordingly God declared to Moses (Exod. vi. 3.) that by his name Jehovah, he was not known to the Patriarchs

Mr. Hails challenges me to produce a solitary proof, that the Patriarchs were polytheists. I do not say, that they were practical polytheists; but I say, that I doubt whether Jacob had clear notions of the nature and unity of the Divine Being. Mr. Hails is a Hebrew scholar. I ask him whether the words of the vow do not run literally as follow: "If *Elohim* will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I return to my father's house in peace, then shall *Jehovah* be to me for *Elohim*." Now these words in sense amount to this—*If* God will do certain things for my benefit, *then* Jehovah shall be my God. But what is the meaning of this, if Jacob had understood that Jehovah was God, and the sole God? Had he been sure of this, would he have ventured to make conditions with Jehovah?—and is it not implied in the vow, that if the conditions be not granted, Jehovah should not be considered as Jacob's God? Mr. Hails does not deny, that Jacob's vow implied a bargain; but he says, that such bargains are common even among us Christians; and yet what should we think of his theology, who ventured to say, "if God will do this and that for me, then Christ shall be my God?" Such language would



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

as *El Shadai*, God the dispenser of all good to man; but in my *Essence*—as Jehovah, they knew me not.”

Such, sir, is the interpretation which I would give of this text. That Abraham was a pure monotheist, I readily admit. After his interview with the mysterious King of Salem, when he lifted up his hand, in token of adoration, (a practice yet observed in taking oaths) to “Jehovah El Elion possessor of heaven and earth,” we cannot well doubt of his being a monotheist. But still the theology of Abraham was less perfect than that of Moses, to whom God first revealed himself as Jehovah. Mr. Hails says, that “Jacob was heir of the same promise with Abraham.” This cannot be denied; but I doubt much, whether Jacob inherited Abraham’s knowledge; and his notions of the supreme and only God do not appear to have been either so clear or so exalted as those of the inspired legislator, who wrote his history. When he practises an unworthy deceit on his father, he tells him with unbecoming disrespect, in order to cover the fraud, that the venison had been brought to him by Jehovah. “Jehovah thy God brought it to me.” This was, indeed, to take the name of the Lord with a lie in his mouth. Can we wonder, then, that this same Jacob, who had employed the name of Jehovah, in order to cover a fraud, should talk of conditions in acknowledging Jehovah to be his God. If he had had clear notions of the Divine nature and unity, wherefore was it necessary to point out the God to whom he was to erect an altar at Bethel, as being the God who appeared to him when he fled from the face of Esau? (Gen. xxxv.) It can hardly be imagined, that he knew that the God, that had appeared to him at Bethel, was the same *El Shadai* that had appeared to Abraham, since it cannot be supposed that God would have given him this information when he came out of Padan Aram, if he had known before, that the El of Bethel and El Shadai were one and the same. When Abraham speaks of God, it is “of the most high God possessor of heaven and earth.” Jacob describes God, either as the God of Abraham and Isaac, or as the God who had protected himself. When Abraham swears, it is by “the God of heaven and earth.” When Jacob swears, it is “by the fear of his father Isaac.” From all these circumstances I am compelled to think, that Jacob did not inherit all the knowledge of Abraham; and that his notions of the Divine nature were less exalted, and less distinct than those of Moses. Mr. Hails cites Jacob’s words at the close of his life (Gen. xlviii. 15, 16.). But do not these words seem to imply, that the Patriarch thought that some vicarious being had redeemed him from evil?—“The *Angel* which redeemed me from all evil bless the lads.” If Jacob had entertained clear notions of God’s nature, would it not have been natural for him, not only to have spoken of him as the God of his own family, but as the sole God of the universe? “The God of heaven and earth.”

I have said, “we know that Joseph was a Diviner.” Mr. Hails says that he hardly thinks, that I would quote Gen. xlv. as a proof. He has, however, taken the trouble of showing me at some length *why* he thinks I ought not to have referred to that chapter. His reasoning

is acute and ingenious enough; but it has not convinced me. He argues, *first*, that the whole story of the divination was contrived by Joseph in order to detain his brethren; and *secondly*, that as a Diviner is an impostor, Joseph, who was a highly favored servant of Jehovah, could not have been a Diviner. Mr. Hails speaks of the art of Divination, as a man of sense in our times may be expected to speak of it; but in the age of the Patriarchs this art appears to have been held in high and general estimation. If Joseph had considered it as a mere system of imposture, the sons of his father's house, and "the heirs of the same promise" with himself, could scarcely have regarded it in a different point of view. The religion of all the sons of Israel was the same. Their father was their common instructor. If Jacob had known, what Moses afterwards promulgated, that divination was "an abomination unto Jehovah," he could have hardly failed to have warned all his sons alike against this most prevalent mode of imposture. Joseph, then, never could fancy that he might further his ends by feigning himself to be a Diviner to his brethren. They had the same education that he had in religious matters; and if he knew that divination was "an abomination," they could not have been ignorant of the same thing. I am induced to believe, that Joseph really thought himself a Diviner, and that his brethren credited his assertion. They might not have known, that there was sin in this art. There might in fact have been less sin in it when the Patriarchs lived, than in the time of Moses, when this art became connected with Tsabaism, and was professed by the teachers of idolatry, who were ignorant of the existence of the true God. Besides, though the family of Jacob had been highly favored by Jehovah, yet it does not follow, that they were acquainted with every ordinance, which was afterwards established in the time of Moses. The revelation of God's will upon many subjects might not have been made, until the inspired legislator of the Hebrews promulgated the law. In all events, I must believe that if Joseph knew that a Diviner was an impious impostor, he must have been aware that his brethren knew it likewise; and that, therefore, he would never have feigned himself to be a Diviner in order to detain them, since this would only have led them to suspect, that some imposition was practised upon them.

It is likewise denied by Mr. Hails that Jacob could have been an Astrologer, because those who pretended to the knowledge of secret things by means of astrology, divination, &c. were declared to be an abomination unto Jehovah. (Deut. xvii.) He says, that as the Bible is silent on the subject, he will not believe that Jacob was an astrologer, though fifty old women along with Eusebius were to tell him so. Why this gentleman puts Eusebius in such company, I pretend not to guess; but still he would have been right in his opinion concerning Jacob, if the Bible had intimated that Jacob knew that astrologers were "an abomination unto Jehovah." But the Bible is silent. The revelation of the Divine nature was not fully made, nor were the institutes of the sacred law promulgated, until the time of Moses. Divination and astrology are not said to have been prohibited by the express command of God, until he had announced that he was the sole God. Astrology

was the parent of 'Tsabaism; but in the time of Jacob, astrology had not destroyed the knowledge of the true God among those who professed to believe in it. It was, indeed, a harmless superstition in comparison of that impious idolatry, against which Moses directed the thunders of the law. But when astrology and divination became intimately connected with 'Tsabaism, and led to the total corruption of the true religion, then they were justly rendered "an abomination unto Jehovah." But the earliest astrologers and diviners were probably no more objects of divine displeasure than may be poor Mr. Moore, when he looks for the fate of Bonaparte among the stars, or than any old woman who reads the fortunes of her neighbours in the dregs of their tea-cups. If Jacob believed that the destinies of men are connected in some occult manner with the planets under which they are born, he would have believed no more than the people of his own times were apparently accustomed to believe, and no more than our own Christian progenitors very generally believed only two or three centuries ago.

I have no great respect for traditions; but when I find nothing in them contrary to common sense, to probability, or to authentic history, I see no reason for rejecting them. The Pentateuch is certainly silent concerning the knowledge which the Patriarchs may have had of the stars; but it is silent also concerning the profane learning of Moses;—and yet we know from undoubted authority, that he was learned in all the wisdom of the Egyptians, and consequently was skilled in all the sciences. Though the Pentateuch be likewise silent concerning the acquirements of the Patriarchs; yet they may have been acquainted with the sciences; and tradition assures us that they were so. That Abraham was skilled in the knowledge of the stars, is attested by a crowd of ancient authors—Berosus, Josephus, Eupolemus, Artapanus, Alexander Polyhistor, &c. Mr. Hails may call all these writers old women, if so it please him; but I can see no reason for refusing to listen to the voice of tradition, while it assures us, that a distinguished Chaldean was versant in a kind of knowledge, which was generally cultivated among his countrymen. But if it be true, and I really see no reason to doubt it, that the Patriarchs were acquainted with the general learning of their own times, there can be little question that, upon mere human subjects, they participated in human errors with the rest of mankind.

Astrology, in the days of Jacob, had not led to the rejection of the true religion. It was practised by persons, who believed in Jehovah. Thus Laban certainly believed in Jehovah; and yet Laban was unquestionably an astrologer. The *Teraphim* which Rachel stole from him were images, as Grotius observes, made with figures according to the positions of the stars. They were mere astrological symbols. Laban, indeed, calls them his Gods; but, perhaps, his meaning was not what we generally suppose it. The word אֱלֹהִים, is by no means confined to the strict sense which we affix to "God;" and אֱלֹהִים is applied to judges, to magistrates, to angels, to idols; as well as to the true God. It is highly probable that Laban did not speak of the *Teraphim* as of Gods opposed to Jehovah; but merely as his astrologi-



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



OBSERVATIONS ON PERSIUS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SINCE the publication of my *Translation of Persius*, a few additional remarks have occurred illustrative of my author, which, if you approve of their insertion, I shall beg leave to submit to the public eye through the medium of your Journal.

Acle, Norfolk,
July 14, 1813.

FRANCIS HOWES.

Sat. I. 59. Kœnig has, *Nec manus auriculas imitata est mobilis altas*, instead of the common reading *albas*, but without assigning any authority, or even noticing the difference.

Ib. 76. I now agree with those commentators who represent these three verses (*est nunc Briseis, &c.*) as the *monitus* put into the mouth of those *Patres lippi* mentioned in v. 79. *Est nunc quem—sunt quos—*are forms of exultation in the supposed prospect of an improvement in the public taste. In like manner Pliny (Lib. i. Ep. 17.) writing in commendation of one Capito, who had lately erected in the Forum a statue of his friend Syllanus, breaks forth thus: *Est adhuc curæ hominibus fides et officium. Sunt qui defunctorum quoque amicos agant.*

Ib. 95. *Sic costam longo subduximus Appennino.* It is impossible thoroughly to ascertain the relation of these words, ignorant as we are of the context in which they originally occurred. One thing, however, which has escaped the notice of all the commentators is, that the author of this sonorous line has been guilty of a vile pun. I have before observed, that as a ridge of hills is often termed *Dorsum*, so a part of such a ridge is here called *costa*. But this is not all. *Subduco* is a term applied to carving, and resembles our English expression—to *take off* the wing or leg of a fowl. Thus Juvenal uses the word, (Sat. xi. 142.) mentioning his slave's want of skill in the art of carving:

*Nec frustum capræ subducere, nec latus Afræ
Novit avis noster tyrunculus.*

Hitherto *subduximus* has been erroneously taken as equivalent to *clam occupavimus*, by which justice has not been done to the sense (or rather nonsense) of the verse.

Sat. II. 32—34. Concerning this superstitious custom of using spittle as a preservative against the fascination of envious eyes, see

Ælian. V. H. Lib. I. c. xv. Plin. N. H. Lib. XXVIII. c. ii—iv. Petron. p. 179. ed. Wechel. and their respective commentators.

Ib. 63. Et bona Dis ex hac scelerata ducere pulpa. Markland ad Stat. Silv. III. i. 82. proposes to read *dicere* in the sense of to consecrate, as in Virg. Æn. vi. 138. Junoni infernæ *dictus sacer*. Vulgo (says he) *ducere*, nullo apto sensu. But *ducere ex aliqua re* is a perfectly classical expression, denoting, to judge of, or estimate by, any standard. Æschines against Ctesiphon, has a sentence involving a construction precisely similar: Θεωρῶν τὸν Ἀλέξανδρον οὐκ ἐκ τῆς Ἀλεξάνδρου φύσεως, ἀλλ' ἐκ τῆς ἑαυτοῦ ἀνανδρίας.

Sat. III. 64. Venienti occurrite morbo; *Et* quid opus Cratero, &c. A similar use of the copulative occurs in the oration of Æschines, above quoted • Ταῦτα συμφωνοῦντα ἀλλήλοις ἐπιδείξας κατὰβαινε, ΚΑΙ τί δεῖ σέ Δημοσθένην παρκαλεῖν.

Ib. 67. Soon after the publication of my Persius, I received, in a letter from a friend, the following judicious remarks upon this passage: “I agree with you entirely in preferring the common reading *unde*. The whole appears to me to be a metaphor borrowed from the chariot race. Indeed the expression—*Ordo quis datus*, at the beginning, fixes it. The first arrangement for the race was *dare ordinem*—to appoint the places for the different chariots by lot. In the 352nd verse of the 23rd Iliad we have a full account of it; and in the Electra of Sophocles, οἱ τεταγμένοι βραβεῖς κλήροις ἔπηλαν καὶ κατέστησαν δίφρους. The whole passage in this view appears to be a clear and consistent metaphor, and it confirms the sense you have given it. Probably, indeed, you saw it in the same light, though your note does not notice the *Ordo*, &c.”

Sat. IV. 25. Quæsieris,—should *one* inquire,—not addressed to any one in particular, but spoken indefinitely. So Hor. Lib. II. Sat. vi. 39. Dixeris, experiar: Should one say, I will try what can be done: where Gesner, with his usual good sense and perspicuity remarks: *Dixeris*, impersonaliter et negligenter; *debat enim, si dicam vel dixerim*.

Ib. Nostin' Vectidî prædia? In my note on these words I have remarked, that this was a common way of beginning any narrative where it is requisite to assume in the hearer a general acquaintance with the subject about to be spoken of, as in Terence's Phorm. Act i. Sc. 2. Senis nostri, Dave, fratrem majorem Chremem nostiur? To this instance I might have added, Soph. Trachin. 418. where the messenger says to Lichas, τὴν αἰχμάλωτον ἦν ἐπεμψας ἐς δόμους κατοῖσθα δὴ ποῦ; which words, Brunck in his two first editions rightly observes, are not meant to ask particulars respecting Iole, but merely as an adjustment of the subject preparatory to further inquiries. To this, Lichas

answers, *φημί· πρὸς τί δ' ιστορεῖς*; I certainly know whom you mean: but for what purpose do you ask me? what have you to say about her? The messenger goes on to say: *οὐκ οὖν σὺ ταύτην, ἣν ὑπ' ἀγνοίας ὀρᾷς, Ἰόλην ἔφασκες Εὐρύτου σπορὰν ἄγειν*; Did you not then affirm before the inquiring crowd, that this young woman, of whom you now pretend ignorance, was Iole, daughter of king Eurytus? All this is very clear and consistent. Lichas certainly knew whom the messenger meant by 'the female captive just brought to the house,' because a conversation had just before passed between himself and Deianara concerning her: but this knowledge might well consist with perfect ignorance of her birth, rank, &c. Brunck, however, for want of attending to the popular mode of speech above-mentioned, in his third edition mangles the text so as to make Lichas profess himself absolutely ignorant of what person the messenger was speaking: *κατοῖσθα δῆτ' ; Αἰ. οὐ φημι*. Yet in the same play and respecting the same person, Hercules puts a similar question to his son, v. 1221. where the answer clearly shows its limitation.

HP. τὴν Εὐρυτεῖαν οἶσθα δῆτα παρθένον ;
TA. Ἰόλην ἘΛΕΞΑΣ, ὡστ' ἐπεικάζειν ἐμέ.
HP. ἔγνωσ.

Sat. V. 25. *Pictæ tectoria linguæ*. The word *tectoria* here probably alludes to the paint or enamel laid upon the face. See *Juv. Sat. vi. 467*.

Ib. 119. Digitum exere, peccas. The old scholiast, mistaking the allusion, says: *Digito sublato ostende victum te esse a vitiis. Tractum a gladiatoribus qui victi ostensione digiti veniam a populo postulabant*. This mistake (as the passages quoted from Epictetus by Casaubon and myself sufficiently prove it to be) has deceived Savaro in his additional notes to Gesner's Thesaurus on the phrase—*Tollere digitum*. See Barker, on *Cic. de Am. c. xxvi*.

Ib. 156. Oberres. *Oberro* is to wander to and fro, as here, from avarice to luxury and back again, like *obambulo* and other similar compounds. I merely mention this, because my translation is rather lax in this passage, and might mislead a Tyrunculus.

Sat. VI. 51. Again I beg leave to make an extract from the same learned friend's letter of which I before availed myself: "Here" says he, "I think your version of *Non adeo* quite correct; and the same of your sense of *Exrossatus ager*. But in what follows I would beg to suggest an alteration in the punctuation. I would place a full stop after *Juxta est*, which words I consider as the answer of Persius to his heir's refusal to accept his proffered inheritance. The dialogue then will stand thus:



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

POSTSCRIPT.—Thus much, Mr. Editor, is all that occurs to me as of any importance in illustration of Persius. But having observed in your tenth and eleventh Numbers some fruitless attempts to clear up a corrupt passage of Juvenal (Sat. i. 157), I think I shall be doing an acceptable service to your readers by taking this opportunity to record a happy emendation of Professor Porson's, which I received from one who had it immediately from the Professor, and which I slightly mentioned in a note on Pers. v. 33.

Pone Tigellinum: tæda lucebis in illa,
Qua stantes ardent qui fixo gutture fumant,
Et latum media sulcum QUÆ DUCIT arena.

Thus the whole passage becomes clear, *quæ* referring to *tæda*, and *ducit sulcum* being the natural expression. The corruption (*si rite audita recordor*) was supposed to arise from the abbreviated manner in which *quæ* is found written in old MSS. (*qē*). Thus the process of error was, *quæ ducit*, *qe ducit*, *deducit*. Which last word having once gained a settlement, the monstrous readings *diducit*, *deducis*, and *deducet*, are easily accounted for, as arising from the successive attempts of transcribers to re-adjust the construction.

NOTICE OF

BIBLIOTHECA CLASSICA, sive Lexicon manuale, quo Nomina propria pleraque apud Scriptores Græcos et Romanos maxime Classics obvia illustrantur. Daventriæ, 1794. 8vo. pp. 555.

THIS is a Latin translation of Dr. Lempriere's most useful Work, with such improvements, as are specified in the preface, which we subjoin entire, as the best and fairest method of describing them:

“ Hujus operis conficiendi et ratio, et consilium ne te lateat, Lector benevole, pauca præmonere necesse habui. Ad recte intelligenda veterum scripta in primis facere, ut editiones emendatiores adhibeantur, omnes, quotquot sint intelligentes harum rerum existimatores, consen-

tientes me esse habiturum confido; et tamen inquinatissimas Minellii, Farnabii, aliasque ejus farinae editiones, tironum vulgo manibus teri dudum et ipse queror expertus, et alios passim conquerentes audio. In pessimi vero hujus abusus causas inquirenti hæc præcipua quidem mihi visa est, quod editionibus illis subjectæ sint, quamvis ineptæ sæpe, explicationes nominum propriorum, quæ vel ad mythologiam, vel ad historiam et geographiam pertinent, et quæ tirones in legendis auctoribus omnium maxime morantur. Cum autem ejusmodi adminiculis imbecilla juvenus ægre carere posse videatur, quæ tandem spes erat, fore, ut abjectis spurcissimis his editionibus, nitidiores illæ et emendatiores, quarum aliquot dudum in Belgio nostro prodierunt, pluresque ex officinis Bipontinis et Manhemianis quotidie prodeunt, ab omnibus reciperentur, nisi juventuti hac, qua laborant, parte, alia ratione consulere retur. Frustra hic mihi quispiam Stephani ac Loydii notissimum opus, tamquam levando huic incommodo satis aptum, commendaverit, quamquam enim non is ego sum qui horum virorum bene meritis hac in parte laudibus vel minimum per me detractum velim, attamen si dicam, ita esse illud opus comparatum, ut provectorum usibus magis, quam tironum necessitatibus, inserviat, neququam vereor, ne illud dixerim, quod non facile cuique probetur; in multis enim uti non tam simplicem Lexicographi expositionem, quam docti Commentatoris diffusum studium, agnoscas, ita innumera desideres, quæ si exercitatum lectorem minus morentur, tironis tamen cursum sistant, et impeditum ipsum teneant. Quam ob causam sicut Stephani et Loydii opus nostris quidem desideriis non satisfecit, ita non magis contenti esse potuimus Torrentini illo *Dictionario parvo*, quod etsi forma sua tironibus aliquanto commodius videatur, nimis angustis tamen finibus circumscriptum est, quam ut magni ejus opera sit censenda. Cum igitur dudum frustra optavissem, ut in opus aliquod incidere nobis contingeret, quod et forma satis apta, et rerum justa copia votis nostris responderet, prodiit A. 1789. in Britannia, anglico idiomate conscripta, Lemprierii *Bibliotheca Classica*, de qua tam benignum scriptores Ephemeridum Anglicarum (*Monthly Review*) ferebant judicium, ut et gratularer mihi, qui id, quod dudum quæsiveram, jam tandem me invenisse putarem, et statim in juventutis patriæ usum illud accommodare apud animum statuerem. Hujus tamen consilii ita me brevi pœnituit, ut parum abesset, quin penitus illud abjecissem. Etenim cum fretus virorum laudatorum judicio sperassem futurum ut non nimia opera Lemprierii *Bibliothecam* Latine vertendo, brevi tempore opus diu desideratum efficerem ut existeret, eaque spe, non satis examinato Lemprierii libro, nec perpensis rite difficultatibus, manum huic labori admovissem, non multum processeram, cum me spes ea penitus destitueret, et, quod temere aggressus essem, intelligerem; postquam enim unum atque alterum errorem satis crassum offendissem, atque adeo fides ejus, quem ducem sumseram, suspecta mihi fieri cœpisset, singula accuratius examinanda duxi, quo instituto examine tot ubique vel falsa, vel levis fidei, et spuriis aliquando e scriptis deprompta inveni, ut mutare instituti rationem omnino necesse haberem. Ab eo inde tempore hanc inire cœpi rationem, ut quæ viderem e Stephano, Loydio, vel Hofmanno in Lem-

prierii opus esse translata, nisi manifesto et hæc ipsa falsa deprehenderentur, ipsis horum scriptorum verbis plerumque insererem, quæ vero de suo Lemprierius addidisset, ea ita servarem, ut quæ nimis diffusa viderentur, circumciderem atque amputarem, non pauca, quæ minus recte dicta essent, mutarem et corrigerem, hic illic etiam nova, purioribus ex fontibus hausta, Lemprierianis substituerem, qua in re optimos veterum auctorum interpretes, aliosque, qui partes antiquitatis aliquas scriptis suis illustrarunt, quantum fieri potuit, in consilium adhibuimus. Hac vero ratione fieri non aliter potuit, quin orationis passim varietas nasceretur, quam qui moleste ferat, is reputet velim, si omnia ipse nova constituere voluissem, aliis præsertim negotiis districtus, multorum hoc opus annorum fuisse futurum, id quod a consilio nostro omnino alienum, et juventutis commodis, cui inservire voluimus, contrarium fuisset. Licet autem innumeri errores sint a nobis sublatis, plurima tamen nos emendanda reliquisse nulli dubitamus; neque enim omnia semper præsto fuere subsidia, nec explorare omnino omnia tempus permisit. Ut ut autem defectibus suis laboret hoc opus, quod per rei naturam fieri vix aliter potuit, illud tamen nos esse consecutos speramus, ut juventuti non inutilem operam navasse censeamur, cui nostro labori si accesserit, quod auspiciis Ruhnkenii, viri summi, jamjam proditum expectamus, Schelleri Lexicon majus, iis, ni fallor, tirones nostri se præsiidiis instructos gaudebunt, quibus si non omnia plana reddant, quod vel locupletissimorum commentariorum ope vix effecerint, plerasque tamen difficultates vincant et amoliantur. Vitia typographica, quæ remanserunt, non ea nobis visa sunt, quin adhibita diligentia lector ipse facile tollat. In his illud notandum duxi, quod ubique, præterquam in ipso de Ulysse capite pro *Ulixes* positum sit *Ulyxes*. Titulum *Bibliothecæ Classicæ*, quem Lemprierius operi suo præfixerat, non ideo quidem, quod aptissimus nobis videretur, adoptavimus, sed quod ei, in prima jam libri pagina temere posito, alius non posset commode substitui."

As to the errors in Dr. Lempriere's Work, the plea, which is here urged by the editor of the foreign edition, to excuse the mistakes of his own book, might have been urged in favor of Dr. Lempriere's, with more propriety, because it was comparatively easy for this editor to verify an incorrect reference, for instance, in the work of his predecessor, *Ut ut defectibus suis laboret hoc opus, quod per rei naturam fieri vix aliter potuit, illud tamen nos esse consecutos speramus, ut juventuti non inutilem operam navasse censeamur*: and we say with the generous Longinus, who is speaking of Cæcilius's Work on his own subject, *πλὴν ἴσως τουτονὶ μὲν τὸν ἄνδρα οὐχ οὕτως αἰτιᾶσθαι τῶν ἐκλελειμένων, ὡς αὐτῆς τῆς ἐπινοίας καὶ σπουδῆς ἄξιον ἐπαινεῖν.*



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



SEPTEM CONTRA THEBAS.

7. πολυβρόθοις) “ παλιβρόθοις Valckenær. ad Euripid. Phœniss. 1346. dissentiente Heathio.”

72. δηάλωτον) “ Lege δηάλωτον.” Vulgo δηιάλωτον.

90. εὐτρεπῆς) “ An legendum sit εὐπρεπῆς an εὐτρεπῆς dubitat Cl. Hemsterhusius ad Lucian. T. I p. 316.” Vulgo εὐπρεπῆς.

97. Ἀκούετ' κ. τ. λ) “ Hæc jungere, ut Iambum efficiant, Ἀκούετ' ἢ οὐκ ἀκούετ' ἀσπίδων κτύπον; vide infra 208.” (186. Blomf.) Et sic Blomfieldius. Vulgo dividitur, ita ut gemini sint versus iambic. dim. brachycat.

268. ἐγὼ δέ γ') “ ἐγὼ μὲν Valckenær. ad Eurip. Phœniss. 755.” Vulgo ἐγὼ δ' ἐπ'.

420. γίγας ὄδ', ἄλλου) “ Conjecerat Cl. Markl. ἄλλου ad Eur. Supp. 872. et ita superscriptum in B.” Vulgo γίγας ὄδ' ἄλλος.

422. πύργοις δ' ἀπειλεῖ τοῖσδ', ἃ μὴ κράνοι θεός.) “ Cf. infr. 555.” (545. Blomf.) Versus est πύργοις ἀπειλεῖ τοῖσδ', ἃ μὴ κράνοι θεός, et sic legit Blomfieldius cum vulgatis. In priore versu vulgo legitur πύργοις δ' ἀπειλεῖ δειν', ἃ μὴ κράνοι τύχη.

439. πέμπει γεγωνά) “ πέμπει γεγωνά emendatio est Brunckii.” Vulgo πέμπει, γεγωνᾶ.

451. ὑπερκόπῳ) “ ὑπερκόπῳ ob metrum.” Vulgo ὑπερκόμπῳ.

456. Νηίταισι) “ Lege νηίτησι ob metrum.” Vulgo νηίτισι.

469. καὶ δὴ πέπεμπτ') “ Lege καὶ δὴ πέπεμπτ'.” Vulgo καὶ πέμπεται δ'.

477. τῶδε) “ Lege τάδε ob metrum.”

479. βάζουσιν ἐπὶ πτόλει) “ Lege βάζουσιν ἐπὶ πτόλει ob metrum.” Vulgo βάζουσ' ἐπὶ πόλει.

494. Θυιάς) “ Hic et v. 842. (836 Bl.) legit Θυιάς Brunckius.” Vulgo Θυάς.

496. φόβος) “ Lege φόβον.” Negat tamen Blomfieldius stare posse accusativum post κομπάζεται.

519. δαίμονος) “ Conjecit Brunckius δαίμονος, et construit cum τοῦ χθονίου.” Vulgo δαίμοσιν.

547. κομπάσμασι) “ Lege κομπάσμασιν.” Opinatus est igitur Porsonus addendam esse ν finalem hujusmodi dativis ad finem iambici senarii, si proximè sequens senarius à vocali inceperit.

555. εἰκῶ) “ Brunckius legit εἰκῶ.” Vulgo εἰκῶ.

557. κροτησμοῦ) “ Lege κροτησμοῦ.” Vulgo legitur κροτισμοῦ.

563. εἶθε γὰρ) Sic etiam Porsonus. Vulgo εἶθε οἱ.

625. ἐπιμόλους) “ Glossa est πρὸς, quod metrum respuit.” Vulgo legitur πρὸς ἐπιμόλους.

656. ὄπη) “ Lege ὄπη.” Vulgo ὄποι.

658. φοίτω) “Al. φοίτω. Apud Hesych. φοῖτος exponitur
μανία, λύσσα.” Vulgo τύφω.

683. μέμονας) “Lege μέμονας ob metrum.” Vulgo μέμηνας.

691. θεμιστοῦ) “Lege θεμιστοῦ ob metrum.” Vulgo θεμιτοῦ.
Haud absimilis est locus in Prom. V. 156.

692. ἐχθρά) “melius ἐχθρά.” Vulgo legitur αἰσχρά.

697. δόμους) “δόμους ob metrum.” Vulgo δόμαν.

704. θαλερωτέρω) “Syllaba θα producitur ob liquidam sequen-
tem.”

707. φασμάτων ἐνυπνίων) “φασμάτων ἐνυπνίων melius.” Vulgo
ἐνυπνίων φαντασμάτων. Cæterum ad Orest. 401. ut monuit Blom-
fieldius, lectionem præfert ἐνυπνίων φαντασμάτων.

723. ἄδ') “Al. ἄδ'.” Stephanum lectionis τὰδ' auctorem fuisse
rectè notat Blomfieldius.

740. παρβασίαν) “παρβασίαν ob metrum.” Vulgo παραβασίαν.

748. ἐγείνατο) “ἐγείνατο Schütz.” Vulgo legitur sine aug-
mento.

749. Οἰδιπόδαν) “Οἰδιπόδαν Brunckius, ob hiatum.” Vulgo
Οἰδίποδα.

750. μὴ πρὸς) “μὴ πρὸς Schützius.” Vulgo μητρός.

769. ὄλβος) “ὄλβος.” Vulgo ὄλβον.

783. κρεισσοτέκνων ὀμμάτων) κρεισσοτέκνων δ' ὀμμάτων legit Por-
sonus, et præpositionem tantummodò excludit. Vulgo κρεισσο-
τέκνων δ' ἀπ' ὀμμάτων.

786. ἐπικότος τροφᾶς) “ἐπικότος conjicit Heathius, favente tan-
dem Brunckio, qui legit τροφᾶς, subaudito ἔνεκα vel περί.” Vul-
go ἐπικότους τροφᾶς.

798. στέγει) “στέγει corrige.” στένει in impresso libro; et sic
Robortellus et Stanleius, notante Blomfieldio.

822. ᾧ μεγάλε Ζεῦ, καὶ πολιοῦχοι) Sic etiam correxit Porsonus.
Vulgo deest ᾧ, et inter ι et diphthongum ου in πολιοῦχοι inseritur
duplex σ.

834. καρδίαν) “Lege καρδία ob metrum.” Vulgo κραδία.

837. δυσμόρας) “δυσμόρας alii.” Vulgo δυσμόρους.

869. ἐσθῆσιν) “ἐσθῆσιν.” Vulgo ἐσθῆσι.

972. μοῖρα) “Lege μοῖρα.” μοῖραν in libro impresso.

983. παθὸν) “παθὸν alii.” Vulgo πάθεν.

1049. διατετίμηται) “οὐκ ἠτετίμηται emendante Grotio et
Heathio.” Hæc planè ad verbum. Sed barbarum est ἠτετίμηται,
ut ait Blomfieldius. Hæc scribens, juvenis adhuc sine dubio
erat vir magnus.

1060. Hunc versum cum quatuor sequentibus à quibusdam Is-
menæ traditum esse notavit Porsonus. In vulgatis sunt Antigona.
Omnes tamen Chori sermoni intexuit Blomfieldius. Porsonus

etiam μήσομαι correxit in μήσωμαι, et pronomen σέ, inter μήτε et προπέμπειν scilicet, exclusit. Quin et lectionis meminit τύμβον pro τύμβω.

1068. εἶσι. τίς ἂν ταῦτα πίθοιτο) “ Brunckius legit εἶσιν. τίς ἂν οὖν τ. π.” Vulgo τίς οὖν. Mox τε scripsit inter δράτω et πόλις.

1073. ἄχος) “ Lege ἄχος.” Vulgo ἄκος.

P E R S Æ .

13. “ Scholiastes pro variâ lectione οἴχωκεν εόν. Unde Valckenær. ad Euripid. Phœn. 1489. minùs probante Heathio, legit οἴχωκε νέον, [Περσὶς δ' εόν] ἄνδρα β.”

35. Αἰγυπτιογενῆς) “ Lege Αἰγυπτογενῆς.”

50. δούλειον) “ Lege δούλιον.”

134. πίμπλονται) “ Lege πίμπλαται.”

176. αἰεί) “ Lege αἰεί.” Sed vide Præfat. ad Hecub. p. iv.

185. ἀμώμω) “ Lege ἀμώμω, dualiter.”

228. δέ) “ Lege δή.”

416. παίοντ') “ Lege ἐπαίοντ'.” Cf. Porson. ad Eurip. Phœn. 1319.

453. εἰναλίων) “ Lege ἐναλίων. Vide Dawes. Miscell. Crit. p. 195. et Valckenær. ad Euripid. Phœniss. 6.” Vide et Porsonum ad Phœniss 3.

458. κυκλοῦντο) “ Lege ἐκυκλοῦντο.” Supra 416. Porson. Præfat. ad Hecub. p. v. et Supplem. ad Præfat. p. xviii.

467. πελασγίας) “ Lege πελαγίας.”

609. ἄνευ) “ Lege ἄνευθ.” Similiter in *Æschyl. Eumenid. 65.* ἐγγὺς παρεστῶς, καὶ πρόσω δ' ἀποστατῶν legendum videtur πρόσωθ' pro πρόσω, et δ', quod ex θ' profectum est, ejiciendum. Cf. v. 297. ejusdem fabulæ, καὶ πρόσωθεν ὦν.

731. πᾶς λαός) “ Lege λαός πᾶς.

830. ἔπεστιν) “ Valckenær. ad Eurip. Phœniss. 192. probante cl. Heathio, reponit ἔπεισιν.”

835. εὐπρεπής) “ εὐτρεπής. Valckenær. ad Eurip. Phœniss. 801. invito Heathio.” Vide supra ad Sept. c. Theb. 90. et 750.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books'
Full Membership
provides unlimited
access to more than
28,000 volumes of
Christian literature for
\$8.99/month

**HOLY
BIBLE**

Continue

*Fair use policy applies

Regum, Jobum, Psalmos, Proverbia, Ecclesiasten, Canticum Canticorum, Iesaiam, Jeremiam, Threnos Jeremiæ, Ezechielem, Hoseam, Amosum, Michæam, Nahumum, Habacucum, Sophoniam, Zachariam, Malachiam, Appendicem Animadvv. ad Scriptores Apocryphos V. T.

The Volume concludes with "*Catalogus Librorum a me hucusque editorum*," which we shall cite, because it may be of use to some of our readers :

- I. Symbolæ ad Rem criticam et exegeticam V. T. Lipsiæ, 1779. 8.
- II. Dissertatio philologica de Parallelismo Sententiarum, egregio Subsidio Interpretationis grammaticæ V. T. Lips. 1781. 4.
- III. Standrede auf Sophia Friederika Ernesti. Leipz. 1782 8.
- IV. Collationis Proverbiorum Salomonis cum Bibliis Polyglottis Londinensibus et Hexaplis Origenianis Specimen, Lips. 1782. 4.
- V. Curæ criticæ et exegeticæ in Threnos Jeremiæ : insertæ tom. XII. Repertorii Eichhorniani p. 1—57.
- VI. Lexici in Interpretes Græcos V. T. maxime Scriptores apocryphos, post Bielium Spicilegium, Lips. 1784. 8.
- VII. Ejusdem Spicilegium II. ibid. 1786. 8.
- VIII. Abschiedspredigt in der Universitätskircke zu Leipzig gehalten. Leipz. 1785. 8.
- IX. Curæ Hexaplares in Psalmorum Libros e Patribus Græcis. Goetting. 1785. 4.
- X. Auctarium Interpretationum Ecclesiastæ Salomonis. Goett. 1785. 4.
- XI. Sammlung einiger öffentlicher Religions vosträge. Gött. 1788. 8.
- XII. Observationes criticæ in Versiones Græcas Oraculorum Iesaiæ, Goett. 1788. 4.
- XIII. Commentarii novi critici in Versiones veteres Proverbiorum Salomonis Spec. I—IV. Goett. 1790—4. 4.
- XIV. Commentationis theologicæ de Vocabuli πνεῦμα in Libris N. T. vario Usu Pars prior. Goett. 1791. 4.
- XV. Novum Lexicon Græco-Latinum in Novum Testamentum, Lips 1792. 8. 2 voll.
- XVI. Ei. Editio II. ib. 1801. 8. 2 voll.
- XVII. Ej. Editio III. ib. 1808. 8. 2 voll.
- XVIII. Predigten von G. H. Richerz, nach seinem Tode herausgegeben von J. F. Schleusner Gött. 1793. 8.
- XIX. J. D. Michaelis Observationes philologicæ et criticæ in Jeremiæ Vaticinia et Threnos. Edidit, multisque Animadversionibus auxit J. F. Schleusner, Goett. 1793. 4.
- XX. Gottingische Bibliothek der nenesten theologischen Literatur, herausgegeben von J. F. Schleusner und C. F. Stäudlin. Th. 1-3. Goett. 1794-7. 8.
- XXI. Observationum nonnullarum de Patrum Græcorum Auctoritate et Usu in constituenda Versionum Græcarum V. T. Lectione genuina. P. 1-4. Viteb. 1795-8. 4.

- XXII.** Antrittspredigt in der Schlosskirche zu Wittenberg gehalten. Wittenb. 1795. 8.
- XXIII.** Sylloges Emendationum conjecturalium in versiones Græcas V. T. P. 1-11. Viteb. 1799-1808. 4.
- XXIV.** Additamenta ad Novi Lexici Græco-Latini in N. T. Editionem primam. Lips. 1801. 8.
- XXV.** Jubelpredigt in der Schloss und Universitätskirche zu Wittenberg am 18ten October 1802 in den Actis sacrorum secularium Academiæ Vitebergensis A. C. 1802. Lips. 1803. 4.
- XXVI.** Auctarii Observationum in Suidam et Hesychum ac alios Lexicographos Græcos, ratione maxime habita Glossarum sacrarum. P. 1-4. Viteb. 1809-1811. 4.
- XXVII.** Libellus Animadversionum ad Photii Lexicon. Lips. 1810-4. Maj.
- XXVIII.** Curæ novissimæ, seu Appendix Notarum et Emendationum in Photii Lexicon, Lips. 1812. 4. Maj.

A DEFENCE OF PUBLIC SCHOOLS.

No. I.

WHEN I observed in a popular periodical work, an attack on Public Schools, authoritative in its style, illiberal in its spirit, inconclusive in its argument, and incorrect in its statements, I expected to see in some publications of opposite principles a regular confutation of it. Their silence I construed into a general conviction that the attack would be a *telum imbelles*; that the envy and love of detraction, which aimed the blow, would be so obvious as to render it harmless. My conversation with literary characters tended to confirm that construction. But when I considered the extensive range of that publication, and the merit which distinguishes many of its articles, it appeared probable that the greater number of its readers would not stoop to detect sophisms, or to unravel the clue of the maze of misrepresentation; I thought it therefore expedient that some notice should be taken of this article, that neither apparent indifference nor real contempt might be mistaken for general acquiescence. As a Classical work, like yours, cannot be contaminated by party principles; and as you have shown your impartiality by admitting different views of University education, I have chosen the Classical Journal as a vehicle peculiarly appropriated to this disquisition. It will not be necessary to follow the writer through all the windings and doublings of his course; if he can once be driven from his strongest stations of attack,

he will be easily dislodged from the rest, and be left without a substantial ground of defence

Before I enter more particularly into the subject, I shall say a few words on the curious and novel mode of critical investigation, in the article under review, and in many other parts of that publication, employed with some success. The dissertation on a subject so important as the comparative merits of different modes of education, begins thus :

“ There is a set of well-dressed gentlemen, who assemble daily at Mr. Hatchard’s shop !” We are told, moreover, that these “ personages are *clean* and *civil* ;” an observation not only conducive to illustrate the question, but highly worthy of such “ Swains,” as Churchill describes one, of whom he thus deftly singeth:

SAWNEY.

“ Oh she was bonny ; all the Highlands round
Was there a rival to my Maggie found :
More precious, tho’ that precious be to all,
Than that rare medicine, which we brimstone call.”²

We should imagine the author, by dwelling with so much apparent satisfaction on the word *clean*, to be newly arrived from a certain city renowned for cleanliness and *fragrance*, as it would be difficult to step into any bookseller’s shop in the metropolis without meeting persons equally *clean* and *civil*.

To proceed. “ These *clean, civil* personages are well in with people in power, delighted with every existing institution,” &c. and further, “ every now and then, one of these personages writes a little book, and the rest praise that little book, expecting to be praised, in their turn, for their own little books.” Now, I will be contented to be thought such a person, and the writer of such a book ; and,—without pausing to note the accuracy or elegance of a description, equally entertaining and edifying, as the criticism on the sermon of an illustrious scholar and divine, which began with a diatribe on his wig,—I should think myself deficient in that *civility* so courteously attributed to me, in common with the gentlemen who frequent Mr. H.’s shop, if I did not, *vestibulum ante ipsum primoque in limine*, make my bow, like Beau Nash, and thus endeavour to return the compliment.

There is a set of thriving critics, who frequently assemble at

¹ An apology ought to be made for such language to every one except to a writer in a *Review*, so remarkable for insulting personalities. -

² Churchill’s Prophecy of Famine.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



scarcely suffer such low and vulgar expressions as "to be well in with," "to be put in the way of," and others, to drop from his pen. But as I mean to be serious myself, I shall venture to conclude that he does not mean to amuse himself at the expense of the partiality of his readers.

My object is not to enter into all the arguments that may be adduced for, or against, the system of public schools, but merely to expose the flippancy, the futility, and, I must add, in some instances, the strange ignorance of a writer, to whose opinions, and to whose decision, many might be disposed to look up, on account of the vehicle in which they are conveyed to the public. At the same time, I trust that some additional light will be thrown on a subject so important to the nation in general, and to parents in particular.

Although we must necessarily keep in mind the question proposed for our examination, a few words must be said in answer to some objections of the reviewer in the outset. The first is, that "at a public school every boy is alternately tyrant and slave." By the account of this writer, one might be led to suppose that the tyranny exercised by the seniors over the juniors at a public school, was something like that, which is exercised in a slave ship, except that the slaves never become the tyrants. I have heard many mamas make such observations, and inveigh with pathetic expressions that would move a heart of stone, against "that villainous birch," with which the obstreperous stripling is occasionally disciplined. But that a serious investigator, and a "learned Theban," should open his battery against our schools by such trite, and (to use a favorite expression) *anile* objections, is altogether unaccountable. If such "pangs and fears" were really endured, is there one father, who could send a beloved child to the same place of mortification and misery, where he himself knew, from his own experience, what the poor boy was doomed to encounter? On the contrary, there is scarcely a father, who has received his own education in one of those schools, who does not send his son to the same school, without the least apprehension of that formidable train of sufferings. But even if the exaggerated statement were true, it does not apply to public schools exclusively; and the circumstance just mentioned is superior to a thousand arguments, advanced by those, whose gloomy prejudices exclude the light of knowledge. I shall therefore hasten to other points, leaving the discussion of this to those who have thought religion endangered in our public schools, because Ovid and Homer are introduced in the course of a Latin and Greek education.

We proceed to the next objection of the critic. We are grave-

ly told that “the system gives to the elder boys an absurd and pernicious opinion of their own importance.”—“The head of a public school,” meaning the head *boy*, not the master, I presume, “is generally very *conceited*, utterly *ignorant* of his own *dimensions*; nor is *this conceit very easily and speedily gotten rid of*.¹ We have seen,” add these admirable judges of nature, of society, and of language, “(if we mistake not) public school importance lasting through the half of after life, strutting in lawn, swelling in ermine, and displaying itself, both ridiculously and offensively, in the haunts and business of bearded men.”—Indeed! have you *seen* all this? If so, the description must mean to designate some particular public character. The Bench of Bishops, “if I mistake not,” were chiefly educated in Public Schools; and their characters are as remote from this description as light from darkness. Are a Bathurst, a Burgess, and a Huntingford, for instance, to be so described?² I can indeed suppose that the superficial writer of this article, wrapt up in that conceit which is infinitely more apt to be engendered and nourished by a private than by a public education, might probably have met some Reverend Lord or Venerable Judge, who, from a natural dislike of conceit and pertness, combined with ignorance, did not pay such a deference to his sapience, as he might think a writer in a certain Review ought to receive.

The accusation of “*ignorance of themselves*” against the senior boys of a school is so far from being true, that the very reverse of the proposition is the truth; and indeed affords a strong argument in favor of public education,—that boys so educated *do know*, and *must know*, from longer and more extensive comparison, “their own dimensions.” Let them excel éver so much, they see others pressing close; they feel the principle for ever impelling them on, of αἰὲν ἀριστεύειν. Emulation is the parent of every generous and beneficial pursuit, and is no-where in such activity as in a Public School. That system of instruction has a constant tendency to annihilate the self-sufficiency, the egotism and conceit, which are invariably the consequence of a want of comparison. In a small circle, where no collision can smooth the rough edges of a peevish

¹ *Gotten rid of!* The swelling importance of that uncouth participle is equalled only by the grovelling lowness of the final preposition. Is this English, is this Scotch idiom? Is this the language of Johnson or Gibbon, of Ferguson or Robertson?

² To these may be added the newly appointed Bishop of London, educated at the same school, Winchester, and distinguished for modesty and learning, for unassuming suavity of manners, and whatever can adorn the scholar, the gentleman, and the Christian.

or an illiberal disposition, the evils, of which the Reviewer complains, are oftener found than in a large society. Of this many instances will be placed in a strong light, when I come to the consideration of some of those illustrious names, which the Critic has enumerated. In the mean time I shall add, that,—as my “ipse vidi” (if that be thought an argument) is at least as good as his—we also have seen (*if we mistake not*) many a youth taken from a public school by the intreaties of his mama, fostered among those by whom he was never contradicted, learning all the meannesses of low life, with all the importance of assumed superiority, becoming the Tony Lumpkin of the Three Pigeons, in his youth; and in age, the sullen and solitary despot of his village, because he could brook no superior, disgusted his equals, and disdained his inferiors.¹

In such schools as the critic recommends, the evils, which form the subject of his objections, will not be removed. Among twenty boys, three or four will obtain a superiority, either of mind or body, and become what he is pleased to call tyrants. Even of three brothers in a family, the eldest will command the services of his juniors. I remember to have met the pupils of a small private school in their holyday walk. One of the seniors, finding himself warm, imposed the load of his coat on the back of a junior. One of the “civil personages, well in” with the reviewer and his friends, passing by, expostulated with the former on his violation of the rule of right, and of the fitness of things. “Ah, Sir,” said the boy readily and coolly, “in spite of levelling doctrines and jacobinical principles, there is no such thing as equality among mankind.”

A third objection is made to what has been said in recommendation of Public Schools, with regard to the “*manly exercises*,” which are encouraged in them. We expected some anti-recreation remarks; but any thing so absurd as those before us we really did not expect. Let the reader attend to the following admirable specimen of reasoning:

“If our young lords and esquires were hereafter to *wrestle* together in public, or the gentlemen at the bar to exhibit *Olympic games* in *Hilary Term*, the glory attached to these exercises at public schools would be rational and important. But of what use is the body of an athlete, when we have good laws over our heads?”—Reader, have you passed through any school of rational

¹ The author of this notable piece of criticism is understood “if we mistake not,” to have been himself educated at a public school; and at Oxford: a circumstance itself stronger and much stronger than any thing he has advanced, against such a mode of education! Ten such writers would do more to discredit those seminaries than ten thousand such articles!



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books'
Full Membership
provides unlimited
access to more than
28,000 volumes of
Christian literature for
\$8.99/month

**HOLY
BIBLE**

Continue

*Fair use policy applies

necessary to examine the lists more attentively; for like an Asiatic army, that at first appears formidable in numbers and in distant splendor, they, on a closer examination, seem almost to sink into nothing.

One general observation, however, must be made,—that in the illustrious catalogue before us, the whole field, (in the sportsman's phrase) including Ireland and Scotland, is staked against a part; and it would be a wonderful testimony, indeed, in favor of a few schools, if in the whole educated population,—that is, probably, as ten thousand to one, there were no great and wise men, except those produced by a few particular schools. The reader therefore will bear in mind, not how many great and wise men were produced without the system of our public schools; but in what proportion, taking into consideration the extent of a cultivated and educated population,—these schools have furnished their quota; and whether, side by side, and rank by rank, they are not still masters of the field. If it should appear that they have furnished great and wise men, not only bearing a proportion, but equal, if not superior, to the great catalogue of illustrious worthies opposed to them, it would go near to decide the question between the reviewer and myself.

Before I proceed to examine the catalogue, I must bring before the reader's recollection the very sweeping assertion of the critic. "It is very remarkable," says he, "that the most eminent men in every art and science have not been educated in public schools; and this is true, even if we include, in the term of public schools, not only Eton, Winchester, and Westminster, but the Charter-House, St. Paul's, Merchant Taylor's, Rugby, and every school in England, at all conducted upon the plan of the three first." Now if we avail ourselves of the critic's admission, we shall find that nine out of ten in his catalogue have really been educated in one of those schools, which are denominated *public foundation* schools, conducted on the plan of the three great collegiate schools, in opposition to *private* seminaries, which, however respectable and meritorious, are arbitrarily established without certificate, recommendation, or election. Thus the ground will crumble under his feet, and leave him without even the plausibility of argument. But on the other hand he takes a position, which appears untenable. "The great schools of Scotland," says he, "we do not call public schools; because in these the mixture of domestic life, gives to them a widely different character." But the young men educated at the High school, in Edinburgh, and who board in the city, have no more of the "mixture of domestic life," than those who board with the dames at Eton; they, therefore, cannot be said to belong to the class of private instruction.

On the same principle, the critic will exclude from public education all the illustrious characters on the continent, who are brought up in the vast and magnificent colleges, which partake of the nature both of school and university, because they are obliged to board in private families. In the outset of a dispute, it is highly expedient to come to a right understanding on the definition of terms; and the reader will probably think that our antagonist has not been remarkably happy in this particular. We will not, however, weigh him too scrupulously in the balance of consistency, or take a strict advantage of the concessions, which he has undesignedly made; but proceed to reconnoitre the host, set in array against us.

The first are the Poets; and truly commanding, with the exception of a few weak auxiliaries, the array appears. We have the great leaders, Shakespeare, Spenser, Ben Jonson (we may as well give the proper spelling to his name.) After these come what may be called the captains, Beaumont and Fletcher, Butler, Pope, Swift, Akenside, Goldsmith. Then come the lighter troops, headed by Rochester and Congreve; and lastly, the desultory force, consisting of Sprat, Parnell, Garth, Gay, Shenstone, Samuel Johnson, (who appears among them like Cato at a comedy) Sir Philip Sidney, Savage, Arbuthnot, Thompson, and Burns; to which list, that a Scotchman may have fair play, I will add the name, and a truly respectable one, of Beattie; and request also that neither Ramsay nor Drummond (superior to many mentioned) should be omitted.

On this list I shall make a few observations, some incidental, and some very important. I shall then compare with this catalogue the list furnished from three or four only of our principal schools.

Perhaps I might justly challenge Sprat and Sir Philip Sidney, who are at least of doubtful fame as poets. Few people read Sprat, and fewer still Sir P. Sidney's Sapphics or Heroics. There is also one name admitted to swell the ranks, which is a mere automaton; I mean Arbuthnot, unless, perhaps, the reviewer meant *Armstrong*.

First stands alone, and without a rival, the mighty Shakespeare. We must, indeed, instantly admit, that, could any system of education by its intrinsic effects produce a character, as far as genius is concerned, so transcendent and astonishing, that mode would be undoubtedly unrivalled. But who does not perceive that Shakespeare can be no example in this question? He was a being of his own order, a being, to whom nothing analogous appears in the history of the faculties of man. "Within his circle none durst walk but he." Before a being of this order, all systems of education shrink; they are the toil and the work of man; Shakespeare

was the work of nature: so truly, in respect to him, may we say, "poeta nascitur, non fit." Education, therefore, might, more than any circumstances of fortune, be called, in him, "the drop upon the lion's mane." Yet we must not so blindly worship the god of our idolatry, as to consider him as faultless; we may even venture to assert that, had he received a public classical, and general education, he would have exhibited the perfection of the art of poetry, the union of taste, judgment, and correctness, with the strength of genius, and the fire of imagination.

The case is directly the reverse with another most eminent character, placed against Public Schools,—Ben Jonson. In opposition to Shakespeare, he stands, I confess, the most consummate proof of the force of education. In native gifts he was, no doubt, far below Shakespeare; but education and learning seem in him to run the race with genius, and unite to exhibit to after-ages one of the most striking instances of their effects. In point of poetical imagery and wildness of fancy, let the reader compare, with this view, the songs of the witches in Jonson's *Mask*, and then in Shakespeare's *Macbeth*. Ben Jonson, therefore, but not Shakespeare, would appear to be a splendid example, as far as poetry is concerned, against Public Schools. I am inclined, however, to suspect that the reviewer is not very intimately acquainted with the works of this distinguished writer. I will therefore beg the reviewer's attention to the following "Epigram," as it is called.

TO WILLIAM CAMDEN.

Camden, most reverend head, to whom I owe
All that I am in arts, all that I know,
 (How nothing's that!) to whom my country owes
 The great renown, and name wherewith she goes:
 Than Thee the age sees not that thing more grave,
 More high, more holy, that she more would crave.
 What name, what skill, what faith, hast thou in things,
 What sight in searching the most antique springs!
 What weight, and what authority in speech!
 More scarce can make that doubt, but thou canst teach.
 Pardon free truth, and let thy modesty,
 Which conquers all, be once o'ercome by Thee.
 Many of thine this better could than I:
 But for *their powers, accept my piety!*

Now as the critic may know as little of this William Camden as he seems to do of Ben Jonson, it may be proper to acquaint him that this WILLIAM CAMDEN was the author of a book called "Britannia," of "Remains concerning Britain," and of "Annals of Queen Elizabeth," and that moreover, HE WAS HEAD-MASTER OF WESTMINSTER SCHOOL: under whom, at that same school, was educated THIS IDEN-



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



It was usual, soon after Wolsey's college was completed, to send the principal young men of birth and fashion to be educated there as at a public school; they went very early, and received the same discipline as they would at Eton or Winchester; for it must be remembered that Westminster was not placed upon its present establishment till Queen Elizabeth; and the Dean, Censor, and Tutor, acted literally the part of schoolmasters. To this Public School, for it could be called by no other name, we owe the accomplished and learned Lord Surrey, Sir Philip Sidney, and others equally eminent with those who are brought against us. Of Sir Philip Sidney, Wood writes thus: "*while very young, he was sent to Christ-Church to be improved in all sorts of learning.*"

The same may be said of other great characters in English history, who were sent to Oxford, to the Public Schools attached to different colleges: Sir Walter Raleigh to Oriel, Rochester to Wadham, at twelve, Wolsey, so early as *eleven* years old, to Magdalen, Richard Hooker, at *thirteen*, to Corpus, Clarendon, at *thirteen*, to Christ-Church. These accomplished characters, said by the Critic not to have been educated in Public Schools, were all, in fact, SO EDUCATED!

"O Shame, where is thy blush!

If thou canst mutiny on a *Critic's* cheek!"

Of Sir Walter Raleigh, Wood says: Being entered at Oriel, "where his natural parts being *strangely advanced* by academical learning under an excellent tutor, he became an ornament to the *juniors*." The same may be said of many other eminent men, whom England has produced, in history, in science, and in learning; and many of these enumerated in the review before us, Bacon, Selden, Sir Isaac Newton, &c. So that, if these great men have not been educated at Westminster, Eton, or Winchester, still they are direct examples against the fallacious conclusion drawn by the Reviewer; "that the English have done almost all that they have done in the arts and sciences, without the aid of that system of education, to which they are attached."

This will be explained more particularly as we proceed. It may be proper to mention here, that we shall consider in the sequel, whether the great men, who were privately educated, would not have been more free from imperfections, if they had been educated otherwise.

L.

¹ Among the poets enumerated by the critic, it may also be observed that Congreve, Goldsmith, Parnell, and Swift, began their studies at Trinity college, Dublin, at the age of thirteen.

EURIPIDIS HERCULES FURENS. *Recensuit* GODOFREDUS HERMANNUS. *Lipsiæ, apud Gerhardum Fleischerum, Jun.* 1810. pp. xxiv + 92 = 116. Small 8vo. •

THE Hercules Furens of Euripides is so full of difficulties, that a reader of ordinary sagacity, who peruses it attentively in the very best edition, will hardly be able to find ten lines together, in which the received text is perfectly intelligible and satisfactory. Such, at least, is the impression with which we, whose trade it is to hunt after corruptions and obscurities in the writings of the ancients, have always risen from the perusal of this tragedy. We rejoiced, therefore, when we were informed, that an edition of it had been published by a person so well qualified to execute the duties of an Editor as Mr. Hermann; who reigns without a rival among the Greek critics of the only country, except our own, in which Greek criticism is cultivated. Among English scholars, Mr. Hermann does not appear to us to enjoy that portion of reputation, to which he is justly entitled. The English are exceedingly prone to undervalue the abilities of the learned on the continent. Mr. Hermann, in particular, is not only a German, but in consequence of his rashness in publishing an edition of the Hecuba of Euripides, in opposition to that of Mr. Porson, has the misfortune to stand as an object of scorn and derision in several parts of Mr. Porson's writings. It may be added, that Mr. Hermann is best known in England by his work on Greek and Latin metres; a book of which too much ill cannot easily be said, and which contains a smaller quantity of useful and solid information, in proportion to its bulk, than any elementary treatise, on any subject, which we remember to have seen. In all probability, he has long repented of writing that book. Whatever he may have been formerly, undoubtedly he is now a very considerable proficient in his art, although he has not altogether abjured the critical heresies of his youth. Few living or deceased scholars have labored more successfully in exploring the mysteries of the Greek language, and in exposing them to the popular eye.

His edition of the Hercules Furens, however, which we have lately received, has disappointed us. This disappointment, indeed, is in some measure our own fault. As we expected, without

sufficient grounds, a volume of respectable size and thickness, we have certainly no just reason to be dissatisfied at receiving a thin and diminutive pamphlet. The editor of a Greek author has an undoubted right to make his commentary as concise and as jejune as he pleases, provided that he actually performs all that he professes to perform. The edition now before us, however, does not seem to be executed in a manner altogether consistent with the confidence, with which the Editor's power of conquering difficulties is announced in the beginning of his preface, which we subjoin.

“Quum Euripidis aliquam fabulam in publicis meis scholis interpretari constituissem, neque invenirem editionem, quæ et exiguo pretio parabilis esset, nec textum haberet a criticis aut nimis, aut minus, quam par videretur, mutatum; ipse animum adjeci ad edendam aliquam hujus poëtæ tragœdiam. Prætuli autem aliis Herculem furentem, tum quod hæc fabula in melioribus est, tum quod non est ex his, quæ in carminibus antistrophicis nihil proprium habent, tum denique quod difficultates, quibus laborat, maximam partem vinci posse videbantur.”

The last words of this extract appear to promise a more correct text, and a more elaborate commentary, than the editor has actually given. It is possible, indeed, as the edition is principally intended for the use of the students who attend Mr. Hermann's lectures, that he may not chuse to diminish the value of the *viva voce* interpretation, which he dictates to his auditors, by furnishing them with a printed explanation of the difficult passages of his author. We, who are unacquainted with Mr. Hermann in his professorial capacity, and consider him only as an editor, have frequent occasion to complain both of his silence, and of the Spartan brevity with which he speaks, when he thinks proper to open his lips. We will produce the first example of this brevity which occurs. V. 9. Κρέων δὲ Μεγάρων τῆσδε γίγνεται πατήρ, Ἦν πάντες ὕμεναίοισι Καδμείοι ποτε Λατῶ ξυνηλάξαν, ἠνίκ' εἰς ἐμοὺς Δόμους ὁ κλεινὸς Ἡρακλῆς νιν ἤγετο. Mr. Hermann has the following note on the second of these verses: *Reiskius et Tyrwhittus* ἦς. *Non opus.* It is evident, that any reader who approves of the alteration proposed by Reiske and Tyrwhitt, will require something more to reconcile him to the common reading, than Mr. Hermann's *non opus.* If we may judge of the generality of Mr.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

now a settled point in the circles of Upper and Lower Saxony, that the word *monostrophic*, as well as the idea, is to be banished from the purlieus of the Attic stage. Not content with antistrophizing the *στάσιμα μέλη*, or regular choral odes, the modern school is resolved that no monody of one of the persons of the drama, no lyric dialogue between two persons, or one person and the chorus, no short interjectional song of the chorus, expressive of grief, hope, terror, or joy, shall remain in its ancient state of monostrophicity. To antistrophize the lamentation of the chorus over the fate of Hercules's children, which occurs in the *Hercules Furens*, and the subsequent dialogue between the chorus and *Amphitryon*, would have been no easy task, as long as the strophes and antistrophes were expected to be of a certain length, and to be arranged in a certain order. But it is now discovered, that a single verse, or even a single word, is capable of making a complete strophe or antistrophe, and that the corresponding portions of the whole ode need not be disposed in any perceptible order. For the benefit of our younger readers, we will briefly describe the German process of antistrophization, according to the most recent improvements. Take a page of Plato, Demosthenes, or any other prose Greek author. Find as many pairs of lines as you can, taking care that both lines of the same pair bear some resemblance to each other in the arrangement of the long and short syllables. Suppose, for instance, that a faint resemblance subsists between the fourth line and the fourteenth, the fifth and the ninth, the seventh and the twenty-fourth, the tenth and the eleventh, and so on. Improve the resemblance by altering the text without scruple. Then intitle the fourth line *Strophe A*, the fourteenth *Antistrophe A*, the fifth *Strophe B*, the ninth *Antistrophe B*, and so on. When you have antistrophized as much of the page as you can, there will probably remain a considerable number of lines, which refuse all assimilation or fellowship. As much of this brute matter as stands at the top of the page before your first strophe, must be intitled *Προῶδος*. Towards the middle of the page, a series of refractory syllables is called *Μεσῶδος*, and at the bottom, *Ἐπῶδος*. You are not restricted as to the number of *Μεσῶδοι*, but the fewer of them that you exhibit, the neater will your arrangement appear. The use of antistrophes composed entirely of dashes or asterisks, is an excellent expedient to

prevent the too frequent recurrence of *μεσῳδοί*. The preceding rules, added to a little practice, will soon enable you to antistrophize any dialogue of Plato or any oration of Demosthenes. Your task will be still easier, if you take in hand the writings of a poet. It seldom happens, that a poem is written with such studied and laborious irregularity, that no two verses exhibit the same kind of metre. The Greek tragedians, in particular, employ so many dochmiac verses in their irregular odes, that the metrical critic generally finds a great number of strophes and antistrophes ready prepared to his hand, which need no alteration to make them tally with each other.

We beg pardon of our readers for entertaining them with these fooleries, and we solemnly assure them, that the process above described can hardly be called a caricature of the manner in which Mr. Hermann has treated several parts of the play before us. That portion of it, for instance, which we have already mentioned, and which in Barnes's edition makes seventy-one lines (vv. 1016—1086.), is divided by Mr. Hermann into eleven strophes, and as many antistrophes, with a *προῳδός* of eleven lines, a *μεσῳδός* of one, and three trimeter iambics. The *μεσῳδός*, which by a slip of the editor's pen is intitled *ἐπῳδός*, is also a trimeter iambic, *Εὐδοντος ὕπνον δεινὸν ἐκποδῶν φόου*, which is closely connected by the sense with the preceding words. The antistrophes are interspersed among the strophes without any method or order. That the reader may judge for himself, we subjoin the arrangement, denoting the strophes by the capital numerals, and the corresponding antistrophes by the small numerals of the Greek alphabet. *A, α, B, Β, Δ, Ε, F, Ζ, H, Θ, γ, I, ι, ΙΑ, ια, ζ, θ, η, β, ς, ε, δ*. Those who wish to know more of this system of antistrophization, will do well in consulting Mr. Hermann's preface, which contains a considerable number of rules and observations respecting it, together with some other metrical subtleties, which on the present occasion we cheerfully pass over in silence.

Perhaps it may be necessary to inform some of our readers, that in the year 1794, a selection of Greek tragedies, in which the *Hercules Furens* was included, was edited by the learned Gilbert Wakefield. Deficient as Mr. Wakefield was in some of the qualities of a critic, particularly judgment, taste, and accuracy; his annotations on the six plays contained in his *Tragœdiarum*

Delectus, are not destitute of value, and ought not to be neglected either by editors or by reviewers of editions. Our acquaintance with his critical writings was so exceedingly slight, that when the present occasion compelled us to examine his notes on the *Hercules Furens* with considerable attention, the peculiarities of his manner made a more lively impression on our minds, than will readily be understood by those scholars, to whom long and intimate acquaintance has rendered his stile of criticism familiar. On looking over the remarks on particular passages of this tragedy, which we are about to submit to the consideration of our readers, and which were mostly written before these preliminary pages, we observe that in more than one instance we have almost insensibly deviated from our natural course, and have inserted observations which would find a more proper place in a review of Mr. Wakefield's *Tragædiarum Delectus*, than in the present article. As, however, a strict adherence to the immediate subject is not expected in compositions of this kind, we have not thought it necessary to expunge our animadversions on Mr. Wakefield, of whom we are not likely to have a more convenient opportunity of speaking either well or ill.

In the following pages, it is our intention to give, in the first place, a few specimens of the alterations of the text which are made or proposed for the first time in the present edition. As these alterations are numerous in the lyric parts of the play, and as for the most part they are not very striking or brilliant, we think it inexpedient to give a complete detail of them. Such a detail would fatigue and disgust the common reader, without satisfying the professed critical scholar, who will naturally have recourse to the edition itself. We also intend to mention some passages, in which Mr. Hermann has retained the common reading, having what appears to us to be a better reading under his eye. We shall also produce a few emendations from books with which Mr. Hermann is probably unacquainted. The German critics appear to be entirely ignorant of the writings of their brethren in England during the last ten years; a period during which the English have labored very strenuously in the emendation and interpretation of the Attic poets. To the conjectures of others, we will take the liberty of adding some of our own, which would be very numerous and valuable, if we were able to propose a pro-



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



correction or explanation in Musgrave's notes, or in some other book, which an ordinary editor would think it his duty to consult, before he began to arrange his notes for the press. We subjoin, as another specimen of his manner, his note on v. 1403. Ζεῦγός γε φίλιον, ἄτερος δὲ δυστυχής. *Inveni in libris ζεῦγος δὲ φίλιον quod eruditis auribus sat scio intentius auscultantibus statim vitium sonabit. Saltem requirit locus ζεῦγος δὲ φίλιον: ast hanc vocem metrum respuit: et nihil tertium est. Vera igitur restat conjectura nostra.* Here the paragraph ends, and the following words make a new one: *Postliminio ex Beckio didici Reiskium quoque similiter statuisse: nam Reiskii librum in meis non habeo.* Instead of this intolerable verbiage, Mr. Hermann is contented with exhibiting a note of five words: *Sic Reiskius. Vulgo ζεῦγος δέ.*

V. 17. Ἡλεκτράωνα. *Vulgo Ἡλεκτρυῶνα. Vide Wesseling. ad Diod. Sic. iv. 58. HERMANN.* The correction had already been made by Barnes, who, however, retains Ἡλεκτρυῶνος Alc. 842. Mr. Hermann is not so accurate as we could wish in giving the praise of each emendation to its proper owner. A reader of the Hercules Furens, who derives his knowledge of the history of the text entirely from the notes of this edition, will ascribe many improvements to the editor, of which he is not the real author. At the same time we must observe, that Mr. Hermann is perfectly free from the suspicion of intentional plagiarism; and that the fault, for which we now censure him, is so universal among editors, that it is only the excess of it, which is a proper object of particular animadversion. If Mr. Hermann were informed of our censure, he would probably excuse himself by saying that the edition was prepared in a hurry. It exhibits several other marks of the editor's anxiety to finish in time for the Leipzig book-fair.

V. 35. Ἡμῖν δὲ κῆδος εἰς Κρέοντ' ἀνηγμένον, Κακὸν μέγιστον, ὡς τοῖσι, γίνεσθαι. *Ἀνηγμένον amicis quidam Musgravii recte in ἀνημμένον mutare videtur. HERMANN.* Musgrave's friend properly refers to v. 478. In the next line, we hesitate between κακὸν μέγιστον, a very great evil, and κακῶν μέγιστον, the greatest of evils. We read without hesitation κάκιστον ὄπλων v. 161. We read also σκαιὸν ἠγούμαι βροτῶν, instead of βροτῶν, v. 283. *Quam emendationem, as Mr. Wakefield would say, præripuit nobis Porsonus Adversar. p. 271.*

V. 38. Ὁ κλεινὸς οὗτος τῆσδε γῆς ἄρχων Λύκος. V. 541. Λύκος σφ' ὁ κλεινὸς γῆς ἄναξ διώλεσεν. V. 768. Βέβακ' ἄναξ ὁ κλεινός: ὁ δὲ παλαιότερος | κρατεῖ, λιμένα λιπῶν γε τὸν Ἀχερόντιον. We are surprised that in the third of these passages, Mr. Hermann has rejected the emendation of Pierson, καινός for κλεινός, which, in our opinion, ought to be adopted in the first and second. Compare v. 567. We are even inclined to read καινός in all the

passages mentioned by Pierson (*Verisim.* p. 223.). See also Eurip. Suppl. 1055. Hel. 1415.

V. 44. Ἐγὼ δὲ, λείπει γάρ με τοῖσδ' ἐν δώμασι Τροφὸν τέκνων οἰκουρὸν, κ. τ. λ. This passage is not noticed by a writer in the Quarterly Review, Vol. VII. p. 447. who denies that τροφὸς is ever used in the masculine gender. Read, Τροφέα τέκνων οἰκουρὸν. In support of this alteration, it may be mentioned, that the manuscript of the Philoctetes of Sophocles in the British Museum (*Harl.* 5748.) reads τροφὸς for τροφεὺς v. 344. See Porson. *Adversar.* p. 203.

V. 57. Τοιοῦτον ἀνθρώποισιν ἢ δυσπραξία. Ἦς μήποθ', ὅστις καὶ μέσως εὖνους ἐμοὶ, Τύχοι, φίλων ἔλεγχον ἀψευδέστατον. *Temere tentatur versus 58. Mutata est constructio, quod in mente habebat, ἦν μήποτε λάχοι. HERMANN.* There is no occasion to resort to this mode of explanation, or to the emendations proposed by the other commentators. The accusative ἔλεγχον does not relate to δυσπραξία, but to a suppressed infinitive, δυσπραξίας τυχεῖν. So v. 420. τὸν τε πολυδάκρυον | ἔπλευσ' ἐς Αἴδαν, πόνων τελευτάν. *Iph. A.* 231. Ναῶν δ' εἰς ἀριθμὸν ἤλυθον, | καὶ θεῶν ἀθέσφατον, | τὰν γυναικείαν ὄψιν ὀμμάτων | ὡς πλήσαιμι, μείλινον ἀδονάν. Hel. 1449. πᾶσαν δὲ χρῆν Γαῖαν βοᾶσθαι μακαρίαις ὑμναδίαις, Ἰμέναιον Ἐλένης κάμὸν, ὡς ζηλωτὸς ἦ. In these passages, the accusatives πόνων τελευτάν, μείλινον ἀδονάν, Ἰμέναιον Ἐλένης κάμὸν, are not connected with any particular word, but with the whole action described in the preceding words.

V. 95. Γένοιτό ταν, ᾧ θυγάτερ, οὐριος δρόμος Ἐκ τῶν παρόντων τῶνδ' ἐμοὶ καὶ σοὶ κακῶν. Ἐλθοι τ' ἔτ' ἂν παῖς οὐμὸς, εὐνήτωρ δὲ σός. *Erfurdii emendatio est γένοιτό τᾶν. Vulgo γένοιτ' ἂν. HERMANN.* We should prefer, Γένοιτ' ἂν ἔτ' ἂν, ᾧ θυγάτερ. Ἐτι appears to us to be more suitable than τοι.

V. 107. Ἰπόροφα μέλαθρα καὶ γεραιὰ δέμνι, ἀμφὶ βάκτροις | ἔρεισμα θέμενος, ἐστάλην, | ἰαλέμων γόνων ἀοιδός, ὥστε, πολιδὸς ὄρνις. The common copies have ὑπόροφα and ἰηλέμων. See Or. 147. The difficulty of this passage consists in the five first words, which, if construed in the usual manner, necessarily signify the place to which the chorus is going. So *Med.* 668. Τί δ' ὀμφαλὸν γῆς θεσπιωδὸν ἐστάλης; The words in question, however, as the commentators justly remark, must be applied to the place from which the chorus comes. Barnes silently adds λιπῶν to the text, *Musgrave* proposes to change ἐστάλην into ἐξῆλθον. These corrections, which violate the metre, are properly rejected by Mr. Hermann, who adds: *At μέλαθρα καὶ δέμνι' ἔρεισμα θέμενος idem est ac si dixisset, μέλαθρα καὶ δέμνια σὺν βάκτροις διαπορευόμενος. Sic in Ione 743. Βάκτρῳ δ' ἐρείδου περιφερῆ στίβον χθονός.* This explanation is not satisfactory to us. If we were desired to propose an emendation of the common text, we should be disposed to read ἐξέβην, or rather ἐξέβαν, for ἐστάλην. This alteration would set every

thing to rights. The verb *ἐκβαίνω* governs an accusative in v. 82. of this tragedy, Ὡς οὔτε γαίας ὄρι' ἂν ἐκβαῖμεν λάθρα. At the same time, we freely acknowledge that *ἐξέβαν* for *ἐστάλην* is a very violent alteration. It is remarkable, that in the verse of the *Medea* quoted above, Aldus reads *ικάνεις* instead of *ἐστάλης*.

V. 113. Τρομερὰ μὲν, ἀλλ' ὁμως πρόθυμα. V. 126. Γέρων γέροντα παρακόμιζε. As each of these verses is followed by three dimeter iambics, we are disposed to read *πρόθυμ'* and *παρακόμιζ'*. The elision in *παρακόμιζ'* requires the order of vv. 127, 128. to be altered, as the first of these two verses, as they are commonly arranged, begins with a consonant. This alteration had already been proposed by Musgrave on account of the sense.

V. 114. Ὡ τέκεα, τέκεα πατρός ἀπάτορ', | ὦ γεραιέ, σύ τε τάλαινα μά|τερ, ἂ τὸν Ἀῖδα δόμοις | πόσιν ἀναστενάξεις. These are three dimeter iambics followed by an ithyphallic. The common reading is, Ἰὼ τέκεα, τέκεα. The second syllable of *γεραιέ* is short, as in vv. 447. 901. Mr. Hermann reads, Ὡ τέκεα πατρός ἀπάτορ', ὦ | γεραιέ, σύ τε τάλαινα μά. Mr. Wakefield pronounces *πατρός ἀπάτορα* to be a portentous locution, and reads, Ἰὼ τέκεα, μέλεα πατρός, | ἀπάτορ'. *Quam emendationem, says Mr. Wakefield, utroque pollice sine dubio laudabunt eruditi, cum sit ex intimis veterum venustatum thesauris deprompta.* As *πατρός ἀπάτορα* appears to us to be as good Greek as *παίδων ἄπαιδας* (*Androm.* 613.), *ἄπαιδας τέκνων* (*ibid.* 715.), *ἄφιλος φίλων* (*Hel.* 531.), and twenty other expressions in the tragedies, we cannot consent to praise Mr. Wakefield's emendation *with both thumbs*, as he desires.

V. 220 Ὡς εἰς Μινύαισι πᾶσι διὰ μάχης μολών. *Vide Pors. suppl. præf. ad Hec.* p. xxiii. [xxiv. *ed. postrem.*] HERMANN. Respecting this kind of anapaest, see the *Edinburgh Review*, Vol. xix. pp. 69, 70. The reviewer proposes to read, *Μινύαισιν εἰς ὅς πᾶσι*. We may also read, *Μινύαις ὅς εἰς ἅπασιν*. So in v. 60. of this play, Ὡ πρέσβυ, Ταφίαν ὅς ποτ' ἐξεῖλες πόλιν. V. 422. Βέλυσί τ' ἀμφέβαλλεν, | τὸν τριτώματον οἷσιν ἕκτα βοτῆρ' Ἐρυθείας.

V. 227. Τὰδ' (ἀλλ' ἂν τὰ δ') οὐ, τέκν', ὑμῖν οὔτε Θηβαίων πόλις, Οὔθ' Ἑλλάς ἀρκεῖ. Read, Τὰ δ', ὦ τέκν', ὑμῖν.

V. 247. Ἐμεῖς δὲ, πρέσβεις, ταῖς ἐμαῖς ἐναντίοι Γνώμαισιν ὄντες. Mr. Hermann does not notice Mr. Wakefield's reading, *Γνώμαις ἰόντες*, which merits consideration. It may be observed, that in this passage the poet uses *πρέσβεις* in the sense of *γέροντες*. So also *Æsch. Pers.* 842. Ἐμεῖς δὲ, πρέσβεις, χαίρετ', ἐν κακοῖς ὁμως. These are the only examples of this plural which we have observed in the tragedies. It is well known, that in comic Greek and in prose, *πρέσβεις* always signifies *ambassadors*.

V. 270. Ἐπεὶ σ' ἔπαυσ' ἂν δοῦλον ἐννέποντά με, Καὶ τάσδε Θήβας εὐκλεῶς ὠνήσαμεν, Ἐν αἷς σὺ χαίρεις. *Legebatur ὠπήσαμεν, quod interpretabantur incoheremus, repugnante aoristo.* HERMANN.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

σκόπελον κρέντα Μίμαντος. The insertion of the three words δι' Ἐξέκρον οἶμα between ἔβα and λίμναν, is harsh but not unusual.

V. 425. Δρόμον τ' ἄλλων ἀγάλματ' εὐτυχῆ | διήλθε, τόν τε πολυδάκρυον | ἔκλευσ' ἐς Αἴδαν, πόσις τελευτάν. *Legebatur πολυδάκρυτον.* HERMANN. Mr. Hermann ought to have said: *Legebatur τόν πολυδάκρυτον.* Wakefieldius τόν τε πολυδάκρυον. See our observation on v. 17.

V. 442. Ἄλλ' ἐσορῶ γὰρ τούσδε, φθιμένον | ἔνδυμ' ἔχοντας. Mr. Hermann passes over in silence the emendation of Heath and Musgrave, ἔνδυτ' ἔχοντας, which Mr. Wakefield has properly admitted into his text.

V. 467. Σὺ δ' ἦσθα Θηβῶν τῶν φιλαρμάτων ἀναξ, Ἐγκλησα πέδια τὰμὰ γῆς κεκτημένος, Ὡς ἐξέπειθε τὸν κατασπείραντά σε. Mr. Hermann reads ἐξέπειθες, which is clearly the true reading. The child is supposed to say, *Pray, pray, make me king of Thebes.*

V. 470. Εἰς δεξιὰν δὲ σὴν ἀλεξητήριον ξύλον καθίει δαίδαλον, ψευδῆ δόσιν. *Vulgo Δαιδάλου ψευδῆ δόσιν. At nec tradidit quisquam, a Dædalo Herculi datam clavam esse, neque si data fuisset, dici potuisset ψευδῆς δόσις.* HERMANN. Mr. Hermann's emendation is liable to several very serious objections. In the first place, we suspect that the adjective δαίδαλος does not occur in the writings of the Attic poets, who sometimes exhibit the cognate word δαιδάλεος. In the second place, the club of Hercules, if we may judge from the representations of it which we have seen in pictures and statues, was not at all remarkable for the beauty of the workmanship, which we conceive to be the proper meaning of the epithet δαίδαλον. If the ἀλεξητήριον ξύλον of Hercules had resembled the *clouded cane* of Sir Plume, in the Rape of the Lock, Mr. Hermann's emendation would be very specious. In the third place, it may be observed, that in the passage which contains these two lines, Hercules is represented as amusing himself in the distribution of his property among his three children. To the first he gives the kingdom of Argos and the skin of the Nemean or Argive lion. On the second he bestows Thebes and his club. To the third he promises Œchalia, together with his bow, the weapon with which he subdued the city of Eurytus. It was clearly the intention of Euripides, to represent the lion's skin and the bow, as appropriate gifts to the future possessors of Argos and Œchalia. This being the case, we can hardly permit ourselves to doubt, that the poet would either find or fabricate some fanciful connexion between Thebes and the club. This connexion is wanting in the common text, and is not supplied by Mr. Hermann's emendation.

V. 474. Τρεῖς δ' ὄντας ὑμᾶς τριπτύχοις τυραννίσιν Πατὴρ ἐπύργου, μέγα φρονῶν ἐπ' ἀνδρῖα. Ἐγὼ δὲ νύμφας ἠκροθινιαζόμεν. We are persuaded that there is no such word in Greek, at least in

Attic Greek, as ἀνδρία. The true form is ἀνδρεία penacute, like βασιλεία, δουλεία, νοθεία, παρθενεία, πτωχεία. Aristoph. Nub. 510. Ἄλλ' ἴθι χαίρων, τῆς ἀνδρείας | οὐνεκα ταύτης. Read therefore, μέγα φρονῶν εὐανδρία. The construction of the subsequent words is as follows: Ἐγὼ δὲ [τρισὶν οὐτιν ὑμῖν τριπτύχας] νύμφας ἠεροθινιαζόμεν, Κήδη ξυνάψουσ' ἐκ τ' Ἀθηναίων χθονός, Σπάρτης τε, Θηβῶν θ'.

V. 490. Ὡ φίλτατ', εἴ τις φθόγγον εἰσακούσεται Θνητῶν παρ' Αἴδη, σοὶ τὰδ', Ἡράκλεις, λέγω. The five words, εἴ τις φθόγγον εἰσακούσεται θνητῶν, are rendered by Barnes, *Si quis modo vocem exaudit mortuorum*. The common text seems to require *mortalium*, although the sense requires *mortuorum*. In the latter sense, we apprehend that the poet would rather say φθιτῶν than θνητῶν.

V. 529. Φέρ' ἐκπύθωμαι τῶνδε πλησίον σταθείς. Γύναι, τί καινὸν ἦλθε δώμασιν χρέος; ME. Ὡ φίλτατ' ἀνδρῶν, ᾧ φάος μολῶν πατρὶ, Ἡκεις, ἐσώθης, εἰς ἀκμὴν ἐλθὼν φίλοις; HP. Τί φῆς; τίν' εἰς ταραγμὸν ἤκομεν, πάτερ. The words ᾧ φάος μολῶν πατρὶ, and the answer of Hercules, compel us to believe, that the two verses which are commonly attributed to Megara, ought to be given to Amphitryon. This supposition, however, is hardly consistent with the common reading of v. 530. which we suspect to be corrupt for this and the two following reasons. In the first place, if the poet had written Γύναι, he would probably have said τῆσδε instead of τῶνδε in the preceding verse. Secondly, the construction would be much more elegant, if the interrogative words τί καινὸν κ. τ. λ. were connected with the verb ἐκπύθωμαι. So Cycl. 94. Ἄλλ' ἤσυχος γίγνεσθ', ἴν' ἐκπυθώμεθα Πόθεν πάρεσι κ. τ. λ. Perhaps the poet wrote, Φέρ' ἐκπύθωμαι τῶνδε πλησίον σταθείς, Τί καινὸν ἦλθε τοῖσδε δώμασιν χρέος. If we suppose τοῖσδε to have been omitted by the transcriber, in the same manner as θεὸν, or some other word, v. 149. ἡμῖν v. 328. ὑμᾶς v. 474. οὐτις v. 777. πέπλοισι v. 1159. we may also suppose γύναι to have been added to complete the verse.

V. 616. AM. Οὐκ οἶδεν Εὐρυσθεύς σε γῆς ἤκοντ' ἄνω; HP. Οὐκ οἶδεν. ἐλθὼν τάνθάδ' εἰδείην πάρος. *Male interpretes*: veni, ut scirem prius, quomodo se hic res haberent. *Hoc dicit*: reversus, rei domesticæ statum prius cognoverim. HERMANN. If by *cognoverim* Mr. Hermann means *I wish to know*, this is undoubtedly the true interpretation. But when Hercules pronounces these words, he is already well acquainted with the state of his domestic affairs, and is intent, not upon inquiry, but upon revenge. See the passage beginning with v. 565. Ἐγὼ δὲ, νῦν γὰρ τῆς ἐμῆς ἔργον χερός. Mr. Wakefield reads, Οὐκ οἶδεν ἦλθον τάνθάδ' ἴν' ἰδοίμην πάρος. Perhaps the poet wrote, ἐλθὼν τάνθάδ' εὖ θείμην πάρος. *I wish to settle matters here, before he finds out that I am returned*. A few verses before, Amphitryon says to Hercules, v. 604. πόλιν τε σὴν Μὴ πρὶν ταραξῆς, πρὶν τόδ' εὖ θέσθαι, τέκνον. Compare vv. 936—938. which passage we shall have occasion to produce at length

in its proper place. Compare also Iph. Aul. 672. Σπεῦδ' ἐκ Φρυγῶν μοι, θέμενος εὖ τὰ κεῖ, πάτερ. Bacch. 48. εἰς δ' ἄλλην χθόνα, Τάνθενδε θέμενος εὖ, μεταστήσω πόδα.

V. 678. Ἔτι τοι γέρων ἀοιδὸς | κελαδεῖ μναμοσύνην. | ἔτι τὰν Ἡρακλέους | καλλίνικον αἰείσω. In Attic Greek, the future of αἰείδω or ᾄδω is generally αἰείτομαι or ᾄτομαι. This passage, however, affords an exception, if the common reading is correct. The present αἰείδω would better agree with the preceding words.

V. 720. Χάρις πρὸς αὐτήν, καὶ κόμιζ' ἐκ δωμαίων. We suspect that Euripides wrote, κακκόμιζε δωμαίων.

V. 729. Στείχει. βρόχοισι δ' ἀρκύων γενήσεται. Εἰφηφόροισι, τοὺς πέλας δοκῶν κτενεῖν, Ὁ παγκάκιστος. *Scribendum videtur βρόχοις δ' ἐν ἀρκύων γενήσεται. Reiskio et Piersono placuit βρόχοισι δ' ἀρκύων δεθήσεται vel δεδήσεται.* HERMANN. Mr. Hermann does not mention ἐνήσεται, the correction of Wakefield, which, to say the truth, hardly deserves to be mentioned. Our poet says, Phœn. 569. Ὀδυνηρὸς ἄρ' ὁ πλοῦτος, ὃν ζητεῖς ἔχειν, Γενήσεται Θήβαισι, φιλότιμος δὲ σύ. Mr. Porson has the following note on the latter of these verses: *Et hunc versum spurium judicat Valckenarius, dissentiente Brunckio. Equidem non inficior, languidulum esse, sed eo resecto, nimis abrupta erit sententia. Vide igitur an legendum sit, Κεκλήσεται Θήβαισι. In Suppl. 915. pro γενέσθαι veram lectionem servavit Stobæus p. 3. κεκλήσθαι.* In the passage before us, we are inclined to make nearly the same correction. We suspect the true reading to be, βρόχοισι δ' ἀρκύων κεκλήσεται. Compare Androm. 502. Ἄδ' ἐγὼ χέρας αἰματηρὰς βρόχοισι κεκλειμένα | πέμπομαι κατὰ γαίας. (The true orthography is probably κεκλημένα, as in Hel. 983. Ὀρκοῖς κεκλήμεθ', ὡς μάθης, ὧ παρθένε.) Compare also Soph. Aj. 1274. Ἐρκέων πόθ' ὑμᾶς οὗτος ἐγκεκλεισμένους (ἐγκεκλημένους). The future κεκλήσομαι or κεκλείσομαι is also used by Aristophanes Lys. 1071. where the common reading is κεκλείσεται. It is mentioned by Mœris p. 226. Κεκλείσεται μόνως Ἀττικῶς. We apprehend the meaning of this gloss to be, that the Attics use κεκλείσεται in preference to the common future κλεισθήσεται.

V. 740. Ἦλθες χρόνῳ μὲν, οὐ δίκην δώσεις θανάων, Ἵβρεις ὑβρίζων εἰς ἀμείνονας σέθεν. Read, Ἵβρισμ' ὑβρίζων. So Heracl. 18. Ἵβρισμ' εἰς ἡμᾶς ἠξίωσεν ὑβρίσαι. See the Quarterly Review, Vol. vii. p. 450.

V. 754. ΑΓ. Ὡ πάσα Κάδμου γαῖ', ἀπόλλυμαι δόλω. ΧΘ. Καὶ γὰρ διώλλυς. κ. τ. λ. The answer of the Chorus excites a suspicion that the preceding verse ought to be read as follows, Ὡ πάσα Κάδμου γῆ, διόλλυμαι δόλω. These two compounds are frequently interchanged. We subjoin part of Mr. Porson's note on Suppl. 495. Διώλεσεν pro ἀπώλεσεν *metrum postulat in senario apud Dion. Cass. citato a Gatakerō A. M. P. X. p. 528. D.* The compound διολλύναι occurs at least ten times in this tragedy, besides the passage under consideration.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



MANN. We suspect that the true reading is *κακκηρύσσεται*. Compare Soph. Œd. C. 1615. Trach. 769. Eurip. Alc. 182. &c.

V. 984. Ἄλλω δ' ἐπέιχε τόξ', ὅς ἀμφὶ βωμίαν Ἐπτηξε κρηπίδ', ὡς λεληθέναι δοκῶν. Read ἀμφιβωμίαν ἢ ἀμφιβώμιον in one word. So Ion. 1279. Ἴδεσθε τὴν πανούργον, ἐκ τέχνης τέχνην οἷαν ἔπλεξε. βωμὸν ἔπτηξεν θεοῦ, Ὡς οὐ δίκην δάσουσα τῶν εἰργασμένων. Read also ἀμφιβωμίους for ἀμφὶ βωμίους Phoen. 1738. Ion. 52.

V. 988. Ὡ φίλτατ', αὐδᾶ, μή μ' ἀποκτείνης, πάτερ. Σός εἰμι, σός παῖς. οὐ τὸν Εὐρυσθέως ὀλεῖς. We read, Σός εἰμι. σὸν παῖδ', οὐ τὸν Εὐρυσθέως, ὀλεῖς. Compare Soph. Ant. 635. Πάτερ, σός εἰμι.

V. 1004. Καῖρριψε πέτρον στέρον εἰς Ἡρακλέους, Ὅς νιν φόνου μαργῶντος ἔσχε, κείς ὕπνον καθῆκε. We should prefer, Ὅς νιν φόνου μαργῶντά τ' ἔσχε. So Phoen. 1163. Ἄλλ' ἔσχε μαργῶντ' αὐτὸν ἐναλίου θεοῦ Περικλύμενος παῖς, λαῖαν ἐμβαλὼν κάρᾳ κ. τ. λ. In the passage before us, the genitive φόνου appears to be governed by μαργῶντα, not by ἔσχε. So Soph. Aj. 50. Καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου. Which verse is thus translated by Johnson and Brunck, *At qui (Qui vero Br.) inhibuit manum avidam cædis?*

V. 1023. Σὺ δὲ τέκνα τρίγωνα τεκόμενος, ὦ δάϊε, | λυσσάδι συγκατειργάσω μοῖρα. *Canteri emendatio est ὦ δάϊε pro Aldino ὦ δαῖς*. HERMANN. The emendation is by no means a good one, as ὦ δάϊε is an expression not used by the tragedians. Several other conjectures may be seen in Barnes's note. We suspect that the true reading is ὦ τάλας. This reading, at least, offends against neither sense nor metre. The resemblance, indeed, between ΔΑΙΣ and ΤΑΛΑΣ is far from striking.¹ But in this tragedy, we cannot afford to be very fastidious in this respect. In the edition of Aldus we find πέδον for πόρον, v. 80. πότμον for πόθον, v. 269. τελοῖς for τύχοις, v. 301. θεῶν for χρεῶν, v. 311. πύλας for πηγᾶς, v. 390. πατρός for πικρόν, v. 484. πέπλων for κρέπων, v. 548. λύσωμεν for λάβωμεν, v. 725. φονεύσας for πορεύσας, v. 838. πέπλων for τέκνων, v. 925. θυμῶ for θύων, v. 936. ἀθλίου for ἀγρίου, v. 1386. and other corruptions equally extraordinary.

V. 1032. Ἴδεσθε τὰ τέκνα πρὸ πατρός | ἄθλια κείμενα· δυστάνου. *Legebatur τάδε [pro τὰ], quod, ut ferri possit correpta prima sequentis vocabuli syllaba, non puto tamen a poetâ scriptum esse*. HERMANN. Read, Ἴδεσθε δὲ τέκνα πρὸ πατρός.

V. 1035. Περὶ δὲ δεσμὰ καὶ πολύβροχ' ἀμμάτων | ἐρείσμαθ' Ἡράκλειον | ἀμφὶ δέμας· τὰ δὲ λαῖνοις | ἀνημμένα ἀμφὶ κλισίῃ οἴκων. If we omit the second ἀμφὶ, the measure of the last verse will resemble that of vv. 1029. 1075. 1083. The preceding verse may be compared with vv. 1030. 1076. Mr. Wakefield observes, that the words τὰ μὲν are understood before Ἡράκλειον, and refer to v. 636. See another example of the same ellipsis in v. 570.

¹ In a comic fragment preserved by Athenæus, to which we cannot immediately refer, the critics have detected ΔΑΙΣ in ΔΑΙΣ.

V. 1042. Καδμεῖοι γέροντες, οὐ (σιῖγα, σῖ|γα) τὸν ὕπνῳ παρει-
 μένον ἐάσετ' ἐκ|λαθέσθαι κακῶν; So these verses ought to be
 exhibited. The common reading is ἐάσατε λαθέσθαι. Ἐάσετε is
 the correction of Barnes, ἐκλαθέσθαι, of Mr. Hermann. Compare
 Æsch. Theb. 256. οὐ (σιῖγα) μηδὲν τῶνδ' ἐρεῖς κατὰ πτόλιν;

V. 1045. Καὶ σὲ δακρύοις στένω, πρέσβυ, καὶ | τέκνα, καὶ τὸ καλ-
 λίνικον κάρᾳ. Mr. Hermann reads, Καὶ σὲ γε δακρύοις. We read,
 Κατὰ σε δακρύοις στένω, that is, καταστένω σε δακρύοις. The verb
 καταστένω occurs three times in this tragedy, vv. 1039. 1115. 1141.

V. 1087. ὦ Ζεῦ, τί παιδ' ἤχθηρας ὦδ' ὑπερκότως Τὸν σὸν, κακῶν δὲ
 πέλαγος εἰς τόδ' ἤγαγες; Mr. Wakefield reads ὑπερκόπως, and quotes
 Heath ad Æsch. Agam. 476. Mr. Hermann is silent.

V. 1094. Ἰδού· τί δεσμοῖς, ναῦς ὅπως, ἄρμισμένος Νεανίαν θώρα-
 κα καὶ βραχίονα Πρόσειμι θραυστῶ λαίῳ τειχίσματι; Ἡ μὲν νεκροῖσι
 γείτονας θάκους ἔχω. *Friget, vehementer friget, nec loci granditatem spirat, humilis locutio, πρόσειμι τειχίσματι. Liquido mihi constat Euripidem non adeo negligenter venustam figuram admistrasse, nec ad hunc quodammodo morem non scripsisse versus pulcherrimos:* Ἰδού· τί δεσμοῖς, ναῦς ὅπως, ἄρμισμένος Νεανίαν θώρακα καὶ βραχίονα, θραυστῶ προσῆμαι λαίῳ τειχίσματι; *Muro alligatus sum vinculis, ut in portu navis.* WAKEFIELD. The fineness of the writing, rather than the neatness of the emendation, has induced us to give this note at length. We read, Πρὸς ἡμιθραύστα λαίῳ τειχίσματι, Ἡμῶν νεκροῖσι γείτονας θάκους ἔχων; What is here called ἡμιθραυστον τείχισμα, is called διχορραγῆς κίων above, v. 1008. In the second of these verses, we have adopted the emendation of Musgrave. Mr. Hermann, who ought to have better understood the meaning of the particles ἢ μὴν, reads with Mr. Wakefield, Ἡ μὴν νεκροῖσι γείτονας θάκους ἔχω. Those who approve of our emendation of the preceding verse, will add ἡμιθραυστος to their lexicons.

V. 1103. Ἄλλ' οὔτε Σισύφειον εἰσορῶ πέτρον, Πλούτωνά τ', οὐδὲ σκῆπτρα Δῆμητρος κόρης. According to the common reading, the meaning of this passage is, that Hercules does not see Sisyphus and his stone, but sees Pluto. So Æschylus Prom. 244. ἐγὼ γὰρ οὔτ' εἴν εἰσιδεῖν τάδε Ἐχρηζον, εἰσιδοῦσά τ' ἠλγύνθη κέαρ. Ibid. 260. Ἡμαρτες. ὡς δ' ἡμαρτες, οὔτ' ἐμοὶ λέγειν Καθ' ἡδονὴν, σοὶ τ' ἄλγος. Euripides Heracl. 455. Καὶ μήτε κινδύνευε, σωθήτω τέ μοι Τέκν'. In these passages, the negative οὔτε or μήτε does not extend its influence to the following member of the sentence. The passage before us may be easily corrected as follows: Ἄλλ' οὔτι Σισύφειον εἰσορῶ πέτρον, Πλούτωνά τ'. We may also read οὔτε σκῆπτρα, retaining οὔτε Σισύφειον. We prefer the former emendation. The most common position of οὔτι is after ἀλλά. Edinb. Rev. Vol. xix. p. 482. Perhaps we ought also to read ἠδὲ σκῆπτρα with Mr. Wakefield.

V. 1146. Οἶμοι, τί δὴ γε φεῖδομαι ψυχῆς ἐμῆς, Τῶν φιλτάτων μοι γενόμενος τέκνων φονεὺς, Κούκ εἶμι πέτρας λισσάδος πρὸς ἄλματα, κ. τ. λ. *Nun verurtheile si quis malit τί δῆτα. Recte tamen se habere vulgatum puto.* HERMANN. Τί δῆτα is certainly the true reading, and has been admitted into the text by Mr. Schäfer. So Æschylus *Prom.* 746. Τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει Ἐρρίψ' ἐμαυτὴν τῆσδ' ἀπὸ στύφλου πέτρας; *Soph. Œd. T.* 1159. Τί δῆτ' ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἀναξ, Ἐπίπερ εὐνοὺς ἦλθον, ἐξελυσάμην; *Eurip. Hippol.* 1060. ὦ θεοὶ, τί δῆτα τοῦμὸν οὐ λύω στόμα, Ὅστις γ' ὑφ' ὑμῶν, οὐς σέβω, διόλλυμαι; *Aristoph. Lys.* 181. Τί δῆτα ταῦτ' οὐχ ὡς τάχιστα, Λαμπιτοῖ, Ἐυνωμόσαμεν ὅπως ἂν ἀρρήκτως ἔχη; *Ibid.* 1159. Τί δῆθ' ὑπηργμένων τε πολλῶν κάγαθῶν, Μάχεσθε, κού παύεσθε τῆς μοχθηρίας. Three of these five examples are produced by Mr. Elmsley, (*ad Heracl.* 805.) who proposes τί δῆτα in the passage before us. Mr. Elmsley also observes, that a note of interrogation ought to be placed after φονεὺς, and that the following words ought to begin a new sentence and a new interrogation: Οὐκ εἶμι πέτρας λισσάδος πρὸς ἀλματα, Ἡ φάσγανον πρὸς ἦπαρ ἑξακοντίσας, Τέκνοις δικαστῆς αἵματος γενήσομαι, Ἡ σάρκα τὴν ἐμὴν κατεμπρήσας πυρὶ, Δύσκλειαν, ἢ μένει μ', ἀπόσομαι βία; *Shall I not go and throw myself from a rock, &c.* So *Androm.* 1210. Οὐ σπαράξομαι κόμαν; | οὐκ ἐπιθήσομαι | ἐμῶν κάρη κτύπήμα χερὸς ὀλοόν; *Shall I not tear my hair, &c.* *Hel.* 550. Οὐχ ὡς δεομαία πῶλος, ἢ Βάκχη θεοῦ, Τάφω ξυνάψω κῶλον; *Med.* 878. Οὐκ ἀπαλλαχθήσομαι θυμοῦ; Compare *Æsch. Suppl.* 845. Οὐκ οὖν, οὐκ οὖν (*surplendum* ἔσονται) | τιμοὶ, τιμοὶ, καὶ στιγμοὶ, | πολυαίμων φόνιος | ἀποκοπὰ κρατός; *Shall there not be pulling of the hair, &c.* This passage has not been rightly understood by the commentators.

V. 1155. Ὀφθησόμεσθα, καὶ τεκνονόκτονον μύσος Εἰς ὄμμαθ' ἤξει φιλτάτων ξένων ἐμῶν. The expression may be rendered more forcible, by reading with Reiske, φιλτάτῳ ξένων ἐμῶν. So *Soph. El.* 15. *Nun* οὖν, Ὀρέστα, καὶ σὺ φίλτατε ξένων Πυλάδῃ, τί χρὴ δρᾶν ἐν τάχει βουλευτέον. Mr. Hermann has not noticed this emendation.

Vv. 1178—1213. This dialogue between Amphitryon and Theseus, which contains only thirty-six verses, is divided by Mr. Hermann into ten strophes, ten antistrophes, and two *μεσῳδοί*. A different arrangement is exhibited by Mr. Seidler, (pp. 358—361.) which, if possible, is still more absurd and preposterous than Mr. Hermann's arrangement. Some of Mr. Seidler's readings, however, are worthy of attention: particularly *ἑκατογκεφάλαιο* for *ἑκατογκεφάλου*, v. 1188. and *ὁμοφύλιον* for *ὁμόφυλον*, v. 1200.

V. 1182. Ἐτεκε μὲν οὐμὸς ἱνὶς τάλας, | τεκόμενος δ' ἕκτανε φοίνιον αἶμα τλάς. For ἔτεκε μὲν Mr. Hermann reads ἔτεκεν, ἔτεκεν. — We propose, Ἐτεκε μὲν νιν οὐμὸς ἱνὶς τάλας, | τεκόμενος δ' ἕκτανε, φοίνιον αἶμα τλάς.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

λοίσθιον δὲ, Ταινάρου διὰ στόμα Βέβηκ' ἐς Αἴδου. Τλῆναι πόνους (or μόχθους) is an expression of very frequent occurrence. There is a passage in this play, which might be adduced in defence of the common reading of the passage before us. V. 830. Ἐπεὶ δὲ μόχθους διεπέρασ' Εὐρυσθέως, Ἥρα προσάψαι καινὸν αἷμ' αὐτῷ θέλει, Παιδας κατακτείναντι. Here, however, Mr. Hermann reads κοινὸν αἷμ' with Mr. Wakefield.

V. 1314. Οὐδείς δὲ θνητῶν ταῖς τύχαις ἀκήρατος, Οὐ θεῶν, ἀοιδῶν εἶπερ οὐ ψευδεῖς λόγοι. Εἶπερ οὐ appears to us to be a solecism. Soph. Œd. C. 626. Κοῦποτ' Οἰδίπου ἐρεῖς Ἀχρεῖον οἰκητῆρα δέξασθαι τόπων Τῶν ἐνθάδ', εἶπερ μὴ θεοὶ ψεύσουσί με. Read therefore, εἶπερ ἀψευδεῖς λόγοι. A similar variety occurs in the Prometheus of Æschylus v. 185. where the edition of Turnebus and several MSS. read οὐ παράμυθον instead of ἀπαράμυθον. Dr. Butler justly observes, that there is no such adjective as παράμυθος.

V. 1406. ΗΡ. Θησεῦ, πάλιν με στρέψον, ὡς ἶδω τέχνα. ΘΗ. Ὡς δὴ τί φίλτρον τοῦτ' ἔχων, ῥάων ἔση. So the common copies. Mr. Hermann silently reads after Musgrave, Ὡς δὴ τί φίλτρον τοῦτ' ἔχων, ῥάων ἔσει; We read, Ὡς δὴ τὸ φίλτρον τοῦτ' ἔχων ῥάων ἔσει. As if you would be the better for this gratification. This is a common meaning of the particles ὡς δὴ. So Androm. 233. Τί σεμνομυθεῖς, κείς ἀγῶν' ἔρχει λόγων, Ὡς δὴ σὺ σώφρων, τὰμὰ δ' οὐχὶ σώφρονα. We may also read, Ὡς δὴ σὺ φίλτρον κ. τ. λ.

V. 1410. Οὕτω πόνων σῶν οὐκέτι μνήμην ἔχεις; *Legebatur οὕτως.* HERMANN. Perhaps the true reading is οὔτος, *heus tu.* So Alc. 776. Οὔτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις; Med. 922. Αὕτη, τί χλωροῖς δακρυοῖς τέγγεις κίρας; Aristophanes Eq. 821. ὅτιή σε φιλω; παῦ παῦ οὔτος, καὶ μὴ σκέρβολλε πονηρά. Οὔτος is rather an impolite mode of address, and therefore is frequently used when the speaker means to say something uncivil. In the verse before us, Theseus tells Hercules that his present dejection is a contrast to the fortitude with which he underwent his labors. The passage seems not to have been understood by Portus and Barnes, who translate, *Itane malorum tuorum non amplius memores?* Πόνων means *laborum*, not *malorum*.

P. E.

¹ Instead of παῦ παῦ οὔτος, the MSS. and old editions read παῦ οὔτοσί. Brunck reads παῦσαί γ' οὔτος. Παῦ παῦσι was formed from παῦσι παῦσι by the same rapidity of pronunciation, which converted τύχη ἀγαθῇ into τυχαγαθῇ. Photius: Παῦ, τὰ παῦσαι λέγουσι μονοσυλλάβως. In the same manner, καῖσι καῖσι seems to have been contracted into καῖ καῖσι. Aristoph. Pac. 1119. Παῖ καῖσι, καῖσι τὸν Βάκιν μαρτύρομαι. The first syllable of this verse, which is wanting in the common copies, was intended by Dawes, who first introduced it, for the vocative of καῖσι. Brunck translates, *Percute, percute, percute istum Bacin.* The Ravenna MS. reads, Ὡ καῖσι, καῖσι τὸν Βάκιν. This is perhaps a conjectural emendation. With regard to παῦ, παῦσι, *Græcarum elegantiarum saporem medullitus percipienti salivam sat scio movebit emendatio nostra facillima pariter et speciosa; qua nihil verius e tripodæ.* It is unnecessary to name the author of these words.

LITERARY INTELLIGENCE.

IN THE PRESS AND PREPARING FOR PUBLICATION.

CLASSICAL.

The *first* No. of STEPHENS' GREEK THESAURUS is preparing for the Press; and will commence after the decision of the Bill on *Copyright*, which is now before Parliament. The Editors lament the delay; but they must proceed on sure grounds. The present claim of *eleven* copies will entirely check the impression of the *largest paper* copies on vellum.

* * Where *no* copyright is sought, *no* claim *should* be made. On this subject we refer our readers to a most able Pamphlet in No. III. of the *Pamphleteer*.

Mr. Valpy is editing and printing, in his own office, neat editions of *Virgil*, *Horace*, and *Ovid*, from the best Editions, for the Use of Schools. *Virgil* will be published in November.

A *New French Dictionary*; or a Guide to the Correct Pronunciation of the French Language. By W. SMITH, Esq. M. A. who has compiled it from the *Dictionnaire de l'Academie Française*, which work he has read through twice with two learned Parisians at his side. One Volume, Octavo, will be published in October.

Eutropius with English Notes, on the plan of *Phædrus*. By the Rev. C. BRADLEY.

Professor WEDEL-SIMONSEN of Copenhagen, has in the press a work on the Crusades and Pilgrimages undertaken by the Scandinavians in the middle age—(or since the fall of the Roman Empire.)

The Rev. F. WRANGHAM is preparing for the press a new edition of the *Prolegomena of Walton*, under the sanction of the University of Cambridge.

A Translation of *Juvenal*, with Notes, &c. by Dr. Badham, is nearly ready for the press, and will appear in the course of the winter in one volume octavo.

THEOPHRASTI ERESII de HISTORIA PLANTARUM libri decem Græcè, cum Syllabo Generum et Specierum, Glossario et Notis: curante JOH. STACKHOUSE, Armig. Soc. Linn. S. Oxonii.

Mr. WILSON, of St. Bees, intends to print an edition of *Juvenal*, with English notes, for the use of Schools.

Mr. WILLIAM HUMBOLDT, brother of the celebrated traveller of the same name, has undertaken a work on the *Basque Nation and its Language*.

The first part is to contain observations as well on the Spanish as on the French part of the Basques, the country, and people, manners and localities, and in order to give a proper knowledge of this little nation, replete with talents and courage, and which "situated in the mountains, and on the borders of the Ocean, unites at once the life of the Mariner and the Countryman," the Author promises to give it in the form of Travels.

The second part is to contain an Analysis of the Language, accompanied with fragments of works of different ages, from the most remote to the present time; a parallel of the Basque with other analogous languages, in order to designate its proper rank in the various ramifications of the human language.

The third part to contain an account of the Author's researches on the History either of the language or country, with an attempt to give its proper station in history.

M. CHR. DE MECHEL, Member of the Royal Academy of Berlin, is about to republish the work known by the name of CRANACH'S STAMMBUCH (*Genealogy*), composed of ten portraits of the most celebrated Characters of the Reformation, painted by Cranach. The original is on parchment and is now in the possession of the Court of Berlin, under whose sanction it is to be published.

M. AUGUSTUS MATHÆI is printing a new edition of *Euripides*, collated with MSS. in the libraries of Florence, Turin, Augsburg and Wolfenbuttle. Some inedited Scholia will be added; together with unpublished notes of Valckenaer and other Critics. The first volume was published in the winter at Leipsic.

The third volume of the Greek Dictionary of *Anthimos Gazis* is now printing at Venice.

An able scholar is engaged at Florence on a new edition of all the works of *Theophrastus*, collated with the most authentic MSS. It is expected that this edition will be enriched with many valuable notes.

WERNER is now writing an epic poem, of which high expectations have been formed by the continental critics.

Messrs LOUIS VALERIANI and URBAN LAMPREDI, of Florence, have undertaken a work that is to comprise all the Italian writers who are quoted as authorities in the Dictionary of the Academy della Crusca.

A collection of the best works in the French Language is now in a course of publication at Paris by the elder Didot. About ten volumes both in octavo and duodecimo, are to be published every year. The first volume contains the *Petit Carême of Massillon*, and the works of *Boileau*.

BIBLICAL.

An Exposition of the Ten Commandments, in familiar Discourses, for the Instruction of Youth, by Christiana, is just published; and an Exposition on the Apostle's Creed, after a similar plan, for the Use of Schools, by the same author, is now in preparation.

A History of the Religious Manners, and Customs of the Muhammedan Nation: including all the Ceremonies practised on particular occasions whether enjoined by the *Koran*, the *Sonnah*, or the *Founders* the authority of MSS. in the *Arabic*, *Persian*, and



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



N. B. Mr. Barker's *Essay on the Respect paid to Old Age by the Egyptians, the Persians, the Greeks, and the Romans*, is reprinted from the *Classical Journal*, and forms the *Appendix*.

LUCRETII OPERA, ad Exemplar G. WAKEFIELD, A. B., cum ejusdem notis, commentariis, indicibus, fideliter excusa; adjectæ sunt editionum quinque, in quibus principis Ferrandi, Lectiones variantes omnes; ut et integræ Ricardi Bentleii annotationes, illustrationes, conjecturæ, ex ipsius autographo, in Musæo Britannico Conservato. 4 vols. 8vo. Large paper, 6l. 6s. Small paper, 3l. 3s.

Correspondence of the late GILBERT WAKEFIELD, B. A. with the late RIGHT HONORABLE C. J. FOX, in the years 1796–1801, chiefly on subjects of *Classical Literature*, 8vo. 9s.

In one large Volume, royal 4to. Price Five Guineas, a Dissertation on the Philosophy of Aristotle, in Four Books, by Thomas Taylor. In the First and Second Books, the principal Physical and Metaphysical Dogmas of Aristotle's Philosophy, will be unfolded.—In the Third Book, it will be shown from indubitable evidence, that his Philosophy has not been properly studied and accurately known, since the destruction of the Greeks.—And in the Fourth Book, the insufficiency of the Philosophy that has been substituted by the Moderns for that of Aristotle, will be demonstrated. This Volume (of which only a few Copies are printed) is intended as an Introduction to the Translation of Aristotle's Works, in Nine Volumes, 4to. just published, by the same author.

Just published, in large folio, complete in Sixty-four Maps, price Six Guineas, half bound, a new and elegant edition of Lavoisne's Genealogical, Historical, Chronological, and Geographical Atlas; enlarged and improved, by C. Gros and J. Aspin. Containing the Creation, the Dispersion of Mankind, the Origin of Nations, the Establishment, Continuation, and Decline of Empires and States, the Genealogy, direct and collateral, of all the Sovereigns and Potentates from the beginning of Time to the Year 1813. The whole forming the most complete System of History and Geography ever produced. The former edition, which contained only 36 Maps, was published at Four Guineas; and although the present contains sixty-four Maps, the price is raised only to Six Guineas: and it is presumed this will be considered as reasonable, there being no less than Ten new Genealogical Maps, and Twenty-five of Geography.

A new Edition of *Plautus* by *Bothe* has been published at Berlin, in 4 vols. 8vo. The three first contain a correct copy of the text; the last consists of the Editor's Notes.

Anacreontis Carmina. Accedunt selecta quædam è Lyricorum reliquiis. E recensione et cum notis Rich. F. Ph. Brunckii, edidit G. H. Schäfer. Lips. 12mo.

Opuscula Critica ad versiones Græcas veteris Testamenti pertinentia, à Schleusner, Lips. 8vo.

De initiis et originibus Religionum in Oriente disseminatarum, quæ Christianâ prodierunt, liber; è codice Bibliothecæ Goettingensis jam

primum edidit, interpretatione Latinâ et annotationibus illustravit H. BERNSTEIN, Arabicè et Lat. 8vo. Jenæ.

The third volume of MITHRIDATES, of which we gave some account in a former Number, is come out at Berlin.

A new edition of Cæsar's Commentaries by Professor OUDENDORPP, in 2 vols. 8vo. has been published at Nuremberg.

At Dresden and Lipsic, AUGUSTEUM, or a description of the ancient monuments of the Dresden Museum, published by G. G. Becker, 3 vols. folio illustrated by 144 plates.

A splendid edition in 4to. of the *Clouds* of *Aristophanes* has been published by Nauch of Berlin.

M. BRUNSS, Professor in the University of Halle, has published a new edition of *Terence* in two large 8vo. vols. The text has been compared with an ancient MS. in the library of Halle, and the Editor has enriched the work with philological notes.

Epistola Critica de C. Valerii Flacci Argonauticis ad virum illus. et doct. H. C. A. Eichstaedt, à J. AUG. WEICHERT, Gymnasii Wittenberg. Rectore, 8vo. Lips.

Commentatio de Codicis membranacei C. Plinii Cæcili Secundi Epistolas olim complexi fragmento in Bibliothecâ Lycei Annæmontani, à J. Theoph. Kreyssig. 4to. Lips.

This MS. contains a few various readings. c. 12. *epulo nunc* for *epulonum*. c. 18. *dirimi* for *dimitti*. c. 19. *quæ acceperat Marius* is omitted. c. 21. the reading *adrasum* is confirmed.

A new edition of *Apollodorus*, with *Palæphatus* and *Phurnutus*, has been published at Vienna, in 8vo. by NEOPHYTOS DOUKAS, with complete Indices.

The Press of MICHAEL GLYKIS of Janina has lately produced a superb edition in 4to. of *Chariton*, founded on the celebrated edition of D'Orville, and revised by SPYRIDON VLANTIS of the Island of Cythera.

Lexicon Prosodiacum Linguæ Græcæ, à GRAFFE. 8vo. Goettingæ.

Flavii Arriani Nicomediensis opera, Græce, ad optimas editiones collata, studio D. A. C. BORHECK, 3 vols. 8vo. Lemgow in Westphalia.

Dav. Ruhnkenii et Lud. Casp. Valckenaerii et aliorum ad Joh. Aug. Ernestium Epistolæ. Accedunt Dav. Ruhnkenii Obs. ad Callimachum, Lud. C. Valckenaerii adnotationes ad Thomam Magistrum, et Joh. Aug. Ernestii Acroasis inedita, studio J. AUG. TITTMANNI. 8vo. Lips.

BIBLICAL.

The HISTORY OF ALL RELIGIONS. By JOHN BELLAMY. A New Edition, with considerable Alterations and Improvements. In One Volume Duodecimo.

We have engaged a celebrated scholar, who is now resident at Paris, to furnish us with Critical Notices of the most important Editions of the *Classics*, as well as of the *Critical Works*, that appear on the Continent. A Writer, to whom we are much indebted, has also promised to supply us occasionally with similar *Notices*.

We shall be glad to hear again from *Archan*.

P. L. observes that we are not consistent in the use of Latin accents. His observation is just. We have our system; but we think ourselves bound to comply with the wishes of our correspondents in that particular.

In our last Number we promised to give the *Cambridge Prize Poems*. We had always inserted them before, not by the desire, but apparently without the disapprobation, of the authors. On the present occasion, they have forbidden the publication of them. Why these gentlemen should refuse to meet a public investigation to which their predecessors modestly, but cheerfully submitted, is not for us to inquire. Desirous to give offence to no person, we have complied with their injunction; although we doubt not that our readers will appeal from their present judgment to their future consideration.

No. 111. of Bishop's Pearson's Tracts was too long for our present No.; as we wish to give it *intire*, we are obliged to postpone it.

We thank R. H. E. for his valuable communication. We shall not lose sight of it.

The Remarks on Gibbon's account of the destruction of the *second Alexandrian Library* will make an interesting article.

Our account of Dr. Gosset's sale is postponed.

Notice of Dr. Butler's *Sketch of modern and ancient Geography* in our next.

T. B. on *Mr. Bellamy's Criticisms* is unavoidably postponed.

Collation of *Suetonius* in our next.

The *Defence of Public Schools* will be continued in our next.

S's articles are not neglected.

We shall be obliged to any friend who can lend us a copy of the *Travels of Gaudenzio di Lucca*.

Kimchi in our next.

Mors Nelsoni is unavoidably postponed.

Remarks on Elmsley's *Heraclidæ* in our next.

The *Original Letters in Latin und English of Dr. Bentley*,—*Septuagint Græbe—Pococke—and Jablonski*, will make a valuable article.

We shall be obliged to our readers, if they will take every opportunity of requesting any of their friends, who have travelled for the sake of information, to transmit to us whatever researches or valuable discoveries they may think worth communicating to the public.

We shall be happy to receive from our friends any Literary Notice on subjects connected with *Classical, Biblical, and Oriental Literature*.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

Prospectuses of Works Preparing for the Press may be inserted in the Pages at the end of this JOURNAL at a moderate charge to Authors.

No delay OUGHT to occur in the delivery of this JOURNAL, as every Number is REGULARLY published on the First of April, July, October, and January; should any difficulty, however, be experienced in the due arrival of the Numbers, a Letter directed to the Printer shall remedy every inconvenience.

The former Numbers may be had of all the Booksellers, Price 6s. each.

Articles are requested to be sent one month at least before the day of publication, directed to Mr. A. J. Valpy, Took's Court, Chancery Lane, London.

CONTENTS OF No. XVI.

	PAGE
Ō n the Origin of the Druids. No. II.	225
Account of the Wahabis,	230
Animadversiones in Juvenalis Satiras, sive Censura Editionum Rupertianarum, auctore J. R. Aug. Heinecke,	236
Fontes quos Tacitus in tradendis rebus ante se gestis videatur sequutus paucis indicat J. H. L. Meierotto. <i>This is reprinted from a scarce tract in folio. 1795.</i>	244
Inquiry into the Etymology of "Peor,"	265
Biblical Criticism,	270
On the Platonic Use of κινδυνεύειν, as explained by H. Stephens, Ruhnken, Valckenaer, and Le Clerc.	275
Heumannus De Summo Bono,	277
Arabian Anecdote,	280
Analecta critica in Anthologiam Græcam cum Supplemento Epigrammatum maximam Partem ineditorum collegit Imm. G. Huschke,	281
Classical Criticism,	288
<i>Carmina Homerica, Ilias et Odyssea</i> , a Rhapsodorum Interpolationibus repurgata, et in pristinam formam, quatenus recuperanda esset; tam ex veterum monumentorum fide et auctoritate, quam ex antiqui sermonis Indole ac Ratione, redacta; cum Notis ac Prolegomenis, in quibus de eorum origine, auctore, et ætate; itemque de priscâ maturitate, diligenter inquiritur, opera et studio RICHARDI PAYNE KNIGHT. Editio Secunda,	289
<i>This Edition, with many additions, is printed exclusively in The Class. Jour.—A copy of the 1st edition, of which only 50 were printed, was lately sold by auction for above 7l.</i>	
A Sketch of Modern and Ancient Geography for the use of Schools, by the Rev. S. Butler,	329
On the Republication of Castell's Æthiopic Lexicon,	336
On the Repetition of certain Words; applied to the Illustration of English, Latin, and Greek Writers, and of the New Testament,	ibid.
On a verse of Æschylus.	347
Heliodorus born a Christian, and not a Pagan.	ibid.
Critical Remarks on Racine.	350

	PAGE
Thesaurus Criticus Novus, sive Syntagma Scriptionum philologicarum rariorum ævi recentioris, cum Indicibus locupletissimis,	351
An Attempt to determine the Controversy about the Construction of Macte, and the Etymology of Equidem.	353
Notarum Romanarum ac Literarum singularium compendiique descriptionis in antiquis codicibus et monumentis obvii Interpretatio, ex variis auctoribus collecta ;—Notæ Juris, a Magone collectæ.	359
The Number Seven,	365
On the Study of the Christian Fathers,	368
An Essay on the Hebrew Points, and on the Integrity of the Hebrew Text,	374
Classical Criticism,	385
On Dr. Hales's Chronology,	ibid.
Th. Chr. Harles De Nominibus Græcorum Libellus,	ibid.
On Mr. Boothroyd's Edition of the Hebrew Bible,	386
Question relative to the German Translation of Josephus,	ibid.
Winchester English Prize Poem—Prometheus Desmotes,	387
Adversariorum Criticorum Specimen Antonii Haakma Tresling, Latin Poem,	389
Observationes in Euripidis Heraclidas et in Notas P. Elmsleii. No. II.	ibid.
Fragment of Longus—with Latin Translation,	403
Remarks on Sir W. Drummond's "Essay concerning the Shield of Achilles,"	409
Biblical Criticism,	412
Prologus in Adelphos, Fabulam ab alumni Reg. Schol. Westm. actam A. D. 1813,	414
Epilogus,	415
Euripidis Supplices ; Recensuit Godofredus Hermannus,	417
A Defence of Public Schools. No. II.	441
Manuscripts, Classical, Biblical, and Biblico-Oriental, No. III.	450
Literary Intelligence—Bibliography, &c.	454
Westminster Abbey, by Mr. Maurice,	456
Account of the Classical Works sold at Dr. Gosset's Sale, with the Prices, and occasionally the Purchasers,	471
Prospectuses of New Works,	489
Notes to Correspondents,	494
Index to Vols. vii. and viii.	496



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



Ἵπερβορέους ὀνομάζεσθαι. Cluver, from whom the passage is transcribed, thus expresses his opinion upon it: "At alii iterum non modo dictos Celtas, supra Alpeis incolentes adpellârunt Hyperboreos; sed quum continua ab Alpibus ad Æmum Rhodopenique monteis protenderentur juga; hæc quoque Riphæos censuerunt esse monteis, genteisque ultra incolentes, Hyperboreos." From hence, we probably shall not err, when we deem every nation known to the classics, whose territories were situated much to the North, to have been included under this term; therefore, whether we examine the history either of Goth or of Celt, we shall find, that the name Hyperborean will equally apply to either of them: indeed, Strabo says, Ἵπερβορέους τοὺς βορειότατους φασὶ λέγεσθαι, ὄρος δὲ τῶν μὲν βορείων ὁ πόλος, τῶν δὲ νοτίων ὁ ἰσημέριος, καὶ τῶν ἀνέμων δ' ὁ αὐτὸς ὄρος: and from a passage hereafter to be adduced from Diodorus Siculus, it will appear, that not merely these people, but all that were afterwards discovered to the North, were styled Hyperboreans.

It will by no means elucidate our subject, to collate the various conjectures, that have been indulged respecting ultima Thule, which some have imagined to be one of the northern provinces of Scandinavia, others the Orkneys, others Faro, others the isles of Skotland, others Norway, Lapland, Iceland, Britain, &c.

The travels of Hercules, of the fabulous Sesosis, Sesostris, or Sesonchis, of Osiris, and of others, form a prominent feature in the Greek historians. Sesostris conquered all Asia, and in particular τὴν Γέγγην ποταμὸν ἐβάθη, καὶ εἰς Ἰνδικὴν ἐπέλθε πᾶσαν ἕως Ὀκεάνου, καὶ τὰ τῶν Σκύθων εἰσὶν μέχρι Ταυαίτου ποταμοῦ, τοῦ διαρρέοντος πρὸς τὴν Εὐρώπην ἀπὸ τῆς Ἀσίας; and Diodorus, l. i. c. 50, informs us, that in his expedition he visited Thrace. Pythagoras is said to have resided for some time with the Celts, but the authority is too weak and suspicious to be admissible; and the famous inscription of Osiris is a point, which probably is connected with these nations: εἰμὶ δὲ Ὀσίρις ἁ βασιλεὺς ἡ στρατεύσας ἐπὶ ΠΑΣΑΝ χώραν, ἕως εἰς τοὺς ἀεικίτους τόπους τῶν Ἰνδῶν, καὶ τοὺς πρὸς ἄρκτον κεκλιμένους, μέχρις τῶν τοῦ Ἰστρου ποταμοῦ πηγῶν, καὶ πάλιν ἐπὶ τᾶλλα μέρη ἕως Ὀκεάνου, (Diod. Sic.). This account also accords with that given of Bacchus, according to Diod. Sic. l. ii. 128.: φασὶ γὰρ ἐν τοῖς ἀρχαιοτάτοις χρόνοις παρ' αὐτοῖς, ἔτι τῶν ἀνθρώπων κομμηρῶν οἰκούντων, παραγένεσθαι τὸν Διόνυσον, ἐκ τῶν πρὸς ἑσπέραν τόπων, ἔχοντα δύναμιν ἀξιόλογον ἐπέλθειν δὲ τὴν Ἰνδικὴν ἀπᾶσαν; upon which Peter Wesseling remarks, "Indorum alii in Philostrati, 2di vit. Apollon. 9. Bacchum advenam ex Assyriâ fuisse, alii autem regionis indigenam, Græci Thebisortum ludos domuisse præbent: præcipuè poëtæ fabulas vetustiores, novis coloribus instruentes, de quibus Strabo, Ἰστ. p. 1008. Videtur ἡ prisci ævi Heros et multarum Asiæ regionum victor, obscuris his fabularum involutis tectus." From different Greek

historians, it appears, that both Celts and Getæ had Hercules among them; and the Greeks of Pontus represent Hercules as visiting the Scythians with a notable series of wonders, deducing the Scythian monarchs from his fabled son Scytha. Pelloutier, on the authority of Tacitus, asserts, that he was in Germany, and says, that many traces formerly existed there of the religion of the Ægyptians. Tacitus, indeed, mentions a tradition, that Ulysses visited the Germans: and in another place, well observes, “*Ipsam quinque Oceanum, illa tentavimus; et superesse adhuc Herculis columnas, fama vulgavit; sive adiit Hercules, seu quicquid ubique magnificentum est, in claritatem ejus referre consensimus. Nec defuit audentia Druso Germanico, sed obstetit Oceanus in se simul atque in Herculem inquiri. Mox nemo tentavit: sanctiusque ac reverentius visum, de actis Deorum credere quam scire.*” Some authors make Mercury Trismegistus, who probably may be identified with Hu Gadarn, after his expedition into Ægypt, (where he acquired the knowledge of their arts and sciences,) come into Europe, and introduce them, together with their traffic, among the Celts. To him are referred their laws; he was the patron of arts, and invited all foreigners, who could introduce such, to his dominions. The most rational mode then of explaining these accounts, seems to be, that different colonists were celebrated under these names, who, leaving their parent-country, and instigated by the desire of colonization, which has been natural to man in all ages, carried to distant lands the laws, religion, arts, and sciences, of their countrymen. Indeed, Brotier says, “*Sunt quoque eruditi viri, qui existiment coloniarum duces ab Asia profectos, ut diversas Europæ regiones occuparent, vulgo vocitatos fuisse Hercules.*” According to Diodorus Siculus, l. iii. 199, Apollo, repenting of his cruelty to Marsyas, visited the Hyperboreans; Ἀπόλλωνα φασὶν εἰς τὸ ἄντρον τοῦ Διονύσου τὴν τε κίβητα καὶ τοὺς αὐλοὺς ἀναθέντα, καὶ τῆς Κυβέλης ἐρασθέντα, συμπλαμῆναι ταύτην μέχρι τῶν Ἰπερβορέων, which also exactly accords with the Celtic fables, as Mr. Davies has clearly demonstrated in his works, that Apollo and Hu Gadarn are one and the same, under different names.

We may therefore argue, from the evidence already afforded to us in this part of our research, that a similarity of religion at one time prevailed all over the East, (and this opinion is supported by great names) that it appears most probable, that the order of priests in Chaldea was the more ancient, and that the Ægyptian and Brahminical rites were of that school; for the Sanscrita abounds with Chaldeæ roots, and to an unprejudiced examiner of the more ancient languages of the East, many words will appear

¹ It is well known that Danaus was born at Chemnis, from whence he came to Greece: but Pliny and Diod. Sic. inform us, that he brought a colony with him.

in all with the same force, and but a trivial difference of sound. Sir W. Jones conceives that a race of Brahmanas sat on the Persian throne, and there cannot exist the smallest doubt that the former worship of Persia was Brahminical; in fact, the most positive proofs of an intercourse may be collected from the modern Persian language, which we may fairly pronounce to be a dialect of the sacred tongue of India. If, however, we revert to the Greek historians, we shall find them indeterminate concerning the priority of the people in question: Diogenes Laërtius says, Ἀριστοτέλης δ' ἐν πρώτῳ περὶ φιλοσοφίας καὶ πρεσβυτέρους εἶναι (τοὺς Μάγους) τῶν Αἰγυπτίων: the Ægyptians say, that Osiris built cities and introduced arts in India; the Indians also seem to claim him, ὁμοίως δὲ τοὺς Ἰνδοὺς τὸν Θεὸν τοῦτον παρ' ἐκυτοῖς ἀποφάνεσθαι γεγονέναι, (Diod. Sic.); from all which we certainly may conclude, that there could be no material difference of religion in these countries, and that Osiris was doubtless the leader of a colony. In like manner the Æthiopians are said to have been the first of mankind, (Diod. Sic. iii. 143.) Αἰθίοπας τοίνυν ἱστοροῦσι πρώτους αἰθρώπων ἀπάντων γεγονέναι καὶ τὰς ἀποδείξεις τούτων ἐμφάνει εἶναι φασίν· ὅτι μὲν γὰρ οὐκ ἐπήλυδες ἔλθοντες, ἀλλ' ἐγγενεῖς ὄντες τῆς χώρας, δικαίως αὐτοχθονες ὀνομάζονται, σχεδὸν παρὰ πᾶσι συμφωνεῖται. From the same writer we also learn, that the Ægyptians call the Æthiopians their colony, founded by Osiris; but from the probable observations of Herodotus, the contrary appears to be the case, since Ægypt, at the beginning, was most likely sea, and was collected together by degrees from the mud, which the Nile bears with it from Æthiopia, at the inundating period; indeed, at the mouth of the Nile, corroborative proofs of it exist. Aristotle also says, that the lower Ægypt was once sea. But Diodorus affirms, that the Ægyptians borrowed from the Æthiopians their laws, the deification of their kings, and their sepulchral ceremonies, as well as the forms of their statues and characters (γραμματῶν). Mr. Salt, however, considers the Abyssinians to be refugees from Ægypt, and of one of their flights Herodotus makes mention: Lucian also, de Deâ Syriâ, observes, πρώτοι μὲν ἀνθρώπων, τοὺς ἡμεῖς ἴδμεν, Αἰγύπτιοι λέγονται, θεῶν τε ἐννοίην λαβεῖν καὶ ἰρὰ εἶσασθαι καὶ τεμένεα καὶ πανηγυρίας ἀπόδεξαι. But Captain Wilford declares, that India was known in Homer's time by the name of Eastern Æthiopia: consequently it would seem, that there was a strong relationship between Indians and Æthiopians; and the excellent traveller, Chardin, remarks, "On peut juger sur plusieurs évidences, qu'elles (les sciences) sont nées aux Indes, dans le sein des Brâchmanes et des Gymnosophistes, d'où elles furent apportées chez les Chaldéens où Babyloniens, par la voie du sein Persique, et ensuite en Egypte et Syrie, soit par le canal des Chaldéens, soit par la voie de la mer rouge. Tout le monde sçait que ce fut en Egypte et en Syrie, et premièrement en Phénicie, qui en est tout



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

arrive, when the East shall survey the fair borders of Erin's land. Then shall Britain have a re-exaltation: Britons shall be delivered from the race of Rome. I shall have judges not banding together, but void of guile. The Diviners vaticinate in the land of those, who have been lost: Druids from beyond the sea, beyond the Northern Britons, predict a summer, in which the rain shall not cease." This much resembles the famous prophecy of the Turks:

ياد شا همز جگور كافرك مملكتي الور قزل الوه الور قبضي
 اينر يدي يله دك غور قليچ چقمسه اون ايكي يله دك
 انلوك بيكلكه اينر اوي بيهر باغي ديكر بلغچه بغلر اوغلب
 قزب الور وان ايكي جكر كا فرك قليچ چقر اول تركي
 كرى سنه دوشره.

St. John's Coll. Camb. April 10, 1818.

D. G. WAIT.

ACCOUNT OF THE WAHABIS.

It is not above half a century since the neighbouring nations, and our European travellers, regarded as an obscure and contemptible sect of deists, limited to a corner of Arabia, those *Wahabis*, whose present power seems to be the certain presage of a mighty future Monarchy, and whose name spreads consternation from the Persian Gulf to the Mediterranean Sea.

When we consider the origin and tenets, the austere and turbulent life, the insatiable thirst for conquest, and the religious fanaticism of the Wahabis, we are induced to believe them immediate descendants of that warlike people, the Karmatians, who rendered themselves the scourge of Mohammedanism, whilst the Abbasside Khalifs reigned. — Not less warlike, nor less cruel, proud and enterprising, their successors the Wahabis seem desirous of tracing the same career of devastation, and anxious to extend in every direction the principles of a faith and of a power, which they have caused to revive by means of fire and sword.

There is a tradition very popular among the Arabs, that Suleiman, a poor shepherd of the Negedi tribe, having, while asleep, seen a

Bright flame proceed from his body, and consume all that opposed its progress, related the portentous dream to some sagacious Sheikhs or Elders; they assured him that his son would be the founder of a new power, and would bring into obedience all the Arabs of the desert. This prediction has been verified, not in Sheikh Abdalwahab, the son of Sulaiman, but in his grandson, Sheikh Mohammed; and although the dream may have been fabricated by this able sectary, he availed himself of the influence which it gave him in the minds of his fellow-countrymen, who began to regard him as a personage designed by Heaven as the instrument of great events. He abolished the multiplicity of traditions which are deemed authentic by the bigotted Musulmans, yet he took the Koran as a foundation for his doctrine, giving its precepts such an interpretation as was most conducive to the attainment of his own ambitious objects. He affirmed that the Arabian prophet was nothing more than a man, but a man eminently favored by the Almighty. He allowed that the Koran was a divine composition, and he preached the unity, eternity, and omnipotence, the mercy and justice of God, who punishes the wicked, and rewards the good; but who, offended at the homage paid by Jews, Christians, and Musulmans, to mortals like themselves, had sent him to purify the world by destroying this kind of idolatry, and to restore the true faith amongst men; he added as an auxiliary (and not a very feeble) argument, that all who should oppose him, and blindly persist in their errors, were to be considered as impious heretics, and exterminated accordingly. Wishing, however, for the protection and assistance of some powerful chief, he issued with a few Proselytes of his own tribe from Yemen, (Arabia Felix,) and having visited many cities on the banks of the River Euphrates, and others of Syria, having been rejected at Mecca and at Damascus, driven from Bagdad and Bassora, he returned to Arabia after a fruitless expedition of three years: but there he found in Ebn Sehoud, Prince of Drehyeh and Lahsa, the support and assistance which he desired. This Chief, whose successes in war had attached to him all the wanderers of the desert, and had enabled him, in the course of fifteen or sixteen years, to form of many subdued tribes a very powerful nation in the centre of Arabia, became a zealous partizan of Wahabism, which he rendered an useful instrument in facilitating his conquests.

The doctrines of Sheikh Mohammed were soon adopted by an entire people, and he bestowed on the new Proselytes a name commemorating his father Abd-al-wahab; he was declared Supreme Pontiff, and his patron, Ebn Sehoud, assumed the title of Prince and General of the Wahabis. Such was the division of spiritual and temporal supremacy, which has continued among the descendants of those two celebrated Chiefs.

As capital of this new empire, the city of Drehyeh¹ was chosen, and here Ebn Sehoud formed his vast projects of aggrandisement; he divided his followers into different bodies, accustomed them to bear

¹ Drehyeh; situated in the Desert, and distant from Bassora, eastward, about ninety leagues, is remarkable for houses built of stone, while those of Lahsa, and most other towns in Arabia, are constructed of reeds and earth.

fatigue and privations of every kind, and taught them to perform the most long and difficult journeys, mounted, two on one camel. From this time, the Wahabis were enabled to cross the desert with rapidity, to endure without a murmur both hunger and thirst, and to surprise their enemies whilst unsuspecting of attack, and unprepared for resistance. In various harangues, Ebn Sehoud inspired his fanatic soldiers with a perfect contempt of death; their swords, he declared, would render them rich at the expense of others, and he promised that kings should tremble before them. The new Pontiff, or Prophet, seconded the arguments of his prince—"The Almighty," said he, "combats on your side, and it is his divine will that all should perish who do not acknowledge the true faith; on earth you will be recompensed by the plunder taken from your enemies, and the eternal enjoyments of Paradise await you in the other world."

After accomplishing many of his ambitious projects, Ebn Sehoud died, and bequeathed to his son, Abdalaziz, a path ready opened, which might lead him to the universal dominion of Arabia. This active prince followed the track of his father, and soon overcame all those tribes who had hitherto resisted. Nothing is more prompt, nothing more efficacious, than the Wahabis mode of fighting. "*Believe or die*," is the motto they have adopted, like the early Musulmans, when they attacked with the Koran in one hand, and the sword in the other.

If any tribe opposed the arms of Abdalaziz, he slew all the men, and their wealth became a prey to the conquerors; but the Wahabis have always respected the honor of females; if, on the contrary, a tribe submitted in good time, he appointed a governor to preside over them, and required a tenth of all their property, flocks, herds, furniture, and articles of every description; he even obliged one Arab out of every ten to serve, gratuitously, in his victorious ranks. Thus did Abdalaziz amass prodigious treasures, and soon found himself Chief of a mighty nation, composed of warriors anxious for his signal to rush upon new conquests: from this time, according to Arabian accounts, his smallest army contained an hundred thousand, or an hundred and twenty thousand men.

Among those converted to the new faith, are the *Nejedis*, part of the *Anazeh* tribe. The *Beni-Gerbés*, a considerable race, who lately separated themselves from the Wahabis, and having submitted to the government of Bagdad, passed the River Euphrates; many of these reside in Mesopotamia, and wear the appearance rather of brutes than of men: in their manners most savage, ignorant of agriculture, they have nothing like bread, but live on camels' milk, and whatever the earth furnishes of herbage, or of animals, and like their own dromedaries, they can support hunger and thirst whole days successively. These *Gerbés* allow their hair to grow, and blend it over the face and neck with their bushy beards, which gives to their countenances such an expression of ferocity, as disconcerts for a moment the traveller who chances to meet them.

The *Mantefiks* are, also, in part subject to the new sectaries; many of this powerful tribe are under the government of Bagdad, and employed in defending Bassorah against any attempts of the Wahabis.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



furnish their only food, and this they prepare by simply mixing together a little flour and water, which they swallow without any further process; if water fails them, they supply its place with the urine of their camels, and, in fact, can resist the strongest calls of hunger and thirst for many days.

In war, they face danger and death with all the intrepidity which fanaticism inspires; and if to these physical and moral qualities, were united a knowledge of regular military tactics and discipline, we might regard them as almost invincible, and nothing could save all Asia from their yoke. Whilst they could invade, according to their usual mode of warfare, the surrounding nations, their own desert plains, their barren mountains and valleys, parched by the burning sun, would effectually prevent an enemy from retaliating. Nature has surrounded their country with the strongest barriers; but even should the foe be successful, the Wahabis would abandon, without the least regret, their miserable habitations, and take refuge among places inaccessible to other men.

This immense tribe may be divided into three classes, the *guerous*, or military, the laborers, and artists. Some travellers have noticed their dislike to agriculture, but it is certain that they are not less addicted to it than the other inhabitants of the desert; they cultivate likewise a few mechanical arts, and the author of this memoir has seen specimens of their ingenuity in basket-work, in the manufactory of wool and cotton, and even in the use of iron and of copper, which proved them fully equal to the other Arabs.

Conscious of the horror with which most nations regard them on account of their cruelty, the Wahabis seldom address themselves to strangers, unless to purchase powder, lead, arms, or such other articles as their own country does not afford, and then they borrow the character of *Eguellis*, or *Muntefiks*. Turkish and Hungarian coin, Venetian Sequins, and Spanish patachs, are generally in use among them; they have besides a particular kind of copper money, established by Ebn Sehoud.

Until the year 1801, no measures were adopted to check the alarming progress of these new sectaries by the Ottoman government; at last, Suleiman, Pasha of Bagdad, received an order to attack them, and a combined army of Turks and Arabs, under Ali Kiaya, penetrated, although with much loss and considerable difficulty, into the district of Lahsa, but Abdalaziz, the Wahabi Chief, having bribed *Shawi-zadeh*, the principal adviser of Ali Kiaya, this Muslim General retreated to Bagdad at the moment when he might have triumphed over his enemies; the treason, however, was soon discovered, and when Ali Kiaya became Pacha himself, *Shawi-zadeh* was put to death. A few months after this retreat of Ali Kiaya, the ferocious Wahabis surprised and pillaged Imam Hussein, where they perpetrated the most horrible cruelties; they also demolished the chapel which contained the tombs of Ali's sons, so venerated by all Persians, and returned to Drebyeh with two hundred camels bearing their immense booty.

This occurrence spread consternation all over Bagdad, and at

Tehran, (the capital of Persia,) whence Feth Ali Shah wrote a letter of reproach to Suleiman Pasha, and threatened that he would send an army of his own Persians to exterminate those new enemies of the Musulman religion. The Pasha, in reply, assured his Majesty, that he would be more vigilant in future, and act with unremitting activity against the common foe; yet Abdalaziz every day became more formidable, and extended his dominion over many towns which the fate of Imam Hussein deterred from opposition.

These successes encouraged the Wahabis to greater achievements, and the severest wound which could be inflicted on the Mahomedan faith, was the surrender of Mecca, the *holy city*; where, as the inhabitants had not resisted, their lives were spared, with the exception of twenty Sheikhs, who had publicly declaimed against the new religion. The Wahabis were induced, on this occasion, to act with less cruelty than usual, by the respect which they entertain, as we before mentioned, for the *Caaba*. In the midst of this successful career, Abdalaziz was assassinated, (November 13, 1803,) by a Persian, who had lost his three sons in the massacre at Imam Hussein, and from a desire of revenge had assumed the character of a Wahabi: he was burnt alive, but the Musulmans, who regard him as a holy martyr, declare that the flames not having deprived him of life, he was delivered to an executioner, and suffered decapitation.

Sehoud was proclaimed successor to his father Abdalaziz, by the unanimous suffrages of the Wahabis, and he continues to preserve amongst them such a spirit of religious fanaticism, and ambition of conquest, as not only renders them a terror to bordering nations, but seems to insure them the universal monarchy of Asia. In the mean time, their respect for the English will be sufficiently evinced by the following anecdote:—Some Wahabis of the desert having intercepted a messenger from Mr. Manesty, the British agent at Bassora, detained one of his letters; this gentleman complained of the insult, and demanded satisfaction in a high tone. The Sheikh exerted himself to discover the guilty person, and having found him, cut off his head, then dipped his hand in the unfortunate Wahabi's blood, impressed his sanguinary fingers on the letter, and sent it to Mr. Manesty, desiring him to consider the marks which it exhibited as proofs of his attachment, and of his promptness in punishing the culprit.

During the year 1806, several of those pious Musulmans, who formed the caravan of *Hajis*, or pilgrims, on their way to Mecca, were massacred by the Wahabis; these sectaries levied a heavy contribution on those whom they suffered to live and broke the sacred *mahmel*, or box, containing the Grand Signior's offerings to the tomb of Mohammed, a circumstance regarded by the Turks at Aleppo as portending the fall of Musulmanism. The few pilgrims who were permitted to enter Mecca, had the mortification of finding all the Mosques destroyed; the exterior ceremonies of their worship abolished, and the ministers of their holy religion exterminated; the *Caaba* alone remained uninjured.

Medina has since become a prey to these fanatics, and although they have experienced occasional repulses, yet there is reason to apprehend that Syria and Mesopotamia will also yield to their power. Bagdad,

Bassora, Mousul, Aleppo, and Damascus, the principal cities of those provinces, however fortified they may be, cannot long resist the overwhelming torrent; for although the Wahabis never think of besieging a place according to the rules of military art, yet by plundering the villages, stripping all caravans, and preventing all means of obtaining relief or provisions; their enterprizes are generally rendered successful.

In 1807, the town of Ana, situated on the River Euphrates, was sacked by the Wahabis; who destroyed by fire and sword, not only the place, but most of the male inhabitants; carrying off immense booty, and a great number of women and children, whom they keep as slaves.

NOTICE OF

*ANIMADVERSIONES IN JUVENALIS SATIRAS, SIVE CENSURA
EDITIONUM RUPERTIANARUM, AUCTORE J. R. AUG.
HEINECKE, Halis Sax. 1804. Octavo, pp. 108.*

THE Student, who wishes to make himself a master of Juvenal, will find it worth his while to pay some attention to these few pages, which successfully illustrate many a difficult passage in this popular, but obscure author. They will at the same time enable our readers to make a proper estimate of Rupert's edition, which has always appeared to us to enjoy a higher reputation than its merits ought to have secured to it, partly from the pompous recommendation of its own utility and pretensions by the Author himself, partly from the circumstance of its being a bulky volume, which seems to contain every thing valuable in the preceding commentators, and partly from the circumstance of its being published by one of the Germans, upon whose industry, learning, and knowledge of their subject, we are accustomed to rely, and especially by a man, who had been previously introduced to our notice. The Clarendon-Press, by the recent republication of Rupert's own epitome (with but few additions and alterations) in one volume octavo, has made our countrymen more familiar with Rupert's work, and we are therefore the more anxious to put the Student upon his guard. Conformably to the plan, which we have adopted in our sketch of Kuster's Edition of *Xenophon's Economics*, we shall cite the whole Preface with the introductory stricture, and then make some other extracts from the Work; without any comments, to prove the



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

Vix, puto, ipse vir doctus tantum pretium statuit verbis suis. Sed hæc verbo notasse sufficiat. Duplex editoris officium est. Alteram consistit in textu constituendo; alteram in interpretando. Ad integritatem textus restituendam requiruntur codd. MSS. et veteres editiones. In his colligendis felicissimus fuit cl. R. quippe qui tum veteres editiones, tum codd. MSS. undique nactus sit, ut merito gloriari possit nulli superiorum editorum tantam copiam ad manum fuisse. In his subsidiis sunt quoque conjecturæ Schraderi, ut hunc potissimum nominem, quæ ex margine editionis Henninî corrasæ satis magno numero ad cl. R. veniret. Sed ex his conjecturis vix una alterave tanto viro digna est. Maximam partem, aut Herbell qui misit, aut cl. R. melius suppressissent, quod Schraderum fecisse, si suas conjecturas ei retractare licuisset, mihi persuasum est. Ex MSS. et edd. cl. R. collegit var. lect. easque sub textu posuit. Utilem sane navavit operam, sed in eo reprehendendam, quod et manifesta vitia emotavit. Nonne ridiculum est hujusmodi var. lee. offerre? Sat. 1, 61. pro *Automedon*, *Automedon*, *Autkimedon*, *Autromedon*. Sat. 2, 6. pro *Pitæcon*, *Pictæcon*, *Pyctæcon*, ibidem 92, pro *Cecropiam*, *Cetropiam*, *Cyclopiam*, et pro *Clytlo*, *Coeyton*. Sat. 3, 103. pro *Eudromidem*, *andromydem*, *andromedam*, *andromadem*; ibidem 184. pro *Cossum*, *Quossum*, *Quonssum*; ibidem 217. pro *Euphranoris*, *Eufrynoris*, *Efranoris*, et pro *Polycleti* *Polydreti*, *Pollideti*, *Polludeti*, *Pollicheo*. Sat. 6. 110. pro *Hyacinthos*, *Jacinctos*, *Jyacinctos*, *Zacynthos*. Sed satis est nugarum. Facile consententem in his quæ dixi habebat cl. R., quum ipse acerbè ejusmodi laborem vituperet in præf. min. edit. p. 11. "Rullem et indigestam congerant molens variarum lectionum," (loquitur de Criticis maxime Davavis) "vel potius, longe maximam certe partem, quisquiliatum surdianque monachiarum, quibus librariorum tum stupor, tum negligentia impertavit antiquas editiones et codices MSS. qui parte omnes sunt recentes et via digni, in quibus excutiendis conferendisque aliis et operam perdas." Multa loca ex fide codd. MSS. se correxisse ait, aliorumque qualicunque ingenio suo emendandorum periculum fecisse, neque tamen conjecturas suas in textum recepisse, nisi ubi vulgata plane inepta esset, et quibusque eas probaret, qui rei criticæ usum haberet et linguam Latinam probe calleret, *Præf. ad Siliam* p. 75, ad *Juvenal.* p. 29. et min. ed. p. 18. Designatæ maximam partem conjecturæ sunt *Præf.* p. 28. sed, quod jam monui, ex omnibus his conjecturis vix una probari potest. Omnes fere probant editorem neque rei criticæ usum habuisse, neque linguam Latinam satis callere. Sæpius ludere videtur, v. c. *Sat.* 14. 316. seqq.

Mensura tamen qua

Sufficiat census, si quis me consulat, edam:

In quantum sitis, atque fames et frigora poscunt.

Hic in var. lect. annotatur: "En quantum suspicari possis, ad vite Comment." Et in commentario hæc loquendi ratio illustratur. Sed quid opus est conjectura, si in quantum bene se habet, quod non solum argenteæ ætatis scriptoribus, sed etiam aureæ frequentatum, docet magnus Rubakenius ad *Vellei.* 1. 9.

Sat. 5. 160. 161. (P. 8.)

*Quum veniet contra, digito compeste labellum,
Accusator erit, qui verbum dixerit, hic est.*

Vide quas turbas excitaverint interpretes in loco sane non difficili, cujus sensum plane perverterunt. Pro *verbum* nonnulli MSS. *verum*, quod arripuit Britannicus, et ridicule explicat, ita ut refelli non mereatur. Plathnerus emendavit *si verbum dixerit*, Rupertius *quum verbum dixerit*. Omnibus his non opus. In sequenti versu Lambinus, Grævius et Lubinus legere volunt *hic st* vel *st h. e. hic tace*. Heinsius volebat *hic st* et Burmannus Secundus ad *Anth.* Tom. 1. Lib. 3. *Ep.* 188. legit,

Cum veniet contra st! digito compeste labellum.

quod ineptum est. Sed audiamus Rupertium explicantem: "Quum tibi obviam veniet Tigellinus tace, alioquin ille mox accusator erit, qui imperatori dicet *hic est* ille improbus, qui famam tuam lædet, tibi maledicet, (sed de imperatore non erat sermo); nisi malis, qui Cæsari te obviam ei venientem digitis monstrabit dicens, *hic est* ille nam hoc sufficit, et crimen, cujus te iusimulat probare, nihil attinet." Aio tu? Si Juvenalis hoc ita expressisset, quovis tirone pejus balbutiret: Sed jam tempus est, ut ipse aliquid proferam, quod Juvenale dignum sit. Ante qui subintelligendum est *ejus*, vel *ei* de qua Ellip. quæ sæpissime imperitis librariis et Criticis tenebras effudit, cf. Gronovium ad Liv. 23, 15. Ducker. ad Flor. 1, 1. Cort. ad Sallust. Cat. 13, 2. et ad Cic. *Epist. ad diver.* 3, 6, 7. Jam sensus vel optimus efficitur. Responderat poëta monitori; se vix sibi temperare posse, quin eum, qui patruos tres veneno necasset, et tamen summa pompa per urbem veheretur, acriter carminibus perstringeret. Huic monitor: Cave facias; non modo satiram in eum ne scribas, sed si tibi forte occurrat, ne verbum quidem proferas, quod eum offendere possit, nam etiam accusator erit *ejus* i. e. accusabit eum, qui tantummodo hæc paucula dixerit *hic est*, i. e. ut jam Grangæus sensisse videtur, quem haud intellexit Rupertius, *hic est* ille sceleratus homo. Hæc verba *hic est* cum contemptu pronuncianda sunt, plane ut nos *das ist der*, ubi ex modulatione vocis intelligitur laudemne et admirationem indicet, an vituperationem. Quam ob rem ut paucis sententiam complectar, hoc dicit— Non solum si satiram scripseris, maximas pœnas dabis, sed si vel, ubi ille tibi occurrit, alteri dicas, *hic est* ille sceleratus. Valeant igitur Interpretes cum suis conjecturis.

Sat. 7. 106—114. (P. 13.)

*Dic igitur, quid caussidicis civilia præsent
Officia, et magno comites in fasce libelli?
Ipsi magna sonant i sed tunc, quum creditor audit
Præcipue, vel si tetigit latus acrior illo,
Qui venit ad dubium grandi cum codice nomen,
Tunc immensa cavi spirant mendacia folles
Conspuiturque sinus: veram deprendere messem
Si libet, hinc centum patrimonnia caussidicorum
Parte alia solva russati pone Lacernæ*

Nihil hic videt totus interpretum grex. Audiamus novissimum. "*Ipsi caussidici magna sonant*, vocem valde intendunt et clamant, (*magna* sc. verba, adverb. ut *magnum* pro valde, vel clara voce, sonant, loquuntur, et quidem ingenti vocis intentione: doctae dicendi formulæ *magna* et *magnum loqui*, et *sonare* passim occurrunt, sed plerumque ad magniloquentiam vel jactantiam spectant, cf. Burmann. ad Val. Flac. 1., 262. et Vulp. ad Prop. 2, 15, 53.) *sed tum præcipue, quum creditor audit*, quum pro creditore dicunt (quod malim quam, quam adversus creditorem agunt causam,) adeoque in re pecuniaria, in qua ærius et majori vocis intentione disceptari solet de jure; vel *si latus eorum tetigit*, pulsarit debitor, cujus causam agunt, qui creditum negans acrior est et esse solet illo creditore, et *qui debitor venit ad dubium* faciendum, negandum nomen debitum, vel ad causam de incerto debito agendam, *cum grandi codice, tabulis, accepti et expensi.*" Haec cl. R. præeunte Britannico, quæ perversissima sunt. Primum nulla, si hanc expositionem admiseris, oppositio inter *Ipsi magna sonant*, &c. et *verum deprendere messem*, quod bene vidit Lubinus, qui scribere jubet, *verum*, h. s. Labores caussidicorum magni, sed fructus inde perceptus exiguus. Futilibus argumentis hunc refutavit editor Stadensis: *reram* majorem habere vim, et orationem fieri concinniorē!! Tum quæso, quid sibi velit τὸ *ipsi*. Scribendum fuit *quidem*. Magna quidem vocis intentione clamant sed messem etc. Plauum erit ex his, esse alienam hanc explicandi rationem. Tu mecum expone in hunc modum. Dicit Juvenalis caussidicos non majorem fructum sui laboris percipere, non esse divitiores poetis et historicis, quos ante memoravit, negatque tam lucrosam eorum esse officium, quam ipsi jactant, mentiuntur, sed tum præcipue, quum creditor audit, vel quum argentarius (ita optime jam vetus Scholiastes) debitam pecuniam ab illis exigit, et cum codice accepti et expensi ad illos venit, cui non tuto pecunia credita videtur. Dubium nomen Juvenalis nominat quod fortasse solvi non potest. Taxat igitur Juvenalis grandiloquentiam caussidicorum, qua utuntur coram creditoribus suis, quum tamen vix illis præstet eorum officium, ut e paupertate emergere possint. Quare creditoribus sumum vendere coguntur, ut famæ consulant suæ, et sint qui credere volunt. *Magna sonare* ea significatione usurpatum est, quam cl. R. usitatioem esse bene observavit. Si tali modo locum exposueris, neque Lubini conjectura *rerum* opus est, nec Rupertii pro *audit, ardet*, vel *audet* substituentis.

Sat. 6. v. 14—8. (p. 20.)

*Multa pudicitiae veteris vestigia forsan,
Aut aliqua exstiterint et sub Jove; sed Jove nondum
Barbatò, nondum Græcis jurare paratis
Per caput ulterius, quum furem nemo timeret,
Caulibus, aut pomis, et aperto dixeret horto.*

Dignus est qui cum nostro loco comparetur locus Calpurnii *Eclog. I. 37, 45.*

*Licet omne vagetur
Securo custode pecus, nocturnaue pastor
Claudere fraxinea nolit præsepia crate;
Non tamen insidias prædator ovibus ullas*



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



nisi quem ceciderint. Tam insulse sæpius interrogare potuit. Præterea poterit vix locum habere possit, scribendum fuit potest.

Sat. 5. 146—148. (p. 32.)

*Vilibus ancipites fungi ponentur amicis,
Boletus domino; sed quales Claudius edit
Ante illum uxoris post quem nil amplius edit.*

Spurii hi versus et inepti mihi videntur. Quæro enim quid sibi velint verba: *sed quales Claudius edit ante illum*, etc. cl. R. explicat: *non venenator* et revera alius sensus his non inest. Sed quæro iterum, cur hæc adjiciantur, domino non dari boletos venenatos. Hoc, ut opinor, jam per se ipsum patet, dominum, auctorem cœnæ non jussurum sibi dari edulia venenata. Quis ferret hæc: Dominus qui ceteros invitaverat sibi poni jussit lepores, sed haud venenatos, ceteris convivis vero carnem villorem. Absurda hæc esse, nisi fallor, jam subodoratus est Schurzfleischius, qui versus hos ordine, quo cum maxime feruntur, contra mentem poëtæ esse pronunciat et in hunc modum ordinandos et corrigendos,

*Boletus Domino, fungi ponentur amicis
Vilibus ancipites, seu quales Claudius edit.*

Præterea tantum abest, ut verba postrema
post quem nil amplius edit

festive pro, *quo periit*, dicta putem cum cl. R.; ut absurdissima judicem. Sed talia magis sentiri quam verbis explicari volunt et mire diversa semper fuerunt et sunt judicia hominum de pulchritudine alicujus loci. Tu mecum hos tres versus e medio tolle.

Sat. 6: 23, 24. (p. 33.)

*Omne aliud crimen mox ferrea protulit atas.
Viderunt primos argentea sæcula mæchos.*

Hos versus transpositos esse suspicatus est Schraderus in *Emendatt.* p. 139, eumque sequitur cl. Ruperti. Verissima hæc; si uterque versus Juvenalis est, non possumus non cum Schradero facere. Sed versus postremus spurius; nil est enim, nisi mera repetitio eorum, quæ jam supra dicta erant. Saturno, rege, sive ætate aurea, pudicitiam fuisse in terris nullosque mæchos, monuerat poëta. Nounihil, pergit, pudicitia fortasse fuerit, Jove regnante, sed tantum initio ejus imperii, mox enim pudicitia abiit. His jam satis demonstraverat, quamquam haud expressis verbis, argenteo sæculo primos fuisse mæchos. Adjicit adhuc: Antiquum et vetus est alienum lectum concutere atque sacri genium contemnere fulcri, i. e. jam argentea ætate mæchi fuere. Jam videbis, quam insulsa hæc, quæ sequuntur: Viderunt primos argentea sæcula mæchos. Margini hæc illita, unde postea alieno loco in textum migravere.

Sat. 1. 1. (p. 44.)

Semper ego auditor tantum? nunquamne reponam?

In verbo *reponere* quosdam hæreré video, sed *reponere*, h. l. idem

esse, quod *rependere* clarum fiet ex Seneca *de Ira* 1. 3. : “ Aristotelis definitio non a nostra abest; ait enim, iram esse cupiditatem doloris reponendi,” ubi Lactantius habet *rependendi*; Eadem enim verba affert *de Ira Dei*, Cap. 17: “ Aristotelis definitio non multum a nostra abest, ait enim, iram esse cupiditatem doloris reponendi.”

Sat. 1. 26—29. (p. 50.)

*Quum pars Niliacæ plebis, quum verna Canopi,
Crispinus, Tyrias humero revocante lacernus,
Ventilet æstivum digitis sudantibus aurum,
Nec sufferte queat majoris ponderti gemma.*

In his verba, *Tyrias humero revocante lacernas*, multum negotii crearunt Interpretibus. Vir incomparabilis Joh. Fred. Gronovius, cui omnes principatum in his literis concedunt, *Observ.* Lib. 2, 19., explicat, adstrictas et religatas fibulis habente. Sed ipse non multum huic explicationi tribuisse videtur, et, ut verum fatear, vix cuiquam placere potest. Ferrarius *de Re Vest.* 4, 13. putat *Tyrias lacernas* esse leviores et tenuiores, quas per æstatem delicati gestarent, harumque plures de die mutasse Crispinum, ut Zoilus ille Martialis in hora mutavit Syntheses; in hujus sententiam se inclinare profitetur Rupertius; Sed, si quid video, hæc explicandi ratio plane aliena est ab usu loquendi. Grævium, qui conjectit,

Lacernus

Ventilet æstivo digitis sudantibus auro,

jam satis refutavit Rupertius. Igitur amplius quærendum est, et, ni fallor, locum recte explicatum dabimus. Sensem statuo hunc: cujus mollis humerus revocat Tyrias lacernas, i. e., postulat ob mollitiem, ut deponantur lacernæ graviores et crassiores quas per hyemem gestaverat, induanturque tenuiores et leviores, quas semper æstate gestare solebat, *revocat* dicit Juvenalis, quia jam proxima æstate et sæpius eas gestaverat, sed incipiente hyeme deposuerat, nunc, quum rursus æstas est, revocat, i. e., resumit æstivas. Revocari enim dicitur, quod aliquamdiu intermissum, ad pristinum morem et usum reducit. Cf. Ducker ad Sueton. *Vesp.* Cap. 16. Plures ob causas igitur male audit Crispinus, quia nec humerus pati possit graviores lacernas, nec digiti magnos annulos, sed utraque pro diversitate anni temporum diversa sint. Vide, quanta vis insit sententiæ, quam doleo Interpretes non recte cepisse.

Sat. 6. 196. seqq. (p. 82.)

*Quod enim non excitet inguen
Vox blanda, et nequam? digitos habet. Ut tamen omnes
Subsidant pennæ; dicas hæc mollius Hæmo
Quamquam et Carpophoro: facies tua computat annos.*

Corrupta hæc esse, nemo negabit. Cl. R. legere vult *et tamen*. Tu mecum scribe *Attamen* pro *ut tamen*, et sana fateberis omnia.

Sat. 10. 148—150. (p. 94.)

hic est, quem non capit Africa Mauro,

*Percussa Oceano, Niloque admota tepenti
Rursus ad Æthiopum populos, nitosque elephantos.*

Hi versus multum negotii fecerunt interpretibus, qui primum laborant in distinctione. Henninius cum aliis punctum ponit post *tepenti*, et, sublata distinctione post *elephantos*, colon post Hispania. Rupertius distinxit, ut nos itidem fecimus, et bene quidem, nam in illa distinctione constructionem turbat vox *imperii*. Tum pro *altos* habent nonnulli codices *alios*, et Plathnerus coniecit *albos*, quod probat Cl. Jacobsius. Maxima vero difficultas esse videtur in voce *rursus*, inde R. coniecit *prorsus*, et Jacobsius *furvos*. Cave credas. Similis Locus est Manilii *Astron.* Lib. 4. 596, 602., quem Juvenali ante oculos fuisse puto:

*Ipsa natat tellus pelagi lustrata corona,
Cingentis medium liquidis amplexibus orbem
Inque sinus pontum recipit, qui vespere ab atro,
Admissus, dextra Numidas Libyamque calentem,
Adluit, et magnæ quondam Carthaginis arcet.
Litoraque in Syrtes revocans sinuata vadosus
Rursus usque ad Nilum directis fluctibus exit.*

Apud Manilium quidem adjectum est verbum *exit* et apud Nostrum desideratur verbum. Sed ex verbo *admota* assumendum est *extensa*. Talia non iusitata; cf. Perizon. ad Sanct. 4, 8. Tum desideratur copula, de quo supra dixi. Jam sensus: Ne Africa quidem sufficiebat Hannibali, quamvis maxima sit. Adluitur Oceano Mauro, extenditur usque ad Nilum, prætereaque ad Æthiopiam, ubi magni elephanti sunt. Magni Africæ elephanti memorantur eidem Manilio 4, 667.

Et vastos elephantes habet, sævosque leones.

Quamquam Bentleius hunc versum spurium esse iudicat. Nescio quam vere."

FONTES
QUOS
TACITUS
IN
TRADENDIS REBUS ANTE SE GESTIS
VIDEATUR SEQUITUS
PAUCIS INDICAT
J. H. L. MEIEROTTO.

BEROLINI:
SUMTIBUS JOH. CAROLI FRIDERICI REELSTAD.
MDCCLXCV.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

alicujus inter posteros historici vellet cuncta complecti? Quærite quidem Tacitus poterat et debebat, an qui existerent, unde hæc describere daretur; sed sperare ingredienti suam narrationem vix licebat, fore ut ob copiam scriptorum opera difficili sane colligendi, conscribendi, vel potius recens formandi integrum corpus superse-deret:

Auctores, quos rerum percipiendarum causa Tacitus
potuisset consulere.

Exemplaria quidem, quomodo historia recte conficeretur et apte conscriberetur, proximum, ut constat, ævum illi offerebat. Memorat ipse illos, a quibus quippe *claris scriptoribus veteris populi Rom. prospera, vel adversa memorata essent: temporibus Augusti,* inquit, *dicendis non defuere decora ingenia. Omitto Sallustium, rerum Romanarum florentissimum auctorem.* Ex mente sua, cæterum Cremutii Cordi ore Titum Livium eloquentiæ ac fidei præclarum imprimis nominat;² Asinii Pollionis, Mess. Corvini opera historica spectatissimis fide et libertatis sensu annumerat.³ Non hos tamen solos antiquioribus auctoribus, ex quibus historiarum et annalium argumentum haurire Tacitus nequaquam posset, merito annumeres; verum etiam Cremutium Cordum, quippe qui Augusto, sane hac lectione delectato, historiam suam prælegisse dicitur, præterea T. Labienum, cujus libri, teste Seneca, primum ex Scto exusti fuerant.

Neque Græcorum celebratissimi Dionysius, Diodorus, huc non referri debent, qui remota tantum tempora sibi pertractanda sumserant: neque vero a Plutarcho, quanquam infra Antonium et Augustum Othonis vitam describendo descenderat, magnopere rebus inde repetendis adjuvari, neque in ornandis exemplo instrui poterat; nam is sub Nerva et Trajano demum inclaruit. Græcus vero homo, isque externa commoratione, et vitæ annis ipsis remotior, non accuratius Romano res Romanas reddere posse videri debebat, neque liberius audere.

Numerosa tamen superesse videtur scriptorum classis, quos ob in- clarescendi studium omnino silere pigebat, qui vero vel tædio temporum, vel metu, ne cuncta et proxima quæque vel adeo præsentia narrando potentes irritarent, aliena et externa describere præoptabant. Huc in primis referendus videtur Cornelius Nepos, qui mente sane civi et Romana percitus, tamen potius Græcis aliena singulari amore prosequentibus rependere quasi operam malebat, quam res omnes sui ævi exponere. Sic post eum L. Arruntius, Sallustii alias imitator, bella Punica sibi scribenda elegerat; in quo argumento etiam C. Silius Italicum famam captare voluisse constat. Trogus quidem Pompejus mundi quasi origines se daturum professus, idque ingressus, tamen in rebus Macedonicis subsistere, historiamque inde Philippicam nominari maluit. Notissimum in eodem argumento declamatorem Curtium Rufum non est, quod hic memorem. Alii, qui in Romanis quidem rebus describendis consistendum sibi esse ducerent, compendii

¹ Annal I, 1.

² Annal III, 30.

³ Annal IV.

formam sequebantur, cujus lege prætexta accuratam quamque vitiorum et scelerum expositionem vitarent. Alii, cum Vellejo et Floro, Dominorum observantia et cultu abrepti, in foedam adulationem modo principibus viris, modo Romanis omnino datam sese effundere. Quibus nec silere volupe videretur, neque ad adulationem se demittere, hi partes aliquot rerum præsentium excerpere. Imperium e. g. Neronis, Domitiani, quæ vituperare per deos hominesque, et per ipsos tyrannorum successores licebat, religiose C. Plinius descripsisse fertur. Alii argumentum omnibus probatum, in quo offendere non possent, eligere; sic annales Vespasiani et Titi separatim scriptos invenies. Alii externa quæque, remotissima ab urbe, inque extremis finibus Romani imperii gesta literis consignare. Sic multi, ne res urbanas tangerent, situm et populos Britanniarum, ad ostentationem curæ et ingenii evulgavere, naturam Oceani, *quamquam non satis comperta, eloquentia percoluere.* Sic C. Plinius ipse omnium bellorum Germanicorum accuratissimus auctor audire, quam res Romanas tradendo sibi scriptisve periculum excitare maluit. Alii, principes quippe, qui sine periculo, non tamen sine modestæ laude id acturi viderentur, ad exemplum C. Julii Cæsaris res suas conscripserunt. Dum hic Augustum, M. Vipsaniam Agrippam, Tiberium, immo Claudium, et inter feminas principes Germanici filiam, Agrippinam Neronis matrem memorare licet, ex tot privatis contra vel ducibus, vel Consularibus, si ab antiquioribus Cicerone, Rutilio, Scauro discesseris, neminem fere vitæ suæ auctorem memorare datur. Si pauci modo scribere fuerint ausi; nullum propinquorum ea, quæ libere conscripta essent, in vulgus exire esse passum, apparet. De causis his aliisve, cur talia, vel cum cura conscripta, postea studio et admirationi legentium subtraherentur vel celabantur, Tacitum ipsum² audias. “Ac plerique, suam ipsi vitam narrare, fiduciam potius morum, quam arrogantiam arbitrati sunt: nec id Rutilio et Scauro citra fidem aut obtreptionem fuit. Adeo virtutes iisdem temporibus optime aestimantur, quibus facillime gignuntur. At mihi, nunc narraturo vitam defuncti hominis, venia opus fuit: quam non petissem, ni cursaturus tam saeva et infesta virtutibus tempora. Legimus, cum Aruleno Rustico Pætus Thræsea, Herennio Senecioni Priscus Helvidius laudati essent, capitale fuisse: neque in ipsos modo auctores, sed in libros quoque eorum sævitum, legato triumviris ministerio, ut monumenta clarissimorum ingeniorum in comitio ac foro urerentur.”

Iniquius omnino tum scriptoribus omnibus fuisse consultum, si non alia omnia loquerentur, insignis Taciti nostri locus,³ foret indicaturus. “Igitur, ut olim plebe valida, vel, cum patres pollerent, noscenda vulgi natura, et quibus modis temperanter haberetur, senatusque et optimatum ingenia qui maxime perdidicerant, calidi temporum, et sapientes credebantur: sic, converso statu, neque alia re Romana, quam si unus imperitet, hæc conquiri tradique in rem fuerit: quia pauci prudentia honesta ab deterioribus, utilia ab noxiis discernunt; plures aliorum eventis docentur, ceterum profutura, ita minimum ob-

¹ Vit. Jul. Agric. c. 10.² Agric. 1, 2.³ Annal. 4, 53.

lectationis adferunt." Restabant tamén forsan, iique non pauci, qui quas res viderant, et quarum pars magna fuerant, consignatas reliquerant. Meminit omnino Tacitus eorum, qui res per bella civilia gestas eo fere tempore, quo gestæ fuerant, aliis tradidissent.¹ Sed quum æninus quidem eorum nomen memoret, quum sic eos excitet, ut fidem penes testes sine nomine et auctoritate esse jubeat, facile judicari potest, Tacitum non magnopere illorum rationem habendam voluisse. Quin, quæ ex ejusmodi auctorum scriptis hauriantur, ideo non pro verisimilibus, minus vero pro affirmatis, duci debere alibi² aperte indicat. "*Nec sciri potest* — — — — — *Scriptores temporum, qui potiente rerum Flavia domo, monumenta belli hujusce composuerunt, curam pacis et amorem rei publ. corruptas in adulationem causas tradidere.* Taliū igitur auctoritati ex suo assensu pondus accedere nefas habebat.³ Ceterum testimonio cuivis, immo rumori, si iis semel divulgata per aliquod temporis spatium repetita, multisque probata fuissent, id tamen tribuendum putabat, ut in suam narrationem reciperet. *Vulgatis traditisque demere fidem non ausim.* Ideo sæpe sibi religioni ducit, testimonium aliquod omittere, quod usquam repererat, etiamsi rationes historię conscribendæ aliud quid suasissent. *Asseverare non ausim,*⁴ *quamquam alii tradiderint.* Certo quidem verbo, ut affirmatur,⁵ rumorem noster indicare, qui non omnino intercidit, et quamquam dignitatem testimonii non sit adeptus, auctori tamen omni circumspectanti non omnino omittendus videatur: Numerasse quippe illi videntur auctoritates, quasi iudices quas sententias. Ars ponderandi illa, et ex regulis critices suam cuique pretium statuendi nondum exstabat. Plinius in historia naturali exemplo sit, quem, quæ ipse primus literis mandare non sustinisset, referre tamen non piget, non quod vera sibi viderentur, sed quod auctoris cujusdam nomine commendarentur. Insigne non minus hujus incuriæ⁶ specimen Tacitus in sua originis gentis Judaicæ expositione edit. Videbat ipse probe, testimonia recentissimi cujusque et gravissimi esse prefe-

¹ Sic hist. L. 3. c. 25. *rem nominæ auctore Vipstano Messalla tradam. et c. 51. Celeberrimos auctores habeo.* Quos quum Tacitus se habere dicit, vulgus lectorum illos nondum in manibus habere inuit. *Celeberrimi* autem Tacito ideo vocari videntur, quoniam viri ipsi, qui res sic viderant, vel sic sibi fixerant; rebus gestis quidem omnino, si minus scriptis suis nominis famam essent adepti. Vipstanius iste Messalla ipse rebus gestis interfuerat; ideo auctor vocari potest, non quasi omnibus scripserit, sed quod familiaribus, forsan Tacito ipsi narraverit; quæ adeo ob auctoritatem tanti viri Tacitus tuto repetere posse videtur. Aliter scilicet noster loquitur, si literis consignatas quasdam narrationes se ante oculos habere significat. Tum ut hist. I. 2. c. 37. legimus: *invenio apud quosdam auctores.* item hist. III. c. 54. *Quidam eadem tradidere:* et Annal. 5, c. 9. *Tradunt temporis ejus auctores.*

² Hist. L. II.

³ Hist. II. c. 50. *Conquirere fabulosa et fictis oblectare legentium animos procul gravitate cepti operis crediderim.*

⁴ Hist. III. c. 22.

⁵ Hist. II. c. 49.

⁶ Neque vero incuriam hanc Christianus Wormius emendare magnopere studuit, qui in eruditissimo sane *de corruptis antiquitatum Hebræarum apud Tacitum et Martialem vestigiis*, Hafniæ 1693 edito libello novas quasdam, non fere minus portentosas opiniones adstruit, non vero secernit neque dijudicat, ex quo fonte hævis depravata et corrupta Tacitus hauserit.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



Itētem, quum eundem Vespasianum adyta templi Alexandrinū intrasse memorasset, adjungit: "Origo dei nondum nostris auctoribus celebrata: Aegyptiorum antistites sic memorant — — — hęc de origine et advectu dei celeberrima." Adeo non displicuere nostro externa, ut potius cupide memorarit ea quę ab auctoribus et exteris et fide minus dignis repetenda forent, quam per Latinos scriptores nondum essent communicata. Cur, quęso, non eadem illi mens est, dum tractat res populi, qui per tot annos resisterat armis Romanorum, quique ne post Titi victoriam quidem contemnendus videretur, quippe ejus triumphati pręda, interque illam vasa, forte etiam codices sancte habiti, splendide ornati, Romę ipsi decus addere, inque Titi monumentis locum mereri viderentur. Nescio an viro cuncta circumspectanti, et gravissima quęque sectanti hęc negligere licuerit? Caesar imperator in ipso rerum gravissimarum et trepidarum, incipitium decursu origines, sacra et opiniones Germanorum, Gallorum, Britannorum adeo non sibi omittenda duxerat, ut potius commentariis suis brevitate et rerum pondere se commendantibus, hęc inserere necesse duxerit. Cur Tacitus vero credidit, se superseedere posse opera, hęc ex Judęorum sacris libris, quasi ex propriis sedibus et fontibus hauriendi et deducendi. Cur, quod promptissimum fuisset, non ex Josephi historia transtulit? Concedamus sane, Josephum non ita Romę fuisse æstimatum, quam quidem studium Judęorum vel Christianorum id de illo prædicat; concedamus nullum illi Romę positam fuisse statuarum, nullo Titi mandato Tacitum se adactum putasse, ut res in Judęa gestas ex solius Josephi narratione repeteret; sint hęc prava quadam gentilitum ambitione conficta; innotuit tamen certe Romanis vir is Gręca humanitate imbutus, quique cum militari quadam, dum res patrię afflictę sinerent, gloria Romanos et civiles quasi animos conjungeret; et si minus sua urbanitate et elegantia, Titi certe favore commendaretur. Josephi librorum fama non poterat non ad illos pervenire; qui de Judęis ejus ævi sibi omnino quid audiendum putarent. Romanorum de libris istius judicium ad istos posteris servandos non minus fecisse equidem censeo, quam intensum in istos Judęorum vel Christianorum favorem. Cur hos non adiit; cur eius narrationes non cum relationibus ducum Romanorum ivit comparatum? Cur ne gentis quidem primordia ex viro ejusdem gentis repetiit? Sane in omni Taciti historia nihil non tantum a vero adeo absorum, sed quoque ad judicium cujusque, qui posthabitis testimonis rem ipsam ex se eque natura perpendit, nihil magis absurdum inveniri potest, quam narratio de gente Judaica. Si omnes res memorata, omnes exterarum gentium origines ex tam impuris, vel, ut vere dicam, nullis adeo fontibus a Tacito sunt petita, misera sane posteritas; miserandi faciles lectores, qui sic ab his humanitatis doctoribus deludantur! Prima, quam adducit, opinio, ex pervulgata quadam inter Gręcos traditione repetita est: memorat Judęos Cręta profugos; argumentum e nomine Judęorum ducitur. Tum Tacitus statim subjicit, nulla ratione habita, an cum ista opinione conveniant, vel illi repugnent; quidam exundantem per Aegyptum multitudinem

inde exoneratam, plerique Aethiopum prolem. : Sunt qui tradant, Assyrios convenas. Clara alii Judæorum initia, Solymos esse, gentem Homero celebratam. Plurimi auctores consentiunt, ¹ Bocchorim hoc genus hominum, invisum deis, alias in terras evehere oraculo Hammonis jussum. ² Huic quidem narrationi plurimum fidei habere videtur. Primum enim, quasi in certo constitutus, directa oratione utitur: *Assensere*, atque omnium ignari fortuitum iter incipiunt. Tum vero defectum aquarum, ex Mosis narratione notissimum, cum asinis, *Mosis* si deo placet ducibus, miscet. Tum legibus Mosaicis, scilicet, non deformem asini cultum obtrudere; sabbati quietem ex sex omnino dierum itinere per desertum derivare; sacrificia arietum in contumeliam Hammonis, boum victimas ex odio Apis dei explicare; abstinentiam carnis suillæ ex scabiei contagio deducere; panis absque fermento pultem ac farraginem ex raptis subito frugibus subigere, fingere, coquere. *Alios* tum, nullo de alterutrius auctoritate iudicio adjecto, excitat, qui Saturnam, septimum planetarum, inde sacrum septenarium numerum in censum referunt. Tum de libidine hujus gentis, de odio generis humani, de auro templi, quæ recentissima a Romanis in hanc gentem conjecta erant crimina, cum antiquioribus Græcorum mendaciis, quasi quæ per certos testes fuerint comperta, confidentissime coagmentat; addit tandem epilogi loco doctrinam de animarum immortalitate, eamque ornat et aptat ad mentem septentrionalium populorum, qui animas per proelia vel supplicia injusta peremptorum reviviscere perhiberent. Tandem tamen, quasi qui meminisset, se iudicis temporum partes sustinere, unam saltem istarum traditionum non sine sua epierisi esse dimittendam videt: *Liberum patrem colit, domitorem Orientis, quidam arbitrati sunt, nequaquam congruentibus institutis* Quippe Liber festos latosque ritus posuit; Judæorum mos absurdus sordidusque." Quasi antea ab ipso memorata melius inter se consensissent.

Videmus hic testium nec patriæ, nec ævi, neque vero ingenii, indolis, morum ullam fuisse habitam rationem.

Indicat quidem alibi, ³ se variis omnium gentium auctoribus esse usum. De Phœnice ave agens doctissimos indigenarum (Aegyptiorum) et Græcorum discernit. Ceterum neque hic, neque usquam auctorum suorum nomina apponit. Moris tamen erat inter Romanos, ut quorum auctoritatem in rebus exponendis essent sequuti, eorum quoque nomina ederent. Sic non tantum Varro in utroque opere, non Plinius major tantum in tam vasto et multiplicem copiam complexo opere accuratissime sua quæque ad nomina referunt; sed Julius Cæsar ⁴ quæ Eratosthenes de Germania dixerat, cum iis comparat, quæ ipsi usu venissent. Cornelius Nepos quam maxime in eo sollicitus est, ut ad Thucydidem quam sæpissime; ⁵ itidem tamen

¹ Quis quæso hos plurimos ab istis pterisque discernere queat?

² Hac ex Lysimacho sine dubio sumpta, Josephi melioribus adjumentis adhibitis si librum contra Apionem adire tanti fuisset, restituere et sanare potuisset.

³ Annal. 6. 28.

⁴ c. g. Bell. Gal. I. 6.

⁵ Themist. I. 7. 10. Pays. 2.

ad Homeri certam rhapsodiam; ¹ porro ad Cleonem Halicarnasense, ad Theopompum, Timzum, Dinonem, ad Polybium cuncta referat, quæ ex iis potissimum hauserat. ² Quis est, qui nesciat, quoties Livius non tantum in Punicis rebus Græcos Romanorum testimoniis adversantes inter se composuerit; quoties præcipue in prioribus decadibus Romanos, eosque non solum reconditos, verum etiam omnibus notos testetur? Quod an in civilium bellorum memoria fecerit, nos quidem quibus ista perierunt, ignoramus. Cornelius quidem non modo recentiores Rom. historicos Sulpicium, Attici librum annalem laudat, hosque cum relatis ab aliis quasi quos testes inter se comparat; verum etiam sermonibus quorundam, non rumoris levitatem, sed quasi testimonii historici auctoritatem tribuit. ³ Hoc nostro non omnino integrum erat, quippe qui versaretur plerumque in rebus in urbe vel in aula gestis, quarum accurata commemoratio, iis a quibus referrentur, odium, invidiam, seras pœnas excitare, immo gravissima scelera gentium et familiarum redintegrare potuisset. De viris et factis, quibus origo horum odiorum tribuenda erat, sententiam libere tulisse, id mala publica reducere erat. Audiamus ipsum conquerentem, se iniquiorem conditionem subiisse, dum historiam horum temporum sibi describendam statuerit. ⁴ “Nos sæva iussa, continuas accusationes, fallaces amicitias, perniciem innocentiam, et easdem exitu causas coniungimus; obvia rerum similitudine, et satietate. Tum, quod antiquis scriptoribus rarus obtrektor, neque refert cuiusquam, Punicas Romanasve acies lætius extuleris: at multorum, qui, Tiberio regente, pœnam vel infamiam subiere, posterum manent, utque familiæ ipsæ iam extinctæ sint; reperies, qui ob similitudinem morum, aliena malefacta sibi objectari putent, etiam gloria ac virtus infensos habet, ut nimis ex propinquo diversa arguens.”

Etiam si igitur annales omnes, et commentarii domestici illi patuissent, tamen ubivis indicasse, unde quodque petierit, auctores rerum relatarum omnes nominasse, non liberum illi videri. Multos enim sæpe inter sese commisisset, dum unius nomen prodidisset. Porro, vel ubivis erant nominandi, vel, ubi hoc non impune facere videretur, ipso silentio erat prodendum, hic interesse alicujus, vel ejus propinquorum, ne lectores in vestigia deducerentur, quibus iste indicaretur, a quo hæc primum consignata, et cum Tacito fuerint communicata. Ideo ubivis nomina auctorum ommittere satius videri. Non omnibus quidem providentia et debita amicis cura hoc suadere. Ut unum afferam, Suetonius Tranquillus non tantum sæpe testes rerum a se narratarum appellat, verum etiam judiciale quasi testimoniorum comparationem instituit. ⁵ Verum vitæ talium scriptoribus hunc morem concedendum putabat Tacitus. Hi enim, quum de singulis quibusdam suo iudicio electis rationem sibi reddendam professi essent, testimoniis quoque certis hæc electa adstrui oportere putabant. Tacitus vero, qui omnia complecti vellet, fidem sibi haberi optabat,

¹ Dion. 6.

² Lysand. 3. Alc. 11. Con. 5. Dion. 6. Hann. extr.

³ Caton. I. ut M. Perperna consobrinus narrare solitus.

⁴ Annal. I. 4.

⁵ Jul. Cæs. c. 40. 49. Caj. Cal. c. 8.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books'
Full Membership
provides unlimited
access to more than
28,000 volumes of
Christian literature for
\$8.99/month

**HOLY
BIBLE**

Continue

*Fair use policy applies

omnino neglexisse videtur; maluit sane alias imagines in natura hominum, in tenore et ductu solito rerum, inque vera actionum humanarum via reperire, repertaque ex suo potius, quam ex istis raris et obscuris vestigijs colligere et componere.

Fasti, Annales, acta diurna, Senatusconsulta, tabulæ publicæ.

Fasti, qui unus fons rerum olim gestarum erant, quique tum omnem rerum Rom. memoriam continebant, continuabantur ii quidem; multumque deliberabatur, ¹ quid illis inferendum foret. Sed quoniam non nisi publice instituta, triumphi, ludi, magistratum series, aliunde jam notissima, nulla caussarum vel affectuum habita ratione, iis inserebantur, Tacitus saltem inde, præter Consulium et magistratum annos et nomina, nihil in suam historiam transferre poterat.

Acta diurna senatus insignem omnino consiliorum, morum, immo vitæ et agendi rationis virorum principum, et ad rem publicam admissorum exhibuissent copiam historico, si semper animi sensa, verè dicta, et actitata præ se tulissent. Species aliqua talis integritatis et curæ reperitur, ² nihil de Postumi cæde Tiberius apud senatum diseruit: patris jussa simulabat. Iterum: Matrem Antoniam non apud auctores rerum, non diurna actorum scriptura reperio, nullo insigni officio functam. ³ Verum in externis subsistebant hæc acta; vel si animorum motus et mentem tangerent, ipsa istius ævi vitia, studium partium, adulatio, metus, humilitas animorum tum præerant istis actis consignandis: neque quod honestum verumve esset, inde disceres, verum solum quod necessarium et tutum dictu.

Manebat quidem, ut notum est, forma rei publicæ. Tiberius ⁴ non primo solum ad imperium accessu, et ambiguis adhuc imperandi, cuncta per consules incipiebat, tanquam veterè re publica. Ipsæ adeo reorum causæ, quos principes percellere vel supplicijs afficere vellent, in senatu adhuc agebantur. Pro tot obvijs exemplis unam Tiberii professionem afferamus: ⁵ "Tiberius, quæ in Silanum parabat, quo excusatius sub exemplo acciperentur, libellos divi Augusti de Voleso Messalla, Asiæ Proconsule, factumque in eum senatusconsultum recitari jubet."

Res adeo ad domum Augustam pertinentes sententijs senatorijs et senatusconsultis tum temporis peragi videbantur. Sic ⁶ Augustus multa sævaque de moribus Agrippæ Postumi questus, ut exilium ejus senatusconsulto sanciretur, perfecerat. "Sed uti jam Augustus perfecisse dicitur; sic Tiberius, quæ circa Agrippinæ, et Germanicæ prolis interitum per senatusconsulta confieri deberent, ipse scilicet cuncta non tantum flexit, sed et effecit. Igitur res in senatu quidem propositas sed nequaquam a senatu actas continebant istius temporis SConsulta; solius principis voluntas, et patrum obsequium perscripta ibi iri repertum probe vidit Tacitus. Exstabant præterea literis multa consignata, quas tabulas quasdam publicas recte diceres. E. g.

¹ Annal. I. 15.

² Annal. I. 6.

³ Annal. III. 3.

⁴ Annal. I. 7.

⁵ Annal. III. 68.

⁶ Annal. I. 6.

Augusti testamentum, quod per virgines Vestales curiæ illatum, igitur caste habitum, etiam sancte, quis dubitat, posteritati fuerit transmissum.¹ *Exstabat libellus Augusti manu perscriptus, quo opes publicæ continebantur, quantum civium, sociorumque in armis: quot classes, reges, provinciæ, tributa, aut vectigalia, et necessitates ac largitiones.*² Insigne sane conscribendæ historiæ fundamentum, si quotannis sic status, quem nos vocamus, totius imperii fuisset consignatus. Sed quoniam non nisi post mortem Augusti fuerat prolatus libellus, præteriti igitur temporis res continebat; quoniam Augustus ipse huic libello consilium addiderat, cœercendi intra terminos imperii, quod aliis metum, aliis invidiam Augusti arguere videbatur, quisque sane intelligit, hoc inter arcana imperii fuisse habitum, et si quid tale imperante Tiberio, qui vel in certissimis rebus tectus videri amabat, fuisset conscriptum, nequaquam sane cum senatu, cum alio quo cive, præter principes, foret communicatum. Sane invidiam et suspiciosum Tiberii animum ex illis, quæ sibi scriberentur non multa ejusmodi sponte et sua voluntate aliis et posteris reliquisse censeamus. Turbæ circa exitus sequentium imperatorum, direptiones in ipsa urbe, incendium Capitolii, bella civilia in urbe gesta multa ex relictis adhuc abstulisse videntur. Quamquam jam metum temporum istorum, tædium rerum præsentium et sollicitudinem privati cujusque, quæve alias posterorum quoque curam posthabere suaderent, non multa relinquere voluisse putemus. Exstabant tamen et a Tacito adhibebantur multa edicta principum, et literæ publice datæ. Adeo sollicite Tacitus ista collegit, adeo religiose inde cunctas res in historiam vel annales transtulit, ut videamus, ab isto ne ea quidem neglecta fuisse, quæ vel parum momenti ad posteritatis memoriam, ne vim quidem ad lectorum animos movendos vel retinendos haberent, quæve splendescere unquam posse in sua narratione merito desperaret. Exemplo sit historiæ alicujus ignoti, qui pro Druso Germanici filio haberi, et eo nomine turbas, si posset, excitare voluerat. De quo Poppæus Sabinus ad Tiberium retulerat:”³ se peragrata Macedonia provincia, Græciæ oram iustrasse; Nicopolin, Romanam coloniam ingressum, id demum cognovisse, sollertius istum (qui pro Druso se venditaret) interrogatum, quisnam foret, dixisse M. Silano genitum: multis sectatorum dilapsis, ascendisse navem, tanquam Italiam peteret. “Integer et a ficto falsoque aversus Taciti animus tum addit: neque nos originem finemve ejus rei ultra comperimus.” Quicquid igitur in litteris talibus ad imperatorem vel senatum a ducibus datis, quicquid in edictis principum ad civium vel provinciarum notitiam pervenisse sciebat, id posteros quoque ignorare nolebat. Quæcunque Jul. Cæsar de Britannia, quam Romanis aperuit, sane non contemnenda in commentarios retulerat, ea non curare videtur, quicquid vero præfecti et Proconsules ejus, quod describit, ævi, per omnes annos de ista insula, deque rebus a se ibi gestis Romam publice perscripserant, id adeo diligenter in Agricolæ vitam⁴ transtulit, quasi de manu in manum ad posterorum memoriam transmittendum sibi foret commissum. Hinc

¹ Annal. i. 8.² Annal. i. 11.³ Annal. 5. 11.⁴ c. 13-17.

Tacfarinatis historiam bellumque per plures annos ductum adeo prosequitur, ut qui non ducum relationibus edoctus, sed coram interfuisse rebus gerendis videretur. Hinc Drusi et Germanici expeditiones quanquam annalibus tantum inclusæ, hanc vim ad lectorum animos habent, quasi omnia coram videas, quoniam ab iis, qui interfuerant, relata ante oculos habebat Tacitus. Hinc commemoratio eorum, quæ Titus Vespasianus in Judæa, alii in Armenia, inque Parthorum finibus gesserant, longe certissima est et accuratissima. Res in finibus imperii gestas et remotas igitur satis fideliter transcribere poterat Tacitus. Sed unde res domi gestas, et virorum urbanorum facta et dicta cognoverat? Exstabant multa principum edicta, quibus animi sensus, vel quæ de se existimari vellent, cum populo communicabant; quibus populi cogitationes regere, mentes ipsas modo flectere modo fallere volebant. Tali edicto¹ Tiberius non tantum senatum in decernendis Augusto honoribus moderare instituit, sensuque modesto, quem spirabat edictum, sui ingredientis imperium spem gratam excitari voluit; eandemque speciem moderationis, quam Tacitus tamen adrogantem² vocat, retinens populum monuit, ne immodestiam olim significatam jam repetere vellet.

Orationes, epistolæ, sermones, rumores.

Exstabant tot orationes in senatu habitæ. Quum tot legationes regum,³ civitatum,⁴ exterarum gentium audirentur, iisque respondendum esset. Causæ etiam omnes graves et capitales in senatu actæ et orationes ad genus judiciale pertinentes in senatu non secus ac olim in judiciis notis exceptæ vulgo edebantur, vel in actis senatus asservabantur. Sententiæ quoque in senatu dictæ, si ab ingenio, a sensu aliquo honesto, nobili commendarentur, si acerbitate aliqua vel odii inde excitatis fuissent celebratæ, servatæ in actis senatus, ad posteritatis memoriam perveniebant, inque historiam abibant.⁵ Imperatores ipsi solliciti erant, ut orationibus modo accurate habitis, modo fictis atque artificiose compositis cuncta sua consilia, quæque nova et insolita susciperent, qua ratione et arte possent, commendarent. Augustus⁶ Tiberio tribuniciam potestatem rursus postulaturus *quanquam honora oratione quædam tamen de habitu vultuque et institutis Tiberii jecerat, quæ velut excusando exprobraret.* Tiberii orationes multas existisse videmus, quibus consilia sua exponeret, factorumque et iustitutorum redderet rationem. Mittimus orationes tum temporis ad milites habitas, quas quasi ex historiæ lege unice ingenio historicorum deberi contendere fas sit. Urbanas saltem conciones hic memoramus. Quid attinebat fingere argumentum aliquod exile, nudum, aridum, idque ori Vitellii jam luxu perditum, exercitusque maxima parte exuti, id

¹ Annal. 1. 7.

² Annal. 1. 8.

³ Responsum a Casare (Tiberio) Maroboduo profugo. — Exstat oratio qua magnitudinem viri — suaque in destruendo eo consilia extulit. Annal. 14. 63.

⁴ e. g. Græcarum de asylis.

⁵ Ex innumeris ejusmodi sententiis invectivas inter se Helvidii Prisci et Marcelli Eprii hic memorasse sufficiat. Tacit. Hist. III. c. 7, 8.

⁶ Annal. 1. c. 10.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



non probanti ejus superbiam, epistolas multas excusabundus quasi scripsit.¹ Imperia vel crudelissima, et omnium libertatem excludentia, tamen populari quadam epistolarum forma quasi lenita senatui aperiabantur.² Ex ævo literarum sane abundante si non omnes ad senatum missæ epistolæ fuerint conservatæ, plurimas tamen ab historico curioso reperiri legique potuisse id manifestat, quod forma aliquarum, argumentaque inania, communia cum gravioribus mixta, inde referantur, qualia quidem finxisse non tanti, non ingenii auctoris rerum esse videretur.

“Tiberius³ ludibria seriis permiscere solitus, egit grates benevolentia patrum: — — *Isidem*⁴ literis Cæsar Sextium Paconianum, prætorium, perculit, magno patrum gaudio.” “*Superque ea re senatui scripsit, levi cum honore juvenum (Germanici filiiabes desponsorum). Deinde redditis absentia causis — — flexit ad graviora.*” — — —

Talia non fingit ingenium, sed sollertia historici testimonia conquiritis hæc vidit, et reperit. Quam insignia ex talibus epistolis adjuncta historicus capere potuerit, quum mores et mentem ipsam virorum rem publicam administrantium pingere vellet, exemplo sint non tantum Augusti et aliorum a Suetonio servatæ literæ, sed et notatu digna ista, et in omne ævum memorabilis Tiberii ad senatum epistola.⁵ Amicum suum Cottam apud senatum defendendum susceperat: “Insigne visum est earum Cæsarum literarum initium. Nam his verbis exorsus est. Quid scribam vobis P. C. aut quomodo scribam, aut quid omnino non scribam hoc tempore, dii me deaque pejus perdant, quam perire me quotidie sentio, si scio.”

Nulli dubitemus vero, epistolarum tum usum in urbe et inter cives fuisse frequentissimum, si reputamus in castris ipsis conciones tum non frequentiores fuisse, quam quidem epistolas. Mittimus hic epistolas a variis ducibus, variarumque partium defensoribus inter se datas; quales creberrimæ ab Othone ad Vitellium, itidem Vespasianorum et Vitellianorum ducum inter se datæ exstabant.⁶ Neque huc referimus istas epistolas, quas necessitate quadam expressas, ut mandata aliqua literis consignata duces ad legatos dabant, quales semper dare coacti fuerunt, quorum exercitus non in unum locum erat contractus. Quamquam et hæc epistolæ si ad posteritatis memoriam pervenerant, insigne momentum ad res exponendas historico afferre potuissent. Verum tempora illa poscebant aliud genus commercii et consuetudinis: Cunctis in castris et provinciis non secus ac Romæ inter prætorianos erant studia varia; pro castrensi modestia regnabat ambitio; suffragia sua milites modo vendebant, modo donabant; unaquæque castra quasi senatum et populum quendam efficiebant, qui non raro de summis rebus decernere suum esse putaret. Hinc militum animi ab absentibus per literas non secus ac plebis animi olim concionibus erant flectendi. Hinc Ti-

¹ Hist. II. c. 64.

² Hist. II. c. 63.

³ Annal. I. 3.

⁴ Quid attinebat; Tacitum hæc isdem literis tribuere, si non exemplat ipsarum ante oculos habuisset?

⁵ Annal. VI. 6.

⁶ Hist. I. c. 74. 75. Hist. III. c. 9. c. 13.

berius antequam nomen principis et Augusti in senatu capesseret, non curctabundus ad omnes exercitus literas tanquam adepto principatu misit.¹ Hinc Drusus ad Pannonicas legiones obsequium recusantes missus non modo ipse in concione alloquitur milites, sed literas patris, (Tiberii) accurate, copiose, et ut milites² accipiebant, insidiosè scriptas, legebat. Simili ratione, quanquam alio consilio inde ex Syria ad omnes legatos et exercitus scriptæ erant a Vespasiano epistolæ.³ Hinc Vitelliani milites ducum utriusque partis epistolas sibi legi, et ex earum argumento et sermone decernendum sibi esse putabant, cujus partes vigerent, ubi vires, robar, et animi essent.⁴ Jam inde recitata pro concione epistolæ addidere fiduciam illis, qui ad Vespasianum inclinarent, quoniam duces harum partium ut in victoriæ superbia contentim, Vitelliani vero scripsissent submisse. Sic Hordeonius⁵ dux missas a Vespasiano ad hiberna legionum Gallicarum et Germanicarum epistolas, multiplicatis exemplaribus, singulis cohortibus vel vexillis ab aquiliferis legi jussit. Quin duces earundem partium non raro sibi invicem obtrecebant, perque epistolas suos milites ad judicandum de adversariis excitabant.⁶ Tandem etiam exercitus, et legiones inter se non modo missis fidis nonnullis nuntiis consilia communicabant; sed modo Germanicus exercitus ad legiones Pannonicas epistolas miserat,⁷ modo Mœsiciæ legiones eundem Pannonicum exercitum per epistolas alliciebant,⁸ modo Prætorianæ urbanæque cohortes similibus literis sollicitabantur.⁹ Immo usque ad extremos imperii Romani fines temporum istorum scribendi cacœthes sua venena, vel medicamina spargebat.¹⁰

“ Procurator Pannoniæ Cornelius Fuscus movere et quater, quidquid usquam ægrum foret, aggreditur. *Scriptæ in Britanniam ad quartadecimanos, in Hispaniam ad primanos epistolæ, quod utraque legio pro Othone adversa Vitellio fuerat. Sparguntur per Gallias literæ: momentoque temporis flagrabat ingens bellum.*”

Neque non ad duces hostium Romani nominis nonnunquam mittebantur ab exercitibus partis alicujus literæ.¹¹

Non omnes tamen istas epistolas interiisse putes. Historico, cui non tantum suspicio quædam istarum epistolarum erat injecta; sed qui sedes et domus vel tabularia noverat, ubi asseryarentur, officium novum erat objectum, talia conquirendi, et ex his arcanas quoque rationes, et stimulos mentibus injectos memorandi. Quot libellos igitur legere cogebatur historicus, cui ut nostro omnia, quæ ubivis acciderant, et quomodo effecta fuerint, scire et cum lectoribus communicare in animo esset? Invaluerat tum quoque mos cuncta per libellos ab Imperatoribus petendi. Non modo diuturna Tiberii absentia necessitatis quadam lege civibus injunxerat, ut, quem coram non possent, per literarum ambages ambirent; sed cum ipsa libertate ratio loquendi cum principe etiam interire; orientalium regum more semo-

¹ Annal. I. c. 25.

⁴ Hist. III. c. 9.

⁷ Hist. I. c. 67.

¹⁰ Hist. V.

² Annal. I. c. 7.

⁵ Hist. IV. c. 25.

⁸ Hist. II. c. 85.

¹¹ Hist. III. c. 13.

³ Hist. II. c. 82.

⁶ Hist. III. c. 52.

⁹ Hist. I. c. 74.

tus quippe a rebus humanis et civilibus videri, ita ut coram alloqui religio esset; cuncta igitur epistolæ, quæ sola non erubesceret, neve metueret, vulgo mandari. Tum non tantum Consules quotidie per literas ad Cæsarem referebant; quibus relationibus quum Tiberius rescriberet, ingens sane inde scriniarium accrevisse putemus. “Tum quoque Cæpioni Crispino¹ formam vitæ ineundi locus erat, quem inde celebrem miseriæ temporum fecerunt. Nam egens, ignotus, iniquies, dum *occultis libellis* sævitæ principis adrepat, mox clarissimo cuique periculum facessit, *dedit exemplum, quod secuti ex pauperibus divites, ex contentis metuendi fierent.*” Malum tam prægnans literarum, locum dabat, ut omnium, qui Tiberio suspecti vel Sejano impedimento essent, e. g. Drusi Neronis, Agrippinæ, multorumque aliorum insignium, facta non tantum neque dicta, sed ab *additis* cuiusque *custodibus, etiam nuntii, introitus, aperta, secreta cuncta velut in annales referrentur, et quotidie ad Cæsarem mitterentur.* Longe major adhuc copia literarum ex hac superbia Principum enascebatur. Per literas quippe cuncta tum cives et privati quivis non secus ac si exteri et alienissimi fuissent, expetebant; quæ literæ per milites, vel corporis quosdam custodes commebant, quarum tum familiares et intimi amici Cæsarum fere sese fecerant arbitros.² Ut uno tantum exemplo ostendamus, quanta inde literarum moles existere potuerit, audiamus nostrum.³ “Plures quam *CXX libellos* præmia exposcentium, ob aliquam notabilem illa die operam *Vitellius* postea invenit: quorum auctores conquiri et interfici iussit.” Raras antea in castris fuisse literas conjicias, militibus porro, præcipue inter bella civilia cotam Imperatorem adeundi, vel per suos tribunos et legatos beneficia vel præmia reposcendi larga facultas erat; et tamen ob operam una die in urbe navatam centum viginti amplius literæ expostulantes in manus Imperatoris pervenerant, et quamquam infamiæ fere testes fuerint, tamen a fautore talium facinorum quasi in tabulario erant asservatæ. Quum vero Sejanus ipse adeo in maxima cum Tiberio familiaritate, in rebus ad se pertinentibus, per codicillos animi sensa proderet, *Moris quippe tum erat, Principem, quamquam præsentem scripto adire,*⁴ quid ab omnibus, qui ubivis per orbem Romanum sparsi erant, civibus literarum tum quidem conscriptum putas!

Talium vero literarum, quæ ab aliis auctoribus, si, qui eas scripserant, non nobilissimis viris essent accensendi, forent neglectæ, Tacitum curiosum fuisse, indeque multa hausisse, ipsius verbis credamus.⁵ “Neque sum ignarus a plerisque scriptoribus ommissa —, dum copia fatiscunt, aut quæ ipsis nimia et molesta fuerunt, ne pari tædio lecturos adficerent, verentur. *Nobis pleraque digna cognitu obvenere, quamquam ab aliis incelebrata.*”

Hoc indefesso latitantia vel ab aliis neglecta protrahendi studio sine dubio eo pervenit, ut adeo *commentarios Agrippinæ filiae, quibus hæc Neronis principis mater, vitam suam et casus suorum posteris memora-*

¹ Annal. I. c. 74.² Annal. I. 4. c. 41.³ Hist. I. 44.⁴ Annal. 4. 89.⁵ Annal. 6. c. 7.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

bus discedentibus, derelictus. Neque certius quid de Galba: cuncta tamen, utut erant, quae unquam essent audita, refert.¹ “Extremam Galbae vocem, ut cuique odium aut admiratio fuit, varie prodidere. Alii, suppliciter interrogasse, quid mali meruisset? paucos dies exsolvendo donativo deprecatum: plures, obtulisse ultro percussoribus jugulum, agerent ac ferirent, si ita e re publica videretur. Non interfuit occidentium, quid diceret. De percussore non satis constat. Quidam Terentium Evocatum, alii Lecanium; *crebrior fama* tradidit Lamurium XV legionis militem, impresso gladio, jugulum ejus haurisse.” Non tantum extremae voces principum excipiebantur, sed quaecunque in re aliqua gravi jactassent, quibusque suos mores prodidissent, ea ex rumore, nullo auctore adhibito, refert Tacitus. *Quin et audita est scvissima Vitellii vox, quae se, ipsa enim verba referam, pavisse oculos, spectata inimici morte, jactavit.*

In multis quippe rebus, quas aequales vel proximi aetate literis mandare non audebant, quarum igitur auctores, et testimonia deerrant, rumores adeo sequi necessarium erat. Nonnunquam ex rumore accepta distinguit a traditis per certos auctores: “In tradenda morte Drusi, quae plurimis maximeque fidei auctoribus memorata sunt, retuli: *sed non omiserim eorundem temporum rumorem, validum adeo, ut nondum exolescat.*”² Illorum omnino rumorum rationem non poterat non habere, qui pervulgati erant, qui diu obtinuerant, quos res notae et memorandae fuerant consequuta.³ “Nihil tamen Tiberium magis penetravit, *quam studia hominum accensa in Agrippianam; — — Fuere, qui publici muneris pompam requirerent compararentque, quae in Drusum — — cumulata.*” Quippe haec nusquam perscripta fuerant, sed historiae tamen momentum aliquod efficiebant, uti in rebus agendis vim magnam habuerant. “*Gnarum id Tiberio fuit; utque premeret vulgi sermones, monuit edicto.*”

Aliud exemplum legimus in extremis Galbae rebus.⁴ “Maturavit ea res (seditio in Belgico erumpens) consilium Galbae de adoptione secum et cum proximis agitantis. *Non sane crebrior tota civitate sermo per illos menses fuerat, primum licentia ac libidine talia loquendi, dein fessa jam aetate Galbae. Paucis iudicium aut reipubl. amor: multi occulta spe, prout quis amicus, vel cliens hunc vel illum ambitiosis rumoribus destinabant.*”

Per traditionem igitur de rumore, qui olim Romae fuerat divulgatus, ad Tacitum nonnunquam fuisse relatum putemus. Saepe vero illum, qui, ex nomine historicis tum indito, *rerum auctor* esset, rumoris talis quoque fuisse auctorem putes, ita ut id, quod ipse opinaretur vel iudicaret, aliis pro opinione vel sermone tribueret. Si causa alicujus rei esset reddenda, ipse quippe animadvertere, mentem intendere, seque in rem ipsam toto animo referre. Hoc se in physicis fecisse, et sic ad magis probabilem rei vel eventus alicujus explicationem pervenisse, ipse fatetur. Quum de exustis igne caelesti regionibus circa mare mortuum variorum relationes vel opiniones commemorasset, addit

¹ Hist. I. c. 41.

² Annal. IV. c. 10.

³ Annal. III. e. 4. 5. 6.

⁴ Hist. I. c. 12.

tandem : "ego sicut inclitas quondam urbes igne cœlesti flagrasse concesserim, ita halitu lacus infici terram, corrumpi superfusum spiritum, eoque factus segetum et autumnii putrescere ror."

Iterum de Oceano opiniones aliorum referens e suo palam quid addere amat : " Sed mare pigrum et grave (ultra Caledoniam Septentriones versus) remigantibus perhibent : ne ventis quidem perinde attolli : credo, quod rariores terræ montesque, causa ac materia tempestatum, et profunda moles continui maris tardius impellitur," et postea de longis Borealium regionum diebus : "Quod si nubes non officiant, adspici per noctem solis fulgorem, nec occidere et exsurgere, sed transire affirmant. Scilicet extrema et plana terrarum, humili umbra, non erigunt tenebras, infraque cœlum et sidera nox cadit."

Mirum videri possit, quod in physicis, quippe in alieno versatus, suam ut judicis quasi ad decidendum ingerat personam, quum in rebus ad hominum mores et naturam pertinentibus, ipse apparere nolit, verum quæ ipse cogitarit, judicavit, aliorum quasi ex ore referat. Verum in divinis rebus, quum ipse ex scrutatoris naturæ persona loqueretur, non veritatem et unitatem narrationis turbasse sibi videtur ; in humanis, contra rebus non nisi veritatis ipsius testimonium referre, fas esse ducit. Etiam si igitur quam maxime ingenio indulgeat, tamen ingenium suum, suum iudicium interponi non vult. Historicus ipse ut rationes deducens, judicans, decernens nullibi apparere, personæ vero, quas quodque ævum tulerat, solæ loqui, agere, omnia in omnibus esse. Etiam si conjecturæ tantum adduci possent, has conjecturas tamen æqualibus, non sibi tribuit.³

" Prorogatur Poppæo Sabino provincia Mœsia, additis Achaia et Macedonia. Id quoque morum Tiberii fuit, continuare imperia, ac plerosque ad finem vitæ in iisdem exercitiis, aut jurisdictionibus habere. Causæ variæ traduntur : alii tædio novæ curæ semel placida pro æternis servavisse : quidam invidia, ne plures fruerentur, sunt, qui existimant, ut callidum eius ingenium, ita anxium iudicium, neque quum eminentis virtutes sectabatur, et rursus vitia oderat : ex optimis periculum sibi, a pessimis dedecus publicum metuebat, qua hæsitatione postremo eo provector est, ut mandaverit quibusdam provincias, quos egredi urbe non erat passurus."

Uti quisque, in quacunque conditione, quocunque loco positus, suæ naturæ convenienter se gesserit, id quidem ex hominum natura, rebusque externis ipse Tacitus conjiciebat, et secum perpendebat ; quum narrationi vero esset includendum, tum, ut historiæ fides servaretur, testibus quibusdam, quippe qui hæc viderint, id tribuit, quod forsitan non nisi in Taciti imaginandi vi extiterat. E. g. " Pisonem (oratione gravi et honorifica a Galba adoptatum) ferunt, statim intuentibus, et max conjectis in eum omnium oculis, nullum turbati aut exultantis animi motum prodidisse."⁴ Sic scilicet decere ejus personam Tacitus probe viderat.

Quamquam igitur tot monumenta antecedentium temporum, tot

¹ Hist. V. c. 7.

² Agric. c. 10. et 12.

³ Annal. I. c. 80.

⁴ Hist. XI. c. 12.

tabulae publicae, tot singulorum libelli, epistolae, commentarii in privatis domibus asservati, tam pervulgatus et diu sustentatus rumor, argumentum omne historiae Tacito suggerere potuisse videntur, credamus tamen, eum ex ista farragine indicta quidem, et exteras significationes omnes desumpsisse, internam vero hominum naturam, recta animorum, causas, modum, quo quaeque res gesta esset, videri sibi ipsi fixisse.

Otium illi, per imperium Domitiani necessario impostum, facultatem dederat cuncta ista tacite colligendi. Nerva, tum et Trajanus illi concesserant, ut procederet, et homines, quales in rebus civilibus in curia, in aula se manifestant, cognosceret; tum senex se totum in antiquum aevum, quod sibi describendam sumserat, retulit; tum ex vestigiis, quae collecti a se aliorum libelli indicabant, sibi animos hominum, sibi modum et ductum rei quam maxime naturae convenientes, meditando, colligendo, comparando efformavit: tum denique quemque agentem, loquentem induxit, vim vitamque narrationi addidit.

Sic ratiocinationes, et judicia erascebantur, quae vel antiquis Augustani aevi hominibus tribuenda sustineret; ¹ Igitur verso (post Actiacam pugnam) civitatis statu, nihil usquam prisci et integri moris: omnis, exuta aequalitate, jussa principis aspectare: nulla in praesens formidine, dum Augustus aetate validus, seque, et domum, et pacem sustentavit. Postquam provecta jam senectus, aegro et corpore fatigabatur, aderatque finis, et spes novae: pauci bona libertatis incassum disserere, plures bellum pavescere: alii cupere: pars multo maxima imminenti dominos variis rumoribus differebant: *tracem Agrippam* — — — Tiberium Neronem maturum aenis, speratum bello, sed vetero atque insita Claudia familiae superbia. Multus hinc ipso de Augusto sermo, plerisque vana mirantibus, quod idem dies accepti quondam imperii princeps, et vitae supremus — — — At apud prudentes vita ejus varie extollebatur, arguebatur. Hi pietate erga parentem, et necessitudine Reip. in qua nullus tunc legibus locus, ad arma civilia actum. — — — Dicebatur contra, pietatem erga parentem, et tempora reip. obtentui sumta; ceterum cupidine dominandi concitos per largitiones veteranos — — —

Sic etiam descriptiones rerum atrocitate sua animos percellentium: ² Quadraginta armatorum millia irrupere, caesonum lixarumque amplior numerus, et in libidinem ac savitiam corruptior. Non dignitas, non aetas protegebat, quo minus stupra caedibus, caedes stupris miscerentur. *Grandaevo senes*, exacta aetate feminis, viles ad praedam, in ludibrium trahebant. *Ubi adulta virgo, aut quae forma conspicua incidisset, vi manibusque rapientium detulsus, ipsos postremo direptores in mutuum perniciem agebat.* Dum pecuniam, vel gravia auro templorum dona, sibi quisque trahunt, maiore aliorum vi truncabantur. Quidam obvia aspernati, verberibus tormentisque dominorum abdita scrutari, defossa eruere."

Quisque haec ita accidere potuisse sentit: num vero ex anteceden-



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



that the Moabites had any connexion with the Egyptians. The name also they all derive from the Hebrew language, not the Egyptian, and consider its sense as being in some degree significant of the character of the Deity and the worship paid to him, by denoting something of filthiness or obscenity, although indeed they do not sufficiently explain what the nature of it was. Why then should we be inclined to *conjecture*, that instead of a native it had a foreign origin, without any other evidence than merely some similitude between the name *Pe-or* and a supposed *Pi-or* as being the Egyptian mode of denoting *the God Horus*? It appears indeed by the inscription on the Rosetta stone, that they did write that name *oor* (ⲟⲣ), so far as M. Akerblad has been able to decypher the Egyptian letters in it; but the article *Pi* is never there prefixed to it, although it occurs often; nor, so far as I can discover by Woidé's *Lexicon*, is an article ever prefixed to the proper name of any person whatever in the modern Coptic language. At p. 74 we read of *Pachom*, at p. 120 of *mena*, at p. 126, *Shenutius*, all without any article prefixed; if there be any examples to the contrary in a language of which we know so little, I shall willingly be better instructed.

Thus far, however, there is at most nothing but mere *conjecture*, from some similitude in the two names, to support the etymology, and this also liable to objection; but Sir W. Drummond proceeds to add written testimony from Suidas and Jerom in the following sentence: "Most certainly this Egyptian God *Or* was the same with Priapus; thus Suidas says τὸ ἄγαλμα τοῦ Πριάπου τοῦ Ὀρου παρ' Αἰγυπτίοις καλεῖται &c.; and Jerom says: *Israelitæ* educti ex *Egypto* fornicati sunt cum *Madianitis* et ingressi sunt ad *Baalphegor* idolum *Moabitarum*, quem nos *Priapum* possumus appellare. This species of idolatry seems to have been borrowed from the Egyptians—it is therefore not improbable, that the name *Pe-or* was likewise of Egyptian origin." Hence it appears that, like Jerom, Sir W. Drummond adheres to the opinion of the Jews that there is some obscenity in the worship of *Baalpeor*; and he rejects the opinion of Selden, who maintained that the *fornicatio* in question included no other meaning, than merely that of *Idolatry*, this being the word constantly used in scripture for the worship of Idols in general. But how does this account suit with the character of *Horus*? for he is not described by Plutarch or any others as an obscene Deity, like *Priapus* or *Pan*; but quite the contrary, as a noble-spirited, active son of *Osiris* and *Isis*, who revenged the death of his father by *Typhon*, whom *Horus* afterwards conquered and thus recovered the supreme power in *Egypt*. "Prælium cum *Typhone* per plures dies durasse ac victoriâ *Orum* potitum." Why then has Sir William confounded him with *Pan* and *Priapus*? If he admits the accounts by Plutarch in other articles, why not in this likewise? By acting otherwise, he has connected together incoherent accounts, in order to give plausibility to his own etymology. It may be said, however, that Suidas had set him the example; but if Suidas is contradicted by Plutarch, is the testimony of the former to be preferred, although nothing is to be found in other ancient authors to confirm it? In the *Isiac* table, *Horus* is represented more than once as

a deified youth, but without the least circumstance of obscenity. If then the rites of Baalpeor contained any such obscenity as the Jews, Jerom, and Sir W. Drummond, suppose, how could they be borrowed from the worship paid by the Egyptians to the youthful and pious hero Horus? or the name *Pe-or* be copied from *Pi-or* in Egypt? The only evidence to support this is that above-mentioned from Suidas. The very same words are indeed found in Codinus; but they must have been copied from Suidas, as Codinus lived later than 1000 years after Christ, which is the latest date of any events found mentioned in Suidas; and shall the testimony of so late a compilation as this be set in opposition to Plutarch? Where Suidas could find such an account of Horus as his being the Egyptian Priapus is unknown; yet there is however one sentence in Plutarch which might possibly have been the accidental and erroneous foundation of it, and I know of no other either there or elsewhere. After having described *Orus* as being *fnitus et perfectus*, and that the object of his exertions was *ulcisci patrem et matrem injuriâ affectos*, he adds, that Horus did not kill Typhon after having conquered him, but only *vim ejus et efficacitatem abstulit*. As a memorial of this (he says) *In Copto (ut ferunt) simulachrum Ori alterâ manu Typhonis genitalia tenens*. This is the only act of indelicacy to be found ascribed to Horus; but this was not in reality any act by Horus himself, but only the arbitrary invention of a painter or sculptor to express by representation the fact of Horus having extinguished all the former powers of Typhon: and this only in that one particular city of Coptos, not throughout all Egypt. It seems to be only just possible then that such a representation as this could have afforded foundation for the obscenities attributed to the rites of Baalpeor, or that this deity should on this account have derived even his name from Horus, who had not actually any concern whatever in that sculpture, and could not on this account be assimilated to Priapus; as it is not any act of a lascivious nature in him, but only a symbolical expression of the consequences of a martial event, by a particular painter. One would have wished therefore to have found an author of novelties, supporting his opinions by some better testimony than the above sentence in Suidas; where it seems very possible, that *Orus* may, in the reading of some MS. have been a mistake for Osiris, to whom Plutarch does indeed in one place ascribe some Phallophorian attitudes, as quoted by Sir W. Drummond, yet in that one place only. The name, however, of Osiris would have ruined the etymology. It may moreover be doubted, whether in that objectionable sentence above mentioned, Plutarch did not again mean only to relate such another invention of some particular sculptor, as in the case of Horus; for no where else either in Plutarch, Herodotus, Diodorus, the Isiac table, or in the Egyptian antiquities collected by Ceylus, are any obscenities whatever attributed to Osiris himself; all the Phallophorian rites having been introduced after his death by Isis and her posterity, and never ascribed in any respect to Osiris himself. So that it must have been from the Egyptian practices in later times, and not from Horus, that the Moabites must have borrowed them, in case this was their real origin, and that they were not their own native inventions,

to which mankind in all nations are sufficiently prone of themselves. We must therefore make five or six *suppositions*, before we can arrive at Sir W. Drummond's etymology, and say, That *if* the rites of Baalpeor were of a Phallophorian kind, *if* these were borrowed from Egypt, *if* the person who first borrowed and instituted them in Moab had seen the above picture in Coptos, *if* he took more notice of that single picture than of the numerous other phallophorian representations throughout all Egypt, *if* it was the Egyptian custom to prefix articles to proper names, *if* Orus was not mistaken by him for Osiris, *if* Suidas had any good historic evidence for that sentence, *if* what Plutarch ascribes to Osiris in one sentence was also frequently the case in Egypt, then it is possible that *Pe-or* in Moab might be derived from *Pi-ar* in Egypt, though still very improbable, as it is in contradiction to all traditions concerning the etymology of that name by the most ancient Jews and Christians, who agree that it is a Chaldee word expressive of the abominations practised at the rites of Baalpeor or Baalphegor. For this farther *if* must still be added, whether or not *Pe-or* was actually the real name of the Idol or Phegor or something like it, yet possibly not sufficiently like it to enable us to discover the name of *Orus* concealed within it. Lastly, we must not forget the testimony of the author of Psalm 106, who gives an historical relation of the events which happened to the Jews immediately after their exit from Egypt; and *if* he knew any thing of the subject about which he writes, he certainly ascribes no obscenities whatever to the worshippers of Baalpeor, like the Phallophorian ones in Egypt, but only that they partook of the sacrifices to that Idol, which was the fact also concerning all other idols. "The Israelites joined themselves unto Baalpeor, and ate the sacrifices of the dead." v. 28. However, it must be allowed to be a proof of genius to be able to make something out of nothing, and a plausible etymology by aptly connecting together a mass of incoherent accounts, out of which Ledero was so little able to extract any certain information, that he dismisses them with these words: "Quæ omnia, cum incertissima sunt, digna non sunt quæ nos morentur," *Numer.* 25, 3. in which place, however, it appears that the Idol was worshipped in a mountain called *Peor* or *Phegor*, from which mountain, therefore, might be derived the name of the Idol itself, and not from *Orus* and such a distant and unknown country as Egypt. *If*, then, all these *ifs* should conspire luckily in favor of the proposed etymology, we may, perhaps, accede to it; otherwise we must seek for some better evidence.

Now, I perceive no other shadow of evidence adduced by the writer to support this new etymology, except that *Chemosh* was another name for an Idol in Moab (*Numb.* 21.) but whether the same Idol, or not, is not determined in scripture. If a different one, no evidence can be drawn from it, but the writer here again takes upon him to suppose that it was the same Deity, and "that this name and worship were also borrowed from Egypt." This, in like manner, he supposes to have been an obscene worship; yet nothing to that purport is intimated here also in Scripture, but rather that it consisted in human



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books'
Full Membership
provides unlimited
access to more than
28,000 volumes of
Christian literature for
\$8.99/month

**HOLY
BIBLE**

Continue

*Fair use policy applies

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

YOUR Journal being professedly open to *Biblical Criticisms*, I venture to send you, for insertion, the following remarks on a passage in St. John's Gospel, if, on perusal, you shall think them worthy of a notice.

The passage alluded to is in St. John, c. iii. v. 13. where our Saviour is teaching Nicodemus the necessity of Regeneration, and, in allusion to himself, speaks of his being in heaven, though at the same time evidently on earth. The words in our translation are, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, *which is in heaven.*"

That acute and penetrating critic, Jeremiah Markland, in a letter to Mr. Bowyer, the eminent printer, who flourished in the last century, confesses his utter inability to give any rational interpretation to the original Greek, without supposing some corruption of the text.

"When Beza (writes he) could not tell what to do with 'Ο ὢν ἐν τῷ οὐρανῷ (and he must have been very skilful if he could) he contends that 'Ο ὢν signifies *qui erat*.—Again, 'Ο ὢν is spoken by the Son of Man conversing upon *earth*, and affirming at the same time that he *is in heaven*. Erasmus' and Grotius's notes seem to come from persons, who thought themselves obliged to say something upon what they did not understand. In the edition of *Conjectures on the New Testament* (Mr. Bowyer's own) which you sent me, in the margin, against John, c. iii. v. 13. I find these words,—'If Jos. Scaliger, Jos. Casaubon, Grotius, Salmasius, Bochart, and Bentley, were to give their unanimous opinions that 'Ο ὢν might signify *who was*, I should not believe it without an exemplification.'

"It is impossible that 'Ο ὢν could be taken in their usual signification here: and therefore Erasmus gives them a new one; *Participium certè potest per præteritum perfectum, qui ERAT*: (he should have said *fuit*) *in cælo, &c.* Beza, who understood it no more than Erasmus did, was glad, however, of such an authority, and so translated it *est vel erat!* It is no wonder that those who came after, being in the same circumstance of *not understanding*, should follow such great examples."

So far Jeremiah Markland.

Now, sir, you will think your correspondent very bold, in pretending to comprehend what not only that great critic, according

to his own confession, did not understand, but what even such eminent translators, as Beza and Erasmus, failed of discovering. And yet, without claiming a more than moderate share of sagacity, far beneath the critical acumen of the three great names above-mentioned, your correspondent presumes to think that he has *hit* the meaning of that contested passage. That Markland should have failed to ascertain its full bearing, is little to be wondered at, because his inquiries on such subjects were confined to mere grammatical speculations; but how it happened that the other two, who were so deeply skilled in Biblical researches, did not succeed in divining the true sense of the passage, is matter of much wonder.

The words, then, appear at first sight, to convey full proof of our Saviour's *inherent divinity*. A reference to a few parallel passages in the two Testaments, will illustrate this assertion.

1. It is admitted, on all hands, that the New Testament abounds with Hebraisms;—this was naturally to be expected from the writers of that book, not only because they were themselves Jews, but from the circumstance of their so frequently making use of the Septuagint Translation of the Hebrew Scriptures. Hence that translation, as well as the original Hebrew, must be consulted, in order to gain a correct acquaintance with the phraseology of the New Testament. On referring to Exodus, c. iii. 13, 14. in which Moses explicitly demands, and the Almighty as explicitly gives, *His name*, we find this self-same expression: Καὶ εἶπεν ὁ Θεός, Ἐγώ εἰμι Ὁ Ὄν, καὶ εἶπεν, οὕτως εἰπὶς τοῖς υἱοῖς Ἰσραὴλ, Ὁ Ὄν ἀπέστειλέ με πρὸς ὑμᾶς.

What idea the Seventy meant to convey by this translation is evident; for the original verb, rendered ὁ ὄν, denotes a state of *simple being*, such as is peculiar to the Essence of Deity; and it is that root from which, in the opinion of many well acquainted with the Hebrew language, the incommunicable name of *Jehovah* is derived; according to some, it is only an abbreviation of that name; but, by the confession of all, points out the *essential nature* of *Him who is*, Ὁ Ὄν, or, as in our translation, *I AM*.

That the Seventy are not singular in the idea which, by their translation, they would attach to the original word; is evident from other translations, paraphrases, and targums. The Syriac, Persic, and Chaldee, retain the original expressions; the Arabic interpret them: *The Eternal, who passes not away*; while the Jerusalem Targum, and that of Jonathan, add this paraphrase:—*“He who spake and the world was—who spake, and all things existed.”*—Vide Dr. Adam Clarke's learned Commentary on Exodus.

2. It will not require much labor to show that this phrase, with the same notion of *simple essentiality*, has been adopted by one of

the inspired penmen of the New Testament, St. John, whose Gospel was composed for the express purpose of maintaining the Divinity of Christ against the Cerinthian heresy. Thus, in the very beginning of his Gospel, after asserting that no one had ever witnessed a personal appearance of the Father, he immediately subjoins, ὁ μονογενης υἱος, Ὁ Ὡν εἰς τὸν κόλπον τοῦ Πατρὸς, ἐκεῖνος ἐξηγήσατο. Again, c. vi. v. 46. Οὐχ ὅτι τὸν πατέρα τις ἐώρακεν, εἰ μὴ Ὁ Ὡν παρὰ τοῦ Θεοῦ· οὗτος ἐώρακε τὸν πατέρα. And again in his Book of Revelations, c. i. v. 4. ἀπὸ τοῦ ὀ μὲν, καὶ ὁ ἦν, καὶ ἐρχόμενος—a bold and daring construction against all rules of Grammar, but more than compensated by the idea conveyed under the form of expression. And also in verse 8. of the same chapter, speaking of Christ, he again gives him the title of Ὁ Ὡν,—ὁ παντοκράτωρ.

3. This use of the participle will be farther illustrated by referring to a similar employment of the verb from which it is derived. Our Saviour, in a conversation with the Jews, maintains his pre-existence in these memorable words: “Before Abraham was, *I AM*.”—πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμι. John viii. 58.

It is very remarkable, that in speaking of his own pre-existent state, he does not use the same word as he applies to Abraham's birth; though our translation would lead to such supposition,—πρὶν Ἀβραάμ γενέσθαι, before Abraham was *created*, or *born*, ἐγὼ εἰμι—*I am, I exist*. And that the Jews understood him as laying claim to the incommunicable prerogative of the Most Highest is evident, from the circumstance of their taking up stones to cast at him—death, by stoning, being the legal punishment of blasphemy.

As our translators have not inserted the pronoun *he* after εἰμι in this verse, it is somewhat strange that they should have so done in the corresponding verses 24. and 28. of this Chapter; where our Saviour, as unequivocally as here, lays claim to *self* and *pre-existence*. Ἐὰν μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.—If ye believe not that *I am*, ye shall die in your sins. Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι.—When ye have lifted up the Son of Man, then shall ye know that *I am*. *I am he?*—Who? There is no antecedent with which the pronoun can make sense, nor in whose place it can be put by any grammatical construction.

This interpretation, if correct, will tend to throw light upon another circumstance in our Saviour's history, otherwise obscure; and, in so doing, will add a further confirmation to the point under discussion.

It is related by the same Evangelist, c. xviii. that as soon as Jesus had said to Judas and his company, “*I am he*,” they went backward, and fell to the ground.” The pronoun *he*, is, in our



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



true meaning of the famous inscription just spoken of, and of the derivation of the name of the Deity worshipped at that place.

It were easy to extend this article to a much greater length, by producing many other corresponding expressions; but I fear I have already trespassed too far. I cannot, however, refrain from summing up the whole argument drawn from this passage of St. John in favor of Christ's Divinity, with a remark, which, if well founded, will show with what singular propriety our Saviour assumed to himself, when on earth, that name, which had belonged to him from all eternity. For, if we receive the united testimonies of all commentators, ancient and modern,—as well of those who paraphrased the Scriptures of the Old Testament before the appearance of the Messiah in the flesh, as of those who have commented on them since his incarnation,—it was Christ himself who made to Moses this solemn declaration of Godhead. It was “the Angel of the Lord.” It could not have been a *created* Angel: for he is expressly styled by the *incommunicable* name of *Jehovah*; he calls himself the *God* of Abraham, the *God* of Isaac, and the *God* of Jacob. Exod. iii. 4. 6.; and in verse 15 he adds, “This is my name *for ever*,”—in the Hebrew, *to eternity*; “and this is my memorial *unto all generations*,”—in the Hebrew, *to all succeeding generations*. Nor was he *God the Father*, for he is “the Angel of the Lord”—*Hamelek—Jehovah—the sent of the Lord*. Witness his own assertions, as to his being *sent* of the Father—the Messenger of the Covenant. Mal. iii. 1. Who then is this, but Jesus the Christ; Ἐγὼ εἰμι—Ὁ ὢν ἐν τῷ κόλπῳ τοῦ Πατρὸς· Ὁ ὢν ἐν τῷ οὐρανῷ· God over all, blessed for evermore?

If I have not trespassed so far as to exclude these remarks from your Journal, I shall have great satisfaction in communicating, from time to time, critical notices of such passages as may occur to me in the study of the Holy Scriptures; which, though they may not carry with them the air of originality, or the advantages of fair and polished diction, will call forth, from among your readers, some abler head to correct them, if they be wrong; or, if they be right, some abler hand and pen, to adorn and to defend them.

ARCHON.

On the Platonic Use of κινδυνεύειν, as explained by H. Stephens, Ruhnken, Valckenaer, and Le Clerc.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SOME time ago, a very sensible friend was mentioning to me what he thought a very rare use of the verb κινδυνεύειν in a passage of Herodotus, but I assured him that such a use of it was very common in Plato. Since that time, I have met with an excellent passage upon this use of it, in Le Clerc's *Ars Critica*, which, together with the remarks of Ruhnken, Valckenaer, and H. Stephens, I shall present to him through the medium of the *Classical Journal*.

Hatton,
July 21, 1813.

E. H. BARKER.

“ Κινδυνεύω cum infinit. interdum verbo *videor*, interdum aliis modis redditur, remotis tamen ab illa prima significatione. — Plutarch. *Sympos.* 5. κινδυνεύουσι γὰρ οἱ ἄλλοι τῶν ἄλλων ὄψων ὄψον εἶναι καὶ ἡδυσμα: Budæus autem postquam dixit κινδυνεύω esse τὸ ἐγγίζω, et *videor*, affert ex Platone *De Rep.* L. vii. αἱ μὲν τοίνυν ἄλλαι ἀρεταὶ καλούμεναι ψυχῆς κινδυνεύουσιν ἐγγύς τι εἶναι τῶν τοῦ σώματος, non exponens *videntur prope accedere ad* etc. sed *prope accedunt ut sint* (vel *esse videantur*) eadem natura: Item, *prope est ut sint*. Nec tamen utitur hoc adverbio propter ἐγγύς, quum hæc Synesii καὶ κινδυνεύουσι πείθειν ἐνίους, interpretetur itidem *jam prope in eo sunt, ut quosdam in opinionem adduxerint*, itidemque hæc Greg. κινδυνεύει χαλεπώτερον εἶναι vertat, *Prope est ut dicam difficilius esse*, addens tamen et interpr. hanc, *Atque haud scio an difficilius sit*. Sed interdum adverbio *fermé*, aut *fere* hic utimur in expositione verbi, ut ap. Plat. in *Hippia Minore*, νῦν δὲ ὡς Ἰππία κινδυνεύω μαθάνειν ὃ λέγεις, idem Budæus vertit *Jam ferme O Hippia quod dicis intelligo*: sic vero et in illo Synesii loco κινδυνεύουσι πείθειν reddi possit *ferme in opinionem adducunt*: item κινδυνεύει impersonaliter pro eo quod est *propemodum dixerim*, vel *fortasse*: Plato *de Rep.* L. v. συχνῶ γὰρ ψεύδει καὶ τῇ ἀπάτῃ κινδυνεύει ἡμῖν δεήσειν χρῆσθαι τοὺς ἀρχοντας ἐπ’ ὠφελείᾳ τῶν ἀρχομένων, et in *Philebo*, p. 220. μνήμην ὅτι ποτέ ἐστι, πρότερον ἀναληπτόν, καὶ κινδυνεύει πάλιν ἔτι πρότερον αἰσθησιν μνήμης, et *fortasse ante omnia sensus memoriae assumendus, et constituendum quis sit memoriae sensus*. Bud. Sic lingua Gallica, *Il y auroit danger que ce ne fût*, interdum dicit

pro Π *pourroit bien être, vel Ce seroit peut-être.*" H. Stephani *Thesaurus Linguae Graecae.*

"Κινδυνεύει, ἐγγίζει—*Phileb.* p. 82. G. λόγον μέντοι τινὰ κινδυνεύομεν οὐ πάνυ σμικρὴν ἐπεγείρειν, *Lysid.* p. 112. B. κινδυνεύομεν ὄναρ πεπλουτηκένας, *Theat.* p. 137. D. ἀλλὰ μέντοι ἀμφοτέρᾳ γε κινδυνεύει ὁ λόγος οὐκ εἰσείναι, *Georg.* p. 298. D. ὥστε κινδυνεύεις οὐκ ἀληθῆ λέγειν, ubi vide Scholiasten: Basilius Scholius ἀνεκδότοις in Gregorii Nazianz. *Orat.* xxxii. τὸ δὲ Κινδυνεύειν, ἐλέγχεσθαι καὶ δείκνυσθαι νῦν σημαίνει· Δημοσθένης κατὰ Μειδίου, Ἄλλὰ κινδυνεύει τὸ λίαν εὐτυχῆς ἐνίοτε ἐπαχθεῖς ποιεῖν· καὶ ἐπ' ἀγαθοῦ δὲ εἴληπται, ὡς Ἑρμογένης ἐν τῇ Τέχνῃ, Οὐ κατὰ δύναμιν τὴν ἐν δεινότητι· ἐκεῖ γὰρ φησι κινδυνεύει τὰ πρῶτα φέρεσθαι, ἀντὶ τοῦ, προτετίμηται, προκέκριται: quæ descripta sunt ex Grammatico MS. *de Syntaxi* in Bibl. Sangerm. Tzetzes Scholius MSS. in *Hermogenem*, τὸ Κινδυνεύει λέξις μὲν Πλατωνικὴ ὑπάρχει· τὸ δὲ ἀναγκαίως ἔχειν σημαίνειν ταύτην, νόει: recte *Platonicam locutionem* vocat, quæ tam crebra apud Platonem est, ut singulis paginis reperiatur: sed nec ipse, nec alii grammatici, locutionis rationem bene explicuerunt: optime Timæus ἐγγίζει exponit. Nam ut Latini dicunt, *periculum est ne hoc ita sit, pro parum abest, quin ita sit*, sic etiam Græci κινδυνεύειν pro ἐγγίζειν. Luzacius noster bene comparabat Belgicum *bykans*; nam κίνδυνος Belg. *kans*: vide Valck. ad Herodot. iv. 105. Timæi glossula etiam est apud Suid." D. Ruhnkenii *In Timæi Lexicon Vocum Platonicarum*, Ed. 2a. Lug. Bat. 1789. p. 159.

The note of Valckenaer, to which Ruhnken refers, is as follows: "Κινδυνεύουσι δὲ οἱ ἄνθρωποι οὗτοι γόητες εἶναι—H. Stephani Vallam corrigentis versio recipi debuerat: verbum hoc usu, quem Portus adnotare neglexit, semel tantum occurrit apud Herod. κινδυνεύουσιν εἶναι notat *esse videntur, sive sunt*, et δοκοῦσιν εἶναι sæpius adhibetur pro εἰσί. Frequentavit illud imprimis Plato: Xenophon *Ἀπομν.* iv. p. 465. 10. κινδυνεύει ἀναμφιλογώτατον ἀγαθὸν εἶναι τὸ εὐδαιμονεῖν, v. 35. φροντίζω μὴ κράτιστον ἢ μοι σιγᾶν κινδυνεύω γὰρ ἀπλῶς οὐδὲν εἰδέναί: sic ille sæpius alibi loquitur, et in *Epist. Socrat.* xxii. Demosthenes I. c. *Aristogit.* p. 489. δυσκατάπαυστόν τι κινδυνεύει πράγμα εἶναι πονηρία: Platonis etiam imitatores Sophistæ hunc flosculum scriptis sæpe suis interserunt: vide cl. Ruhnken. in *Tim. Lex.* p. 116., quique, alienis tamen intermixtis, apta quædam dedit cl. Wetsten. in S. Lucæ A. A. xix. 27."

Neither Ruhnken, nor Valckenaer seem to have noticed the following excellent note of Le Clerc: "Non procul ab iis verbis, quæ modo expendimus, Socrates, cum dixisset se ob *sapientiae humanæ* famam invidiosum factum fuisse, ait, τῷ ὄντι γὰρ κινδυνεύω ταύτην εἶναι σοφός; quæ loquutio frequens est apud Platonem, cum in hac *Apoloγία*, tum alibi passim: hæc autem loquutio nullo modo Latine exprimi potest: habet Ficinus *nam hac revera sapiens esse videor*, qui sensus non est quidem alienus ab h. l.; sed nullo



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

sophorum industria; quos tamen in eo peccasse animadverto, quod de nomine pluribus notionibus subjecto disputantes non certam prius posuerunt definitionem, sed andabatarum ritu ἀποβατοῦντις altercati sunt. 3. Scilicet vox *bonum* est ἰσάμενος, itemque vox *summum*: ad hanc quod attinet, vel grammaticorum filii norunt, superlativo, quem vocant, gradu non semper describi *gradum omnium supremum*, sed sæpius signari *qualemcumq. præstantiam*: sic *summam eruditionem* sine contradictione tribueris Erasmo, Grotio, Morhofio, Casaubono, Conringio, Gassendo, Aristoteli, pluribus, quos moris est vocare *summe eruditos*, itemque viros *summa eruditione, summo ingenio præditos*: uti igitur hic non significatur eruditio omnibus numeris et partibus perfecta, cui nihil possit addi, sed eruditio insignis et excellens; sic et *summum bonum*¹ vocare licet, quidquid excellens meritoque magni æstimandum bonum est: neque igitur inter se contradicunt, quorum unus *sanitatem* iudicat esse *summum bonum*, alter *eruditionem*, tertius *pacem*, quartus *tranquillitatem animi*, quintus *mentem recti consciam*, sextus *virtutem*, alii aliud; sed omnes vere et loquuntur, et sentiunt: quis enim neget unumquodque horum esse *summum*, i. e. *permagnum bonum*? 4. Eadem est ratio vocabuli *bonum*: generatim quidem, ut recte Cic.² iudicat, *bonum* dicitur, quicquid est *utile*: cum vero, quod utilitatem nobis affert, modo sit substantia rationalis, modo substantia rationis, vel etiam sensus expers, modo actio aliqua, modo qualitas, hinc facile apparet homonymia: mirum igitur non est, tam diversas esse philosophorum de *summo bono* sententias: imo ne id quidem mirum est, quod plures interdum ab eodem philosopho propugnantur sententiæ, modo hoc, modo aliud *bonum* pro *summo* laudanti: ita Cicero *de Fin.* libro statuit *virtutem* esse *summum bonum*; in *Lælio*,³ *amicitiam*: Seneca, *L. de Vita Beata*, *virtutem*; alibi⁴ *sapientiam*: Lactant. modo *sapientiam*,⁵ modo *religionem*:⁶ Augustin, alibi *vitam æternam*,⁷ sive *finalem beatitudinem* alibi *Deum*.⁸ 5. Ut igitur clara versemur in luce, diversas exhibebo *summi boni* notiones, ut appareat, disputationem philosophorum de *summo bono* esse meram⁹ λογωμαχίαν: *summum bonum* itaque dicitur (1.) *privatio maximorum malorum*: sic cum bellum infinitas importet calamitates, hinc *pax* a Silio Italico vocatur *optima rerum*, i. e. *summum bonum*. pari modo cum nihil¹⁰ sit *miserrimum quam animus hominis male conscius, tranquillitas conscientiæ* Ambrosio¹¹ habetur pro *summo bono*: ita cum miserrimum sit gravissimo conflictari morbo corporisque doloribus affici, comicus quidam apud

¹ Huc haud dubie respexit Varro, scribens de *summo bono* non tam esse, quam esse posse, opiniones 288. teste Augustino L. XIX. *de Civ. Dei* c. 1.

² Lib. 3. *de Offic.* c. 8. Etiam Stoici dixerunt *bonum* et *utile* esse synonyma, teste Sexto Empir. L. 3. *Hyp. Pyrrh.* §. 159.

³ C. 5.

⁴ *Ratio recta et consummata felicitatem hominis implevit*, inquit Seneca, *Epist.* 76. p. 254.

⁵ L. 3. c. 8. n. 30.

⁶ L. 3. c. 10. n. 1.

⁷ L. 19. *de C. D.* c. 4.

⁸ L. 1. *Soliloq.* c. 1. *Tu, Deus, inquit, es summum bonum, quod nemo recte quesivit, et minime invenit.*

⁹ Id jam vidit Angel. Decembrius *Polit. lit.* l. 1. c. 7. et Werenfelsius *L. de Logom. Erud.* c. 2. §. 6.

¹⁰ Plautus *Mostell.* 3. 1. 13.

¹¹ L. 2. *de Offic.* c. 1.

Athenæum¹ judicat ὅτι τὸ ὑγιαίνειν πρῶτον ἀριστόν (*summum bonum*) ἴσσι: cumque cæcitas hominem reddat miserrimum, Samonicus medicus c. 13. l. ita canit,

Summa boni est, alacres homini contingere visus:

(2.) *Substantia in vita humana longe utilissima, qua carere non possumus:* hoc sensu Pindar. et Artaxerxes, Persarum rex, apud Ælian. *Var. Hist.* l. 32. dixit *aquam* esse *summum bonum*, ἀριστόν τὸ ὕδωρ: non minori jure Ovid.² exclamavit *summum bonum* esse *ignem*: vulgo quoque hoc sensu non injuste statuitur *pecuniam* esse *summum bonum ac nervum rerum gerendarum*: Plinii³ quoque iudicio *sal* fuerit *summum bonum*, quippe adeo *necessarium elementum*, ut *vita humana sine sale degere nequeat*. 7. (3.) *Res. ex cujus usu summa capitur voluptas:* sic matronæ illius Ephesiæ apud Petron. *summum bonum* fuerat *conjunx*: Hadriani Imp. *Antinous*; Antonii Codri Urcei *Bibliotheca*.⁴ 8. (4.) *Res, quæ est medium, per quod pervenitur ad summam felicitatem:* hoc sensu Cynici, Stoici, atque Aristotelici statuerunt, *virtutem* esse *summum bonum*; C. Celsus,⁵ imo ipse Salomo,⁶ *sapientiam*; Plato⁷ *veritatem*; Lactantius⁸ *religionem*; Walther.⁹ *Biblia*. referri huc potest *mulierum summum bonum, pulchritudo*; itemque Cleobuli¹⁰ *summum bonum, modus*. 9. (5.) *Qualitas¹¹ optima sive perfectio maxima, quæ et ipsa hominem reddit felicem:* sic *summum bonum* intellectus est *sapientia*; ¹² *summum bonum voluntatis est virtus*; *summum bonum corporis est sanitas et voluptas*.¹³ 10. (6.) *Felicitatis¹⁴ gradus supremus, sive ultimus ad quem tendit humana mens, quemque assecuta acquiescit:* hoc sensu *summum bonum* Cic.¹⁵ et Augustin.¹⁶ vocant *finem bonorum*: is autem gradus est ille status mentis, quo et mali nihil habet, et omne bonum secure possidet, sive quando mens et nihil doloris, et plurimum gaudii percipit: duæ igitur sunt felicitatis illius partes, *tranquillitas animi*, et *voluptas*: illam Democritus, hanc Epicurus pugnabat esse

¹ L. 15. p. 694. vid. ibid. p. 702.

² *Trist.* 2. 267. *Ignem quid utilius?*

³ L. 31. c. 7.

⁴ Vid. Bayle Diction. v. *Urceus*.

⁵ Teste Augustino l. 1. Solil. c. 12. Errat proinde Lactantius l. 3. c. 8. n. 30. *Nemo, inquit, usque adhuc summum bonum dixit esse sapientiam.*

⁶ *Prov.* 8. 11.

⁷ Cf. Augustinum L. 1. *contra Acad.* c. 2. et 3.

⁸ *Summum hominis bonum est religio*, inquit l. 3. c. 10. n. 1. Eandem sententiam singulari dissertatione tuitus est D. Braunius: vid. *Acta Erud. A.* 1705. p. 53.

⁹ *Offic. Bibl.* p. 2. *Biblia*, inquit, *noster amor, dulcissima Biblia dia, Biblia deliciæ lautitiæque meæ*: ipse Xtus Joann. v. 39. describit *Biblia* tanquam *summum bonum*.

¹⁰ Laert. l. 1. s. 93. Plaut. *Pæn.* 1. 2. 29. *Modus omnibus in rebus optimum est.*

¹¹ Qualitates expetendæ vocantur *bona*: sic alia dicuntur esse *bona animi*, alia *corporis*: recte quoque Cic. *Fam.* 2. 3. et 10. 4. *bona in bona naturæ* (e. g. ingenium) *studii* (e. g. eruditio) et *fortunæ* (e. g. nobilitas) dividit.

¹² *Sapientia nihil melius homini est a diis immortalibus datum*, i. e. sapientia est *summum bonum*, inquit Cic. l. *de Amic.* c. 6.

¹³ Aristippus *voluptatem corporis* statuens esse *summum bonum*, quatenus supposuit, *animum cum corpore interire*, non male philosophatus est, iudice ipso Apostolo I. *Corinth.* 15. 32.

¹⁴ Unde quidam distinxere inter *summum bonum*, et *summam felicitatem*, Gassendus *Instit. Phil. Mor.* Philaret. *Ethic.* l. 2. c. 1. §. 4. Buddæus, c. 4. §. 3.

¹⁵ L. 3. *de Offic.* c. 12.

¹⁶ L. 8. *de C. D.* c. 3.

*summum bonum.*¹ 11. (7.) *Substantia rationalis, quæ nos reddit felices : sic verum amicum esse summum bonum, indicat Plautus,² Aristoteles,³ Cicero,⁴ Siracides :⁵ sic Deus est summum bonum, largiens quippe nobis vitam, sanitatem, sapientiam, virtutem, felicitatem æternam : Deus, inquit Augustin.,⁶ est beatitudo, in quo, et a quo, et per quem beata sunt, quæ beata sunt, omnia.* 12. Cæterum præcipuo jure summum bonum hoc est, finis bonorum, vocatur εὐθυμία, sive voluptas animi, pariterque κατ' ἐξοχήν summum bonum, i. e. causa summæ felicitatis efficiens, appellatur Deus. 13. Opes, voluptates corporis, honoresque civiles esse summa bona, esse proram puppemque felicitatis, vulgo credimus omnes, verbo negamus omnes : e contrario Deum esse summum bonum, ore profiteamur omnes, animo firmiter credit, persuasumque habet vix millesimus quisque : adeo videmus meliora probamusque, deteriora sequimur. 14. Deus est ens summæ bonum summæque ac perfectissimæ felicitatis causa unica : ergo amandus est amore summi gradus, sive, ut Xtus⁷ ait, ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ ἐξ ὅλης τῆς διανοίας. 15. Summa felicitate in hac vita non potimur, sed exantlatis demum hujus vitæ ærumnis : beati sumus in spe :⁸ in altera autem vita Deus tanquam summum idemque æternum bonum nostrum nos perfundet voluptateque solidissima in perpetuum, que duratura."

ARABIAN ANECDOTE.

AMONG Asiatics, as among the inhabitants of Europe, we find many popular opinions and superstitions, the origin of which it is, perhaps, impossible to ascertain. Thus the Arabs are persuaded that a screech-owl proceeds from the ashes of one who has perished by violent death, and never ceases to utter most doleful sounds, until the deceased person has been avenged; after which it disappears. The following anecdote, recorded by an Arabian historian, relates to this superstitious notion, and may be found in Monsieur de Saçy's account of a rare manuscript preserved in the royal library at Paris; (see Extraits et Notices des Manuscrits de la Bibliothèque du Roi, tome II. p. 144, in the notice of the *Kitab al Jeman* (كتاب الجمان) by Shehabeddin Ahmed al Fassi.)

¹ Epicuri sententiam rectam ac plane Xtianam esse, contendit Erasmus singulari Dialogo.

² Bacchid. 3. 2. 2.

³ Ethic. Nic. L. 8. c. 1.

⁴ L. de Amic. c. 6.

⁵ C. vi. 14, 15.

⁶ Solil. l. 1. c. 1.

⁷ Luc. x. 27.

⁸ Rom. viii, 24.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



Proper Indices are subjoined. Huschke informs us in the preface that, after he had become acquainted with Brunck's *Analecta*, Bosch gave him a ready access to his library, so richly stored with works upon this subject, where he amused his leisure in collating some printed editions of epigrams with some MSS. of much value, in marking the various readings omitted by Brunck, and in making remarks for the illustration of the *Florilegium Planudeum*. Huschke adds: "Mutatis temporibus, mutata est consiliorum meorum ratio: neque de hac re postea cogitassem, nisi accessisset Apographi Gothani notitia, et egregia carminum ineditorum collectio, quam mecum communicavit Jacobsius, ita ut, dum ipse majori operi promovendo animum intenderet, equidem his reliquiis vel corrigendis, vel illustrandis aliquid curæ ac temporis impertirem, arbitrioque meo rem peragerem: data igitur edendi potestate, haud alienum me facturum existimavi, si eidem fasciculo ea etiam epigrammata insererem, quæ ab aliis vv. dd. post Brunck. in lucem sunt protrahata, adjiceremque animadv. crit. in *Analecta Veterum Poetarum Græcorum*." Huschke, after having observed that the attention of the learned is again drawn towards this department of Greek literature, and having complimented Jacobs in terms of appropriate praise, adds: "In eodem laudis curriculo versatur elegantissimo vir ingenio, Chardon-la-Rochette, quem in eo esse audimus, ut Codicem Vaticanum, nunc Parisinum, a capite ad calcem descriptum, perpetuaque annotatione instructum edat: Neque vero me fugit doctissimum Boschium hoc imprimis agere, ut Schedulas Dorvillianas e tenebris, quibus diu oppressæ jacuerunt, in lucem protrahat, iisque ornet splendidæ, quam paravit, editionis Tomum quartum, cui inseret aliorum etiam, quas in bibliotheca jam repositas habet, notas MSS." We shall extract from this work of Huschke such notes, as relate to the Greek theatre.

*Ἔρως παροικεῖ, συνοικεῖ, βλάβη σύνοικος, ἀμηχανία συνοικεῖ.

In the 2nd chapter, page 36, Huschke illustrates the *Epigramma in Meleagri Tumulum*, from which we shall cite only the following paragraph:

—————"τί γάρ; νεκύεσσι πάροικος
"Ἴμερος;

Anthol. Planud. III. Tit. xxv. *Ep.* 71. *Anal.* T. I. p. 38. Amor, in tumulo positus, hoc nomine dici potuit πάροικος νεκύεσσι Ἴμερος v. 3. quatenus *cum mortuis* quasi *habitare* videretur; sed respexit auctor Epigrammatis ad elegantem dictionem, qua amor omnino hominibus παροικεῖ, συνοικεῖ, Xenophon. *Sympos.* viii. 24. ὃ τε γὰρ οἶνος συνεπαίρει,

καὶ ὁ αἰὲς σύνοικος ἐμοὶ ἔρως κεντρίζει εἰς τὸν ἀντίπαλον ἔρωτα αὐτῷ παρ-
βησιαῖσθαι: Meleager *Ep.* LII. v. 7. καίτοι Καδμεῖον κράτος οἴσομεν, εἴ
σε πάροικον ψυχῇ συζεύξω: Propert. II. *El.* XII. 17.

*Quid tibi jucundum siccis habitare medullis? hoc tamen universe de
curis, animum angentibus, dici notum est: Clytemnestra apud Sophoc.
Electr.* 783.

Ἐν ἡμέρᾳ γὰρ τῆδ' ἀπήλλαγμαί φόβου
πρὸς τῆσδ' ἐκείνου θ'. ἦδε γὰρ μείζων βλάβη
ξύνοικος ἦν μοι, τοῦμὸν ἐκπίνουσ' αἰεὶ
ψυχῆς ἄκρατον αἷμα,

quem locum ob oculos habuisse crediderim Theocritum *Eid.* II. 55. ubi
iterum sermo est de Amore,

αἰ αἰ, Ἐρως ἀνιαρὲ, τί μίευ μέλαν ἐκ χροῶς αἷμα
ἐμφύς ὡς λιμναῖτις ἅπαν ἐκ βδέλλα πέπωκας;

Ut contra Theocritum nemo melius expressit Horatio *A. P.* 474. ubi de
poeta inepto, eodemque sua unice amante loquitur, qui

*Indoctum doctumque fugat recitator acerbus:
Quem vero arripuit, tenet occiditque legendo,
Non missura cutem, nisi plena cruoris, hirudo."*

The student should not fail to notice the metaphorical application of
the words σύνοικος, (as in Sophocles cited above, βλάβη σύνοικος) and
συνοικεῖν, as in Euripides *Hippol.* v. 160.

φιλεῖ δὲ τᾷ δυστρόπῳ γυναικῶν
ἀρμονία κακὰ δύσ-
ταγος ἀμηχανία ξυνοικεῖν.

Ἄποκλάειν, *elugere*, Æschylus corrected.

“ Ἄποκλάειν, sive ἀποκλαίειν interdum est *elugere*: Lucian. *de Dea
Syr.* Γ. III. p. 454. ἐπεὰν δὲ ἀποτύψωνται τε, καὶ ἀποκλαύσωνται, πρῶτα
μὲν καταγίζουσι τῷ Ἀδώνιδι ὄκως ἐόντι νέκυϊ: eadem vis inest verbis
ἀποκηδεύειν, ἀπαλγεῖν, aliis: vide Valck. ad Herodot. p. 122. 84. et
p. 706. 51.: nostræ emendationi favet etiam Aristophanes, *Vesp.* 564.

οἱ μὲν γ' ἀποκλάονται πενίαν αὐτῶν, καὶ προστιθέασι
κακὰ πρὸς τοῖσιν γ' οὖσιν, ἕως ἂν παρισώσῃ τοῖσιν ἐμοῖσιν:

adde Euripidis fragm. ex *Æneo* ap. Stob. Tit. CXII. p. 583. Grot.
p. 469.

σχολῆ μὲν οὐχί. τῷ δὲ δυστυχοῦντί πως
τερπνὸν τὸ λέξαι, καποκλαύσασθαι πάλιν:

hæc paululum diversa leguntur ap. Galen. *de Hippocr. et Plat.* L. IV. circa finem, καὶ ἔτι τὰ τοιαῦτα εἰς τὸ κατὰ τὴν λύπην ἀγωγὸν τοῖς δὲ δυστυχουσί πως τερπνὸν τὸ κλαῦσαι καὶ ἀποδύρασθαι τύχας: hinc Valck. *Diatr.* p. 197. verbum hunc formavit ut Euripideum

τερπνὸν τὸ λέξαι ἀποδύρασθαι τύχας:

Musgravius, eodem Galeni loco adductus, reposuit *Fragm.* p. 459. Ed. Beck.

τερπνὸν τὸ κλαῦσαι καὶ ἀποδύρασθαι τύχας,

sed non animadverterunt viri, in hoc literarum genere primarii, apud Galenum duo diversorum scriptorum loca inter se permutata esse, et confusa, unum Euripidis, alterum Æschyli, id quod in ejusmodi sentiis facile fieri potest, et alibi factum est. Æschyl. *Prom.* 642. Ed. Schutz.

ὡς ἀποκλαῦσαι ἀποδύρασθαι τύχας
ἐνταῦθ', ὅπη μέλλει τις οἴσεσθαι δάκρυ
πρὸς τῶν κλυόντων, ἀξίαν τριβὴν ἔχει:

suum igitur utrique reddamus, quoniam possumus, et quidem Euripidi,

τερπνὸν τὸ λέξαι ἀποκλαύσασθαι πάλιν,

Æschylo, magna lectionum varietate h. l. laboranti,

ὡς καὶ τὸ κλαῦσαι ἀποδύρασθαι τύχας:

comparandum est Menandri *fragm. Emendat. Bentl.* p. 94.

καὶ γὰρ ἐποδύρασθαι τι μὴ γελώμενον
καὶ συναγανακτοῦνθ' ὅπόταν οικείως ὄσῃ
ἕκαστος αὐτῶν τὸν παρόντα, παύεται
τῶτον μάλιστα τὸν χρόνον τοῦ δυσζρονεῖν:

—Sophocles *Philoct.* 691.

οὐκ ἔχω βάσιν
οὐδέ τιν' ἐγγώρων κακουργίονα,
παρ' ᾧ στόνον ἀντίτυπον
βαρυβρῶτ' ἀποκλαύσειεν:

miserias igitur suas alteri narrare Græce dicitur, ἀποκλαίειν, ἀποδύρασθαι v. c. στόνον τινί, et παρὰ τινι: accedit ἀποδύρασθαι πρὸς τινα, ut loquitur Demosthenes in *Steph.* I. καὶ ἐγὼ τῶν γεγεννημένων ἀποδυσάμετος τὰ πλεῖστα πρὸς ὑμᾶς, ὡσπερ ῥάων ἔσομαι." Page 56—8.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

v. 419. putabat Godofr. Hermannus, vir egregius, *Obs. crit.* c. I. p. 9: sed Æschylus Homeri Ἀβίουσ dixerat Γαβίουσ in *Prom. Solut.*, præfixo Γ ex F Æolico nato, ut diserte ait Stephanus, Αἰσχύλος τε Γαβίουσ διὰ τοῦ γ' ἐν Λυομένῳ Προμηθεΐ, unde primam syllabam in Γάβιοι brevem esse intelligitur." Page 79. Mr. Blomfield's note on the passage in the *Prom. V.* v. 428. Ed^o. 2a. is this: "Hermannus *Obs. crit.* p. 9. scribendum putat Γάβιοι τ', ἄρειον ἄνθος, cui respondet Κολχίδος τε γᾶς ἔνοικοι: sed recte monet Butlerus primam in Γάβιοι corripì in *Fragm. Prom. Soluti* ap Steph. Byz. in v. Ἀβιοι: Valck. in *Theocr. Adoniaz.* p. 217. B. Stephanum vitio Codicis sui deceptum fuisse scribit, dum Γαβίουσ pro Homericò Ἀβίουσ scriberet: Toup. ad Suid. III. p. 493. Γαβίουσ cum digammate scribendum putat, satis infeliciter."

ARISTOPHANES ILLUSTRATED, AND VALCKENAER CORRECTED.

Λυκιδεῖς, λαγιδεῖς, περιστεριδεῖς, *pulli animalium.*

"*Pullum hirundinis*, quem νεηγενὲς χελιδονίδος τέκνον vocat Antipater, Achæus Tragicus, teste Eustathio ad Homer. *Il.* I. p. 655. 2. dixerat χελιδόνος μόσχον hoc versu,

χάσκοντα λιμῶ μόσχον ὡς χελιδόνος,

quicum cf. Juvenal *Sat.* X. 230.

Ipsè ad conspectum cænæ diducere rictum

Suetus, hiat tantum, ceu pullus hirundinis, ad quem

Ore volat pleno mater jejuna,

quoniam sc., ut ait Homer. *Il.* I. 323.

ὡς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρῃσι
μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῆ,

Platon. *Sympos.* p. 239. Ed. Bip. καὶ αὐτὰ τῷ λιμῶ παρατεινομένα, ὥστ' ἐκεῖνα ἐκτρέφειν: istam Achæi audaciam non ferens Eustathius adfirmat; poetam dicere debuisse non μόσχον, sed νεοττὸν aut χελιδονιδῆα: ita enim Græci *pullos animalium* vocare solebant, nomine parentum flexo in δεῦς ut λυκιδεῖς, λαγιδεῖς, περιστεριδεῖς etc. dicebant, *luporum, leporum, columbarum pullos*, de qua re suo more disputavit Valck. ad *Theocr. Adoniaz.* v. 121. p. 401. ita quidem, ut in *editis Grammaticis* vix quicquam præter ea loca, quæ ibi congesta sunt, repertum iri sibi ipse persuaderet. vir unus omnium eruditissimus, quod tamen secus est: extant duæ glossæ apud Suidam, quæ non modo doctrinam illam egregie confirmant, sed illustrant etiam locum quendam Aristophanis, cujus venustatem interpretes non satis assecuti esse videntur: Suidas igitur in v. Χαριδεῖς, ὑπὸ τοῦ Χαίριδος πεπαιδευμένοι, ἢ μελετῶντες. Χαῖρις δὲ αὐλῆ τῆς Θηβαῖος ἀμουσος. οὕτω δὲ λέγουσιν Ἀπτικοὶ ἀπὸ τοῦ Χαίριδος, Χαριδεῖς,

καὶ ἀπὸ τῆς περιστερᾶς, περιστεριδεῖς: exscripsit Suidas Scholiasten ad Aristoph. *Acharn.* 864.

παῦρ ἐς κόρακας· οἱ σφῆκες οὐκ ἀπὸ τῶν θυρῶν;
πόθεν προσέπταν οἱ κακῶς ἀπολούμενοι
ἐπὶ τὴν θύραν μοι Χαιριδεῖς βομβαῦλοι;

Dicaeopolis, qui tibicines istos Thebanos appellaverat σφῆκας, ut sibi constet, eosdem deinceps vocat Χαιριδεῖς q. d. pullos Chæridis, qui à Chæride, tanquam vespæ a parentibus, didicissent τὸ βομβεῖν: similis locus est in *Avibus* 860.

παῦσαι σὺ φυσῶν· Ἡράκλεις, τουτί τι ἦν
τουτί; μὰ Δί' ἐγὼ πολλὰ δὴ καὶ δεῖν' ἰδὼν,
οὔπω κόρακ' εἶδον ἐμπεφορβιωμένον:

eodem respexit Suidas in v. Περιστεριδεῖς, ὡςπερ ἀπὸ τοῦ Χαίριδος Χαιριδεῖς, οὕτω καὶ ἀπὸ τῆς περιστερᾶς περιστεριδεῖς: paululum conturbati ista Valck. ratio videbatur animadversione aliqua, quam e *Philemonis Lexico Technologico* MS. delibatam cum amico communicaverat D. Ruhnken, Λαγίδης, πατρωνυμικὸν, ἐκ τοῦ λαγωῦ, ὡς, ὁ τοῦ πελαργοῦ γόνος, Πελαργίδης, τοῦ λύκου, Λυκίδης, Ἀλεκτορίδης, Χηνίδης, Περδικιόνης: huic etiam glossæ adstipulatur Suidas in v. Λαγίδης, ὁ τοῦ λαγωῦ: sed ut a Philemone de gradu se dejici non passus Valck. ista omnia in δεῦς terminanda esse recte statuit, ita et Suidam aut errasse arbitror, aut scripsisse Λαγιδεύς, ὁ τοῦ λαγωῦ: atque hinc intelligitur, quo spectet brevis illa, sed docta Wyttenbachii, viri cl., animadversio ad Plutarchum *de Educ. Lib.* c. II. ubi vulgo legitur, πάνυ δ' ἄξιον ἐπαινεῖν καὶ Λακεδαιμονίους τῆς μεγαλοφροσύνης, οἵτινες Ἀρχίδαμον, τὸν βασιλέα αὐτῶν, ἐξημίωσαν χρήμασιν, ὅτι μικρὰν τὸ μέγεθος γυναῖκα γάμῳ λαβεῖν ὑπέμεινεν, ὑπειπόντες, ὡς οὐ βασιλέας, ἀλλὰ βασιλίσκους παρασχεῖν αὐτοῖς διανοοῖτο: admodum hic variant libri in v. βασιλίσκους, exhibentes βασιλεῖδια, βασιλεῖδας, βασιλιδεῖς: Wyttenbach., 'Forte, ait, βασιλιδεῖς, licet a nullo codice confirmatum, verum est:' βασιλίσκους tamen hos Archidami regulos futuros vocat Athen. XIII. p. 566. Α. βασιλεῖδια Theophrastus T. I. p. 597. Α. οὐ γὰρ βασιλεῖς ἄμμιν, ἀλλὰ βασιλεῖδια γεννάσει." P. 103.

CLASSICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

ON that most beautiful Latin Ode by Mr. Lawson, inserted in a late Number of your Journal, I have a remark to offer to its author, whose talents, if we may judge from the composition before us, are of no ordinary kind, relative to the position of the word "Cometa" in the seventeenth line. The licence, if I am not much mistaken, is indefensible; as Horace never begins either of the two first lines of the Alcaic stanza in any other than one of these two forms, viz. either — — ∪ — — or ∪ — ∪ — —. The only line which seems to countenance the form admitted by Mr. Lawson in the passage just referred to, viz. — — ∪ — ∪, is to be found in Hor. Odd. iii. 5. 17. *Si non perirēt immiserabilis.* But, as this is a solitary instance, I do not scruple for a moment to write *perirēt*. Virgil. *Æn.* ii. 477. "Unà omnis Scyria *pubes* Succedunt tecto, et flammæ ad culmina jactant." *Æn.* v. 119. "Triplici *pubes* quem Dardana versu Impellunt; terno," &c. And in both these instances the metre might have admitted *singular* verbs.

We take leave of this Ode for the present, promising at the same time not to overlook its merits on a future occasion. A composition like this ought not to be passed over in silent neglect, especially in this age of reason and refinement, when little else seems to meet with encouragement, except what is scholastically exact, and few things to command our attention except such as are first tried by the cold and unmeaning subtilty of what we are pleased to call—mathematical preciseness!

S. S. I.

1813.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

Qⁿ. Several verses are quoted by Suidas from a poet of the name of Babrius, written in *iambic scæxon*: is nothing known of this man beyond the short account of him which is given by that Lexicographer?¹

¹ We refer our Correspondent to Tyrwhitt's *Dissertatio de Babrio*, London, 1776. *Auctarium Dissertationis de Babrio*, 1781. Bentley's *Dissertations*, 1777, pp. 433, 434. EDIT.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



teste Eustathio;¹ atque ita etiam multa alia ejusmodi. Pro *MHΔEA* Hesiodum *MEZEA* habuisse idem prodidit Eustathius:² ac sic antiquiores pronunciasse oportuit: Ionum enim est *MHΔEA*, sensu quo hic usurpatum est, ejecta consona et producta vocali, eorum more solenni: quo etiam *'AAFATOS* effingi potuisset. At vetustius et magis Homericum est *'AAFATTOΣ*.

Attici post *A* privativum, in contractis hujusmodi vocabulorum formis, *N* paragogicum inserebant; ut

εἴη δ' ἀνατον πρᾶγμα τῶν ἀποξένων.³

atque eo modo Dawesius *'ANAFATON* et *'ANAFASTON* scribi voluit; contra tamen Homericam consuetudinem in *'AOTTON* &c. conservatam; quā moti sustollendum istud *N* curavimus ubicunque vocalis subsequuta sit.

'AFATH. v. *ἄττ*—*avaritia*—*mala cupido, et noxa, βλαβή, ex ea oriunda*. In Homericis non nisi trisyllaba usurpabatur: omnes enim versus, qui eam formam recusant, ut *Il. T. 85—139—Ω. 22—30, &c.*, alias etiam ob causas pro interpolationibus rhapsodorum, qui sermonem veterem parum callebant, habendi sunt.

'AGAFOS. v. *ἀγαυός*, *præclarus, superbus*; a verbo antiquo *'AGAFΩ*—unde *'AGHMI* et *'AGAMAI*.

FANTMI. v. *ἄγνυμι*, quod et

FANTΩ, et antiquius forsitan *FPANTΩ*; unde Latinum *FRANGO*; atque item Græcum *FPHΞΣΩ* vel *FPHΩ*, v. *ρήσω*, de quo infra. In aoristo secundo *N* ejectum est, et, penultima correpta, fit *'EFATH*, v. *ἐάγη*, a *FANTΩ* deductum ea ratione qua *'ETTHH* a *TTHTΩ*. In uno tantum loco, *Il. A. 558*, penultimam longam habet: sed aut in aoristum primum *'EFANXΘH* mutandum est; aut versus, alioqui suspectus, pro insitio habendus atque ejiciendus: τῷ ἐάγῃ, penultima producta, τὸ *N* perinde ac τὸ *F*, certissima analogia restituendum est, atque scribendum.

'AFANTHS; illud enim *NT*, a recentioribus semper *IT* scribebatur; et librarii, cum litteræ geminarentur, aut incuria aut festinatione, alteram sæpe supprimebant, præsertim in vocabulis minus usitatis. Vide supra s.

¹ p. 406. — ² Ib. — ³ *Æschyl. suppl. 354. ed. Glasg.*

tasse *ΕΠΙ, ΦΑΦΩ* et *ΦΗΜΙ*—*monstro, splendere facio*, ac metaphoricè *dico*; e quo verba Latina *FAOR, AIO* et alia innumera in utraque lingua efficta sunt; quæ speciem ac formam parentis plus minusve exhibent, ut *FAFOΣ*. Ionice *ΗΩΣ*—quod fortasse Homericum; Attice *ἠώς*—*aurora*.

ΦΑΦΟΣ v. *φῶς*; et diæresi ad metrum supplenda *Φῶς*—*lux—lumen*. Idem alia dialecto est Latinum *FAVOR*.

Atque hic cuivis mirari licet doctissimum Heyne usque adeo cœcutisse ut pro *ΔΑΜΟΦΑΦΩΝ* et *ΔΑΦΟΚΑΦΩΝ* in epigrammate, quod Priscianus legerat in tripode vetustissimo in Xerolopho Byzantii, *ΔΑΜΟΦΟΦΩΝ* et *ΔΑΦΟΚΟΦΩΝ* scriptum esse voluerit. Vix enim tiro aliquis paullo accuratius institutus, nomina antiqua ita e contractionibus et diæresibus recentiorum refingere ausus esset, contra omnem rationem ac consuetudinem prisçi sermonis.

FAFAPIΣTON—v. *ἀριστον*—*prandium—cibus qui primam mane sumebatur*; unde nomen ab *FAFOΣ* accepisse videtur, sensum ejus rectè ceperunt veteres; de etymo mira commentati sunt.

FAFHHP—v. *ἀήρ*. *tenebræ* et casibus obliquis *ἠέρος, ἠέρι, &c.*; quæ antiquissima esse videntur; significatio autem ortum indicat ex *A* privativo et *FAFEΩ*; unde pleniorrem ejus formam *FAFAFHHP* fuisse crediderim; atque ex ea Homericum *FAFHHP* contractum.

FAFBINHΣ—v. *αἰκῆς*—*indecens* ab *A* privativo et *FBHKΩ*; de quo infra.

FAAΩ,

FAEB, et,

FAFHMI—*spiro*—unde epitheton Vulcani

FAFHTOΣ. v. *ἀήτος, anhelus, πνευστός*—*et*

FAFHTHΣ. v. *flatus—ventus*

FAFELLA. v. *ἄελλα*—*procella*; atque item vox Latina *ANHELUS*; et

FAFHP. v. *ἀήρ*—*aer*—casibus obliquis *ἠέρος, ἠέρι, &c.*; quæ Homericis etiam temporibus sic forte pronuntiata erant.

* Not. in excurs. III. in II. T. Vol. viii. p. 727.

• Vide Polyb. IV. c. lxxi. Eustath. p. 1432. l. 2. p. 1791. l. 33. &c.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books'
Full Membership
provides unlimited
access to more than
28,000 volumes of
Christian literature for
\$8.99/month

**HOLY
BIBLE**

Continue

*Fair use policy applies

ΑΛΑΦΕΩ

ΑΛΑΦΗΜΙ—v. *ἀλώω*—*ἀλάλημι*—*cæcutire* vel *errare* *facio*; et

ΑΛΤΦΩ—v. *ἀλώω*—*mente erro* vel *turbatus sum*, composita sunt ex *A* privativo et verbis **ΛΑΦΩ**, **ΛΑΦΕΩ** **ΛΑΦΗΜΙ**, et **ΤΦΩ**; de quibus infra.

Rhapsodi et grammatici, cum formas verborum antiquas nescirent; et vulgatas tamen versibus Homericis haud sufficere comperissent; neque diæresibus hiatus supplere potuissent, syllabas quasdam geminabant: atque eo modo, cum **ΑΛΑΦΗΜΙ** in **ΑΛΗΜΙ** contractum invenissent, neque pleniorē formam, neque mutationis rationem nossent, monstrum illud *ἀλάλημι* compingebant et inducebant. Ita quoque aliis, quæ pari defectu laborare videbant, percomniōdè succurrebant.

ΑΔΕΦΩ. v. *ἀλεύω*—*evito*—ex *A* quoque privativo et **ΔΑΦΩ**, quod et **ΔΕΦΩ** ut infra videbimus, formatum.

ΑΛΟΦΑΩ. v. *ἀλοιάω*—*puto*—*imdo*.

ΑΛΘΙΗ. v. *ἀλωά*—*area*, in qua contandendo tritum abitur frumentum.

F melius quam *I*, antiqui sermonis indoli hic convenit: at neutrum tamen ratione aliqua certa, vel auctoritate suffultum est.

ΑΜΤΦΜΩΝ. v. *ἀμόμων*—*egregius*—**ΑΜΤΥΜΩΝ**; καὶ ἀφαιρέσει τοῦ *I* **ΑΜΤΜΩΝ**. Hort. Adon. solenni lexicographorum errore τοῦ *I* pro *F*; quæ etiam sequuntur de etymo ridicula sunt.

ΑΜΤΦΝΩ—v. *ἀμόνω*—*defendo*—*arceo*, ex *A* priv. et exoleto **ΜΤΦΝΩ**, unde **ΜΤΦΝΗ**; de quo infra, compositum.

ΓΑΝΑΚΣ

ΓΑΝΑΣ—*ἀναξ*—*rex*

ΓΑΝΑΣΣΩ—*ἀνάσσω*—*regno*. Dores Italiae scribebant

ΒΑΝΝΑΣ, *F* in *B* mutato, et consona liquida geminata; quod iis solenne fuisse jam antea ostendimus. E

terminatione brevi in **ΑΣ**, vocativus Homericus **ΓΑΝΑ**

—v. *ἀνα*, formatum est. Significationem apud Atticos

planam facit Isocrates in Euagora: τῶν ἐξ αὐτοῦ γενομένων οὐδένα κατέλιπεν ἰδιωτικοῖς ὀνόμασι προσαγορευόμενοι· ἀλλὰ τῶν μὲν βασιλέα καλούμενον, τοὺς δὲ ἀνακτας, τὰς δὲ ἀνάσσας: neque alia in Homericis fuisse videtur.

ANIFA v. *άνια* et *άνεια*, dolor. *άνιαρόν*—λέγεται τὸν-
 γρή. Suid.—i. e. **ANIFRON** ex **ANIFAPON** contrac-
 tum, mutatione, jampridem in Hesychii lexico notata,
 τοῦ *F* in *F*.

AFOAFHS—v. *άόαλης*, congregatus—confertus, ab *A*
 colectivo et **FEAFΩ**, de quo infra.

AFOAKS. v. *ώλξ*—sulcus—pro contractione vocis *άύλαξ*
 habitum; cui tamen ne affine quidem est: at ex *A* in-
 tensivo et verbo antiquo **FEAFΩ**—*volvo*, formatum.

AFOR—v. *άορ*—*ensis*, ab **AIEIPΩ**, atque inde

AOPTHP *loram* quo appendebatur, &c.

APAIOS. v. *άραιός*—*rarius*—*tenuis*. Rectè Schol. Ven.
*δασύνεται τὸ άραιά, λεπταί· εἰ δὲ ψιλούμεν βεβλαμ-
 μέναι.*

ARGEIOS. v. *Άργεῖος*. Latine **ARGIVUS** antiquiore
 adjectivi forma.

FAPΔΩ—v. *άρδω*, irrigo; atque inde

FAPΔMOΣ, v. *άρδμός*, irrigatio;

FAPNEFTHP. v. *άρνευτήρ*, urinator.

FAPΣ. v. *άρς*, agnus, et

FAPNEIOS. v. *άρνεῖος*, aries. **FAPΣ**, quod in casu
 recto nusquam occurrit, e participio aoristo secundo
 verbi in **MI FAPENΣ** contractum esse videtur; unde,
 elisa priore et producta altera vocali, formata sunt appo-
 sita **HOATFPHNOS**, **FTHOFPHNOΣ**, &c.; quae
 tamen in Iliade non nisi in locis interpolatis inveniuntur;
 sed simplicius et antiquius **HOATFAPΣ** retentum est in
ΠOATFAPNI ΘTFEΣTHI. B. 106.

FAPH. v. *άρη*, *ποτα*, *βλαβή*—atque inde

FAPAOMAI vel

FAPFOMAI—unde

FEFAPHMENOS. v. *άρήμενος* in Homericis, *βεβλαμ-
 μένος* interpretatum; quibus radicem fuisse credo ver-
 bum antiquum **FEFPΩ**; de quo infra; atque ab eo
 fluxisse nomen vetustissimum Latinum dei Martis, **BER-
 BER**, in Numæ regis carmine arvali; quod ære insculp-
 tum, Romæ anno post Christum natum MDCCLXXVII.
 defossum est; ac postea, summa et ingenii sagacitate

et doctrinae subtilitate, ab acutissimo Lanzo interpretatum.¹ Id nomen lingua ac litteris Ionicis *FEPEΣ* fuerit; quo constari puto nomine 'APEFΣ' (sic etiam scribi debuerat) *F* olim praefixum fuisse; etiamsi Homericis ad hiatum supplendum nusquam requiratur; at poetae jam aetate exolevisse videatur.

FAΣTT—v. *ἄστυ*—urbs.

ATTFΩ—contractum in

ATFΩ—v. *αῦω*—siccus, et metaphoricè *siccum vel raucum sono*; ex *A* privativo et *TTFΩ*—v. *ἄω* *pluo*—compositum: unde

ATFOΣ. v. *αἰὸς*—siccus, aridus

ATFAΛEOΣ—v. *αἰαλέος*—idem

ATFTTH—v. *αὔτη*, clamor siccus vel raucus.

ATFTTMH—*αὔτμη*, vapor aridus vel siccus.

ATFFIFAXOΣ—v. *αἰίαχος*—sono arido vel rauco clamorosus; compositum ex *ATFOΣ* et *FIFAXΩ*, de quo infra.

TAFAP. v. *ἄφαρ*—statim. ex τοῦ 'AITΩ, 'AΨΩ, 'HΦA γίνεται teste Eustathio; atque etyma ratio constat.

TAFENOΣ—v. *ἄφενος*—opes. παρ' ἡμῶν ψιλοῦται, ἀλλὰ παρὰ τοῖς παλαιῶς Ἀπτικῶς δασύνεσθαι λέγεται:² atque ita rectè, ut e verbo exoleto, in Latinorum *HABEO* latente effictum; quod litteris antiquioribus Pelasgis vel Etruscis *HABEU* vel *HAFEU*; i. e. litteris Graecis, *FA'ΦEΩ* vel *TATIEΩ*, fuerit: ridiculum est grammaticorum veterum etymona ἀπὸ ἐνός.

ACHAIFOΣ—v. *Ἀχαιῖος*—Latinè, antiquiore modo *ACHIVUS*.

ATΩPOΣ—v. *ἄωρος*—intempestivus antiqua scriptura; spiritus, eidem rationi grammaticæ, cui cæteræ litteræ, obnoxii erant.

BIFOΣ—v. *βίος*, *vita*, e verbo exoleto *FIFΩ*; quod in Latino *VIVO* adhuc extat, formatum esse puto; atque ideo differre a *BIOΣ*, *arcus*; quod pari litterarum commutatione, e *FIE*—*VIS* effictum, *F* non admisit.

BIFOTOΣ. v. *βίωτος*—*victus*—ut *BIFOΣ* scribendum; atque eadem ratione verbum

¹ P. 1. c. viii. s. 1. n. 1.

² *ἄφενος* γὰρ, τὸ ζῆραιον τὸ ἄφενος τὸ βίχων ἄφενος μετὰ τοῦ στερητικῶ ἄ; καὶ κρῆσι *ATΩ*. Suid. in voce.

³ p. 158.

⁴ Eustath. p. 73.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



ΦΑΤΣΚΩ—καὶ ΦΡΑΤΣΚΩ. Eustath. p. 1654. κ' 27. Æoles retinebant litteras, quibus antiqua pronuntiandi consuetudo significata erat, non ex arbitrio vel proprio scribendi more inscribebant, ut grammatici somniasse videntur.

ΔΑΦΙΟΣ. v. δῆϊος, *ardens, pugnar*, ab eodem; itemque ΔΑΦΙΩΝ—v. δηϊόω *trucido*.

ΔΑΙΩ, *divido*, a quo ΔΑΙΣ, *convivium*, ita semper sine F scriptum est.

ΔΕΡΦΩ. v. δερῖω—*excorio, pellem detraho*. ΔΕΡΒΙΣΤΗΡ τὸ δέρμα παρὰ τὸ δέρος, ΔΕΡΙΣΤΗΡ; κλεινοῦ τοῦ Β. Suidas in voce.

ΔΔΕΙΔΩ v. δεῖδω—*timeo*.

ΔΔΙΩ—v. δῖω—*idem*.

ΔΔΕΟΣ. v. δέος—*timor*. In vulgatis littera initialis repetitur in verborum augmentis; ea tamen inconstanter, ut aoristus primus sit ἔδδεια, et præteritum perfectum δεῖδοικα. Alioqui vocalis semper producitur ante eam litteram nisi in locis interpolatis aut mendosis; quod haud alia ratione fieri potuerit, quam duplici consona: nam Δ e tono vel impetu pronuntiandi geminari nequit; atque si posset, constantia in eo, quod poetas arbitrio, quoties metro conveniret, non indole lingue fieri, rerum humanarum usui ac consuetudini contraria esset. Nomen Ζεὺς vel, antiquiore forma, ΔΣΕΨΣ ejusdem stirpis esse videtur; ac primum significasse sensum et affectum animi, dum dei optimi maximi, *cuncta supercilio moventis*, speciem ac naturam contemplaretur, quem timorem aut pavorem fuisse vix dubitare licet. Timoris ideo antiquissimum nomen Græcum ΔΣΕΟΣ fuisse credo atque verba, quibus sensus ejus exprimebatur ΔΣΙΩ et ΔΣΕΙΔΩ; quæ paullatim emollita ΔΔΙΩ et ΔΔΕΙΔΩ fierent; ac postea δῖω et δεῖδω; ea ratione qua nomen illud apud Latinos DEUS factum est; commutato scilicet in consonam, ac postea penitus suppresso duro isto spiritu Σ. Ita ἘΠΙΔΔΗΣΑΣΘΑΙ pro ἐπιζήσασθαι scriptum est; atque Bœotice, apud Platonem, ἼΤΤΩ pro ἴστω, et alia ejusmodi haud pauca. Quæ exempla, aliquis forsitan objiciet, geminatae consonae initio vocis; neque unquam ita scripsisse veteres asserere ausim: at non

Homericæ ævi scripturam, quæ fortasse nulla erat, restituendam suscepimus; sed linguam Homericam exhibere iis litterarum signis; quæ usitatissima erant, cum ars scribendi apud Græcos jam adulta esset. Hac ratione

ΔΑΚΤΥΘΟΣ et

ΔΕΛΕΙΑ scribenda esse puto pro Ζάκυνθος et Ζέλεια; itemque **ΚΑΜΑΝΔΡΟΣ** pro Σκάμανδρος (quod in nonnullis codicibus locum obtinet); nam vocalis præcedens nusquam producta est; et in Zancleorum nummis nomen civitatis, quod vulgo Ζάγκλη, **ΔΑΝΚΛΕ** inscriptum est. Zancleæ illi Iones fuere; atque urbs eorum a Messeniis e Peloponneso profugis, anno ante Christum natum DCLXVIII. capta est, et Messana in posterum dicta. Hi nummi itaque omnes ante eum annum cusi sunt; et scripturæ antiquissimæ Ionicae, si non Homericæ, exempla exhibent.

ΔΑΚΡΥΦΟΝ—v. δάκρυον—*lacryma*.

ΔΑΚΡΥΦΩ. v. δακρύω—*lacrymo*.

ΔΕΦΩ—v. δέω—*egeo*; quod ita differre videtur a **ΔΕΩ**—*ligo*.

ΔΙΦΟΣ. v. δῖος. Latine **DIVUS**: atque in ea lingua antiquissimas adjectivorum formas extare puto; etiãmsi haud ignorem, probabili quadam ratione, **ΔΙΟΣ**, **ΧΙΟΣ**, &c. e contractione τοῦ **ΔΙΙΟΣ**, **ΧΙΙΟΣ**, &c. deduci: utraque fortasse e vetustioribus **ΔΙΙΦΟΣ**, **ΧΙΙΦΟΣ**, &c., diversis diversarum dialectorum rationibus, contracta sunt: nam **ΔΙΟΣ** secundus casus τοῦ **ΔΙΣ**, a quo **ΔΙΦΟΣ** vel δῖος, *F* in augmento accipere haud potuit; quod a tota stirpe alienum; atque inde

ΔΙΦΟΓΕΝΗΣ—v. διογένης—*divo-genitus* primam semper longam habet, dum in **ΔΙΟΤΡΕΦΗΣ**, *Jove nutritus*, semper brevis est.²

ΔΡΑΦΩ. v. δράω—*facio*.

ΔΣΑΦΟΣ v. ζῶς; ac soluto circumflexu ζῶος, *vivus*.

ΔΣΑΡΩ

ΔΣΕΦΩ et

² Eustath. p. 436.

³ τὸ μὲν ΔΙΟΤΡΕΦΗΣ συστῆλλει τῆν ἀρχουσαν, ὡς ἀπὸ τῆς ΔΙΟΣ γενικῆς· τὸ δὲ ΔΙΟΓΕΝΗΣ ἰατρῶν αὐτῆν, ἐπὶ τοῦ ΔΙΟΣ, ἰνδρῶς. Ibid. p. 76.

ΔΣΗΜΙ—v. ζῶ, ζάω, et ζέω; vivo; unde nomen Jovis **ΔΣΗΝ**, Ζήν, et Dorica pronunciatione **ΔΣΑΝ**, Ζάν, hujus verbi participium fuisse credam; atque antiquissimam ejus formam **ΔΣΕΕΝΣ**—vivens;

ΔΤΦΩ. v. δύω, subeo.

FEAP v. ἔαρ. Hesychio **FEAP** ac Latine **VER**. Prima syllaba in casibus obliquis, quoties e tono et impetu pronunciandi producta sit, toties in **EI** diphthongum, grammaticis, ac librariis fulcrum solitum inserentibus, mutata est: perperam: ubicunque enim tres syllabae breves in unam vocem concurrerent, primam producere licuit. **εἶαρ**, casu recto, poetae recentiores et Homericis male intellectis sibi confinxerunt, et; inter alia ejusmodi ἀνώμαλα, ad metrum supplendum, quoties expedire visum esset, adhibuerunt: veteres autem, qui suum quisque sermonem gentilitium in carminibus tantum usurpaverunt, nullam istiusmodi licentiam sibi unquam permittebant; neque, si permisissent, auditores, qui verba tantum usu vulgari trita intelligebant, accepissent vel tolerassent.

EFAN v. ἔάνω—sino; at Laconibus ac Syracusis **EBAN**,¹ solita litterarum commutatione: ita et **εἶα**, **ΕΠΑ**—ἔασον, **ΕΒΑΣΟΝ** inter Dorismos a Gregorio Corinthi episcopo et Johanne Grammatico recensentur.² inde

EFANOS—v. εἰάνος, ductilis, flexilis—dum

FEANOS—indusium, iisdem litteris vulgo scriptum, ab **EEΩ** alias **FEΣΣΩ**, de quo infra, deductum est.

FEANON—v. ἔδον et ἔεδον—dos. Vide supra in **FAAN**.

FEIKOSI—v. εἴκοσι et εἰκόσι. Viginti in tab. Heraclensi **LIKATI**; quam formam antiquissimam puto; et in carmina HomERICA recipiendam fortasse; sed cum **F** praefixum metro sufficeret, vulgata et jamdudum recepta mutare nolui.

FEILOS—v. εἴλος—species.

FEIΛΕΩ

FEIΛΩ—v. εἰδέω—εἶδω—scio, video; unde praeteritum, Æolica, i. e., antiqua forma;

¹ Hesych.

² S. clvii-viii. et Koen. not.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

ΦΟΛΦΟΙΤΡΟΧΟΣ v. ἐφοίτροχος.

ΑΦΟΛΚΣ v. ὠλξ—*sulcus*. Vide supra.

ΡΑΦΟΛΓΗΣ v. ἀόλγης—*consertus—congregatus*.

ΡΑΦΟΛΓΙΔΣΩ—v. ἀολίξω—*congrego*, ex *A* colectivo et *ΕΛΦΩ* composita.

ΦΕΛΦΑΡ v. εἴλαρ—*propugnaculum*.

ΦΕΛΟΣ—v. ἔλος—*palus*. Vide Dionys. Halicarnas. Antiq. Rom. lib. I. c. xx.

ΦΕΛΕΘΩ v. ἔλεον. *tabula coquinaria*.

ΦΕΛΙΚΣ v. ἐλίξ—*boum epitheton cornua inflexa fortasse significans*.

ΦΕΛΙΣΣΩ. ἐλίσσω, *verto, verto*. In vulgatis Homericorum carminum exemplaribus haud infrequenter confusum est cum **ΦΕΛΙΔΣΩ** *quatio*.

ΦΙΑΡΤΣ v. ἴλος—*limus—lutum*.

ΦΙΑΡΗ v. ἴλη vel εἴλη—*turma—caterva*. Etruscè

ΦΕΥΛΑ.

ΦΙΑΡΑΔΩΝ v. εἴλαδον—*catervatim*.

ΦΙΑΡΑΣ—v. ἴλας—*funiculus tortus*.

ΦΙΑΡΙΟΣ v. ἴλιος—*nomen urbis Troiae*.

ΦΕΛΛΙΠΟΣ v. εἰλίπους—*aliud boum epitheton quod ab eadem radice vulgo deductum est—εἰλίποδες βούς ἀπὸ τοῦ εἴλειν i. e. ἐλίσφειν τοὺς πόδας κατὰ τὴν κούρην: perperam; nam alte tollere non vertere pedes in incessu inter boum virtutes est; ut rerum bucolicarum doctiores me audiente sæpe observaverunt. Hinc a comico in meretricum laudem adhibitum est γυναῖκες εἰλίποδες—*fæminas pedibus agiles—alte tripudiantes—* ποτὶ πύγαν ἀλλουσαι, ut Laecena illa in Aristoph. Lysistr. 82, ed. Brunk. Vocabulum itaque deducendum puto ab*

ΕΦΑΛΩ—v. εἴλω—*tollo—atque ab eodem item*

ΦΕΛΛΑΠΙΝΗ v. εἴλαπίνη, *compositio*.

ΕΝΕΝΚΩ v. ἐνάικω—*fero*; cujus forma antiqua iam præterito perfecto **ΗΝΕΝΚΑ**, posteriorum *ιατακισμοῦ* pura asservata est.

¹ Lanzi. Vol. II. p. 291.

² Eupolid. fragm. apud Athenæ. l. vii. c. xxvi. ed. Schweigh.

Γ·ΕΝΣ—v. εἷς *unus*; at casus secundus ἐνός ex antiquiore forma effictus.

Γ·ΕΦΟΣ—v. εὖς—pronomem possessivum ab **Γ·Ο**.

Γ·ΕΥΣ. v. εὖς—bonus. Alias suppresso spiritu et producta vocali **ΗΥΣ**. Aliam quoque fuisse formam εὖς, i. e. **Γ·ΕΟΣ**, **Γ·ΕΗ**, **Γ·ΕΟΝ**, tradidit Herodianus, quod probabilius mihi videtur quam quæ alii grammatici veteres protulerunt. Vide Hort. Adon. v. εὖς.

Γ·ΕΦΟΣ et **ΤΕΦΟΣ**—v. εἰώς, εἰώς et τείως, ταῖως. *usque, donec, interea, &c.* penultimam habet ancipitem, et ultimam semper brevem; nisi sequente consena producta sit: nam quæ vix docti in εἰώς ὁ ταῖως &c. commentati sunt, ut ejusmodi monstra metro Homérico commodarent, vix nauci æstimo. Versus hereticus neque iambum neque amphibrachyn unquam agnovit; neque talem pedem aut in primo, aut in ullo alio loco admisit; neque in secunda spondæi syllaba, littera **T** ex arbitrio recitantis duplicari potuit; ita ut εἰώς ὁ ταῖως εἰώς ἕτραως pronunciaretur; quod doctissimus Heyne sibi persuasit.

εἰώς et τείως Attica sunt; sed quæ fuerit antiquior et HomERICA forma, dubitare licet. Ejusdem stirpis sunt, cujus **ἩΜΟΣ** et **ΤΗΜΟΣ**; et cum Attici ex **Γ·ΑΦΟΣ**, **ΝΑΦΟΣ**, **ΛΑΦΟΣ**, &c. εἰώς, νεώς, λεώς, &c. fecerint, e ratione sermonis conficere licet eos eodem modo εἰώς et τείως ex **Γ·ΕΦΟΣ** et **ΤΕΦΟΣ** fecisse. Quomodo autem ejusdem viri docti in mentem venerit, εἰώς *idem esse quod alibi scribitur ως*, ne arriolatione quidem assequi possum; cum alterum *temporis*, alterum *moris, modi vel rationis* adverbium semper et ubique sit; neque ulla inter se, aut usus ratione, aut significationis similitudine juncta sint. Inter Æolismi exempla a Corinthi episcopo recensita est εἰώς, εὖώς, quod antiquiore scribendi more **Γ·ΕΦΟΣ** fuisset: suspicari tamen licet **ΑΥΟΣ** pro εὖώς bonum præsulē voluisse, et nomen Auroræ in animo habuisse. Hesychius nihilominus habet **ΤΑΩΣ**, τείως, Κρήτες—recentiores scilicet—antiquiores **ΤΑΦΟΣ** fortasse scripsissent.

ἘΝΕΦΩ—v. Ἐνώω—Bellona, atque inde

ἘΝΕΦΑΛΙΟΣ. v. Ἐναάλιος. Mars—in vase fictili; a Mazzochio edito **ἘΝΕΤΑΛΙΟΣ**: utrumque a verbo antiquo **ἘΝΑΦΩ**, **ἘΝΕΦΩ**, vel ἐναύω; de quo vide Eustath. p. 140, formatum; unde etiam **ΝΕΚΤΥΣ** et verba Latina **ΕΝΕCO** et **ΝΕCO** originem habuisse videntur.

ΦΕΡΩ thema antiquissimum esse credo verbi, cujus futurum secundum vel Ionicum

ΦΕΡΕΩ, v. ἐρέω, *dicam*, in Homericis frequentissimum est; ratione eadem effictum, qua **ΤΥΠΕΩ** et **ΤΥΠΤΩ**: ita ut Latina vox **VERBUM** idem sit ac Græcum ῥήμα—i. e.

ΦΡΗΜΑ, atque

ΦΕΣΙΩ—v. εἶπω, cujus antiqua forma una tantum sententiola, ἔσπετε νῦν μοι Μοῦσαι, a rhapsodis et librariis asservata est, idem ac **ΦΕΡΩ**, alia dialecto, qua τὸ Σ locum τοῦ P obtinebat. In aoristo secundo subjunctivi scribendum est

ΦΕΩ pro v. εἶπω—et in præterito perfecto passivo alterius thematis

ΦΕΡΕΤΑΙ pro v. εἴρηται, quod ab alio verbo εἰρέομαι, *rogo*, acceptum est.

ΦΡΗΤΩΝ—v. ῥήτων—*dictum*—Laconice **ΒΡΗΤΩΝ**,

ΦΡΗΤΡΑ—v. ῥήτρα—*tractio*,

ΦΡΗΤΗΡ—v. ῥήτηρ—*orator*—Laconice **ΒΡΗΤΗΡ**, producta altera vocali, e priore elisa; formata esse videntur.

Ejusdem stirpis sunt composita **ἘΝΕΙΩ**, **ἘΝΕΣΙΩ**, **ἘΝΕΣΣΩ**, **ἘΝΙΩ**, **ἘΝΙΠΙΩ**, **ἘΝΕΝΙΣΙΩ**, &c.; quæ, varie elisis spiritibus, productis vocalibus, et adscitis augmentis, formata sunt. **ἘΝΙΠΤΩ** quoque et **ἘΝΕΝΙΠΤΩ**, eodem sensu, in vulgatis Homericorum exemplaribus haud infrequenter occurrunt: sed in præstantissimo codice Harleiano **ἘΝΙΠΩ** et **ἘΝΕΝΙΠΩ**, penultima producta, eorum locum ubique tenent; et cum **ΝΙΠΤΩ** sit verbum prorsus alienum, pro factitiis, et ad linguam fucatam posteriorum pertinentibus habenda videntur.

ἘΡΤΩΝ—v. ἔργον—*opus*.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



† **ΕΧΩ** v. ἔχω futuro ἔξω *habeo*: at in aliis perin- tem-
poribus adhiberi debuerat spiritus; quem in Hetericis
versus sæpe postulat. Hinc

† **ΟΧΕΨ**—v. ὀχεύς, *pessulus, retinaculum*; atque

† **ΟΧΘΗ**—v. ὄχθη, *ripa*.

ΗΙΦΟΝ—v. ἡϊόν—*viaticum*—more adjectivorum Latinorum,
qui est item Græcorum antiquissimus, e verbo **ΕΙΩ**

· **ΕΙΜΙ**, eo, effictus.

† **ΗΜΑΡ**—v. ἡμαρ—*dies*: sed ἡμέρα semper cum spiritu
· aspero in omnibus dialectis; et ἡμαρ item in Attica
vetere.

† **ΗΚΑ**. v. ἡκα. Atticè ἡκα, *lentè quietè*, unde ἡμισα,
quod spiritum asperum nusquam non habuit.

ΦΗΝΟΠΣ—ἡνοψ—*splendidus*: contractum fortasse Ionicè
ex **ΦΟΙΝΟΠΣ**. v. αἰνοψ, quod eodem sensu usurpatur;
atque ideo Homericis, ut antiquius, restituendum.

† **ΗΡΙΟΝ**—v. ἡριον, *tumulus*—ab **ΑΙΡΩ**—**ΗΡΑ**.

ΦΗΧΗ. v. ἡχη—*sonitus*.

ΦΗΧΕΩ—v. ἡχέω—*sono*.

ΘΑΨΑΣΩ. v. θαάσω—*sedeo*; et inde

ΘΑΨΑΚΟΣ. v. θαΨκος et θαΨκος, *consessus*.

ΘΑΨΕΟΜΑΙ—v. θαάομαι—*video—miror*: Ionicè **ΘΗΕΩ**;
etsi

ΘΑΨΜΑ—v. θαΨμα—*miraculum*—formam ab antiquo the-
mate obtinuit, atque in omnibus dialectis, mutato tan-
tum **F** in **T**, conservavit.

ΘΕΨΩ—v. θέω et θείω—Æolicè θείω¹—*curro*: atque inde

ΘΟΨΟΣ v. θόος—*velox*.

ΘΥΨΩ—v. θύω, ῥυω, *ferveo, sacrifico*.

ΦΙΨΩ. v. ἰάψω—idem quod **ΦΗΧΕΩ**; adscito aug-
mento, ut in **ΠΙΨΑΣΚΩ** a **ΦΑΨΩ** et compluribus aliis.

† **ΙΑΨΩ**—v. ιαύω—*vaco—vel, ore aperto respiro*. Latine
ΗΙΟ, **ΗΙΑΡΕ**; et antiquiore fortasse sermone **ΗΙΑΟ**
et **ΗΙΑΒΟ**.

ΦΙΨΑΟΜΑΙ. v. ἰάομαι—*medeor*;² et

¹ Gregor. Cor. ep. de Dial. Æol. S. κκxvii.

² ἄσκηπά τι γίνωται καὶ ἀναλθία ἰάσασθαι: ἰ. ε. ΦΙΨΑΣΑΟΜΑΙ. Arctini τῆς ἰατρ. fragm. apud Heyn. supplend. in Il. A. 515. Vol. vi.

FIFHTHP. v. ἰήτηρ—*medius*—verbo Latino VIVO cognata esse videntur; atque ab

FIZ—v. ἴς, Latine VIS deducta; unde etiam

FINTON. v. ἰνω—*nerius*,

FIZXTZ v. ἰσχυς—*robur*—*vis tenendi*—Latinè VISCUS—Hesychio ΓΙΣΧΥΤΗΝ et ΒΙΣΧΥΤΗΝ—ἰσχυρ. ex FIZ et ΕΧΩ confictum;

FIFI. v. ἴφι—*fortiter*, &c. ἐσχημάτισται οὕτως. ΓΣ. ΙΝΟΣ—ΙΝΟΦΙ, ὡς ΧΑΛΚΟΣ—ΧΑΛΚΟΥ—ΧΑΛΚΟΦΙ· καὶ κατὰ συνηθεσίαν τῆς ΝΟ συλλάβης ΙΦΙ.¹ Priorem itaque longam habet semper; ut ex FENΦΙ, elisa consona et producta vocali, contractum. ἴφθμος autem, ut alia composita quamplurima, F in initio haud recepisse videtur.

FAΦEΦΣ—nomen patris Ajacis minoris, v. Ὀδρεὺς; a Zenodoto autem Ἴλεος scriptum, quemadmodum apud Hesiodum, Stesichorum, et Pindarum antea exstiterat.² F sæpe in O abiit; ut in nomine fluminis et urbis in Creta insula; quod in nummis est FAΞΟΣ—FAΞΙΩΝ.³

at Virgilio OAXUS—

et rapidum Cretæ veniemus Oaxum.⁴

FIFHMI v. ἴημι ex FEΩ—FHMI, mitto, edo, protrudo, adscito augmento eodem modo quo FIFAXΩ ex FHXEΩ, ΠΙΦAFΣΚΩ e ΦAFΩ, et alia ejusmodi, compositum: atque inde

FIFAMENH v. εἰαμένη—*pratium irriguum*—*locus herbas emittens*, vel late patens, ut καθήμενον πεδῖον apud recentiores.

FIFOS—v. ἰός—*jaculum missile*—et

FIFOFH—v. ἰωή—*missio* vel *missiva*.

FION. v. ἰόν—*viola*: unde

FIOFEIΔHΣ—v. ἰοεῖδης,

FIOΔNEΦHΣ—v. ἰοδνέφης—et

FIONΘAS—v. ἰονθας.

FIFIΣ v. Ἴρις—*dea Iris*—ἀγαλμα Βίριδος, Pausan. in Lacon. c. xix. s. 4; i. e. FIFIΔΟΣ Laconica dialecto.

¹ Schol. Ven. in Il. A. 151.

² Vide Heyne in Il. B. 527. sic et Lycophron Ἴλιος δόμος vs. 1150.

³ Dutens, Médailles.

⁴ Eclog. i. 66.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

ΜΟΥΣΑ—v. *Μούσα*—*Musa*—a verbo exoleto **ΜΟΕΩ**, in Latinorum **MOVEO** asservato, deductum.

ΜΥΣΩ—v. *μύω*—*claudio*—*comprimo*; unde

ΜΥΣΕΛΟΣ. v. *μύελος*—*medulla*.

ΜΥΣΩΝ—v. *μύων*—*musculus*.

ΜΥΣΗ—v. *μύκη*—*excusatio*—*hesitatio*,

ΜΥΣΤΙΑ—v. *μύια*—*musca*,

ΜΥΘΟΣ—v. *μῦθος*—*sermo*—*fabula*; &c.

ΝΑΨ—**ΝΑΨΟΣ**—v. *ναῦς*, *νεὺς*, *νηὺς*, et Attice *νέος*—*navis*; e **ΝΑΨΙΣ**, **ΝΑΨΙΔΟΣ** fortasse contractum; quod plenum et integrum in nomine Lacedæmoniorum tyranno **ΝΑΨΙΣ**, ut in Latino etiam vocabulo **ΝΑΨΙΣ**, extitisse videtur. Formatum est e verbo

ΝΑΨΩ—v. *νάω*—quod et

ΝΑΨΕΩ—v. *νήω*—*impleo*, *coacervo*; unde quoque

ΝΑΨΟΣ v. *ναὸς*—*templum*; quod Ionicè, ac fortasse Homericè, **ΝΗΟΣ**; priorem enim semper productam habet. Tempia antiquissima Græcis cognita thesauri sive donaria fuerunt; loca in quibus dona diis sacra reponerentur et religiosè asservabantur.

Ab eadem radice quamplurima alia, præsertim nomina composita, tam hominum quam rerum, derivata sunt; quæ eadem ratione cum **Ψ** scribenda erunt; nisi ubi Ionica pronuntiatio, quæ τῷ **Η** pro **ΑΨ** significatur, potior, et magis HomERICA visa sit.

ΝΕΨΟΣ v. *νέος*—Latinè **NOVUS**.

ΨΟΑΨ v. *ὄαρ*—*αἶψα*, ex **Ο** copulativo, quod recte **ΨΟ**.

ΟΨΑΣ—v. *οὖς*—*auris*; secundus tamen casus est in vulgatis *οὖατος*; cuius rationem grammatici suo more reddunt—*Ἰωνικὴν ἐπέθεσεν ἔχει τοῦ Ψ εὐθεῖα γὰρ αὐτοῦ ἰωνικὴ ΟΑΣ καθ' Ἡρακλίαν, ὡς ΨΟΑΣ*. . . Eustath. p. 1896. l. 4. **ΟΨΑΤΟΕΝΤΑ**, *auritum*, quod in Homericis in *ὠτώεντα* vulgo contractum est, antiquiore integra forma, et mutata tantum littera obsoleta, *ὠατόεντα λαγών*, in epigrammatis fragmento apud Suidam v. *λαγών* asservatur; ubi adæquè contractum esset si secunda versus elegiaci penthemimeris spondæum admisisset.

ΟΨΙΣ. Latine **OVIS**. Sæpe in obliquis casibus disyllabum est, priore ancipiti; **ΟΨ**: **ΙΟΣ** **ΟΨΙΕΣΙ** &c. pronun-

ciatur ; ut in Virgilianis PAR : IETIBUS ; AR : IETE,
&c. sic et ΑΙΨΙΤ : ΙΟΙ ΗΙΨΤ : ΙΑΙΑ, &c. Iota spi-
ritus lenis vice fungitur.

ΟΔΟΝΣ. v. ὄδους : at Ionicè ὄδων (Herodot. vi. c. 107.)
utrumque ab antiquiore **ΟΔΟΝΣ** ; unde Latinum
DENS ; atque in obliquis casibus **ΟΔΟΝΤΟΣ**, **ΟΔΟΝΤΙ**,
&c. Participia, quæ terminationem in **ΩΝ**, et sermone
antiquissimo in **ΟΝΣ** habuerunt ; apud Æoles recentio-
res in **ΕΙΣ**, et apud antiquiores in **ΕΝΣ** eam accepe-
runt.¹

Α ΟΔΤΣΣΕΡΣ—v. Ὀδυσσεὺς—παρά τισι μὲν δασιύεται
παρὰ τὴν ὄδον ὑπὸ τίνων δὲ ψιλοῦται παρὰ τὸ ὄδυσσω.
Eustath. p. 68. rectè priores ; quos totum episodion de
Ulyssis apud Autolycum peregrinatione² repudiasse oportuit ;
quod alioquin repudiandum ; et pro insitio habendum
esse, validioribus adductis argumentis, postea ostendemus.
Nomina virorum e verbis infaustæ significationis usquam
apud veteres efficta esse, haud facile crediderim ; quod ab
eorum moribus, et insitis de omnium vi opinionibus, prorsus
abhorret ; neque obstant quæ tragici de nominibus Homericis
commenti sunt : **ΑΙΑΣ** non ex **ΑΙ ! ΑΙ !**³ sed ex eodem fonte quo
ΑΨΙΝ, **ΑΨΕΙ**, &c. defluxit, ut supra ostendimus.

ΦΘΟΝΗ—v. ἔθονη—indusium—a **ΦΕΘΩ**.

ΦΟΛΙΒΩ v. οἰδῶ, et

ΦΟΛΙΑΝΩ—v. οἰδάνω—tumeo.

ΦΟΙΑΜΑ—v. οἶσμα—tumor.

ΦΟΙΚΟΣ. v. οἶκος—Latinè **VICUS**.

ΦΟΙΚΙΑ. v. οἰκία ; sed cum **Φ** in tessera Velitr.

ΦΟΙΚΕΩ—v. οἰκέω—habito,

ΦΟΙΚΕΨ—v. οἰκεῦς—domesticus,

ΦΟΙΚΙΑΣΩ. v. οἰκίζω—habitare facio, &c. &c.

ΦΟΙΝΟΣ—v. οἶνος—Hesychio **ΓΟΙΝΟΣ**—Latinè **VINUM** ;
unde composita quamplurima eadem ratione scribenda ; ut

ΦΟΙΝΕΨ. v. Οἰνεῦς,

¹ Gramm. vet. apud Eustath. p. 1755,

² Odyss. τ. 343—587.

³ Ajac. flagel. 430. ed. Brunck.

ΦΟΙΝΟΠΥΣ. v. οἴνοψ; et recentiorum more loquendi ore strictiore, ἤνοψ: in quorum usu variant codices. Vide Heyn. in II. ψ. 643.

ΦΟΙΝΟΠΕΔΟΝ—v. οἰνόπεδον—*vinetum*, &c. &c.

ΟΙΦΩ—v. οἶω et οἶω, penultima longa, *puto, auguro*: unde

ΟΙΦΙΔΣΩ v. οἶζω,

ΑΟΙΦΙΣΤΟΣ—v. ἀνώιστος,

ΟΙΦΩΝΟΣ—v. οἶωνος, &c. &c.

ΦΟΙΩ—*fero*; cuius futurum tantum in lingua communi, sine spiritu οἶσω, usurpatur: at forma antiqua in tabula Heracleensi extat; unde

ΦΟΙΜΑ—v. οἶμα—*impetus*,

ΦΟΙΜΩ—v. οἶμάω—*impetu feror*,

ΦΟΙΜΟΣ—v. οἶμος—*semita*, &c.; itemque **ΦΟΙΔΑΝΩ**

ΦΟΙΔΑΜΑ, &c.; de quibus supra.

ΦΟΚΣΥΣ v. οἶξυς—*acutus*—ab **ΦΙΚΩ**.

ΦΟΚΤΩ, &c.—v. ὄκτο &c. at cum nota aspirationis in tabula Heracleensi scriptum.

ΦΑΦΟΣ—v. ὄλοος—*noxius*—contractum in

ΦΑΦΟΣ—v. οὔλας—unde

ΦΑΦΟΜΑΙ—*αὔλομαι*—*noxius sum*; et

ΦΑΦΤΜΙ—v. ἄλλυμι—*perdo, occido*, &c.

ΦΑΦΟΧΥΤΑΙ—v. οὔλοχεται—*malæ salsæ*—a verbo **ΦΑΦΩ**, de quo supra, amputato, ut in composito, **Φ** initiali. πλεονάζουσι δὲ τὸ Β οἱ Συρακούσιοι, ὡς ἐπὶ τὸ ὈΛΒΑΧΝΙΟΝ, τὸ τὰς οὔλας ἔχον. Suid. in δερβιστήρ. Nota dialectorum ratione, qua idem vocabulum Homericæ sermonæ ὈΛΦΑΧΝΙΟΝ fuerit.

ΦΟΜΙΑΦΟΣ v. ὄμιλος—*multitudo conferta*,

ΦΟΜΙΑΦΕΩ v. ὄμιλέω—*in multitudine versor*,

ΦΟΜΙΑΦΑΔΟΝ—v. ὄμίλαδον—*confertim*: omnia ex

ΦΟΜΟΣ et **ΦΙΑΦΗ** composita.

ΟΠΑΦΩΝ—v. ὀπάων, *sector*—*minister*; participium verbi antiqui ὈΠΑΦΩ, cuius forma usitator **ΟΠΑΔΣΩ**, fuisse videtur; atque ejusdem stirpis, cuius Latina vox **OPIS**.

ΦΟΠΗ—v. ὀπη—et

ΦΟΠΣ v. ὀψ—Latinè **VOX**—i. e. antiquioribus litteris **VOKS**; quod vocabulum idem diversa dialecto vel alio



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



scuto Heracl. ; apud Hesych. &c. ; neque duriorē istam contractionem in πρῶν poetæ antiquissimo innotuisse, facile credam. Simili ratione

ΠΡΟΪΚΣ v. προῖξ—*gratia*, et

ΠΡΟΪΚΤΗΣ v. προῖκτης *mendicus*, e **ΠΡΟΪΚΩ** vel

ΠΡΟΪΤΗΜΙ formata esse videntur.

ΠΣΑΦΩ—v. ψαύω—*contingo—rado*—unde

ΠΣΑΦΡ—v. ψάρ, Ionice ψήρ—*sturnus*,

ΠΣΕΦΔΟΣ—v. ψεῦδος—*mendacium*,

ΠΣΕΦΔΩ—v. ψεύδω—*mentior*, &c. &c.

ΠΣΥΓΧΗ—v. ψυχή—*anima*,

ΠΣΥΓΧΩ v. ψύχω—*flo vel spiro*, &c.

ΠΣΥΓΧΟΣ v. ψύχος—*frigus ex aura vel flatu*; &c. e

verbo ΨΥΓΩ deducenda esse videntur; atque item

ΠΤΥΓΩ—v. πτύω—*spuo*, et

ΠΤΥΓΩΝ—v. πτύον—*ventilabrum*, &c.

ΦΡΑΝΓΩ—v. ραγέω—Latinè **FRANGO**—unde

ΦΡΗΓΝΥΜΙ—v. ρήγνυμι,

ΦΡΗΣΣΩ—v. ρήσσω,

ΦΡΗΓΜΙΝ vel

ΦΡΗΓΜΙΣ—v. ρήγμις, ἴνος—*littus ubi undæ alliduntur et franguntur*; vetustiore fortasse forma **ΦΡΗΜΙΝΣ**

:**ΙΝΤΟΣ**;

ΦΡΑΚΟΣ—v. ράκος—Æolicè βράκος—*vestis lacera*,

ΦΡΑΧΙΣ—v. ράχισ—*spina dorsi*,

ΦΡΗΓΟΣ—v. ρήγος—*stragulum, superficie inæquali variatum*: Anglicè **RUG**.

ΦΡΗΓΤΟΣ—v. ρηκτός—*qui rumpi vel frangi potest*.

ΦΡΗΓΣΗΝΩΡ—v. ρηξήνωρ—*qui virorum ordines per-rumpit*.

ΦΡΑΔΣΩ—v. ράζω,

ΦΡΑΙΝΩ—v. ραίνω,

ΦΡΑΙΩ—v. ραίω—*spargo, disperdo*;

ΦΡΑΔΙΝΟΣ—v. ραδινός—Æolicè βραδινός—*gracilis*,

ΦΡΑΘΑΜΙΝΓΣ—*ράθαμιγξ*—*gutta—aspergo*;

ΦΡΟΔΟΝ—v. ρόδον—Æolicè βρόδος—*rosa*

ΦΡΟΙΑ—v. ροία—*malum punicum*.

ΦΡΟΙΒΔΕΩ—v. ροιβδέω—*sono rauco vel fracto absorbeo vel diglutio*.

ΦΡΟΙΑΔΣΟΣ—v. ροῖζος *stridor raucus vel fractus*,

ΦΡΟΙΔΣΕΩ—v. *φοιζέω*—*ejusmodi stridorem edo* ;

ΦΡΟΠΑΛΟΝ—v. *ρόπαλον*—*clava* ;

ΦΡΟΧΘΕΩ—v. *ροχθέω*—*strepo sono aspero et fracto* ;

ΦΡΩΓΣ—v. *ρώξ*—*avulsum vel abruptum aliquid ; atque ita gradus vel scala* ;

ΦΡΩΓΑΛΕΟΣ—v. *ρωγαλέος*—*lacer —ruptus* ;

ΦΡΩΧΜΟΣ—v. *ρωχμός*—*ruptura—fissura*,

ΡΕΦΑ—v. *ρέα et ρεία*—*facile*,

ΡΕΦΙΔΙΟΣ—v. *ρήιδιος*—*facilis*,

ΡΕΦΙΣΤΟΣ—v. *ρήιστος*—*facillimus, &c.*, e verbo fortasse

ΡΕΦΩ—v. *ρέω*—*fluo* : unde vocabulum Latinum RIVUS—quod Græcè est

ΡΟΦΟΣ—v. *ρός*, contractum in *ρούς*.

In dialectis Sicelioticis fuere etiam **ΡΟΥΝΤΟΣ** et **ΡΕΙΣ** vel **ΡΕΙΝΣ** eodem sensu ;¹ in quibus vocis *εὔρρους* vestigia antiquæ et Homericæ formæ indagasse mihi videor : quam fuisse credo

ΙΕΤΡΕΦΝΣ—contractum e participio antiquo thematis in **ΜΙ**, **ΙΕΤΡΕΦΕΝΣ** ; atque in casu secundo scribendum ideo

ΙΕΤΡΕΦΝΤΟΣ pro v. *εὔρρειος* ; quod geminato *P* et inserto *I*, more solenni grammatici confinxerunt : sed littera *P*, ut cæteræ liquidæ pronunciando geminari potest : et iota istud, metri causa insertum, grammaticorum commentum et librariorum est, poetæ ignotum. eadem ratione et

ΙΕΤΡΕΦΝΤΗΣ—*εὔρρείτης* in v. factum est.

ΦΡΙΑΣΩ v. *ρίζω*, et

ΦΡΙΑΣΑ—v. *ρίζα*—*radix*, Æolice *βρίζα* ;

ΦΡΙΝ—v. *ρίν*—*nasus*—antiquissima forsitan lingua **ΦΡΙΝΣ** : **ΙΝΤΟΣ** ;

ΦΡΙΝΟΣ—v. *ρίνος*—*cutis, &c. &c.*

ΦΡΙΟΝ—v. *ρίον*—*promontorium, cacumen* : quæ omnia e verbo exoleto **ΦΡΙΩ** efficta esse videntur.

ΣΑΟΣ. v. *σῶς*, et soluto circumflexu *σός*—*salvus*,

ΣΑΩ—v. *σῶ* et

ΣΑΩΩ—v. *σῶω*—*salvo*. Latina vocabula SALVUS et

¹ Torremozzi Inscip. Sic. Class. VIII. No. XI.

SALVO antiquissimas Græcorum formas exhibere vix dubitare licet; unde manifestè apparet licentiam contrahendi haud parcè grassatam esse, etiam Homericis temporibus; quoniam in carminibus priorem semper correptam habent.

ΣΕΦΩ—v. *σεύω*—*agito, persequor*; ejusdem stirpis ac Latinum **SÆVIO**: unde

ΣΟΦΩ v. *σόω* et *σόβω* eodem sensu; atque

ΣΟΦΟΣ v. *σός*—in compositis **ΛΑΦΟΣ** **ΣΟΦΟΣ** v. *λαός-σος* *concitator populi*, &c. tantum usurpatum. Vocalis ante **ΣΕΦΩ** semper producta est in Homericis; qua constantia duplicem fuisse spiritum pronunciatione antiqua conijcere licet.

ΣΙΦΑΛΟΣ v. *σίαλος*—*saginat*—*pinguedine florens*; unde vexatissima vox

ΣΙΦΑΛΟΕΝΣ v. *σιγαλόεις*—*splendidus, varius*, deducta

esse videtur; ut **ΣΙΑΛΩΣΑΙ** *ποικίλαι* apud Hesychium.

Vide Heyne in *Il. E. 226*.

ΣΤΕΦΩ—v. *στεύω*—*stare facio*; quod et **ΣΤΕΩ** **ΣΤΗΜΙ** variatione solita.

ΣΤΕΦΜΑ—*στέμμα*—*corona, infula*—e **ΣΤΕΦΩ**, emolito *Φ* in *M*; ut *Π* in *ὄμμα* pro antiquiore *ΟΠΜΑ*. Vide supra.

ΣΥΛΦΑΩ—v. *συλάω*, et

ΣΥΛΦΕΦΩ—v. *συλεύω*—*prædor*—*spolio*; verbum a venatu translatum, et ex antiquissima vocis **ΣΥΛΦΗ** v. *ύλη* forma, quam **ΣΥΛΦΑ** fuisse, vocabulum Latinum **SYLVA** planè demonstrat, effictum.

ΤΕΛΕΦΩ—v. *τελείω* pro *τελέω* inserto *iota*, *finio*.

ΤΙΦΩ v. *τίω*—*æstimo*—*luo*,

ΤΙΦΕΩ v. *τιέω*—*præna vel dolore afficio, eo, quo facinus aliquod luit aliquis*; inde

ΤΙΜΗ—v. *τίμη*—*honor, pretium*;

ΤΙΦΜΑΩ—v. *τιμάω*—*honoro, &c.*

ΤΡΩΣ: **ΟΦΟΣ**; cujus feminina

ΤΡΟΦΙΣ et

ΤΡΟΦΙΑΣ, atque, eadem ratione, adjectivi

ΤΡΟΦΙΚΟΣ—v. *τρωικός*; atque eliso *K*



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

χαυνὸς *laxus, hians* apud Pindarum, et ΧΑΦΟΣ v. χάος—*hiatus*; atque item

ΧΕΦΑ—v. χεία—*latibulum cavum*,

ΧΕΦΩ—v. χέω, χείω, et χεύω—*fundo, in vacuum do*, unde

ΧΕΦΜΑ—v. χεῦμα—*fusio*,

ΧΟΦΑΝΟΣ—v. χόανος—*fornax*,

ΧΟΦΗ—v. χόη, *libatio*; atque item ΑΧΕΦΩΝ v. ἀχεύων.

ΧΝΟΦΟΣ—v. χνόος et postea χνούς—*lanugo*—a ΚΝΑΦΩ.

ΧΡΑΦΩ—v. χράω et χραύω—*stringo—ferio*.

ΧΡΕΦΩ—v. χρείω—*præbeo—utendum do*; unde ΧΡΗ-

ΜΙ, a quo ΧΡΗ *oportet*, &c. ΧΡΕΦΩ, opus, necessi-

tas v. χρείω et χρέω: at semper in Homericis disylla-

bum; atque ubi aliter usurpatum occurrit, ΧΡΗ, quod

perinde cum secundo et quarto casu locum obtinet in Il.

H. 109. pro eo recipiendum est.

ΧΡΕΦΟΣ—v. χρεῖος—*debitum, officium, utilitas, &c.*

CLII. Restant pauca quædam, de re metrica antiquissimorum poetarum, dicenda; quibus discrimina litterarum, et singularum vim diversam in syllabis aut brevibus aut longis constituendis; itemque quibusnam versus locis ea plus minus valuerit, quatenus nobis cognoscere licuit, exponamus.

CLIII. Litteræ vocales diversos vocis in loquendo sonos, consonæ eorum divisiones, liquidæ ac spiritus flectiones et modulationes indicant et oculis ostendunt; ita ut vocalis expiratione aeris, ore aperto, exprimatur; consona, ejus retentione, compressis quibusdam oris partibus; liquida, aliis compressis, aliis apertis, ex impedita, haud occlusa voce; spiritus, appropinquatis tantum, quod densior et constrictior quodammodo in sono edendo halitus fiat.

CLIV. Consonæ, e partibus oris, quibus singulæ exprimuntur, in labiales Β et Π, palatiales Γ et Κ, et dentales Δ et Τ, distinguuntur; quarum singulas liquidæ propriæ singulæ subsequutæ sunt; labialis scilicet Μ, dentalis Ν, et palatiales Λ et Ρ; atque eodem modo item spiritus, labialis nempe Φ, palatialis Χ, et dentales Θ et Σ.

CLV. Præterea, inter litteras antiquas fuere duo spiritus vocales, Η vel Ι; et Φ, Ε, vel Β; alter densiore sono et impetu quodam vehementiore e faucibus expressus; alter leniore et constrictiore efflatu, a labiis protrusis ac rotundatis promissus, quomodo nostras W. Hunc Æoles, recentiores etiam, retinebant, ut ex eorum nummis ΦΑΛΕΙΩΝ inscriptis patet: at illius antiquum signum diviserunt Græci cæteri; et dexteram partem supra litteram ponentes psilen notam habebant ———— sinistram autem contra-

ria illi aspirationis daseam;¹ si Prisciano fidem habeamus. In nulla tamen inscriptione antiqua nota ista $\psi\lambda\eta$ inventa est; neque ejus utilitatem deprehendere possumus: quandoquidem vocalis omnis, quæ non $\delta\alpha\sigma\upsilon\nu\theta\epsilon\iota\sigma\alpha$, suapte natura $\psi\lambda\eta$ esse debuerat. Usus alterius in Italia Græca perantiquum fuisse, e tabula celeberrima itemque nummis Heracleensium patet.

CLVI. Z , Ξ , et Ψ , binarum litterarum singuli sunt nexus, ut ista librariorum Constantinopolitanorum commenta \varkappa , τ , ϕ , &c.; atque ideo a proposito nostro, in antiqua scriptura restituenda, prorsus aliena. Priscianus quidem scribit, *multo molliorem et volubiliorem sonitum habere Ψ quam BS vel PS*: sed de pronuntiatione, cum Græca tum Latina, sui seculi, post Christum natum sexti, tantum cogitabat grammaticus ille; atque ea in jejunam quandam et exilem concinnitatem, ab austera veterum grandiloquentia prorsus alienam, jamdudum emollita et concisa erat.²

In Ξ et Ψ , secundum locum Σ occupasse in omnibus dialectis præter Doricam, quæ signa hæc composita non accepit, e monumentis adhuc exstantibus abundè constat; atque ideo, si ratio linguæ in testimonium admittenda est, locum eundem in Z , quod vetustius est, et in antiquissimis Ionum et Atticorum inscriptionibus usurpatum, tenuisse debuit. Verum tamen in eo modus pronuntiandi Doricus latius apud posteros in sermone communi prævaluisse videtur, ita ut grammatici Alexandrini et Constantinopolitani alium non agnoscant; et Herodianus inter errores scribendi audacter enumeret $ZMTPNA$ pro $\Sigma MTPNA$, quod nullius hominis os in unum et eundem sonum comprimere possit litteras $\Sigma\Delta M$. At nihilominus Iones veteres $ZMTPNA$ omnino scribebant; neque $\Sigma MTPNA$ in nummis ante Cæsarum imperium cisis occurrit; unde planè patet eos signi elementa ea subaudisse quæ facile pronuntiari possent; cum Græci veteres omnes modum scribendi ad usum pronuntiandi, cujusque gentis proprium et peculiarem, semper et ubique accommodarent; atque ita dialectos diversas formarent. Cum igitur $\Delta\Sigma$ ante labialem M vel B a quovis facile pronuntiari posset, ex iis sic positis Iones veteres Z effecisse, non aliter quam Ξ e $K\Sigma$ seu $X\Sigma$, et Ψ e $B\Sigma$, $\Pi\Sigma$ seu $\phi\Sigma$, mihi pro comperto est; atque in eas itaque in Homericis signum illud compositum resolvendum putavi.

CLVII. Vocales longæ vel duplices H et Ω pari ratione fortasse arceri et relegari debebant: at in hac vetustissimi sermonis obscuritate, pauçæ sunt admodum voces, quarum elementa sic discernere possumus, ut quæ pro iis substituenda essent, certè sciremus: raro enim vocalis duplex e binis simplicibus composita est:

¹ Priscian. lib. I. p. 560.

² De litteris duplicibus vide Vossii gram. l. I. c. XXI.

sed, natura simplex et brevis, per concisionem, e suppresso spiritu vel consona vel alia quacunque littera, facta longa est: Iones enim Homericis etiam temporibus sermonem hac ratione emollire jamdudum cœpisse, compluribus exemplis, supra ostendimus: neque Ω, in syllaba finali participii præteriti perfecti, e binis ΟΟ confictum esse, ratio grammatica ulla suadet; sed potius ex elisione alius cujusdam litteræ productum; τοῦ P fortasse; si e nomine Latino MAVORS, quod participium verbi ΜΑΨΩ fuisse videtur, ariolari liceat. Haud tamen nescius sum titulis pseudo-Amyclæis inesse ΚΑΛΙΡΟΕΕ ΜΑΤΕΡ, ΛΑΚΕΔΑΙΜΟΝ, et alia quamplurima ejusdem farinae, quæ e scriniis nebulonis impudentissimi Fourmontii, pari inscitia et audacia, Barthelemi nuper propagavit. Si ΚΑΛΙΡΟΦΑ, ΜΑΤΕΡΣ, et ΛΑΚΕΔΑΙΜΟΝΣ scripsissent, speciem aliquam veritatis saltem mendaciis obduxissent.

GLVIII. Π, Κ, et Τ, e vehementiore vel ἐμφατικωτέρῳ modo pronunciandi Β, Γ, et Δ, orta esse videntur; atque inde duplicum consonantium potestatis metricæ capaces fieri, in prima saltem pedis syllaba primæ et tertiæ dipodiæ (et dipodiæ in Homericis etiam, pro hac saltem vice, liceat mihi rationem habere): aliis enim locis haud occurrunt ista ὄττι, ὄππως, ὄπποτε, &c.; etsi in

secunda dipodia obvia sint ἘΠῖ ΚΑΚΟΝ, ΣΑΚῆῖ ΠΙΠΤΩΝ, ΝΗῖ ΤΕ, et alia ejusmodi: nusquam autem vocalis sic producitur bis in eodem versu; neque in alia quam prima syllaba pedis. Veteres plerique consuetudinem pronunciandi potiusquam rationem grammaticam in scribendo sequuti sunt; et ubicunque littera duplicem potestatem in versu e tono et impetu recitandi adepta esset, duplici signo eam notabant; ita ut non solum Ἔ-ΟΤΤΙ, Ἔ-ΟΠΠΟΤΕ, &c. scriberent, sed ΔΕΜΜΕΓΑ, ΔΕΛΛΟΦΟΣ, &c.; atque constantia proculdubio in hac re omnino retinenda; neque pro levitate et inscitia librariorum Constantinopolitanorum, ut in vulgatis, deserenda. Rationem grammaticam, ut certiolem, notiolem, et stabiliorem, nos ubique prætulimus.

CLIX. Consonantes simplices Β, Γ, Δ, nulla unquam licentia pronunciandi aut impetu recitandi duplicare licuit, ita ut syllabam, natura brevem, longam redderent; nisi ubi tres syllabæ breves continuæ concurrerent: ibi enim prima, si priorem in pede locum obtinuerat, ex impetu recitantis, semper produci poterat. In

ἘΠῖ ΔΗΡΟΝ, autem ἘΤῖ ΔΗΝ, ΟΥΔῆ ΔΗΝ, ΜΑΛῆ ΔΗΝ, &c. vim τοῦ Σ, ex antiquiore forma adjectivi ΔΗΡΟΣ in Latino SE-RUS asservata, deductam, poetæ veteres retinuisse videntur; antiquissima enim forma fuit fortasse ΣΔΕΕΡΟΣ vel ΣΤΕΡΡΟΣ e verbo ΣΤΑΩ vel ΣΤΗΜΙ efficta; unde, prout in ΣΤΝ et CUM ex antiquiore ΓΣΤΝ, Græci alteram Latini alteram, litteram e duplici



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



tur; ita ut *ΛΑΦΟΣ* fieret *ΛΕΩΣ*, *ΝΗΟΣ*—*ΝΕΩΣ*, &c.; unde stabilior, firmior, et elisioni minus obnoxia ea syllaba reddebatur. Contrarium prorsus fuisse Latinorum pronunciandi morem plane ostendunt ea, quæ Quintilianus de eorum vitio solenni tradidit; *plerisque nempe extremas syllabas non proferentibus, dum priorum sono indulgeant.*¹ Neque alia ratio durissimæ istius elisionis litteræ *M* reddenda videtur; quam tamen non omnino *exentam* fuisse in loquendo et recitando idem Quintilianus observavit, sed *obscuratam* tantum, modo nobis vix satis intelligendo.² Eandem ob causam fortasse vocalem in fine dictionis pro brevi habere ausi sunt ante sibilum *S* et mutam consonantem, in sermone saltem pedestri et poesi ei proxima; unicum enim ejusmodi licentiæ exemplum in Virgilianis a Prisciano laudatum,³ viri doctissimi Burgess et Heyne interpolatum esse demonstrarunt. In sermonibus tamen Horatianis haud infrequens est; neque Lucretius eam vitasse videtur.

CLXV. In Homericis crasis locum non obtinet nisi inter articulum vel pronomen, et vocalem brevem in vocis subsequentis initio; nam *κᾶγω, προύπεμψε, προύτυψε, προύφαινε, &c.*, solutè scribenda sunt, *ΚΑΙ ἜΓΩ, ΠΡΟΕΠΕΜΠΣΕ, ΠΡΟΕΤΤΠΤΣΕ, ΠΡΟΕΦΑΙΝΕ, &c.* sicuti *ΠΡΟΕΡΤΣΣΕ, ΠΡΟΕΓΕΡΓΕ, ΠΡΟΕΓΗΚΕ, &c.* quæ demto tantum spiritu, pristinam alioqui formam in vulgatis conservasse videntur. Si autem prima in his syllaba crasi producta esset, versus aliquando initium ab ea cepisset, quod nusquam evenit. Neque in verbo ullo composito augmentum temporis ullius præteriti præpositioni præfixum est; sed inter eam et verbum locum semper habet: *composita* enim erant adhuc tantum; non, ut postea, *conjuncta*.

CLXVI. Apud Atticos in carmine serio spiritus asper vel densus *Ϝ* nullam omnino vim metricam habuit; quanquam eo præcipue gaudebant: at in Homericis, facultatem sustinendæ, itemque producendæ vocalis, Heliodorus, metricæ artis inter veteres antistes, ei tribuisse videtur;⁴ quam nos quoque concedere oportet, nisi hiatus, quem in cæsura tantum Homericæ poesis agnoscit, locis quam maxime alienis ferendum esse statuamus. In Pindaricis quoque eandem potestatem habuisse necesse est, hiatus enim iis tantum locis occurrit, ubi dialectis antiquis *Ϝ* vel *F* vocalem excepisset. Comici etiam Attici et leviorum carminum scriptores *οὔδε εἰς μήδε εἰς, &c.* ubique admiserunt; et Menandri fragmentum *οὔδε εἰς σέσωσθ' ὄλωσ* exhibet,⁵ quo tragicus neque hiatus neque elisionem ejusmodi admittere ausus esset.

¹ Inst. l. xi. c. iiii.² Ib. l. ix. c. iv.³ Æn. xi. 309.⁴ Vide Eastath. p. 1465, l. 10. Schweigh.⁵ Apud Athenæ. l. xiii. c. viii. ed.

CLXVII. De spiritus alterius vocalis *F* vi metrica aliquid certi dicere admodum difficile est; cum jamdiu, ante Alexandrinorum tempora, prorsus exoleverat, nisi obscuris aliquot Italiæ, Cretæ, et Peloponnesi dialectis; quas illi, tanquam horridas, incultas, et semibarbaras, adeo contemnebant ut scire dedignarentur: male profecto consulentes rei, quam tractandam susceperant; quoniam quæque dialectus, quanto incultior esset, tanto antiquissimæ propior, et ad poesin antiquissimam illustrandam aptior.

CLXVIII. Priscianus, quem olim sequuti sumus, parem facultatem in metro τῶ̄ *F* concessit, atque alii τῶ̄ *F*; vocalem scilicet antecedentem producendi, vel corripiedi, vel resorbendi etiam; prout poetæ libuerit.

“ Illi (Æoles),” inquit, “ solebant accipere digamma *F* pro consonante simplici, teste Astyage, qui diversis hoc ostendit versibus, ut in hoc versu

ΟΙΟΜΕΝΟΣ ΦΕΛΕΝΑΝ ἘΛΙΚΩΠΙΔΑ.

Sic nos quoque pro simplici habemus consonante plerumque *V* loco *F* digamma positum, ut

At Venus haud animo nequicquam exterrita mater.

Et tamen quando Æoles idem *F* inveniuntur pro duplici consonante digamma posuisse, et

ΝΕΣΤΟΡΑ ΔΕ ΦΟΥ ΠΑΙΔΟΣ.

Nos quoque videmur hoc sequi in præterito perfecto et plusquam perfecto tertiæ et quartæ conjugationis, in quibus *I* ante *V* consonantem posita producitur, eademque subtracta corripitur, ut *CUPIVI*, *CUPII*; *CUPIVERAM*, *CUPIERAM*; *AUDIVI*, *AUDII*; *AUDIVERAM*, *AUDIERAM*.

Inveniuntur etiam pro vocali correpta hoc digamma illi usi, ut Alcman

ΚΑΙ ΧΕΙΜΑ ΠΤΡΠΤΕ ΔΑΦΙΟΝ :

est enim dimetrum iambicum, et sic proferendum *F* ut faciat brevem syllabam. Nostri quoque hoc ipsum fecisse inveniuntur, et, pro consonante, *V* vocalem brevem accepisse, ut Horatius *SYLVÆ* trisyllabum protulit in epodo hoc versu,

Niveaque deducunt Jovem, nunc mare nunc sylvæ,

est enim dimetrum iambicum conjunctum penthemimeri heroicæ, quod aliter stare non potest, nisi *SYLVÆ* trisyllabum accipiatur. Similiter Catullus Veronensis

Quod zonam solvit diu ligatam,

inter hendecasyllabas Phalæcias posuit; ergo nisi *SOLVIT* trisyllabum accipias, versus stare non potest. Hoc tamen ipsum in de-

rivativis vel compositis frequenter solet fieri, ut VOLVO, VOLUTUS; SOLVO, SOLUTUS; AVIS, AUCEPS, AUSPICIUM, AUGURIUM, AUGUSTUS; LAVO, LAUTUS; FAVEO, FAUTOR.

F digamma Æoles est quando in metris pro nihilo accipiebant, ut

'ΑΜΜΕΣ Δ' ΓΕΙΡΑΝΑΝ ΤΟ ΔΕ Τ' ΑΡ ΘΕΤΟ ΜΩΣΑ ΛΙΓΑΙΑ.

est enim hexametrum heroicum. Apud Latinos quoque hoc idem V invenitur pro nihilo in metris, et maxime apud vetustissimos comicorum, ut Terentius in *Andria*

Sine invidia laudem invenias, et amicos pares :

est enim iambicum trimetrum; quod nisi SINE INVI pro tribracho accipiatur, stare versus non potest.

Sciendum tamen quod hoc ipsum Æoles quidem ubique loco aspirationis ponebant, effugientes spiritus asperitatem." Lib. i. p. 546.

CLXIX. Ex his certissime constat vocalem E saltem in voculis ΔE, TE, ΓE, &c! elisionem ante spiritum F passam esse Æolicorum poetarum exemplaribus, quæ Priscianus, sexti post Christum natum seculi grammaticus, inspexerat: Alcmanis enim versum citat pro exemplo communis usus, non prodigii cujusdam unici ac singularis. In Homericis autem, adeo rara est ejusmodi licentia; et locis omnibus non interpolatis, adeo leni correctione coercenda, ut eam e rhapsodorum et διασκευάστων inscitia et temeritate, potius quam e veteris linguæ consuetudine, profectam esse, facile dixeris.

Ex hemistichio a Prisciano supra laudato, plane liquet Æoles F pro F in pronomine positivo usurpasse; et in Homericis ante tertium ejus casum singularem vocalis brevis semper sustinetur, et syllaba natura brevis sæpe producta est: unde viri doctissimi Bentley et Heyne FOI pro FOI scripserunt. At unum duntaxat casum ita pronunciatum et scriptum fuisse vix unius hominis vel unius gentis aut ætatis sermoni convenire puto; et credere malim spiritum asperum fortius, densius, ac durius pronunciatum esse in hoc casu tertio, ut facilius a recto plurali distingueretur.

CLXX. Spiritus F et F, inter se commutabiles fuisse, una eademque dialecto, voces FETOΣ et ΠΕΝΤΑΓΕΘΡΙΑΣ in tabula Heracleensi plane demonstrant; neque dubitandum quin uterque, more vocalis potius quam consonæ, ore modice aperto et aere expirato, pronunciatum sit; quanquam F leniore expiratione et ore strictiore paullulum quam F; hæud ita tamen ut ulla rei metricæ

• Sic Bruttiorum urbis nomen, quod prius HIPO fuit, postea VIBO scriptum est in nummis.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

producenda, melius ac certius constantia vel inconstantia pronun-
ciandi et ratione grammatica, quam veterum auctoritate, scire et
discernere licet: nam ars scribendi, dum rara adhuc erat, et a
paucis, atque iis haud e trivio homunculis, intellecta, non pro
vulgi captu exercebatur; sed eorum, qui ea scientia præditi erant,
ut quæ manca et trunca relicta essent, facile supplere possent.
Qui scribebant, itaque, brevitatis studio indulgebant, et litteras
singulas pro binis, et duplici potestate præditas, tantum non in
omnibus adhibuerunt: unde duo spiritus vocales *F* et *f* paullatim
in desuetudinem abierunt, et signa inventa sunt quæ binas litteras
singula exprimerent. Nonnulli etiam, Etrusci præsertim et Latini
veteres, vocalem unicuique consonæ adjunctam in nomine ejus
sonando, ut *A* τῶ *K* et τῶ *Σ*, *E* τῶ *Δ* et τῶ *T*, *I* τῶ *Π*, *T* τῶ *M* et
N, *O* τῶ *P*, &c. pro parte ejus habebant, atque in scribendo
prorsus omittebant; unde in eorum titulis sepulchralibus, &c.
LARCNA et *MARCNA* pro *LARCANA* et *MARCANA*,
TITNI pro *TITINI*, et alia ejusmodi quamplurima sagacissimus
Lanzius observavit.¹ E contrario, litteræ Romanæ *Q*, a Græcis
Italotis et Sicelotis acceptæ, vocalis *U* nusquam non subjuncta
est; quia nomen ejus antiquum apud eas gentes non *ΚΑΠΠΑ* sed
ΚΥ vel *CU* erat.

CLXXIV. Sic in aliis recentiores litteras redundantes inculca-
bant; et ubicunque syllaba e tono et impetu pronunciandi produ-
ceretur, eam, geminata consona, aut inserto *T* vel *I*, scribebant;
unde orta sunt ὄττι, ὄποτε, οὔρεα, οὔλυμπος, πούλυς, εἶαρος, &c.;
quæ nusquam occurrunt, nisi ubi syllaba prior priorem in pede
locum obtinet, ita ut e tono producenda sit; quare neque οὔρος
mons, neque εἶαρ *ver*, casu recto usquam in Homericis usurpatur;
cum in illo ὄποσ et *FEAP*, prioribus correptis, esse debuerint.²
Sub finem secundi post Christum natum seculi, bonis artibus ac
litteris jam deficientibus, diphthongum *EI* pro *I* longo ubique
adhibere moris erat, neglecta omni veterum auctoritate et
ratione grammatica, ita ut *ΠΟΛΕΙΤΗΣ*, *ΝΕΙΚΗ*, *ΔΙΕΙ*, &c.
constanter scriberent. Nos, in originibus et vocibus primariis,
auctoritatem veterum, quatenus innotuisset, religiose sequuti; in
derivatis, rationi grammaticæ perinde obtemperandum esse censui-
mus; eam enim in Homericis ratio metrica ubique confirmat et
demonstrat.

CLXXV. Etsi versus antitheticos in strophis et antistrophis Pin-
dari supra s. cxi. in testimonium adduxi, me tamen fateor pro
lubrico prorsus et incerto habere quidquid de mensura syllabarum

¹ Saggi sopra le lingue morte d'Italia, p. 11. c. iii..

² Apollonius Rhodius in limatissimo opere ἢ καὶ οὐ πούλυς γὰρ, &c. admisit, quæ in Homericis nullo modo locum habere potuissent. Arg. 160. Δ. ed. Brunck.

e ratione metrica, qua vel ille vel tragici in canticis usi sunt, colligi possit: nam quæ sit ea ratio mihi diligenter perquirenti nondum comperisse contigit; neque viri ingenio et doctrina insignes, qui hoc nostro seculo eam expediendam, explicandam, et monstrandam susceperunt, aliud quam quantæ sint tenebræ, quibus ejusmodi studia involuta et impedita sint, ostendisse videntur. Carmina ea quæ cantu quodam exquisitiore, vocis varia et diversa flexione et modulatione producto et *πεποικιλμένῳ* recitari solebant, dum continuato instrumentorum sono tenor pronunciandi fulciretur, et ultra communem sermonis usum et consuetudinem proferretur, numeris, aut lege solutis, aut legi saltem minus severæ subjectis, composita esse, credere licet; ita ut syllabæ syllabis et pedes pedibus in strophis et antistrophis non omnes omnibus invicem responderent, tametsi mensura quædam utrisque communis comparata esset, qua singulæ singulis totæ convenirent, quamvis partes discrepant. Demosthenes plane distinguit *ἐμμέτρους* ab *ἄδομένων* poetis;¹ eos scilicet qui versus justa symmetria definitos, et justo ordine distributos, quales sunt Homeri, Alcæi, Sapphûs, &c. ab iis qui cantica, qualia sunt Pindari et tragicorum, liberiore spiritu et cursu componebant, atque arti minus severæ tibicinis et citharœdi plurimum indulgebant.² Grammaticorum autem sapientia, omni ejusmodi indulgentiæ et licentiæ semper inimicissima, in iis corrigendis et reformandis, et ad regulam quandam et normam artis redigendis, tandem adhibita est; multis nempe post seculis, omni ejusmodi poesi jamdudum prorsus extincta, et aliis bonis artibus et litteris sub imperatorum Romanorum dominatione jacentibus et oppressis: Cicero enim omnes ejusmodi conatus ignorasse videtur;³ neque Quintilianus pro alio quam importunis molestorum hominum nugis habuisse.⁴ Multi tamen postea in ea arena sudarunt, atque demum, sexto post Christum natum seculo ineunte, Eugenius Phryx, qui Anastasio imperante jam senex Constantinopoli docebat, ἔγραψε κωλομετρίαν τῶν μελικῶν Αἰσχύλου, Σοφοκλέους, καὶ Εὐριπίδου ἀπὸ δραμάτων πεντεκαίδεκα· περὶ τοῦ τί τὸ παιωνικόν, παλιμβάκχιον, κ. τ. λ.;⁵ acumine quod ipsi pro-

¹ ὥστε καὶ τοὺς ἐμμέτρους καὶ τῶν ἄδομένων ποιηταί, καὶ πολλοὺς τῶν συγγραφέων ὑποθίς τὰ ἰκαίνων ἔργα τῆς αὐτῶν μουσικῆς πεποιῆσθαι. ἐπιταφ.

² Vide Athenæi l. x. c. lxxix. ed. Schweigh. locum obscurum sane et intellectu difficilem; e quo tamen colligere licet quantum ex arte citharistæ sive κρουματοποιού distributio canticorum in strophas, antistrophas, et epodas dependeret.

³ A modis quibusdam cantu remoto, soluta videtur esse oratio, maximeque id in optimo quoque eorum poetarum qui λυρικοὶ a Græcis nominantur, quos cum cantu spoliaveris, nuda pæne remanet oratio. Cic. orator.

⁴ In adeo molestos incidimus grammaticos, quam fuerunt qui lyricorum quædam carmina in varias mensuras coegerunt. Quintil. inst.

⁵ Suid. in v.

culdubio illi poetæ in primis stupuissent, vix credituri quanta scientiæ et artificii subtilitate carmina texuissent. Huic homini fortasse maxima ex parte debentur canticorum formæ quæ vulgo injectæ sunt antequam Burney, Brunck, et Porson alias nuper indiderunt, doctius quidem et ingeniosius excogitatas, at nulla tamen veterum autoritate sancitas, qua antiquiores aut magis e mente poetarum esse ostenderentur: omnis enim de hac re doctrina, quæ linguam Græcam tot tantisque pedum et versuum nominibus sesquipedalibus ditavit vel oneravit, a molestis istis grammaticis, quos reprehendit Quintilianus, originem accepisse videtur; neque ulli priorum et feliciorum temporum scriptori omnino innotuisse. Plato canticum, τὸ μέλος, ἐκ τριῶν συγκείμενον, λόγου τε καὶ ἀρμονίας, καὶ ῥυθμοῦ esse, nulla metri mentione injecta, diserte docet; (de re-pub. l. iii. p. 398. D. ed. Serr.) neque Hephæstio, secundi post Christum natum seculi grammaticus, in suis carminum veterum exemplaribus, versum, qui non in integra voce finem habuerit, agnovit, paucissimis quibusdam, quos reprehendit vel excusat, exceptis: neque Horatius, lyricorum Græcorum, quos desideramus, imitator et interpret eximius, ejusmodi licentiam sibi unquam permisit: nam versus 19 et 1, carminum l. ii. 2. et l. iv. 2. in "beatorum" et "admirari" finiuntur, altero "beato—" et nomine "Iule" post alterum disyllabo pronunciato; atque κόμμα ληκτικὸν seu τελικὸν dactylici hexametri, Sapphico hendecasyllabo tertio subjunctum, quod metrici recentiores versum Adonium denominarunt, non pro versu integro, sed pro membro, versui præcedenti adjecto, habendum est (vide l. i. 2. vs. 19, 20. &c. et Sapph. frag. in Brunck. analect. i. et v.). Nostri tamen hodierni canticorum Pindari et tragicorum redactores, versus tantum non omnes, mediis dissectis vocibus, definiunt et distinguunt; qua ratione versus solutos tragici Italici Metastasio quivis minore etiam negotio in strophas et antistrophas invicem respondententes redigere possit.

¹ πᾶν μέτρον εἰς τέλειαν περατοῦται λέξιν, κ. τ. λ. c. iv. §. 3.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



stand what is meant by the *virgati Dava*, having a reference to their *striped* garments. Traces of this early apparel may yet be observed in the *Scotch plaid*, the patterns of which are always *longitudinal and transverse stripes*. The Highlanders are a *Gaelic* (i. e. a *Celtic*) race."

We are decidedly of the same opinion, as Dr. Butler is, that *braccæ* is derived from the Celtic word *breac*, "a stripe," and Dr. Butler might have proved his point from the classical writers themselves: thus Propertius says in L. IV. *Eleg.* x. 39.

*Claudius Eridanum trajectos arcuit hostes,
Belgica cui vasti parma relatu ducis
Virdumari: Genus hic Rheno juctabat ab ipso,
Nobilis e tectis fundere gesu rotis.
Illi virgutis jaculantis ab agmine braccis
Torquis ab incisa decidit uncu gula.*

(*Illi*, as Jos.-Scaliger here observes, ἀρχαῖκός pro *illius*) Phil. Beroaldus has here these remarks: "Galli vestes gestant intonsas, *variique coloris*, quas *braccas* vocant: *sagula* gerunt *virgata*, hyeme crassiora, æstate subtiliora: auctor Diodorus in VI., et dixit Maro *Virgatis lucent sagulis*, quem locum exponens Serv. dixit Virgilium alludere ad Gallicam linguam, per quam *virga purpura* dicitur; *virgatis* ergo ac si diceret *purpuratis*: tu expone *virgata sagula* et *virgatas braccas*, quia quibusdam quasi *virgis* contexta erant et versicoloria." "*Virga de fuco*, quo tinguntur a barbaris corpora,—Valer. Flacc. L. II. v. 159. *Nostrosque toros virgata tenebit, Et plaustro derepta nurus*, h. e. *corpore picto fucata*, quo pertinet illud Ovid. *De Ar. Am.* iii. 269. *Pallida purpureis tingat sua corpora virgis*," Forcellini *Lex. totius Latinitatis*. "*Virgatus*—Quod *virgas* quasdam in longum, aut latum varia serie, et colore porrectum habet, *virgatum* dicitur, ut *virgata vestes*, *virgata sagula*, quæ discoloribus, tanquam currentibus regulis colorum et ductibus, varia cernuntur. Grammatici hac notione contenti non sunt, sed aiunt ad Gallorum etiam respectum esse linguam, quibus *virga purpuram* significat, ut *virgata* sint *purpurea*; sed simplex intellectus et Latinus magis convenit: Valerius certe Flaccus Thracum mulieribus *virgatas vestes* tribuens, *purpureas* non intellexit, sed barbarorum ritu *discolores*, et veluti *virgatis segmentis contextas* (the verses are cited above, where also see the interpretation of them by Forcellinus): *calathisci virgati*, *virgis contexti*, Catull. *Argon.* lxii. 319." Gesneri *Thes. Ling. Lat.* Forcellinus adds, after having quoted the passage of Catullus, "h. e. *texti e virgis varii coloris*, Virg. *Æn.* viii. v. 660. *Virgatis lucent sagulis*, h. e. *maculis et plagulis in modum retis*, et cancellorum distinctis, *scaccati*, alio nomine *scutulatis*." *Virga* properly signifies *a stripe*; but the *stripes*, which were wrought into the garments of these barbarous nations, were generally *purple*; hence then, by a very natural transition, *virga* comes to sig-

nify purple. Now Servius, mistaking, as he did, this metaphorical use of *virga* in the sense of purple for the proper signification of the word, says that Virgil alludes to the language of the Gauls, amongst whom *virga* signifies purple, because he knew that these *sagula* were considered as purple. Thus, to confirm the observation, we may cite the *Germany* of Tacitus, c. xvii. *Fœminæ sæpius lineis amictibus velantur, eosque purpura variant, i. e. purpureis virgis*, and Lipsius adds: “Bene ait sæpius: Diaconus in *viris* agnoscit L. iv. c. vii. *Vestimenta eis* (de priscis Longobardis, indubie Germanis) *erant laxa et maxime linea, qualia Angli-Saxones habere solent, ornata institis latioribus, vario colore contextis*; sed profecto quæ hic de variegatis latisque institis dicit, nos qui vidimus, scimus etiam nunc proprium amictum esse Germanicarum mulierum.” The reader will find in De La Cerda’s note on Virg. *Æn.* viii. 660, some most admirable and erudite observations on the epithet *virgatis* as applied to *sagulis*: we shall present him with the whole of it:

“Propertius quoque L. iv. *Eleg.* ii. *Virdomaro Regi Gallorum dat braccas virgatas*: sed quæ *sagula virgata*? in quibus sc. colores distincti instar virgarum. Proprietate vocis usus Catull, vocans calathos ex virgis *virgatos*. Itaque intelligit poeta fuisse hæc *sagula* *ῥαβδωτὰ*, aut *segmentata*, vel *picta*, et *versicoloria*, ut satis indicat Sil. Nam tigrim feram *virgatam* vocat, loquens de equo Flamini consulis, cujus equus instratus *Caucaseam virgato corpore tigrim*: Senec. quoque *Hippolyt.* *virgatas tigres* dixit, et in *Octav.* *virgata ubera* etiam de *tigri*. Sic ergo *virgata sagula* erunt *versicoloria*. Hom. scutum Sarpedonis exornat L. xii. *Ἰ. χρυσεῖσι ῥάβδοις διηνέκεσιν*, *continuatiss aureis virgis*. Et ego credo has virgas esse, quæ eidem *Ἰ. Ἰ.* dicuntur *οἶμοι* in scuto Agamemnonis, i. e. *viæ*, *semitæ*. Addit Scalig. in *Conjectan.* aliud ad perfectam cognitionem formæ hujus, videlicet esse has virgas *scutulas*. Nam quæ Diodorus loquens de sagis Gallorum vocat *πλινθία*, i. e. *laterculos*, Plinius *scutulas* reddit. Atqui Diodor. hoc sagulum *ῥαβδωτὸν* nominat, i. e. *virgatum*, et Pollux *ῥαβδοειδές*. Erat igitur hoc opus quadris velut laterculis distinctum. Plin. idem c. xlvi. L. viii. *Inter artifices vestium*, tum etiam, *scutulis dividere, Gallia*. Certe Liv. in funda *scutale* vocat illud, quod est in medio fundæ. Plinius quoque maculas et plagulas in retibus vocat *scutulas*, ut cum loquitur de cassibus araneorum. Quod addunt alii, interque illos Scalig. hæc *πλινθία*, aut *scutulas* reticulatas fuisse, intellige (explicante Velsero L. i. *Rerum Boicar.*) *sagula* in tessellatam prope speciem distincta, et interstincta, ut si quis plagas retium pictis tabellis solidaret. Hæc de forma [Heyne upon the passage of Virgil has these remarks: “Vestem intellige illa ipsa *sagula* ex auro facta, ab artifice (seu ut colorem luteum et flavum referret, seu quod auro textas vestes amarent Galli, cf. Silium iv.

155.), versicoloribus segmentis vel virgis intertextis, qui quidem habitus Gallis, Germanis, et Britannis frequentatus, Scotis nondum in usu esse desiit"]. Sed quis color sagulorum? non desunt vv. dd. qui capiant purpuram. In his sunt Cælius L. xvi. c. vii. et Germ. Hi duo in Virg. *παρύφους* agnoscunt ["*Virgatum Virgilio et Propertio non purpureum, quod nugatur Servius, nec ab eo, quod ῥάβδοι in vestibus dicerentur αἱ πάρυφοι πόρφυραι, quod quidam ex Polluce accommodarunt.*" Jos. Scaligeri *Conject. in Varr. de L. L.* p. 67.] Sunt autem *πάρυφοι virgæ purpureæ intertextæ vesti*, inde et *εὐπάρυφοι*. Huc pertinent verba interpretis veteris Juvenalis in *Sat. 8. Qua tunica (Galli) utuntur in sacris in modum organi utrinque decrescentibus virgulis purpureis.* Imo Serv. *virgatis* explicat *purpuratis*, et ait lingua Gallorum dici *virgam*. Trahi etiam in argumentum potest verbum *lucent*, quod de *purpura* dici alibi indicabam, et clare Silius, L. III.

*Humeroque refulget
Sanguinei patrium saguli decus.*

Probavit tamen jam Lipsius ex Valer. et Hirt. non semper *sagum* fuisse *purpureum*, sed interdum *album*. Unde lux accedet Martiali in illo versiculo,

Vis te purpureum Marce sagatus amen."

Now we profess ourselves to be in the number of those, who think with Servius, who has been treated somewhat harshly on this occasion, that *virgatis* refers to the *purple stripes* in the *sagulis*, and that it is the same as *purpuratis*, and it is to be observed that the Scholiast upon Juvenal, whom De la Cerda quotes, actually uses the words *virgis purpureis*, when he is speaking of the garment worn by the Gauls, and so also does Ovid quoted above. We have not been able to find the passage in Lipsius's *de Militiæ Romana*, to which De La Cerda refers to show that the *sagum* was not always *purple*, but sometimes *white*; but supposing it to be occasionally *white*, it might still have *purpureæ virgæ*. The fact, however, is, that *purple* was the *prevailing* color of the *sagum* among the Gauls, or rather the groundwork was some other color, and these *purpureæ virgæ* were so interwoven into it, as to present the appearance of a *variegated*, but still a *purple* garment. The only blunder of Servius is, in roundly asserting what is false, that *virga*, in the Gallic tongue, signifies *purple*, and we have pointed out the source of this error above. Tacitus *Hist.* L. II. c. xx. says, speaking of Cæcina, *Quod versicolore sagulo braccas, barbarum tegmen, indutus, togatos alloqueretur.* What Propertius, as we have seen, calls *bracæ virgatæ*, Valerius Flaccus L. VI. v. 227. as Forcellinus informs us, calls *pietæ*, and in L. V. v. 424. *Sarmaticæ*. Gesner in the *Thes. L. L.* says



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

eam broeck appellant, ut *Cimbri brog*, *Britanni breache* : at *braca* esse a Gallis clare docet Diodorus Siculus, cujus illud de Gallia, *χρῶνται δὲ ἀναξυρίσιν, ἃς ἐκείνοι βρακας καλοῦσιν*, similiter Hesychius — : quare et *bracæ* vocem Gallicam putamus, vel, si origo est Græca, vocem eam acceperint Galli a Massiliensibus, qui Græce loquebantur." To derive *braca* from *βράκος*, i. e. *ράκος*, is just as absurd, as it would be to derive our word *rag* from *ράκος*, which, as Eustathius, and after him Hesychius, observes, is properly *διεβρωγὸς ἱμάτιον*." The fact is, that these are accidental coincidences, and merely prove that such words are derived from one common source, which may perhaps no longer exist.

Dr. Butler has in page 133. the following observations :

"The most general name for Greece among the natives themselves was *Hellas*, and the people were called *Hellenes*, but even this term did not comprise the inhabitants of Macedonia and Epirus : the poets, however, used, by synecdoche, to put the names of several small tribes for the whole body of the nation. The most usual term in Homer is *Achæi* and *Danai*, and sometimes *Argivi* : they were also called *Pelasgi*, from an ancient nation of that name in Thessaly ; *Iones*, *Dores*, and *Æoles*, from the inhabitants of particular districts : *Attica* was the original seat of the *Ionians*, the *Peloponnese* the principal seat of the *Dorians*, and *Thessaly* the original country of the *Æolians*. The word *Hellenes* occurs only once in Homer *Il.* ii. 613. where it is used not as a generic, but a specific name of the inhabitants of that part of *Thessaly* called *Hellas* ; and what is also remarkable, the word *Græcia* was not legally recognised by the *Romans*, who, from their having subdued the last bulwark of Græcian liberty, the Achæan confederacy, reduced Greece into a Roman province called *Achaia* : the name of *Græcia*, however, was sufficiently familiar among the *Romans* in writing and conversation."

In page 138. Dr. B. says :

"South of Sicyon, in the interior, was the city of *Phlius*, which still preserves its name in *Staphlica*. The addition of *Sta*, or *Stan*, is common in modern Greek names, being a corruption of *ἰς τὰ*, or *ἰς τὰν* : thus Constantinople is called *Stambol*, or *ἰς τὰν πόλιν*."

In page 172. we have the following note :

"The places, which contended for the birth-place of Homer, are enumerated in those well-known lines,

*Septem urbes certant de stirpe insignis Homeri,
Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ ;*

of these, Chios and Smyrna have the best claim.—I am not one of those, who doubt his *existence*. The uniformity of plan and diction convinces me that the *Iliad*, with possibly a small exception, is the work of one man. The *Odyssey* I attribute to different hands, and to a somewhat later, but very early age."

The lines quoted by Dr. B. are tame and insipid, when they are compared with the subsequent lines, which have some spirit,

*Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ,
Orbis de patria certat, Homere, tua.*

**REPUBLICATION OF CASTELL'S ÆTHIOPIC
LEXICON.**

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I PERCEIVE with much pleasure the obliging manner in which you admit the occasional queries of your numerous correspondents; and I therefore offer no apology for requesting you to insert the following lines.

I have in contemplation the publication of a new edition of Dr. E. Castell's *Æthiopic Lexicon*, to be extracted from his valuable "*Lexicon Heptaglotton*;" with the addition of an *Æthiopic Grammar*. It is natural, that in undertaking so arduous a task, I should be desirous of learning the opinions of scholars more able than myself concerning its expediency; and indeed I should conceive it highly blameable to rely only on my own opinion, or that of a few partial friends. I shall, therefore, be much obliged by any communications on the subject, whether anonymous or acknowledged; and request that they may be made through the medium of your *Journal*. To those gentlemen, who will so favor me, I shall consider myself much indebted; and while I shall think myself honored by the attention of every one, if Sir W. Drummond should think the subject worthy of his notice, any communication from him will be peculiarly acceptable.

TIRO ÆTHIOPICUS.

London, Sept. 1813.

*On the Repetition of certain Words; applied to the Illustration of ENGLISH, LATIN, and GREEK WRITERS, and of the NEW TESTAMENT.*¹

IN many of our best English writers, both ancient, and modern, the conjunction *that* is repeated, and the repetition seems to have arisen from the large intervention of matter between the first, and

¹ We have received the following Remarks from a distinguished Scholar, and shall be always proud to insert Communications from the same able pen.—EDIT.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



per amasti, *ut* eodem amore sis." *Ep. 5. ad Attic. Lib. iiii.* "*Ut* abest," says Grævius, "a vulg." but the fact is, that the transcribers frequently excluded the word as unnecessary in their opinion. Drakenborch makes the same complaint in Livy, Lib. xxii. c. 11. "Sæpius librarii id Livio inviderunt, alterutram particularum inducentes."

Gronovius, in his note on the first passage quoted from Aulus Gellius, refers to that, which he had written, "de hac particulæ *ut* iteratione ad Liv. xxviii. 9." "*Ut*, quoniam et in provincia M. Livii res gesta esset, et eo die, quo pugnatum foret, ejus forte auspiciam fuisset, et exercitus Livianus deductus Romam venisset, Neronis deduci non potuisset de provincia, *ut* M. Livium—sequerentur." Rhenanus, like the transcribers, would exclude *ut*, but Gronovius stoutly retains it, and adds very justly, "Hæc revera antiqua formula est."

In the same note he quotes the following passage from Livy, Lib. xxxvi. c. 3. "*Ut* quos L. Quintius milites conscripsisset, et quos sociis nominique Latino imperasset, quos secum in provinciam ire oporteret, et tribuni militum legionis primæ et tertiæ, *ut* hi omnes Brundisium Idibus Maiis convenirent." He cites also another parallel passage from the *Bacchidæ* of Plautus, Act i. Sc. 1.

*Hæc ita me orat, sibi qui caveat, aliquem ut hominem reperiam,
Ab istoc milite, ut, ubi meritum sibi sit, se ut revehat domum.*

I do not know any Greek profane writer, in whom the same, or even a similar formula occurs, except Polybius, of whom Schweigheuser observes in his Lexicon: "Post *ως* pro *ὅτι* positum, ubi interjectis nonnullis verbis suspensa est oratio, repetitur ante verbum particula *διότι*, 5, 104, 3." *Δήλον γὰρ εἶναι παντὶ τῶ καὶ μετρίως περὶ τὰ κοινὰ σπουδάζοντι καὶ νῦν, ὡς, εἴαν τε Καρχηδόνιοι Ῥωμαίων, εἴαν τε Ῥωμαῖοι Καρχηδονίων περιγένωνται τῶ πολέμῳ, διότι κατ' οὐδένα τρόπον εἰκός ἐστι—κ. τ. λ.* Schweigheuser mentions again, "hoc genus *ἀνακολουθίας*," in his note upon Lib. xii. 23. where he is explaining the redundant *ως* followed by an infinitive in Polybius.¹

¹ On *ὅτι*, so used by Thucydides, Xenophon, and St. Luke, *Act. xxvii. v. 10.* see Hoogeveen *de Partic. c. xxxviii. sect. 2. 4.* and Gronovius on Herod. L. i. p. 97. of Wesseling's Ed. lin. penult. where Gronov. from conjecture, would insert *ὅτι* before *ἀποτρέψειν*, which is the closing word of the sentence, and his conjecture is confirmed by two MSS.: "Non potest in his vocibus ulla injuria animadverti; adeo apparent omnia integra, et robusti coloris, ac nitentia: at vero per similes literas absorpta est vocula, quam codex MS. interpositam sic restituit legitque, *εἶπον μὲν καὶ προτερόν τοι, ὅτι ἐπί μὲ, &c. ἀποτρέψειν*: quod quanto est electius, suavius, atque etiam apertius? Id enim quoque Græcæ urbanitatis est, particulam *ὅτι* quidem

I hope to be excused for adding, that Sallust sometimes puts *tamen* after the old word *tamen etsi* for which the commentators have injudiciously substituted *tametsi*: see *Bell. Cat.* c. iii. 21. where there is an excellent note by Cortius: see *Bell. Jug.* c. xiii. Cortius, at the end of his note on the last mentioned passage says: “*Neque iteratio τοῦ tamen insolens erit, cum consideraveris Livium ut, Nostrum aliosque pronomina iterare.*”

It may be worth while for the reader to look at an excellent note of Salmasius on Florus, Lib. ii. c. vi. where he illustrates the repetition of *si* “in longioris spiritus periodis, aut hyperbato aliquo implexioribus,” and where he also adduces from Ulpian, Pomponius, &c. several instances of *an, etiam, and si*, repeated. Duker, in his note on this passage of Florus, observes: “*Si interpositis quibusdam repetit Livius III. xix. 9. ‘Si quis vobis humillimus homo de plebe vestra—si quis ex his.’*”

In justice to a very acute critic, Wopkens, (in his *Lect. Tullian.* p. 29.) I would state, that he has noticed several kinds of repetition in the classical writers, and, as the book may not be in the hands of every scholar, I will subjoin his words: “*Ut siqui tremarent et exalbescerent, vel ipsi per se motu mentis aliquo, vel objecta terribili re extrinsecus, nihil ut esset quí distingueretur tremor ille et pallor, &c. [Acad. ii. 15.]: in his nihil ut esset conjunctionem ut debebat vir cl., ne recurreret: at par ratio est infra c. xlvi. Ut quoniam Aristippus, &c. ut Calliphontem sequar; ubi vide Manut. et Lamb. Liv. L. xxviii. c. ix.—Gell. L. iii. c. ix.—utrobique consule J. F. Gronov. [these two passages have been cited above]: Apuleius *Apol.* p. 548. *Persuasi ut, filiis pecuniam suam reposcentibus, de qua supra jam dixi, ut eam pecuniam sine mora redderet: quem locum debeo cl. Davigio, qui eum citat ad Tusc. L. iii. c. viii. Florus, L. ii. c. vi.—ubi vide Salmas. et Duker. [cited above]: his quoque vindicari ista lectio potest Divin. i. c. lvii. Quid est, cur, cum domus sit omnium una,—cur ii quid ex quoque eveniat perspicere non possint? Codici Regio et Cantabrigiensi, ut sæpius alibi, ita et illic nimium tribuebat cl. Editor, qui eorum auctoritate fretus, prius illud cur deletum voluit: D. Joannes *Epist.* i. c. iii. 20. ὅτι ἐὰν καταγινώσκη ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν, ubi posterius illud ὅτι, cum codice quodam et vulgata interpretatione, delent philo-**

animiscere, et nihilominus tamen verbi quod sequitur formam ex ea non gubernare, sed perinde ac si admixta ipsa non esset, ex præcedenti periodo.” The passage in the *Acts*, c. xxvii. v. 10. to which I have referred above, is *θεωρῶ ὅτι — μίλλιν εἶσθαι τὸν πλοῦν.* Raphelius, in his note on this passage, produces instances of ὅτι joined with *διασπάσαι* from Polyb. L. i. c. xxxix. with *σπουδάσκειν* from Arrian *Epict.* L. i. c. x. with *ἄγειν* from Appian *Expedit. Alexand.* L. vi. c. xxvi. with *εἶναι* from his *Indic. Hist.* L. vi. c. vi. and with *ἀνακραγεῖν* from Plutarch in *Pædag.* vii. 13.

logi, aut pro eo substituunt *eri*, quibus equidem haud facile accesserim." I am accustomed to respect the good sense and the erudition of Davies, nor will I speak with severity of his partiality to two MSS. which he had consulted diligently, and which he has employed judiciously upon many passages; but equal respect surely is due to the authority of Manutius and Lambinus, and in order to check inconsiderate men from giving implicit assent to the opinion of Davies, I will quote the words of Manutius and Lambinus, to which Wopkens only refers, on *Acad.* ii. 45. "Abundare *ut*, qui totum ambitum verborum attendet, statim intelliget; et, ut dicam quod sentio, suspicor ipsum ita scripsisse Ciceronem, rem potius, quam verba spectantem; idem enim alibi quoque vitium deprehendi: ut L. III. *de Fin.* *Ne illud quidem consentaneum*, ut, *si cum tria genera bonorum sint, quæ sententia est Peripateticorum, eo beatior quisque sit, quo sit corporis aut externis bonis plenior, ut hoc idem approbandum sit nobis*, et Lib. I. *Ep.* i. *ad Quintum fratrem, ut te ante compares, cum jam dixerit ut si hoc plane, &c.*" (there is, probably, some mistake in this last quotation.) P. Manut. "Videtur," says Lambin. "delenda particula *ut* hoc loco, ut inanis et otiosa; nam supra posita semel est suo loco, ibi *ut quoniam Aristipp.* &c.: veruntamen non sum eam delere ausus; nam sæpe Latini scriptores tales particulas bis ponunt, cum ea, quæ semel posita est, longius distat; idque sæpenumero apud Plautum animadverti et notavi." I have already quoted one instance from Plautus: I will add a second, with the note of Lambinus:

———— *Per omnes deos adjuro, ut ni meum
Gnatum tam amem, utque ei facta cupiam quæ is velit,
Ut tua jam virgis latera lacerentur probe,
Ferratusque in pistrino etatem conteras.*

Bacch. Act iv. Sc. 6. v. 8.

Lambinus, who passes by the first instance I have produced from Plautus, thus writes upon the second instance: "Particula *ut* hic iterata est perspicuitatis causa, quia altera illa superior nimis longe aberat." In *Act* iv. Sc. 6. v. 18. another instance occurs:

Orabat, ut, quod istic esset scriptum, ut fieret:

Gronovius adds this note: "Ita Gruter. quum ambobus in MSS. legeretur *ut fieret*, et increpat editiones eodem versu bis eandem particulam exprimentes: itaque alii fecerunt, *Esset scriptum, fieret*: sed retinenda scriptura vetus integra, *ut—ut*; neque inepte, sed antique repetitur particula: nec Plauto modo, ut hac ipsa scena, *Ut ni meum etc, ut* &c. et hac fabula *Ut, ubi emeritum &c.—ut* [both cited above]; sed persæpe et Livio: vide nostrâ ad l. xxii. 11. et 28, 9. Terentius *Phorm.* Act i. Sc. 3.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

I believe that the reader will not censure me for producing so many instances of repetition from profane authors : the frequent recurrence of it is a proof of the tendency there is in the mind to employ this repetition, when the sentence is long; and the practice of so many classical authors may teach us to be candid in our judgments when we meet with several instances in English writers of high and deserved celebrity. It is, however, a kind of writing, which is to be excused rather than recommended, and every person, who aspires to the praise of elegance, would be anxious not to employ it, except in those very rare cases, where it may contribute to perspicuity. Dr. Johnson, I believe, never falls into it, and I hope to be acquitted of arrogance, when I add that in the writings, which I have committed to the press, I have studiously avoided it.

The passage, which Wopkens produces from *St. John*, is entitled to very serious consideration. Both in sacred, and in profane writers ὅτι is redundant: hence Raphelius on *Mark* ix. v. 18. quotes the following passages: *Cyropæd.* L. III. p. 51. lin. 18. εἶπε δ ὅτι εἰς καιρὸν ἤκεις. *Enchirid.* Epicteti c. xv. μηδέποτε ἐπὶ μηδενὸς εἶπης, ὅτι ἀπώλεσα αὐτὸ, ἀλλ' ὅτι ἀπέδωκα. Herodotus, L. II. p. 147. E. lin. 2. τέλος δέ, σφι λόγον τόνδε ἐκφαίνει ὁ Πρωτεὺς, λέγων ὅτι, εἰ μὴ περὶ πολλοῦ ἡγούμην. Lambert Bos, in his *Exercitationes Philologicae*, when explaining *Mark* c. xvi. v. 7. writes thus: "Ignorasse, vel saltem non observasse, videntur Belgæ et vulgatus ἰδίωμα Ἑλληνικὸν, et usum voculæ ὅτι apud Græcos, quæ sæpissime apud profanos pariter et sacros scriptores, præsertim post verba εἶπεῖν, λέγειν, et similia, παρέλκει, i. e. ita usurpatur, ut, ea demta, sensus nihilo secius constet, quin immo in aliis linguis necessario abesse aliquando debeat: —Dem. περὶ παρακρ. ἀκούειν δὲ

Nunquam ita quisquam bene subducta ratione ad vitam fuit,

Quin res, atas, usus semper aliquid adportet novi;

Aliquid moneat, ut illa quæ te scire credas, nescias;

Et quæ tibi putaris prima, in experiendo ut repudies.

Adelphi, Act. iv. Sc. 4. v. 1.

Those virtues, which alone induce the ancients to confer upon learning the honorable name of *humanity*, had in the last century found their way into the minds and the writings even of verbal critics; and I am in the number of those, who view with sorrow, and with indignation, the influence of every cause, which obstructs their progress, or diminishes their efficacy. Markland, Tyrwhitt, Musgrave, Burgess, Hemsterhuis, Wesseling, Valkenaer, and Ruhnken, have given us examples of courtesy and moderation, which the future editors of classical books would do well to imitate in an age, when the petulance, the self-importance, and the malignity of philologists, would be justly reprobated by wise and good men; when the usefulness of philology itself, as compared with other branches of knowledge, is estimated fairly, but not extravagantly, and when subjects of far higher importance, and much greater difficulty, occupy the attention of a good, and very enlightened public.

καὶ Ἰωάν. Εὐβοέων ἔφη τεταραγμένων καὶ λεγόντων, ὅτι οὐ λελήθατε ἡμᾶς ἄνδρες, πρέσβεις, &c. et alibi sæpius: Luciano et Æliano nihil quoque frequentius: LXX. Intt. Gen. xiv. 23. ἵνα μὴ εἴπῃς, ὅτι ἐγὼ ἐπλούτισα τὸν Ἀβραμ: sic c. xx. 2. ἔλεγεν Ἀβραὰμ περὶ Σάρρας, ὅτι ἀδελφὴ μου ἐστίν." To a meritorious, and, to the honor of my country, I add a very numerous, class of persons, who are anxious to read the *New Testament* with critical precision, the distinction laid down by *Hoogeveen* will not be uninteresting; and as his work on the *Particles* may not be in the hands of many a young theologian, who looks into the *Class. Journ.*, I shall quote his words:

“Quum narratio instituitur ex persona ipsa narrantis, potest resolvi per accusativum et infinitum, ut, cum dicitur, ἀκούσας ὅτι Κύριός ἐστι, resolvitur ita, ἀκούσας τὸν Κύριον εἶναι: at non item hoc fit, ubi utimur oratione recta, sive cum loquimur ex persona aliena, quam dicentem inducimus: ut apud Xenoph. *Instit.* L. viii. p. 216. extr. τὸν δ' ἀποκρίνασθαι [λέγεται] ὅτι, βασιλείαν μὲν οὐκ ἂν δεξαίμην, *Illum autem respondisse ferunt, Regnum non optarem:* et cum D. Jacob. ait in sua *Ep.* c. i. com. 13. Μηδεὶς πειραζόμενος λέγέτω, ὅτι, Ἀπὸ Θεοῦ πειράζομαι, *Nemo, dum tentatur dicat, A Deo tentor:* quæ verba non possunt ad orationem infinitam reduci, *dicat me tentari a Deo:* sic enim ipse apostolus diceretur tentari; nisi mutetur persona, ut cum reddit *Castellio, Nemo, dum tentatur, dicat, a Deo tentari se.*” *Hoogeveen* then quotes *Matth.* c. ix. 13. and *Mark* c. xiii. 6. and refers to *Matth.* c. xxvii. 48. *Act. Apost.* v. 23 et 25. *Rom.* ix. 17. *Mark* i. 15. xiv. 27 et 58. *1 John* iv. 20.” *Hoogeveen* then adds: “Oratio tamen potest esse recta, licet is, qui loquitur, alienam personam non inducat loquentem, sed suam ipsius orationem recitet, ut de se loquitur *Christ.* apud *Matth.* c. vii. com. 23. τότε ὁμολογήσω αὐτοῖς, ὅτι, Οὐδέποτε ἔγνων ὑμᾶς, *Tunc profitebor iis, Nunquam vos novi:* orationem esse rectam, neque debere reddi, *Me nunquam vos novisse,* præter illud *vos pro illos,* evincit oratio sequens, quæ tota recta est, Ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.” Vol. II. p. 871.

The express, or more immediate object of this enquiry was, to explain the repetition of ὅτι in the Epistle of St. John. Why, then, it may be asked, have so many passages been adduced, in which the particle is, indeed, redundant, but is not repeated? My answer is. 1. That I think it of importance to vindicate the sacred writers from the imputation of incorrectness or barbarism by a profusion of parallel usage from profane authors; and 2ly, the frequent recurrences of ὅτι thus employed in the New and even Old Testament, furnish a presumption that in the only verse of the N. T. where ὅτι is repeated, the second instance may be placed

to the account of redundance. Upon this point, learned men are divided. Grotius, finding the words omitted "in Alexandr. et Linc. Vulg. item et Arab." would exclude it: H. Stephens, Beza, Piscator, Prisæus, and Mills, would substitute $\epsilon\tau\iota$: Whitby says: " $\delta\tau\iota$ agnoscunt cod. plurimi: Arab. reddit *profecto*, quam interpretationem veram esse existimo; Hebraicum enim *chi*, quod primario significat *nam*, et exponitur a LXX. per $\delta\tau\iota$, alio sensu significat *certe*, et in versione Anglicana exponitur per voces quæ idem valent, *surely*, *certainly*, ita Gen. xliii. 10. *si non interessisset dilatio Chi*, 70. $\eta\delta\eta\ \acute{\alpha}$, *sane*, jam vice altera venissemus, Ex. iii. 10. Chi, 70. $\delta\tau\iota$, *certo ego ero tecum*, 1 Reg. i. 19. Chi, 70. $\delta\tau\iota$, *Proculdubio Solomon regnabit post me*, Josh. ii. 24. Chi, 70. $\delta\tau\iota$, *profecto tradidit Dominus omnem terram hanc in manus nostras*, ita Psal. lxxvii. 12. cxii. 6. Ex. iv. 25. Num. xxii. 23. Jud. vi. 16. Ruth. i. 10. Is. vii. 9." Examen Var. Lect. D. Millii p. 80.

Wolfius refers to this explanation of Whitby: he seems to doubt the explanation of Sam. Andreas, who thought—"Sententiam continuam cohære, nihilque adeo esse redundans, hiultrum nihil:" he thus proceeds: "Non crediderim τὸ Ὅτι εἶναι idem esse quod ὅταν, neque illud probatum esse video: manifestum potius est τὸ Ὅτι prius referri debere ad sequentem phrasin, μελλῶν εἶναι ὁ Θεός, hoc sensu, *quod, si quando condemnat nos cor nostrum, major Deus est corde nostro*: Apostolus sc. proxime antè animum sedare, et componere nos posse dixerat: jam ostendit quæ de causa et in quo casu id fieri possit, et subjungit, *Quia, si quando &c.* eadem est hæc loquendi ratio, quæ supra 3. 2. exstat, Οἶδαμεν δὲ ὅτι, εἰν φανερωθῆ, ὁμοιοι αὐτῶ εἰσόμεθα, ibi enim τὸ ὅτι omnino distinguendum est a sequenti εἶναι, et conjungendum cum εἰσόμεθα: cf. infra v. 14. his ita positus consequetur ὅτι posterius abundare: hujus vero particulæ pleonasmum non insuetum esse patet ex exemplis a Lamb. Bos p. 23. *Exercitatt.* et J. H. Majus *de Pleonasmis Græcæ Dictionis in N. T.* p. 68. allatis: cf. nos ad *Matth.* ix. 18. *Marc.* i. 37. viii. 16. et alias: speciatim quidem is observatur post verba λέγειν, εἰπεῖν, et similia: sed et alias occurrere patet ex *Act.* xxvii. 10. θεωρῶ, ὅτι μέλλειν εἶσεσθαι τὸν πλοῦν, cujusmodi loca alia idem Majus affert p. 70., neque vero existimandum est, non dari similem aliorum vocum pleonasmum; talis enim apud Latinos quoque occurrit in vocibus *ut*, *cur*, *si*, &c.: exempla habes apud Thom. Wopkens in *Lect. Tullian.* p. 30. qui ea ad nostrum locum itidem accommodat: ita Livius 28. *Ut quoniam*, &c.—*ut*. Florus ii. 6. *Si, quod Poenum &c. si*: in his locis notandum quod τὸ *ut* et *si* repetitum ad eandem sententiam, sicut h. l., pertineat." *Curæ Philologicæ et Crit.* p. 280. Tom. 5. 2d Ed. The opinion of those, who would interpret $\delta\tau\iota$ by *sane*,



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



offender, he shall die." To the interpretation of *certe* in these three passages, I am disposed to accede: I should reject the same interpretation of ὅτι in any profane author; but I hold that great deference is due to the judgment of the 70, when they were interpreting with the original Hebrew before them.* I think too that in the same passages ὅτι gives an energy to the sense, which it would not have, if ὅτι were considered as nearly redundant. Upon this principle we may intelligibly and forcibly, but I do not say necessarily, interpret ὅτι in St. John c. i. v. 20. Καὶ ὡμολόγησεν, καὶ οὐκ ἠρνήσατο· καὶ ὡμολόγησεν, "Ὅτι οὐκ εἰμι ἐγὼ ὁ Χριστός." The preceding terms *he confessed, he denied not*, prepare the mind for something less languid than the word *that*, and even for something not less emphatical than the word *certainly*.

In the passage from St. John's Epistle, which is under consideration, the meaning of the word will be equally intelligible, whether we translate it by the word *that*, or by the word *certainly*: our English Translation slides by the difficulty: "*For*, if our heart condemn us, God is greater than our heart." I know that ὅτι is sometimes equivalent to γὰρ: St. Matt. c. vii. v. 14. ὅτι στενὴ ἡ πύλη: "Non displicet," says Keuchenius, "qui τὸ ὅτι hic ad-versative usurpari, et pro γὰρ poni existimant:" but let us examine how the first passage will run, if we translate the first ὅτι by *because*, and the second by *certainly*: "And hereby we know that we are of the truth, and shall assure our hearts before him: *Because*, if our heart condemn us, *certainly* God is greater than our heart, and knoweth all things." My chief objection to this explanation of the second ὅτι is, that in the other passages, where ὅτι is translated *certainly*, ἔλεγεν, εἶπεν, ὡμολόγησεν precedes ὅτι at a greater, or lesser distance, but in this verse of St. John does not: at all events we have in this verse an unusual repetition of ὅτι, and they, who, like myself, are struck with the objection, which I have made to the interpretation of the second ὅτι by *certe*, may be justified in supposing it to be merely redundant. I leave the intelligent and candid reader to his own judgment.

P. V.

* I agree with Palairer in his opposition to Mayerus, and Sraube, who would indiscriminately assign originem Chaldæo-Syram to ὅτι repeated; but it is a very different thing to say that the 70, and the writers of the New Testament, in interpreting Hebrew, or Chaldee, or Syriac words, should sometimes employ ὅτι in a different sense to what the word bore, when repeated by profane writers. See Palairer's *Obs. Philol. in N. T.* p. 36.

ON A VERSE OF ÆSCHYLUS.

WHEN I first read the tragedy of Agamemnon, I was much surprised at meeting with a passage, which, though manifestly corrupted, appears to have escaped the notice not only of preceding editors and commentators, but even of the great critic himself.

It is well known that in what is called Professor Porson's Edition of Æschylus, the faulty readings are generally marked with an *obelus*. The following line, however, is left un-noticed and un-altered, although the correction of it would not have been a task of difficulty to scholars of far more moderate pretensions.

At verse 518 we read, "Ἄλις παρὰ Σκάμανδρον ἦλθες ἀνάριστος."

The sense of this passage is perfectly good: but who does not see, after the light which Porson has afforded us, that an Iambic Trimeter, with an Anapest in the fifth place, never could have come from Æschylus? To restore it to its pristine purity, we have only to transpose ἄλις and ἦλθες. The verse indeed would run more smoothly, if we were to read "Ἄλις παρὰ Σκάμανδρον ἦς ἀνάριστος, but, as Porson has declared that transposition is the most safe and certain mode of emendation, I must adhere to my first correction.

I cannot close my letter without observing, that in this Tragedy there are three examples of Mr. Sharpe's rule respecting the Greek article. See vv. 439. 688. 1588.

We also meet with an excellent one in the Choëphoræ, ver. 253, and with another in the Supplices, ver. 60.

H. S. BOYD.

October, 1, 1813.

HELIODORUS BORN A CHRISTIAN, AND
NOT A PAGAN.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IT is generally admitted that Heliodorus composed his beautiful romance in the flower of his youth, that he was made a bishop in his old age, and promoted to the see of Trica in Thessaly; but whether he was born a Christian, or from Heathenism converted to Christianity, is a question doubtful and controverted. For my own part, I have little hesitation in pronouncing him to have been a Christian from his childhood; the reasons which have induced me to form an opinion so decided, it is now my intention to lay

before you. In the earlier ages of the Gospel, so violent and so extensive was the prejudice, which the Gentiles entertained against the followers of Christ, that they despised their understandings, as much as they abhorred their doctrines. While they viewed with sovereign contempt the productions of the Christian writers, they considered their own historians, poets, and philosophers, as containing every thing which can be known, or deserves to be known, by man. Influenced by this two-fold feeling, they confined themselves exclusively to Pagan authors; and while the Christians were well acquainted with their religion, annals, and philosophy, they knew but little of the scriptures, or of those who had expounded them. If Heliodorus had been born a Heathen, he would most probably have drunk of the same prejudices, and steered his bark in the same current, with the contemporary Heathens. It is evident, from every part of his work, that he had enriched himself with the choicest spoils of Grecian antiquity: had he been a Pagan in his principles, as well as in his studies, he would not have quitted, for an instant, the fields of Attica; he would have rifled no other meadow, and collected sweets from no other hive. I am convinced, however, from the perusal of his romance, that he was well acquainted with the writings of St. Paul, and of some of the most distinguished fathers; and I trust that the proofs which I am going to adduce, will be admitted as decisive. St. Paul in 2 Cor. ch. xi. has the following words, κινδύνοις ποταμῶν, κινδύνοις ληστῶν, κινδύνοις ἐν θαλάσῃ. In the second book of Heliodorus, Theagenes bewailing his accumulated misfortunes, thus speaks of the Fury whom he supposes to have caused them, κινδύνοις θαλάττων, κινδύνοις πειρατηρίων ὑποβάλουσα, λησταῖς παράδουσα.¹ Surely this remarkable repetition of the word κίνδυνος was not casual. In the Epistle to the Philippians, ch. ii. St. Paul writes, οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ. And in the 7th book of Heliodorus we meet with the following passage, καὶ οὐχ ἄρπαγμα, οὐδὲ ἔρμαῖον ἠγεῖται το πρᾶγμα. There are several expressions scattered up and down this author, of which some are imitated, and others exactly co-

¹ Wetstein quotes the passage of Heliodorus in his Edition of the New Testament, and he also quotes in the proper place the second passage of Heliodorus, cited by Mr. Boyd, as well as two others, vii. 11. Τὴν ξυτυχίαν ἄρπαγμα καὶ ὡσπερ ἄγρας ἀρχὴν ποιησαμένη, viii. 7. Ἄρπαγμα τὸ ζῆθιν ἐποίησατο ἡ Ἀρσάκη. As to the passage of Heliodorus, which Mr. Boyd quotes from the eighth book, we refer him to a note of Mr. Elmsley on the *Heraclida* of Euripides, where he will find some other passages involving the same metaphorical allusion to *marriage and death* in the same sentence. The *betrothed* virgin, who dies before her marriage, is often represented by the tragedians as a *bride for Pluto*, as *married to death*, as having the *grave* for her *bridal chamber*, with other analogous ideas. Ed.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books'
Full Membership
provides unlimited
access to more than
28,000 volumes of
Christian literature for
\$8.99/month

**HOLY
BIBLE**

Continue

*Fair use policy applies

CRITICAL REMARKS ON RACINE.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I BELIEVE there is no passage in any of the French Tragedies, which has been more generally celebrated both by French and English critics, than the following noble line in the *Athalie* of Racine.

Je crains Dieu, cher Abner, et n'ai point d'autre crainte.

As we know that this admirable poet was not unacquainted with the Grecian literature, I think we should have reason to suspect him of having borrowed the idea, were we to meet with such a passage as the following in any Greek author: ἐν τούτῳ φεβερὸν ἦν μόνον καὶ φευκτὸν, τὸ προσκροῦσθαι Θεῷ, ἕτερον δὲ οὐδέν.

The above are actually the words of Chrysostom, delineating the character of St. Paul. They may be found in the eighth volume of Saville's edition, page 37.

There is also so striking a resemblance between the following passages of St. Gregory and Voltaire, that it well merits our attention. The French poet is speaking of a man who lived in Henry's court without being infected with its vices or its follies. He says,

Fair Arethusa, thus thy happy stream
Flows in the furious bosom of the sea;
A crystal current ever pure and clear,
And uncorrupted by the briny wave.

Not having the French original by me, I quote these lines from an English version of the *Henriade*. Nazianzen in his poem *De Vita sua*, thus describes the pure and innocent life which he led at Athens, though surrounded by the gay, the giddy, and the profligate.

Οὕτω διεξήειμεν ἡσυχον βίον,
Πηγή τις οἶμαι πόντιος καθ' ὑδάτων
Γλυκεῖα πικρῶν, ὥσπερ οὖν πιστεύεται.

In his Funeral Oration on St. Basil, he employs the same figure, as an illustration of the same circumstance. Having quoted in another place the expressions he makes use of, I shall not repeat them here. See *Select Passages from St. Chrysostom &c.* page 292.

October 16, 1813.

H. S. BOYD.

NOTICE OF
THESAURUS CRITICUS NOVUS, sive SYNTAGMA SCRIP-
TIONUM PHILOLOGICARUM RARIORUM ÆVI RECENTIORIS, cum
Indicibus locupletissimis, Tom. I. Lipsiæ, 1802. 8vo. pp. 222.

THE Editor of this Thesaurus is the diligent and learned Schaefer. We shall cite the preface, which is short: we do not find from it that he has enriched the work with any additional observations:

“Opus exordimur multis multorum priscae literaturæ amantium votis diu expetitur. In quo instituendo quid nobis consilii fuerit, quibusque momentis totum hoc quidquid est negotii ponderandum sit, melius ex hoc ipso, quod nunc damus, specimine, quam ex verbosa præfatione, intelligetur. Ingens recentioribus temporibus, maxime in terris exteris, scriptionum philologico-criticarum numerus prodiit. Insignis plurimarum præstantia, sed magna exemplorum raritas. Harum optimas quasque, acerbo delectu habito, commode digestas indicibusque copiosissimis instructas deinceps repetemus. In primo hoc *Thesauri Critici Novi* volumine libelli hi continentur:

1. Diatribe de Aristoxeno, Philosopho Peripatetico, auctore Guil. Leonardo Mahne, Amstelodami, 1793. 8. pp. 219. Auctor ex Wytttenbachii disciplina profectus, omnem de Aristoxeno, clarissimo viro, quætionem magna cum doctrina lucidoque ordine explicuit, ut hic libellus dignissimus sit, qui præstantioribus hujus generis scriptionibus annumeretur; neque pauca insunt quantivis pretii, depromta illa ex ipsius Wytttenbachii copiis:

2. Suspicionum Specimen, auctore Erico Huberto Van Eldik, Zutphanæ, 1764. 4. pp. 52. Egregium tirocinium Eldikii, critici in paucis acuti: nobilitatem est felicissimum viri ingenium maxime iis, quæ Valckenarius in Theocrito, et Brunckius in Sophocle publici Juris fecerunt. Sequetur mox alterum volumen, quod etiam Indices locupletissimos, Auctorum, Verborum, et Rerum, tenebit.

Scrpsi Lipsiæ Nundinis vernalibus 1802.

G. H. S.”

We shall cite from the critical remarks of Mahne only two passages:

P. 62. “Athenæus XIII. p. 555. οἷς τὸ ἐνδοσίμων ἰδῶν, quos ad scribendum provocavit Aristoteles, male versum a Dalechampio, potius vertendum, quibus, ut hoc scriberent, causam (occasionem) præbuit Aristoteles: ἐνδοσίμων τινὶ δίδοναι est dictio translata a musices arte, de magistro, qui signum dat, hinc deinceps ad alia transfertur, et incitandi vim habet, vid. Bud. Comment. L. G. Gatak. ad M. Antonin. p. 336. Periz. ad Æl. V. H. XIV. 41.”

In p. 96. Mahne cites Valckenaer in *Lex. Etym. Lennepio Scheidano*, v. ῥύω: “Verba, inquit, ἰγύω et ῥύω apud Homerum permutantur

et significant *trahere*: forma activa pœne obsoleta apud posteros invalere *ῥύσθαι* et *ἰρύσθαι*, in quibus vis media viguit ad se trahendi; inde manavit notio liberandi, liberatumque sibi vindicandi: *extrahere* Latinis etiam est *liberare*, Nescis ex quanta me ærumna extraxeris, Te entii versus est in *Hecyra* A. iv. S. iv. v 35.: eximie *ῥύσασθαι* significabat *a morte liberare*, ἐκ θανάτου ἔλκειν, ut interpretatur Ammonius: hac vi adhibetur in scriptis N. F. et apud Scriptores veteres optimos, Herodotum ex. gr. p. 446. Sophocli in *Ajace* v. 1299." Mahne then adds the following Note: "Ne quis frustra quærat loca cl Valck laudata, monendum est Terentii versum exstare A. v. S. 4. prope finem fabulæ, et Sophoclis v. 1295, sed ad *liberandi* significationem v. *ῥύσθαι* quod spectat, eam egregie indicant verba *Æl. V. H.* iv. 5. Ἡρακλῆς εἰς τοὺς Μολοττοὺς ἀφικόμενος ἰῤύσατο τὸν Εἰσία κ. τ. λ. L. xiii. c. 12. Meto astronomus præsciens futuras calamitates τὸν πλοῦν ἰφυλάττειτο διδῶς καὶ σπύδων τῆς ἐξόδου ἑαυτὸν ῥύσασθαι, Diodor. Sic. xiii 64 Ὁ δ' ἄνθρωπος ἰσχυρῶς κινδυνύων ἰῤύσατο χρήμασι τὴν ἰδίαν ψυχὴν, Herodian. i. 12. παρδάλιος δὲ ποτὶ ὄξυτάτῳ δρόμῳ τὸν ἐκκαλούμενον καταλαβούσης, φθάσας τῷ ἀκοντίῳ μίλλουσαν δήξασθαι, τὴν μὲν ἀπίπτειν, τὸν δὲ ἰῤύσατο: D. Lucas in *Evang.* i. 74. Paul. in *Ep ad Coloss.* i. 13. et passim alibi: neque apud Latinos infrequens est usus v. *extrahere* pro *liberare*; sufficiat addere alium Terentii locum ex *Phorm.* A. i. Sc. iv. v. 3.

*Tanta me impendunt mala,
Quæ neque uti devitem sc.o, neque quomodo me
Inde extraham."*

Ἐρύσθαι, which is omitted by Mr. Blomfield, occurs in the *Prom.* v. 243 ἰξευσάμην βροτοὺς τοῦ μὴ διαῤῥαισθέντας εἰς Αἴδου μολῶν, which militates against the distinction of Ammonius, *ῥύσθαι* καὶ *ἰρύσθαι* διαφορὰν ἔχει πρὸς ἀλλήλα· τὸ μὲν γὰρ ῥύσθαι, ἐκ θανάτου ἔλκειν, τὸ δὲ ἰρύσθαι, φυλάσσειν.

Of Van Eldik's *Suspicionum Specimen* we shall give a separate Notice.

We conclude that the second volume of the *Thesaurus* has long ago made its appearance in Germany, but it has never met our eye. Notices of works of this kind are exceedingly useful to persons collecting libraries, who may be mistaken in thinking that they are adding to the stock of their books, when they have perhaps already the tracts in their separate form; as well as to the youthful student, who, anxious as he may be of examining any particular tract, may be unable to purchase it from its rarity in the separate form, and can have access to it in such collections.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



item Pacuvii *Duloresta*,

Macte esto virtute, operaque omenque approbo:

vide Nonium Marcellum c. iv.: quemadmodum autem in singulari dicitur *macte*, ita et in plurali est *macti*, idque tam nominandi, quam vocandi casu: Livius L. vii. *Macti virtute, inquit Decius, milites Romani este*: Plinius L. xii. c. 12. in Astrologiæ laudem, *macti ingenio este cæli interpretes, rerumque naturæ capaces*:" Again in p. 214.: "Quemadmodum vero nominativus pro vocativo, ita et vocativus interdum ponitur pro nominativo, nempe more Macedonum, et Thessalorum, ut ait Priscianus, vel Æolum, et Bæotorum, quod Eustathius judicat: Virg. ii. *Æn.*

Quibus Hector ab oris

Expectate venis!

pro *expectatus*, et apud Pers. Sat. iii. [cited above]:

Propert. L. ii. *Eleg.* 15.

Lectule deliciis facte beate meis:

sic *macte esto*, de quo antea dictum: et apud Ausonium,

His opibus confise times:

nec interea diffitendum, quodammodo in talibus locum etiam esse vocativo, imprimis in Maronis loco allato." Jos. Scaliger, in an *Epistle to Franciscus Fortumanus*, published by Casaubon in the *Opuscula varia*, holds the same opinion: the whole passage is cited by B. Faber in the *Thes. Scholast. Erudit.*: I shall make only the following extract from it: "Sed cur vocandi casu *macte*? in hoc quoque est τεχνικὸν Grammaticorum; nam *mactus esto* dicendum erat, sed utriusque linguæ auctores ita loqui solent: Theocr. ὄλβιε κῶρε γένοιο dicendum erat ὄλβιος:—Ausonius creber est in hoc genere loquendi: quare et *macte esto* pro *mactus*: propterea non mirum, si in Atticismo, ἡ κλητικὴ confunditur cum [τῆ] ὀνομαστικῆ: cum contra hic videamus vocandi casum cum nominativo commutari: sic igitur dictum *macte esto virtute*." J. Brunsmannus, in the *Particula Adverbiorum, exhibens Macte in Accusativo, et Vocativo funeratum, in Adverbio reviviscens juxta ac Faculam adverbialium Dictionum pro Adjectivis usurpatarum*, Hafniæ, 1680, 8. labors to prove that *macte* is an adverb, but I have never seen the tract. (1.) Is Brunsmann prepared to show, as he ought to be, before his argument can have any weight with me, that there is no such participle, or adjective, declined like any other adjective, as *mactus*? (2.) Is he prepared to deny, as he ought to do in this case, the authority of the MSS. in the following passages, cited by Gesner? Liv. vii. 36. *Macti virtute milites Romani este*, Plin. 2, 12. *Macti ingenio este cæli interpretes rerumque naturæ capaces*, "sic editt." says Gesner, "antiquæ et Dalæc. item Hard. sed *macte* Elzev." Curt. 4, 1, 18. *Vos quidem macti virtute estote*, "in his," says Gesner, "non est dubium quin sit nomen, aut participium adeo, *macti este*, i. aucti, ornati hac virtute este, crescite:" (3.) Does Brunsmann contend that there is no force in the argument for proving *macte* to be an adjective in the vocative case, 'that the poets do frequently thus use the vocative for the nominative?' (4.) Is he dissatisfied with the examples, which have been produced? (5.) Is not the fact, that the last syllable of *macte* is uniformly made short by the poets, a strong pre-

sumption, as M. Gesner in the *Thes. Ling. Lat.* admits, in the favor of the opinion which he controverts? (6.) Can he produce any indisputable passage, where we have *macte—este*, not *esto*? for such an indisputable passage would go a great way to establish his opinion. (7.) Is he aware of the principle, upon which the vocative *macte* is used for the nominative *mactus* in the phrase *macte virtute esto*, a principle, which has not been noticed by the critics, but which is the pivot, upon which the argument rests, I mean that *macte* is always joined with a verb in the second person singular, *macte—esto*, where any verb is given at all, to which it belongs, as in all the other instances of vocatives used for nominatives cited above? (8.) Do not the apparent exceptions to this remark admit of an easy solution? the most formidable is the following from Livy II. 12. *Juberem macte virtute esse, si pro mea patria ista virtus staret*, "in quo," says Gesner, "consentiunt MSS., ut frustra *mactum* substituant vv. dd." and so Drakenborch (1738.) Vol. I. p. 289. reads. *Esse* is here τὸ *esse*, τὸ εἶναι: *macte virtute* is a formula, and Livy did not choose to depart from it: Seneca *Ep.* 66. says, *Macte virtute esto sanguinolentis et ex acie redeuntibus dicitur*: because *plaudite* was a theatrical formula, Cicero could not depart from it without the violation of perspicuity, as when he says in the *De Senect.* c. 19. *Neque enim histrioni, ut placeat, peragenda est fabula, modo in quocumque fuerit actu probetur, neque sapienti usque ad plaudite vivendum*: here *plaudite* is τὸ *plaudite*, τὸ εἶναι *plaudite*, *usque ad plaudite*, "until the *plaudite* comes." We have expressions of the same kind in English, we use "to sing *te deum*," "to say O be joyful," where the form "O be joyful," upon the same principle, is the accusative case after "to say." Thus Quintil. L. VI. c. 2. *Tunc est commovendum theatrum, cum ventum est ad ipsum illud, quo veteres Tragædiæ Comædiæque clauduntur, (τὸ) plaudite*: thus Ovid. *Met.* 3. 501. says,

Dictoque (τῷ) vale, Vale,——inquit et Echo.

IT is a curious circumstance that so many scholars should be disposed to consider *equidem* as nothing but *ego quidem*, when instances the most indisputable have been produced to show that it is joined to verbs plural, and of the second, and the third person singular: their opinion is founded upon the remark of Servius, who, while he admits that *equidem* in other writers is not considered as *ego quidem*, says that Virgil uniformly joins it to verbs of the first person: and is it an improbable supposition that this may be the result of mere accident? I cannot admit this argument to be at all conclusive; and, to enable the youthful reader to form an opinion upon the subject, I shall lay before him the following passages: (1.) "Primum omnium miraris τὸ *equidem* a Sectano positum (ut tibi videtur) haud bene morato more: falsus es grammaticorum præceptiunculis, quibus si adhæseris, nihilo plus proficias, quam si des operam, ut cum ratione insanias; quid enim illæ sunt nisi affaniæ, ac tricæ puræ putæ? igitur scito non principi tantum-

¹ In my notes upon this passage, I have cited no instances to prove this, but B. Brissonius *De Formulis* L. VIII. Parisiis, 1583, p. 853. has given various examples.

modo personæ istuc verbi adhærescere, verum et alteri, verum et tertiæ: nec in versa tantum oratione, sed etiam in prorsa [prosa]: ad tuumne palatum Tullius? sane credo: en ipse ad *Attic.* *Sic ages igitur: equidem id erit proximum Clodiæ:* Porcius Cato ap. Sallust. in *Cat.* *Quare unum equidem hoc consilium est:* vin' testem utroque antiquiorem? en Plautum *Menæch.* A. II. Sc. 3. Me. *Quicum hæc mulier loquitur?* Er. *equidem tecum:* recentiorene? habeto Persium *Sat.* I.

Per me equidem sint omnia protinus alba:

apud eund. in media persona *Sat.* 5.

*Non equidem hoc dubites, amborum fœdere certo
Consentire dies:*

illud haud nescio ab ego et *quidem* conflatum esse *equidem* arrisisse non nemini: Servius ad illud *Æn.* I.

Equidem per littora certos

Dimittam:

Equidem, inquit, in *Virgilio* ego *quidem* ubique significat: sed in aliis et pro *quidem* tantum ponitur: favent *Gloss. Vet.*; nam interpretantur *equidem*, ἐγὼ μὲν: at nullus dubito dici *equidem*, quasi et *quidem*: sic etenim, et enim; etiam, et jam; etsi, et si: rejicitur autem altera littera συνδεσμοῦ et, cum euphoniæ, tum syllabæ corripientiæ gratia, ut metro consulatur: quod si producta prima usquam indigent poetæ, tum integre scribunt: Terent. in *Heaut.* omnium, quæ sub cælo sunt, Latinissima fabula A. 3. Sc. 2.

Et quidem hercle forma luculenta,

et A. 4. Sc. 5.

Et quidem jubebit posci:

viden' τὸ *equidem*? audi Priscianum sexto decimo exeunte, *Sciendum quod quidam equidem conjunctionem compositam esse existimant ab ego et quidem, sed errant; simplex enim est: et hoc maxime ex ipsa quoque constructione orationis possumus intelligere: nam equidem facio, equidem facis, equidem facit, dicimus: porro si τὸ equidem valet ego quidem, ineptissime Cæsar περιισολογεῖ* apud Sallust. in *Cat.* ibi, *Equidem ego sic existimo, P. C. omnes cruciatus, &c.,* et ipse Sallust. in I, *De ordin. Rep., Equidem ego cuncta imperia, &c.,* p. 541. et p. 559. et 564.: cave, sodes, ut ne id cogites: Terentius quoque in illa omnium mundissima, ut ipse profitetur in *Prologo, Id equidem ego, si tu neges, certo scio.*" Em. Martini *Epistolarum* L. II. 4. T. I. p. 33. Ed. 2a, Amstelodami, 1738. (2.) M. Martinius in the *Lexicon philologicum* entertains the same opinion, but merely quotes the words of Priscian. (3.) Vossius, in the *Aristarchus, sive De Arte Grammatica* L. VI. c. 26. p. 362., has the following words: "*Equidem ex ego et quidem conflatum esse scribit Servius in Æn. I., sed Priscian. in fine sexti decimi duplici telo hanc jugulat opinionem: unum est quia etiam [equidem] cum ego conjungitur, ut in illo Sallustii in Cat. equidem ego sic existimo, cui simile hoc in Jug. in Orat. Micipsæ, Equidem regnum ego vobis trado firmum, et similiter dixerat Plautus Amph. A. II. Sc. II. Ego equidem ex te audivi: alterum est, quia jungitur verbis secundæ tertiæque personæ: secundæ, ut apud Persium Sat. v.*

Non equidem hos dubites:—



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books'
Full Membership
provides unlimited
access to more than
28,000 volumes of
Christian literature for
\$8.99/month

**HOLY
BIBLE**

Continue

*Fair use policy applies

quidem poni [this is indisputably the meaning of Servius, as we may see by his connecting it with the passage of Persius, cited above: his words are, "In Virgilio *equidem*, ego *quidem* ubique significat, (but I would ask whether Servius was prepared to show, as he ought to have been, that, in every line of Virgil, where *equidem* occurs, unless *equidem* be resolved into *ego quidem*, the Poet must be allowed to have violated the propriety of speech by the omission of *ego*?) sed in aliis et pro *quidem* tantum ponitur, ut Tullius, *Ego equidem ceteras tempestates*, item Persius,

Non equidem hoc dubites?"

Gesner in the *Thes. Ling. Lat.* cites the passage of Cicero, reads properly *equidem*, and adds, "Sic recte edidit Fabricius, male Masvic. et Burm. *quidem*:" so infatuated were these editors with the inveterate notion, that *equidem* is compounded of *ego* and *quidem*, that, in their zeal to alter the passage of Cicero, they forgot that they were perverting the meaning of Servius; and this fact, as well as the passage of Cicero itself, should lead men to be very cautious how they reject the similar use of the word in other passages of Cicero]: de his quædam notavit Cellarius ad P. Cunnæi *Orat.* iv. p. 66. et xiii. p. 258.; elegantissimus enim iste Ictus crebro *equidem* ego adhibuit, et vel xii. loca numerare potuit Cellar. p. 588." G. Cortius's *Sallust.* Lipsiæ, 1724. p. 306. Joseph Wasse agrees with Cortius in retaining *equidem* in Sallust, from the uniformity of the MSS., as the reader will see by turning to his *Edu.* published at Cambridge, 1710. (5.) "*Equidem audiebamus*: creditorum nonnulli, quia, nescio qua causa adducti, credunt τὸ *equidem* ex *ego* et *quidem* compositum esse, atque ita non nisi primæ verborum terminationi personali (quam vulgo *personam* vocant) jungi posse; offendunt necessario in loco: male: *equidem* ex *ego* et *quidem* conflatum esse non potest, quia *ego* additur interdum, v. c. Sallust. *Cat.* 51. §. 15. ed. Cort. *Equidem* ego sic æstumo, *Jug.* 10. §. 6. *Equidem* ego vobis regnum trado: deinde *equidem* jungitur non modo primæ personali terminationi verborum (vulgo *personæ*), sed et aliis, v. c. Sallust. *Cat.* 52. §. 16. *Quare vanum equidem hoc consilium*, ibid. §. 11. *Jampridem equidem* nos vera rerum vocabula amisimus, Cic. ad *Attic.* 13. 26. *Equidem* credibile non est, quantum scribam, ubi ridiculi forent, qui τὸ *equidem* ad scribam traherent, Plaut. *Aul.* II. 1. 18. *Decet te equidem vera proloqui*, Plaut. *Men.* II. 2. 35 *Insanit hic equidem*, Varro *R. R.* 1. 5. *Equidem* innumerabiles mihi videntur, Cic. *Divin.* II. 70. *Huic equidem Antipho* inquit, ubi tamen Ernesti ex uno codice edidit *quidem*; ac sic sæpius, quanquam credibile est multis in locis τὸ *equidem*, si alii, quam primæ terminationi personali, junctum fuit, ab iis, qui id ceteris terminationibus personalibus jungi nolunt, in *quidem* mutatum esse: recte igitur h. l. se habet *equidem audiebamus*; nec opus videtur correctione Ernestii, qui legi vult *nos quidem audiebamus*." J. J. G. Schelleri *Obs.* in *priscos Scriptores quosdam*, Lipsiæ, 1785. p. 111.

EDMUND HENRY BARKER.

Hatton, Jan. 27th, 1813.

NOTARUM ROMANARUM AC LITERARUM

Singularium compendiique scriptionis in antiquis codicibus et monumentis obvii
Interpretatio,

EX VARIIS AUCTORIBUS COLLECTA.

NOTÆ IURIS; A MAGONE COLLECTÆ.

A.
AVG. Augustus.
AA. Augusti. (*plur.*)
A. Augustalis.
AVR. Aurelius.
AG. Agit.
AGs. Ager.
A. Aut.
AT. Autem.
AC. Actio.
ACM. Actionem.
ACB. Actionibus.
AMN. Amantissime.
AM. Amicus.
ATR. Auctoritas.
Ap. Apud.
APP. Appellatio.
APA. Amputata.
ACC. Accepta.
ADI. Adiutor.
ADI. P. Adiutor Provinciae.
ADF. Ad Finem.
AD. QS. Ad Quæstorem,
vel Ad Quæstionem.
A. P. T. Ad Potestatem
 Tuam.
AP. A. Apud Acta.
ACO. Accusatio.
A. T. Auctoritas Tua.
ALL. Allegatae.
AQI. S. Aquiliana Stipu-
 latio.
ANN. P. Annonae Præ-
 fecto.
AQI. Aquileia.
AFR. Africae.
ANT. Antestatus.
AP.P. VRB. Apud Præ-
 fectum Urbi.
A. P. PO. Apud Præ-
 fectum Prætorio.
ASI. Asiæ.
ACH. Achaiae.
A. T. Auctor Tutor.
ANT. Antonius.
AVR. Aurelius.

B.
BA. Bona.

B.P. Bonorum Possessio.
BE. Beneficium.
BI. Brevis.
BF. D. Beneficium De-
 dit.
BFO. Beneficio.
B. F. Bona Fide.
BO. F. Bona Fortuna,
vel Bonum Factum.
BFII. L. Beneficii Loco.
B. E. Bonorum Emptor.
B. PO. Bonorum Pos-
 sessio.
B. PN. Bonorum Pos-
 sessionem.
BOR. Bonorum.
BN. Bene.
B. V. Bona Vacantia.
B. T. Brevi Tempore.
BPT. Bona Paterna.
B. EO. Bonorum Emptio.
B. G. Bona Gratia.
BF9T. Bona Fide Con-
 tractum.
B. M. Bonae Memoriae.
B9. Balbius.
B. M. Bona Materna.

C.

CA. Causa.
CV. Cum.
9. (Q.) Con.
9. Contra.
C. Causa.
C. C. Causa Cognita.
CD. 9. Condictio, Con-
 tradictio.
C. T. Certum Tempus.
C9. R. N. Comes Rerum
 Nitentium.
C. RIP. Causa Reip.
CL. V. Clarissimus Vir.
CAMP. Campania.
CVR. P. Cursus Publi-
 cus.
CDO. Conditio.
CORS. Corsicae.
CRI. Consulari.
COR. Correctori.

CC. VV. Clarissimis Vi-
 ris.
C. M. V. Clarissimae Me-
 moriae Vir.
C. M. F. Clarissimae Me-
 moriae Femina.
C. P. Clarissimus Puer.
C. L. S. Comes Largi-
 tionum Sacrarum.
C. R. P. Comes Rei Pri-
 vatæ.
COM. Comes.
C. LARGN. Comes Lar-
 gitionum.
9SNVS. Constantinus.
9SVS. Consensus.
CVI. Cuius.
COM. OR. Comes Ori-
 entis.
CN. V 7. Centesimum
 Milliarium.
C. R. Civis Romanus.
CS. (caas.) Causas.
CALA. Calumnia.
COVSIA. Controversia.
CDRNC. Cautum De Re
 Non Necessaria.
CDM. Comes Domes-
 ticorum.
CQRF. Cautum Que Ra-
 tum Fore.
CALAB. Calabria.
CA. M. V. Causa Memo-
 rati Viri.
C. M. D. Centum Millia
 Denariorum.
CV. IVC. Centum virale
 Iudicium.
CTRIO. Centurio.
CL. Claudius.
CF. Confinius.
CS. Cæsar.
CP. (cp9.) Corpus.
CP. VP. Corporatus.
CAT. Cautus.
C. D. Certo Die.
C. T. Certo Tempore.
C. D. E. R. N. E. Cuius
 De Ea Re Notio Est.

C9. Cautio.
C9NS. Cautiones.
CS. A. Cæsar Augustus.
COM. OB. Comitia
 Obriziaca.
C. Cornelius.
CT. Contractus.
CR9 Contrarius.
CC. Circum.
C. M. Causa Mortis.
CVI9. Cuius.
C. R. C. P. Cuius Rei
 Causa Promittis,
CIS. Consiliarius.
C. M. Capitis Minutio.

D.

D. Dedicavit.
DD. Dedicaverunt.
D. ML. Dolum Malum.
D. M. Domus Mortui,
 Dis Manibus.
DD. Deinde.
DOT. Dotem.
D. P. Dotem Petit.
D. Q. S. Die Quo Supra.
DT. Duntaxat.
D. DIVUS.
D. C. Divus Cæsar.
D. C. A. Divus Cæsar
 Augustus.
DN. Dominus.
D. P. Divus Pius.
D. A. Divus Augustus.
DB. Debitor.
D. V. Devotus Vir.
D. P. Devota Persona.
D. L. Do Lego.
DCT. Decretum.
D. F. Defunctus.
DIG. Dignus.
DIG. M. Dignus Memo-
 ria.
D. Q. R. De Qua Re.
DPC. Deprecatio.
D. T. Dotis Tempore.
D. Divus.
DS. Deus.
DT. Dentur.
D. BO. De Beneficio.
DMO. DNO. Domino.
DAT. Data.
DOCS. Diocletianus.
DELO. Delatio.
D. I. 89. Decimus Iulius
 Silvanus.

DQAT. Denique Aucto-
 ritas Tua.
DUM. Dominum.
DD. NN. Domini Nos-
 tri. (pl.)
D. P. Decretum Princi-
 pis.
DECRION9. Decuri-
 ones.
D. OPA. Data Opera.
DA. Dicto Audiens.
DIA. M. Divina Manu.
DOS. Domus Sua.
DAT. Datiano.
DEF. Décretum fac-
 tum, *vel potius* Defunc-
 tum.

DEAT. Debuerat.
DECRAT. Decuerat.
D. F. Q. Domis Foris
 Que.
D. N. E. Dubium Non
 Est.
D. N. P. Dubitari Non
 Potest.
DE. LNIS. Decretum
 Legationis.
D. P. De Periculo.
D. L. De Libello.
D. C. S. De Consilii Sen-
 tentia.
DN. Damnum.
D. R. P. De Re P. De
 Re Publica.
De S. De Statu.
DE S. I. De Statu Inge-
 nuitatis.
DECE. Decembres.
D. F. P. Dare Facere
 Præstare.

E.

ET. (m.) Etiam.
ETNC. Etiam Nune.
EI9. Eius.
E. (e.) Est.
EMO. Eiusmodi.
EE. Esse.
ER. Erunt.
EG. Eger *vel* Ergo.
EP. (epl.) Epistola.
EP. M. Epistolam Misit.
EN. (n.) Enim.
EET. Esset.
EEM. Essem.
EAT. Eatur.
EX7. Existimo.

EXO. Existimatio.
EXPRT. Experientia
 Tua.
ED. Edictalis.
EEL.7. Exemplum.
EMA. Emissa.
ETM. D. et Manu Di-
vina.
EX. S. C. Ex Senatus
 Consulto.
EX. I. Q. Ex Iure Qui-
 ritum.
EX99. Ex Communi Con-
 sensu.

F.

F. Filius.
FA. Filia.
FFAM. Filius Familias.
FF. Fratres.
FA. Femina.
F. C. L. Frandationis
 Causa Latitare.
F. R. Finium Regundæ-
 rum.
FF9. Fratris Filius.
FL9. Flavius.
FO. Forte.
FR. Forum.
F. M. I. Fati Munus
 Implevit.
F. C. Fidei Commissum.
FF. Fecerunt.
FF. Fabricaverunt.
FSR. Fideiussor.
FV. Fuerit.
FVA. Furia *vel* Fulvia.
FO. Fortes.
FV. Fuit, Fuerit.
FI. Fidei.
F. Fundus.
FICA. Fiducia.
FOB. Fusionibus.
F. E. Factum est.
FD. Fandum.
FAMA. Familia.
FLCA. Falcidia.
FVAT. Fuerat.
FLAM. Flaminia.
FLAV. Flavianus.
F. HCD. Familiae Her-
 ciscundæ.
FFAE. Filius Familias.
FEB. Februarum.
FLP. Flamen Perpetuus.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



K. M. Kalendas Martias.
 K. AP. Kalendas Aprilis.
 K. M. Kalendas Maias.
 K. IUN. Kalendas Iunias.
 K. IUL. Kalendas Iulias.
 K. AG. Kalendas Augustas.
 K. SEPT. Kalendas Septembris.
 K. OCT. Kalendas Octobris.
 K. NOV. Kalendas Novembris.
 K. DEC. Kalendas Decembris.
 K. Q. Kalendas Quintiles.
 K. S. Kalendas Sextiles.
 K. Karissime.
 KK. Karissimi.
 K. D. Kapite Deminutus.
 K. C. Kapite Census.
 KO. Kardo.
 KMM. Kardo Maximus.
 KAR. Karthago.
 K. C. Karthago Civitas.
 K. P. Kardo Positus.
 K. F. Kardo Finalis.
 K. Kælius.
 KA. Kastræ.
 KMT. Kælimontanus.
 K. P. Kastræ Posuit.
 K. DD. Kastræ Dedititia.

-L.

LG. Legem.
 LT. Licet.
 L. TP7. PO. Longi Temporis Præscriptio.
 L. Lucius.
 L. T. Lucius Titius.
 L. C. Lucius Cornelius.
 L. M. Lucius Murena.
 L. DIV. Locus Divinus.
 L. DD. Locus Dedititius.
 L. R. Locus Religiosus.
 L. Q. S. Loco Quo Supra.
 LVD. Ludus.
 L. G. D. Legem Dedit, vel Legatum Dedit.
 LG. Legavit.
 LVD. AP. Ludi Apollinæres.

LP. Libripens.
 L. PL. Locus Publicus.
 L. VAL. Lucius Valerius.
 L. EM. Locus Emtus.
 L. CESS. Locus Cessitius.
 L. M. D. Locus Mortuo Dedicatus.
 L. ADQ. Locus Adquisitus.
 L. B. G. Locus Bene Possessus.
 L. M. P. Locus Male Possessus.
 L. I. I. Locus In Iure.
 L. I. Q. Locus Iuris Quiritum.
 L. IMPL. Loca Imperialia.
 L. PR. Loca Privata.
 L. SA. PAL. Loca Sacri Palatii.
 L. IC. Loca Incerta.
 L. VAL. RF. Lucius Valerius Rufus.

M.

MO. Modo.
 MC. Mancipium.
 M. T. Mortis Tempore.
 M. (mh.) Mihi.
 MM. Matrimonium.
 MFTI. F. Manifesti Furti.
 M. Marcus.
 M. CS. Marcus Cæsar.
 MAX. Maximus.
 MAX. CS. Maximus Cæsar.
 MAX. PONT. Maximus Pontifex.
 M. P. TR. POT. Maximus Pontifex Tribunitiæ Potestatis.
 M9. Miles.
 MM. Milites.
 M. L. Militis Locus.
 M. AG. Militis Ager.
 MO. Modo.
 MG. Magis.
 MAG. Magister.
 MAG. MIL. Magister Militiæ.
 MMT. Monumentum.
 MM. P. Monumentum Petit.

MM. ACC. Monumentum Accepit.
 MM. L. Monumenti Loco.
 M. FI. Mala Fide.
 M. FI. P. Malæ Fidei Possessor.
 M. HO. Malus Homo.
 MF. Maleficus.
 M9. Martius.
 M. RF. Martius Rufus.
 MIN. Minor.
 M. Men.
 M9. Mus.
 MI. Mihi.
 MF. Manifestum.
 MS. Molestus.
 MP. Male Positus.
 MT. Mater.
 MVL. Mulier.
 MATA. Matertera.
 MUL. M. Mulier Mala.
 MUL. B. Mulier Bonæ, vel Mulieres Bonæ.
 MNF. Manifestum.
 MF. L. Manifestus Locus.
 MF. OPP. Manifestum Oppidum.
 N.
 NI. Nisi.
 NQ. Neque.
 N. S. Nisi Si.
 N. Nam.
 N. Nec.
 N. (δ) Non.
 NS. Noster.
 NOB. P. Nobilissimus Puer.
 N. OP7. Non Oportet.
 NP. (pnt.) Non Possunt.
 NLI. (nh.) Nihil.
 NVO. Nunc. Vero.
 NE7. (Nec.) Necessè Est.
 NC. Nunc.
 NO. Noster.
 N. N. Nostrum.
 N. M. Non Minus.
 N. Nunquam.
 NQ. Namque.
 Nqm. Nunquam.

NV. Non Vis.
NVV. Non Vult.
NOB. G. Nobilis Gene-
 re.
NOB. G. N. Nobili Ge-
 nere Natus.
NOB. F. N. Nobili Fa-
 milia Natus.
NR. Nero.
N. C. Nero Cæsar.
N. CL. Nero Claudius.

O.

O. Oportet.
OMB9. Omnibus.
OO. Oportuit.
O9. Os.
Ob. Obriziacum.
OP9. Opus.
OPP. Oppidum.
OO. Omnino.
OE. Oportere.
O. C. Ope Consilio.
O. D. M. Operæ Do-
 num Munus.

P.

P. Prae.
PP. P. Præter Propter.
Pr. Populus Romanus.
P. Pris.
Po. Pos.
P9. P. Pro.
P. Per.
PO. (pt.) Potest.
PL. Placuit.
PE. Peregrinum.
PQ. Postquam.
SP9. (pnt.) Possunt.
PR. Prætor.
P. R9. Pop. Romanns.
PRS. Præses, *vel* Præ-
 sens.
PR. P. Præses Provin-
 ciæ Vir Clarissimus.
PQ. R. Populusque Ro-
 manus.
P. KA. Parens Karis-
 sime.
PI. Pri.
PIVG. Privilegium.
PS. (pont) Possunt.
PO. Poterit.
PF. Præfectus.

PFI. Patri Filius.
PFM. Pater Familias.
PP. Proposita.
P. Post.
PC. Post Consulatum.
P. C. Patres Conscripti.
P. AO. Patris Actio, *vel*
 Principalis Actio.
PIC. Periculum.
PV. Provincia.
PAT. Patricius.
P. Publicus.
PRGI. Peregrinus.
PC. Proconsul.
PIC. L. Prisca Lex, *vel*
 Prisci Latini.
PIC. Picena.
PIC. ANN. Piceno An-
 nonario.
PIC. VRB. Piceno Vr-
 bicario.
P. V. Præfectus Vrbi.
P. P. Præfectus Præto-
 rio.
PF. VIG. Præfectus Vi-
 gilum.
PF. ANN. Præfectus
 Annonæ.
P. CL. R. Præfectus
 Classis Ravennatum.
P. CL9. Præfectus Clas-
 sis.
P. AEG. Præfectus Æ-
 gypti.
P. SYR. Præfectus Sy-
 riæ.
P. IVD. Præfectus Iu-
 dææ.
P. GAV. Præfectus Gal-
 liarum.
P. AF. Præfectus Africæ.
P. AF. P. Præfectus Afri-
 cæ Provinciæ.
PP. AVG. Perpetuo Au-
 gusto.
P. S. TQ. H. Præcipito
 Sumito Tibique Habe-
 to.

Q.

QV9. Quia.
QR7. Quare.
QS. Quas.
Q7. Quod.
QN. Quando, Quoniam.
Q. Quare. -

QUAM7. Quemadmo-
 dum.
QD. Quædam.
Q. Quia.
Q. Quis.
QVI. Quamvis.
Q. Qui.
Qpp. Quippe.
QB9. Quibus.
Q. Que.
Q. Quæ.
QS. Quis.
QS. (qs.) Quasi.
Q. Querius.
Q. R. Querius Relius, *vel*
 Quæ Res.
QT. Quantum.
QT. Quotiens.
QO. T. Quo Tempore.
QOMO. (qoo.) Quomo-
 do.
QO. Quoque.
QOQO. MO. Quoquo
 Modo.
QA. Qua.
QR. Quare.
QAPP. Quapropter.
Q. D. R. Qua De Re.
Q. D. R. P. G. V. Qua
 De Re Peto Gravita-
 tem Vestram.
Q. D. R. P. L. V. Qua
 De Re Peto Laudabi-
 litatem Vestram.
QQ. Quoque.
QN: Quænam.
Q. D. C. Qua De Causa.
Q. D. C. V. Qua De
 Causa Venit.
QRO. Quæro.
QOMG. Quo Magis.
Q. Qui.
QIT. Quintus.
QI9C9. Quintus Cælius.
QIM. Quintus Muræna.
Q. L. Quem Locum.
Q. PT. Quam Patriam.
Q. PROV. Quam Pro-
 vinciam.
QO. P. Quo Petit.
Q. ADS. Quem Adserit.
Q. DIC. Quem Dicit.

R.

R. Res.
RT. Rescriptum.

RPON. Respondit.
RD. Reddi.
R. Rem.
RS. Respondit.
R. Romanus.
R. Roma.
RS. Responsum.
RG. Recognovi.
REG. Rege.
REC. Recuperatores.
R. C. Romani Cives.
R. P. Res Publica.
R. PR. Rei Privatæ.
RGL. Regulis.
RG. F9. Regis Filias.
RG. FA. Regia Filia.
R. D. Regis Domus, *vel*
 Domum.

ST. Statutum.
ST. TP. Statutum Tem-
 pus.
S. D. Statutum Diem.
ST. 9S. Statutum Consu-
 lem.
ST. SN. Statutum Sena-
 tum.
S. P. Q. R. Senatus Po-
 pulus Que Romanus.
SCL. Sacræ Largitiones.
SCL. CM. Sacrarum Lar-
 gitionum Comes.
ST. P. Stadium Posuit.
ST. DD. Stadium Dedi-
 cavit.

TM. DD. Terminum De-
 dicavit.
TIBI. Tiberii.
TIB. R. Tiberii Romæ.
TM. DD. Thermæ De-
 dicatæ.
T. TEM. Tempore.
TB. Tibi.
TB. D. F. Tibi Dulci
 Filio.
TB. D. F. M. Tibi Dulci
 Filio Meo.
TB. D. F. M. AOPT.
 Tibi Dulci Filio Meo.
 Adoptivo.
TRAI. Traianus.

S.

SD. Secundum.
SC7. Sicuti.
S. Senatus.
SC. Senatus Consultum.
ST. (Sentea) Sententia.
SV. Sive.
SN. Sine.
SN. A. Senatoria Aucto-
 ritate.
S. (St.) Sunt.
S9. (d.) Sed.
SA. Sententia.
S. F. Satisfecit, *vel* Sacris
 Faciundis.
SFT. Satisfactum.
SS. Sectis.
SND. Sine Dubio.
SCL. (sc.) Scilicet.
SNP. Sine Periculo.
SN. P. M. Sine Pericu-
 lo Mortis.
SIGN. Signum.
SS. Suprascriptus.
SPM. Supra Memoratus.
SCS. Sanctus.
SCA. Sanctæ.
SC. MM. Sanctæ Memo-
 riæ.
SPD. Supra Dictus.
SCD. Secundum.

T.

TR. Trans.
TM (tn.) Tamen.
TRNAC. Transactio.
TR. Ter.
TR. P. Tribunitia Potes-
 tas.
TAB. Tabulæ.
T. Ton:
T. Tum.
TMT. Testamentum.
TIT. Testamenti.
TOT. Testamento.
TC. Tunc.
T7. Tur.
TB. M. Tabulæ Matri-
 moniales.
T. Tunc.
TO. Tanto.
T. Ter.
TP. Tempus.
TP. B. Tempus Bonum.
TR. PL. Tribunus Ple-
 bis.
TR. Tribunus.
TBC. Tribunitiæ.
T. Tullius.
TIB. Tiberius.
TIB. CS. Tiberius Cæ-
 sar.
TIB. CL. Tiberius Clau-
 dius.
TI. Tri.
TM. Terminus.
TMP. Terminum Posuit.

V.

V. (L.) Vol.
VVT. Velut.
VVI. Veluti.
VO. (v.) Vero.
V. F. Usumfructum.
V. C. Usucupio.
VB. Verba.
VV. Velut.
V. ET. Verum Etiam.
V. G. Verbi Gratia.
VRB. Vrbis.
V. P. Vir Perfectissimus.
VIR. Virgo.
VIR. V. Virgo Vestalis.
VESP. Vespasianus.
VESP. CS. Vespasianus
 Cæsar.
VAL. Valerius.
VAL. CS. Valerius Cæ-
 sar.
V. MVN. Vias Munivit.

Y.

YMN. Hymnus.

Z.

ZEN. Zenobius.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

was a general release from all debts, and all bondsmen were set free : from this law may have originated the custom of our binding young men to 7 years' apprenticeship, and of punishing incorrigible offenders by transportation for 7, twice 7 or three times 7 years—every 7th year the law was directed to be read to the people—Jacob served 7 years for the possession of Rachel, and also another 7 years—Noah had 7 days warning of the flood ; and was commanded to take the fowls of the air into the Ark by 7 and the clean beasts by sevens—The Ark touched the ground on the 7th month ; and in 7 days a Dove was sent ; and again in 7 days after—The 7 years of plenty and the 7 years of famine were foretold in Pharaoh's dream, by the 7 fat and the 7 lean beasts ; and the 7 ears of full, and the 7 ears of blasted corn—Nebuchadnezzar was 7 years a beast ; and the fiery furnace was heated 7 times hotter to receive Shadrach, Meshech, and Abednego—The young of animals were to remain with the Dam 7 days, and at the close of the 7th to be taken away—By the old law, man was commanded to forgive his offending brother 7 times ; but the meekness of the last revealed religion extended his humility and forbearance to seventy times 7—If Cain shall be revenged 7 fold, truly Lamech 70 times 7—In the destruction of Jericho, 7 Priests bare 7 Trumpets 7 Days : on the 7th they surrounded the walls 7 times, and after the 7th time the walls fell—Balaam prepared 7 Bullocks and 7 Rams for a sacrifice—Seven of Saul's sons were hanged to stay a famine—Laban pursued Jacob 7 days journey—Job's friends sat with him 7 days and 7 nights, and offered 7 Bullocks and 7 Rams as an atonement for their wickedness—In the 7th year of his reign, King Ahasuerus feasted 7 days, and on the 7th directed his 7 Chamberlains to find a Queen, who was allowed 7 maidens to attend her—Miriam was cleansed of her Leprosy by being shut up 7 days—Solomon was 7 years building the temple, at the dedication of which he feasted 7 days—In the Tabernacle were 7 lamps—7 days were appointed for an atonement upon the Altar, and the Priest's son was ordained to wear his father's garment 7 days—The children of Israel eat unleavened bread 7 days—Abraham gave 7 ewe lambs to Abimelech as a memorial for a well—Joseph mourned 7 days for Jacob—The Rabbins say that God employed the power of answering this number to perfect the greatness of Samuel ; his name answering the value of the letters in the Hebrew word which signify 7 ; whence Hannah his mother in her thanks says, " that the barren had brought forth 7"—In Scripture are enumerated 7 Resurrections - the Widow's son by Elias, the Shunamite's son by Elisha, the Soldier who touched the bones of the prophet the Daughter of the Ruler of the Synagogue—The Widow's son of Nain—Lazarus, and our blessed Lord—The Apostles chose 7 Deacons—Enoch who was translated was the 7th after Adam—And Jesus Christ the 77th in a direct line—Our Saviour spoke 7 times from

the Cross, on which he remained 7 hours ; he appeared 7 times—after 7 times 7 days sent the Holy Ghost. In the Lord's Prayer are 7 petitions, contained in 7 times 7 words, omitting those of mere grammatical connection—Within this number are connected all the mysteries of the Apocalypse, revealed to the 7 churches of Asia—There appeared 7 Golden Candlesticks ; and 7 stars in the hand of him that was in the midst—7 Lambs before the 7 spirits of God ! The book with 7 seals—The Lamb with 7 horns, and 7 eyes—7 Angels with 7 seals : 7 Kings—7 Thunders—7 Thousand men slain—The Dragon with 7 heads, and 7 crowns—The Beast with 7 heads—7 Angels bringing 7 Plagues, and 7 Phials of wrath - The vision of Daniel was 70 weeks—The Elders of Israel were 70—There are also numbered 7 Heavens, 7 Planets, 7 Stars, 7 Wise men, 7 Champions of Christendom, 7 Notes in Music, 7 Primary Colours, 7 Deadly Sins, 7 Sacraments in the Roman Catholic Church—The 7th son was considered as endowed with pre-eminent wisdom—The 7th son of a 7th son is still thought to possess the power of healing diseases spontaneously—Perfection is likened to Gold 7 times purified in the fire—And we yet say “ you frighten me out of my 7 senses ”—The opposite sides of every face on the Dice make 7 ; whence players at hazard make 7 the main—Hippocrates says, that the Septenary number, by its occult virtues, tends to the accomplishment of all things, to be the Disperser of Life, and Fountain of all its changes ; and like Shakespeare, he divides the life of Man into 7 Ages.—In 7 months a child may be born and live, and not before ; and anciently it was not named before 7 days, not being accounted fully to have life before that periodical day—The teeth spring out in the 7th month, and are shed and renewed in the 7th year, when Infancy is changed into Childhood—At twice 7 years puberty begins : at thrice 7 years the faculties are developed, manhood commences, and we become legally competent to all civil acts—At four times 7 Man is in full possession of his strength ; at five times 7 he is fit for the business of the world—At six times 7 he becomes grave and wise, or never—At 7 times 7 he is in his Apogee, and from that time decays—At eight times 7 he is in his first climacteric—At nine times 7, or 63 he is in his grand climacteric, or year of danger ; and ten times 7 or three-score years and ten, has by the Royal Prophet been pronounced the natural period of human life—“ The Shield of Ajax consisted of 7 Bulls' hides ”—There were 7 Chiefs before Thebes—The blood was to be sprinkled 7 times before the Altar—Naaman was to be dipped 7 times in Jordan—Apuleius speaks of dipping the head 7 times in the sea for purification—In all solemn Rites of Purgation, Dedication, and Consecration, the oil or water was 7 times sprinkled—The house of Wisdom in Proverbs had 7 Pillars.

• • •

ON THE STUDY OF THE FATHERS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I AM induced to trouble you with this communication, for the sake of recommending in your publication the study of the Christian Fathers. I am surprised to find that they are so little cultivated in their native languages: but I am more astonished that they have not been, in general, translated into English, and thus made accessible to all. The learned Mr. Boyd, indeed, has done something towards the accomplishment of this desirable end: he has sent into the world a volume of elegant translations of "*Select Passages from the Writings of St. John Chrysostom, St. Gregory Nazianzen and St. Basil.*" He has, it is true, given a most elegant version of those passages which he has selected; but the reader should remember, that, Mr. B's book contains a very small portion of those treasures which yet remain to us from the primitive ages: he professes only to give such specimens as are rendered remarkable by their beauty of thought, or elegance of expression. Of such, indeed, many may be found: and he who should study the Fathers for the sake of reading beautiful language would scarcely find any difference between their style, and that of the most refined Greek writers. The venerable Archbishop of Constantinople derived his name from his eloquence: St. Gregory of Nazianzum speaking of St. Basil,¹ says, — πάντα δὲ ἐκείνω διηρεύνηται τὰ τοῦ πνεύματος ἐξ ὧν ἦθος ἀπαν ἐπαίδευσεν, καὶ ὑψηγορίαν ἐδίδαξε καὶ τῶν παρόντων ἀπανέστησε, καὶ πρὸς τὰ μέλλοντα μετασκεύασεν; while he himself was pronounced by Suidas,² ῥήτωρ ἀμφιδέξιος. The immortal Porson also, declares that Gregory was his favorite.³ The reader who may wish to see some specimen of Chrysostom's style may consider his Oration on the Fall of Eutropius.⁴ He, who would form some judgment of the writings of Gregory Nazianzen, may consult a beautiful description of the spring,⁵ in his Oration on the Martyr Mamas, which may be compared with that by Longus.⁶ He may peruse also; the *Carmen de Vitâ suâ*:⁷ the Θρήνος διὰ τῶν αὐτοῦ μόγων,⁸ be-

¹ Vide Greg. Nazianz. Op. Tom. i. p. 362. edit. Colon. 1690.

² As quoted by the Cologne editor of St. Gregory's works: see the Life in πῶν Σουίδα. Tom. i.

³ Vid. Porson's Letters to Travis. p. 272.

⁴ Vid. St. Chrysostomi Op. Tom. viii. p. 67. edit. Saville Eton. 1610.

⁵ Vid. St. Gregorii Naz. Op. Tom. i. p. 73, 74.

⁶ Vid. *Pastoral. de Daphnide et Cloë* p. 13. edit. Bipont. 1792-1794.

⁷ Vid. Op. Tom. ii. p. 2-31.

⁸ Vid. Op. Tom. ii. p. 76.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



to the clergy : and that they did not recognise any infallibility or supreme authority in the See of Rome. Of Chrysostom at least, this may be especially affirmed : he gives us the following exposition of Matt. xvi. 18.¹

—ἐγὼ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν· τουτέστι, τῇ πίστει τῆς ὁμολογίας. ἐντεῦθεν δείκνυσι πολλοὺς μέλλοντας ἤδη πιστεύειν, καὶ ἀνίστησιν αὐτοῦ τὸ φρόνημα καὶ ποιμένα ποιεῖ.

We must not think, however, from this circumstance, that the Fathers in any age disapproved of episcopacy : on the contrary, we shall find it a frequent theme of their homilies, tracts, and epistles. I need scarcely remind you, that, episcopacy was an apostolic institution : you will immediately call to mind the qualities mentioned by St. Paul² as necessary to the **ἘΠΙΣΚΟΠΟΣ** ; and you will recollect, that, εἴ τις **ἘΠΙΣΚΟΠΗΣ** ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.³ We find in Ignatius also the following sentences.⁴

Πάντες τῷ **ἘΠΙΣΚΟΠΩ** ἀκολουθεῖτε, ὡς Ἰησοῦς Χριστὸς τῷ πατρὶ καὶ τῷ πρεσβυτηρίῳ ὡς τοῖς ἀποστόλοις· τοὺς δὲ διακόνους ἐντρέπεσθε ὡς Θεοῦ ἐντολήν. μηδεὶς χωρὶς τοῦ **ἘΠΙΣΚΟΠΟΥ** τι πραττέτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν. ἐκείνη βεβαία εὐχαριστία ἡγεῖσθω ἢ ὑπὸ τὸν **ἘΠΙΣΚΟΠΟΝ** οὔσα, ἢ ὡς ἂν αὐτὸς ἐπιτρέψῃ. ὅπου ἂν φανῇ ὁ **ἘΠΙΣΚΟΠΟΣ**, ἐκεῖ τὸ πλῆθος ἔστω. ὡς περ ὅπου ἂν ἦ Ἰησοῦς Χριστὸς, ἐκεῖ ἡ καθολικὴ Ἐκκλησία. οὐκ ἔξόν ἐστιν χωρὶς τοῦ **ἘΠΙΣΚΟΠΟΥ** οὔτε βαπτίζειν, οὔτε ἀγάπην ποιεῖν· ἀλλ' ὁ ἂν ἐκεῖνος δοκιμάσῃ, τοῦτο καὶ τῷ Θεῷ εὐάρεστον, ἵν' ἀσφαλὲς ἦ, καὶ βέβαιον πᾶν ὁ πράττεται.

ὁ τιμῶν **ἘΠΙΣΚΟΠΟΝ** ὑπὸ Θεοῦ τετίμηται· ὁ λάθρα **ἘΠΙΣΚΟΠΟΥ** τι πράττων, τῷ διαβολῷ λατρεύει.

We may add the following : σπουδαζετε πάντα πράττειν, προκαθημένου τοῦ **ἘΠΙΣΚΟΠΟΥ** εἰς τόπον Θεοῦ· καὶ τῶν πρεσβυτέρων εἰς τόπον συνεδρίου τῶν ἀποστόλων· καὶ τῶν διακόνων τῶν ἐμοὶ γλυκυτάτων πεπιστευμένων διακονίαν Ἰησοῦ Χριστοῦ.⁵—And again :⁶ ὑποτάγητε τῷ **ἘΠΙΣΚΟΠΩ**, καὶ ἀλλήλοις, ὡς Ἰησοῦς Χριστὸς τῷ πατρὶ κατὰ σάρκα. See also pages 72, 74, 80, 82, 84, 88, the passages are somewhat too long to be transcribed. The Fathers abound with similar sentences ; and I might without difficulty have increased my list of such passages almost *ad infinitum*.

These circumstances, it will be, no doubt, conceded, are most important when applied to settle the frivolous disputes which have so long occasioned almost *gratuitous* separation in the

¹ St. Chrysostomi Homil. 54. in. Matt. It is well known that this Text is a principal fortress of the Papists : see Dr. Milner's second Letter to Dr. Sturges.

² I Timothy III. 2.

³ I Timothy III. 1.

⁴ Ignatii Epistol. ad Smyrnæos, p. 26. edit. Aldrich. **ΟΧΘΑ. ΜDCCVIII.**

⁵ Ignatii Epistol. ad Magnes. p. 60. edit. Aldrich.

⁶ *Ib.* p. 66.

church. But here we need not stop: we shall find that they supported the practice of our church in matters still more important. The liturgies penned by Chrysostom, and many other Fathers, show that they approved not the custom of *extempore* prayer. This, it may be thought, is an object of small importance: but it surely is worthy of our attention, when we consider how many there are, who fly to the conventicle, merely because they disapprove the use of a prayer-book; and thus incur the guilt of schism upon a subject of no material consequence. It were needless for me to expatiate, at present at least, upon the arguments which naturally present themselves to a candid and reflecting mind, in favor of the general custom of using a regular form: indeed it would be unsuitable to the plan of your Journal: it would be a means of converting it into a work consisting of theological rather than literary discussions: some observations, however, on ecclesiastical polity have presented themselves to my notice; and I could not, consistently with my plan, pass them over. What remains, must now be said in few words: the subject, indeed, is fertile, and I should gladly enlarge on it,—

extremo nî jam sub fine laborum

Vela traham, et terris festinam advertere proram:

I cannot, therefore, better employ the remaining pages, than in collecting from the epistles of Ignatius some passages which may serve to show that, in the early Christian churches, the divinity of Christ was a doctrine believed and taught. The reader will observe in perusing them, that I have quoted only such as are generally allowed to be genuine: I use the edition by Aldrich, as I have no other immediately at hand. It may not be uninteresting to premise, that the early Fathers support by their language on common occasions the Canon remarked, or rather revived, by Mr. GRANVILLE SHARP, and which has been so ably explained and supported by Dean WORDSWORTH, and Archdeacon MIDDLETON in their respective publications. As some of my readers may not have those works at hand, I shall give the canon, and illustrate it with a few examples; it is as follows.

“When two or more attributives joined by a copulative or copulatives are *assumed* of the same person or thing, before the first attributive the article is *inserted*; before the remaining ones it is *omitted*.” e. g.

‘Η ῥά μ’ ὁ λυσσώδης καὶ βάσκανος οἶά τιν’ Ἰωβ

Ἐς δῆριν καλέει; Gregorii Naz. Carmen vii. v. 14.

· Ὁ Κύριος καὶ Θεὸς εὐεργέτης ἐστίν. Phil. Jud. p. 309. Ed. 1640.

Τὸν γὰρ βασιλέα καὶ κύριον Ὀσίριν γράφουσιν. Plut. de Isid. et Osir. p. 263.

· Ὁ περίεργος καὶ συκοφάντης Δημοσθένης. Æsch. cont. Ctes. §. 56

Thus we see that the rule is acknowledged by the best Greek writers : I will add a passage from Suidas ; it is the gloss on the word Χριστός ; 'Ο Κύριος, καὶ Θεὸς ἡμῶν. I have since met with the following : ὁ ἐμὸς γενέτας καὶ σὸς, Eurip. Ion.

With these instances agrees the following from Polycarp's Epistle to the Philippians ; which, although not a genuine work, is good authority for the rules of the Greek tongue : it is as follows : τῇ σοφίᾳ τοῦ μακαρίου καὶ ἐνδόξου Παύλου. P. 7. edit. Aldrich.

The passages from Ignatius are as follows : Φίλωνα καὶ ῥέων ἀγαθόπου οἱ ἐπικολούθησαν μοι εἰς λόγον Θεοῦ, καλῶς ἐποιήσατε ὑποδεξάμενοι ὡς διακόνους Χριστοῦ Θεοῦ.¹ 'Αναζωπυρήσαντες ἐν αἵματι Θεοῦ.² Εἰς ἰατρὴς ἐστὶν σαρκικός τε καὶ πνευματικός· γεννητὸς καὶ ἀγέννητος, ἐν σαρκὶ γενόμενος· Θεὸς ἐν ἀθανάτῳ ζωῇ ἀληθινῇ καὶ ἐκ Μαρίας καὶ ἐκ Θεοῦ.³ 'Ο—Θεὸς ἡμῶν Ἰησοῦς ὁ Χριστὸς ἐκυοφορήθη ὑπὸ Μαρίας κατ' οἰκονομίαν Θεοῦ.⁴ Τοῦτο δὲ ἔσται ὑμῖν—μὴ φυσιοῦμένοις, καὶ οὐσιν ἀχωρίστοις Θεοῦ Ἰησοῦ Χριστοῦ.⁵ Κατὰ ἀγάπην Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν.⁶ Πλεῖστα ἐν Ἰησοῦ Χριστῷ τῷ Θεῷ ἡμῶν ἀμώμως καίρειν.⁷ 'Ο Θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐν πατρὶ ᾧ, μᾶλλον φαίνεται.⁸ Lastly speaking of Martyrdom, Ignatius says, ἐπιτρέψατε μοι μιμητὴν εἶναι τοῦ πάθους τοῦ Θεοῦ μου.⁹

Having proceeded thus far, I shall defer the consideration of some other Doctrines taught by the Fathers till some future letter. In the mean time you will permit me to observe that each of the early Christian writers might justly have applied to himself the words of Moses :¹⁰

יְעֲרֶה בְּמַטְרָא לְקַדְדִּי
 תֵּיגַל בְּפִל אֶמְרָתִי
 בְּשַׁעֲרֵם עָלַי -- דְּשֶׁא
 וְכִרְבִּיבִים עָלַי --- עֵשֶׁב :
 כִּי שֵׁם יְהוָה אֶקְרָא
 הִבּו גְדֹל לֵאלֹהֵינוּ :
 הַצֹּר תָּמִים פְּעָלוֹ
 כִּי כָל -- דְּרָכָיו מְשַׁפֵּשׁ
 יֵאל אֶמוֹנָה וְאִז עֵל
 צְדִיק וְיִשָּׁר הוּא :

¹ Epist. ad Smyrn. p. 29.

² Ep. ad Ephes. p. 41.

³ Ib. p. 48.

⁴ Ib. p. 52.

⁵ Ep. ad Tull. p. 84.

⁶ Ep. ad Rom. p. 90.

⁷ Ib. p. 90.

⁸ Ib. p. 92.

⁹ Ib. p. 96.

¹⁰ Deut. 32. 2-4.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

AN ESSAY

on the *HEBREW POINTS*, and on the Integrity of the
HEBREW TEXT.

NO. I.

IT is now eighteen hundred years since the dispersion of the Jews, during which period the Hebrew language has been called a dead language. But, although many other ancient languages have sunk into oblivion, this primæval language, this language of heaven, in which the Divine Being gave his commands to man, *has remained—is taught, and spoken*; and it is the language in which God is worshipped by millions as in ancient times.

A knowledge of this language, in which the will of God stands recorded in Scripture, and will stand recorded, agreeably to the solemn declaration therein contained, for ever, has been often said by many learned men in this, and in other nations, to be indispensably necessary for those who are designed to be dispensers of his word. In the Hebrew language only, his commands, laws, ordinances, statutes, and judgments can be known in perfection; and it is the sacred and eternal barrier against all those interpretations of, and additions to, the text, which many gentlemen, in other respects learned, have proposed, doubtless with the best intentions, for the welfare of the community, in support of the original Scripture, which defends itself, when suffered to speak agreeably to the true meaning of the words, and the obvious intention of the sacred writer.

The reasons, which may be assigned for this conclusion, are obvious. If we take but a summary view of the state of the Christian church at this day in Europe, what a departure do we see from the spirit, faith, and practice, of true religion, as contained in the pages of the Bible, from which all Christians profess to take their articles of faith, and their rule of life. Even in Great Britain, where the Scriptures are held as the sacred code of the divine will, and where its precepts of morality form the general character of the nation; we witness the alarming progress of Deistical infidelity, which is attempting, like the serpent of old, to pour its pernicious poison into the minds of every class of Christian professors. It is like the restless spirit of ever-wakeful evil; we see it creeping into every corner of religious society.

I have said, that the reasons, which may be assigned for this departure from the religion of the Bible, are obvious. I shall therefore endeavour to point out the primary cause, and leave it for the

consideration of the great and the learned, who have it in their power to remedy the evil.

I have said, that the primary cause of all the troubles which have disturbed the peace of society, and deluged Europe with blood, may be found in the departure from the religion and morality of the Bible. But the seeds of this departure have been sown in the minds of those, who were sufficiently intelligent to point out the inconsistencies and contradictions which have so long disgraced all the European translations. It is truly astonishing, that as no inconsistency, no contradiction, nothing which countenances injustice or cruelty as originating either in the commands of God, or from those who were commanded to execute his will, can possibly be found in the original Hebrew, a charge which Deists never fail to bring forward to prove that the Bible is not true: it is, I repeat, astonishing, and a reproach to every Christian nation, that the pure unadulterated word of God has not been given to the people of Europe. *We may venture to assert from the authority of the Bible, that no weapon, no arm lifted against that nation can ultimately prosper, which gives to the people the unsullied word of truth, and clears the moral character of God from the appearance of injustice, cruelty, and partiality, as we find it obviously the case in the English, and in all the European translations.*

As it is consistent with the nature of this article, so it may be agreeable to many of your readers, to be informed when Deism began to subvert the truths, and to destroy the peace and harmony, of the Christian churches.

When the Hebrew legislator received the law on Sinai, a copy was written and kept in the ark in the most holy place, or in the holy of holies, where it was deposited by the command of God. This was the original standard copy called *שֵׁפֶר יָשָׁר*, *Sepher Yasher*, the *book of Jasher*, or the *book of the upright*. From this standard copy, others were given to the people, who were commanded to read to their children, and to make them acquainted with the laws, and ordinances therein contained. This order of things was preserved during the time of the prophets, to the end of the monarchy, when they were taken captive to Babylon: from which it must be admitted, that to this period there was no possibility that there could be any error whatever in any of the copies of the original *שֵׁפֶר יָשָׁר*, *book of Jasher*, or standard temple copy, because errors would have been immediately detected, and rectified. Every copy sent forth to the Synagogues, and to the people, was written by the Scribes in their colleges, an order established for that particular department, which was accurately read over, first, *letter for letter, vowel for vowel, and word for word*, as compared by

the whole body of these learned men in full assembly, with the original **סֵפֶר יָשָׁר**, *book of Jasher*. To some it may appear incredible, as printing was not known, how such a number of copies could be supplied as would necessarily be wanted, when we read of *the thousands of Judah*, in which towns they had their synagogues, and the greater numbers also which were wanted for the people. But in all ages, means have been found for the exigencies of the times; and when the order is known by which they supplied a sufficient number, such objections must cease. The copies were prepared by the Scribes in their colleges, whose business it was to furnish the number wanted. These were delivered to the great assembly of Doctors, whose department it was, severally to examine the copy so delivered to each person, when **קָרָא** the reader, read the word from the standard copy. So that according to the number engaged in this undertaking, such would be the number of perfect copies produced in the same time. At the return from the captivity, this same *book of Jasher*, which was taken with them (as well as their correct copies, all which had been used in every synagogue in this nation,) was again placed in the holy of holies, and their rites and ceremonies were observed agreeably to their original institution. Consequently it must be admitted, that to the time of Ezra, the Hebrew language had been handed down pure from Moses. For it is said, that when Zerubbabel and Joshua returned to Jerusalem, they set all things in order according to the law of Moses, and the ordinance of David king of Israel. They must, therefore, have had the law of Moses as it was originally given to him, as well as the other books giving an account how all things were observed in the time of David.

During the captivity, the Hebrews, by mixing with the Babylonians, became accustomed to their manners, and in their familiar converse began to use their modes of expression, with some difference in pronunciation. And though the language of the people of that empire was but a dialect of the Hebrew, differing a little in termination, but in other respects written the same; it was found necessary at the return to Palestine, to abide by, and to restore, the ancient reading as given by Moses. For this reason Ezra read it, and explained the law of God to the people. Therefore it is not possible to suppose, with any degree of probability, that any errors should be made at this period, there being too many copies extant to admit of any thing of this nature.

When Christ came, though he told them, that *they transgressed the commandment of God by their traditions*, he never told them that they had perverted the original, or taken away one *iota*, or one *tittle*, (i. e. vowel points and accents,) from any part of the



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



mighty flood, swept away the religion of Christ—darkness and ignorance, worse than pagan superstition, cover those vast continents, and in many parts the people are scarcely superior to the brutes that perish. But if, (as I have observed in another place of your Journal,) those objections which have been the cause of all that anarchy, that confusion, and departure from the religion of the Bible, *which have been marshalled in the train of Deism, can be refuted agreeably to the original, on the ground of reason, by the literal sense of the original scriptures, and demonstrated to be false*; the arm of infidelity will be unnerved, and Christians will be furnished with conclusive arguments to silence the “gainsayers, whose mouths must be stopped.”

Some proof may perhaps be expected of the actual existence of many errors and contradictions in the present translations; but as the limits of this article will not permit me to give so comprehensive a statement of these facts as some might wish, I shall refer them to the CLASSICAL JOURNAL, where subjects of this nature will continue to be brought forward. At the same time, I may be permitted to repeat, as I trust I shall have the opportunity of proving, that in the original there is not any thing recorded which can possibly be understood as being contrary to the moral justice of God, or in any view whatever to degrade the sacred character of the Hebrew legislator, so as to authorise the advocates of Deism to conclude that, on this account, the Bible cannot be of divine origin.

I acknowledge that in the English and in all the European translations, the argument for a charge of this nature is too much in favor of the Deist. As where it is said that Moses commanded the Hebrews “to kill all the males among the little ones, and all the women.” Numb. c. xxxi. 17. “And they utterly destroyed the men, and the women, and the little ones of every city,” Deut. c. ii. 34. “Now go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass.” 1 Sam. c. xv. vv. 3. 20. With regard to the final execution, it is said, “I have obeyed the voice of the Lord, and have utterly destroyed the Amalekites.” But before these reasoners had ventured to send forth their pernicious opinions, they should have acquainted themselves with the original Hebrew and the Septuagint, which does not countenance any thing of this nature; and I hope no friend to humanity will contend that it is so recorded in the original, because it is found in all the European translations. For the *little ones were not KILLED, neither were the Amalekites UTTERLY DESTROYED*. We read, that many years after this transaction, they were sufficiently powerful to oppose the Israelites, and were finally conquered by David. But, though these ingenious searchers had no

knowledge of the Hebrew, (an acquisition indispensably necessary for the biblical critic,) they continued to promulgate their opinions, being guided by the Latin copy, from which (as above) the present translations were principally made. Now when we recollect that it was 700 years after the dispersion of the Jews that the first Christian translation was made from the Hebrew into Greek, and that 200 years afterwards; Jerome (who was obliged to employ a Jew to read Hebrew,) began to mend the old Latin translation which was made from the Septuagint, we need not wonder, either at meeting with so many errors in the translation, or that Deists have formed conclusions so inconsistent with the original scriptures.

Hebrew literature was no farther advanced, in the time of Symmachus, and other Greek translators, for they were also under the necessity of employing Jews to assist them, who, as they were not favorers of the Christian cause, were always inclined to twist the meaning of particular passages, so as to favor their own views, instead of giving the literal renderings confirmed by other parts of scripture, where the same words can have no other meaning, nor application. This will account for the great liberties which have been taken by the ancient translators, so inconsistent with the whole tenor of the original Scriptures. We cannot suppose that they had not a love for the truth, but it is evident that they had not a critical, nor even a grammatical, knowledge of the language: of this their translations afford abundant proof.

It is scarcely possible to suppose that any man would have undertaken a work of such magnitude and consequence, if he had not been *grammatically*, and also *critically*, acquainted with the language; because, if he errs in his conclusions as to things which relate to futurity, he leads millions into error; and if he is mistaken even with regard to things of lesser moment, he strengthens the arm of infidelity by publishing them. Thus, instead of silencing the senseless clamor of the enemies of the Bible, he becomes instrumental in encouraging the dogs of hell to worry the lambs of God. It is scarcely possible to suppose any thing of this nature, because in translating the word of God, caution and faithfulness are the indispensable duty of the translator, as he is accountable to the divine author of the sacred pages. But as this is the case at this day, so it may have been in the time of the ancient translators; we have seen a translation of one of the sacred books recommended by a professor, "*as conveying more of the true character and meaning of the Hebrew, with fewer departures from the idiom of the English, than any other translation whatever that we possess;*" when, at the same time, the translator was imperfectly versed in the grammar of

the language. Vide *Classical Journal*, No. I. p. 162., and No. II. p. 382.

From these remarks it will be seen, that before the advocate of the Christian religion can silence *the gainsayers*, he must necessarily obtain a critical knowledge of the Hebrew language. Experience, the best of tutors, has made this so evident, that the Hebrew is thought necessary to complete what is termed a liberal education. Not only on the ground of obtaining scriptural information for the defence of the religion of the Bible; but because, as it is the key of the eastern languages, so it is the best adapted to obtain a knowledge of them in a shorter time, a knowledge so necessary to be acquired by the heads of the civil and military departments of the British government in India. The necessity of the knowledge of Hebrew for the defence of the religion of the Bible has been observed by the learned Bishop of St. David's, who has founded a seminary for the instruction in Hebrew of those who are designed for the church.

This institution will undoubtedly be a method of promoting the truths of Christianity. For as Judaizing teachers are permitted to creep into the environs of our Universities under a pretence of teaching Hebrew, who never omit exposing what they call the weaknesses of the Christian system, and which indeed accounts for the Jewish subterfuges made use of by some thus taught, who have unfortunately given way to such unfounded antichristian views; this will in a great measure put a stop to any thing of this nature. And if this noble example be followed up in all our classical establishments, it will finally prevent the contamination of the principles of our youth, support the church, and benefit the christian religion. Teachers of this description are not even permitted to enter the precincts of the Universities on the continent: the heads of Colleges will not allow it. And if the Chancellors of our Universities do not see the evil of such permission, every Head of a College ought to prevent all attempts of this kind. They can have no other tendency than to fill the clergy who may fall in their way with doctrines altogether contradictory to the express declarations of Christ and the Apostles; and consequently subversive of the truths of the Christian religion.

Some injudicious reasoners have said, that the prophecies of "the Old Testament are fulfilled, and that it has on that account become almost useless." Deists need no better advocates than such as these. The Old Testament "is the record of our faith, and the sole evidence for the truths of the New Testament." It was the evidence continually referred to by Christ, *for what was said in the books of Moses, in the Psalms, and in the Prophets concerning him*; by the Apostles, and by the fathers of the chris-



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

but with the whole tenor of the christian religion. The English translation, though not accurate, is not chargeable with any thing of this nature. It stands thus in Hebrew. **רָחֹק מִשְׁעָתִי דְבַרִי שְׁאֵנָתִי**, which the English translators have rendered thus, *Why art thou so far from helping me, and from the words of my roaring.* But the Septuagint, μακρὰν ἀπὸ τῆς σωτηρίας μου οἱ λόγοι τῶν παραπτωμάτων μου. Literally thus, *the words of my transgression are far from my salvation.* From this it must appear undeniably evident, that the English translation in sense agrees with the Hebrew, and that the Septuagint translation is altogether inconsistent with both: surely transgression cannot be applied to Christ, as is intimated by the Jewish translators, for he was without sin; and the Apostles and Christ himself declare that the whole passage in the above mentioned Psalm was spoken of him, though the Septuagint have erroneously supposed that it was spoken by David concerning himself. These proofs that Christ and the Apostles did not quote from the Septuagint, but from the Hebrew, the **סֵפֶר הַיָּשָׁר**, *book of Jashur*, or the book of the upright, i. e. the temple copy of the sacred scripture, must suffice for the present, as the limits of this article do not permit me to introduce more.

Archbishop Usher says, 1st, that “the Septuagint translation continually adds to, takes from, and changes, the Hebrew text at pleasure. 2dly, That this could not possibly be owing to mistake, but must have been done by design. 3dly, That the original translation of it was lost long ago, and what has ever since gone under that name, is a spurious copy abounding with omissions, additions, and alterations of the Hebrew text.” See his letters. The foregoing remarks will serve to show, that the judicious and learned prelate was right in his conclusions respecting the authority of the version of the Septuagint.

From these undeniable proofs of the purity of the original, and, were it necessary, numbers more might be adduced, I hope that no one, who means to write in support of the Bible against deism, will ever oppose *the absolute integrity of the Hebrew text.* For it must be allowed by all your correspondents, who attempt to read and understand the language without vowels, that Christ and the Apostles read and understood the language with them. I hope none of your writers will ask with W. N. No. XI. p. 165. “I should feel myself indebted to Mr. B. if he would explain what he means by the absolute integrity of the Hebrew text:” Or say with W. R. de B. ‘ No. XII. p. 345. “The points

¹ This gentleman has also charged me with being a *Subellian*; but had he signed his name, as I do not answer anonymous writers, or would he allow me to address him by his real name, I would convince him that he is as wrong in this charge as he is in his remarks on Hebrew. Such charges

are the additions of the Jews 500 years after Christ." I also trust it will appear to these ingenious writers, and others of your learned correspondents, what I "mean by the integrity of the Hebrew text;" and that if it had been contaminated by the additions of men, it would cease to be sacred, it would cease to be the word of God.

I shall now conclude by observing, that from what is said, the Hebrew text must necessarily appear to be uncorrupt; that it is as pure as it was in the time of Moses; and that the words of our Lord have been hitherto verified, where he says, *that not one IOTA or one TITTLE shall pass from the law until all be fulfilled.* In plain terms, that he will preserve his word inviolably pure to the end of time.

Now as it must be allowed, as it has already been, that, taking the translations, Greek and Latin, both ancient and modern, no man can easily overturn the objections which Deists have for so many ages advanced against the Bible, and which at this day they sedulously circulate in every christian nation: it must, I say, be acknowledged, that a *critical* acquaintance with the Hebrew language, is far more desirable than the Greek or Latin, for those who are designed for the ministry; nay, it is absolutely necessary for the support and prosperity of the religion of the Bible.

This *critical* knowledge, and this only, can possibly render the christian religion invulnerable to the attacks of Deists, an object so desirable to be obtained for the present and succeeding generations. We have often been told of the alarming progress of Deism, but we need not wonder at the progress which infidelity has made, particularly for the last twenty years; when the leaders of a great nation, calling themselves philosophers, have boldly declared in contradiction to the express declarations of the word of God, that, **DEATH IS AN ETERNAL SLEEP.** I have frequently observed in the pages of your *Journal*, that the cause is obvious; for if ministers were to preach with the eloquence of truth herself, yet if those numerous objections, which have been advanced by this description of ingenious men, are still permitted to disgrace the pages of the sacred volume, with such men,

are certainly unpleasant, because they are not true: My opinions respecting the divine Trinity may be seen in the *Ophion*, where I have shown that they are in perfect conformity to the creed of St. Athanasius, and proved that creed to be a true copy of the faith of the Apostolic churches. In this case, I think this gentleman would feel the propriety of retracting what he has said; I will not charge him with having made such remarks on any other ground than that of not having understood the doctrines of Sabellius.

arguments, however reasonable, for the defence of the Old Testament, and the christian religion, cannot produce any ultimate good.

On this ground, and this only, can we account for the alarming progress of deism. Many, well disposed to further the cause of religion, who in the early ages of the church have seen the beauty and sanctity of the sacred precepts, and have walked in conformity thereto, (when Deists have set before them those strange inconsistencies and contradictions, similar to those above noticed, with the transactions and commands therein recorded, as intonsistent with those views which we must necessarily entertain concerning the divine being in the operation of his providence, and concerning his commands as recorded in the scriptures; though these charges cannot be supported by the original Hebrew :) have fallen before the Anakims of the day, and have been added to the list of those, who have not searched the original scriptures.

I have endeavoured to show that there is an urgent necessity for those who are designed for the church to acquaint themselves with Hebrew learning, and that it should not only form a part of the education of gentlemen in all our classical establishments, but that it should be considered, as it really is, as indispensably necessary to qualify the candidate for the church, as the Latin and Greek languages. The scriptures were written neither in the Latin, nor in the Greek languages, though some may suppose that because we have the New Testament in Greek, and also because the first christian church had it in Greek, that Christ and the Apostles spake and wrote in Greek. But though this has been advanced by some writers, it is a mistake; they wrote in Hebrew, and spoke in the language of the country, which was a dialect of the sacred language. The New Testament was written originally in Hebrew by the Apostles themselves; which, if doubted by any, may be easily proved. How is it then, some may ask, that we have not the New Testament in Hebrew? The answer is plain. The Hebrew language was, after the dispersion of the Jews, in the hands of the Jews only, and as the Greek language, after the time of Alexander the Great, became almost an universal language throughout the Grecian empire, the christian church was under the necessity of receiving the New Testament in Greek, which was translated by the Greek Bishops, and this gave the title of Greek Church to the first establishment after the Apostles.

J. BELLAMY.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



**ON MR. BOOTHROYD'S EDITION OF THE
HEBREW BIBLE.**

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN your last Number of the *Classical Journal*, a Correspondent has made some just remarks on the *Edition of Vander Hooght's Hebrew Bible*, and seems surprised that no attempt has been made to print a more correct Edition of the Hebrew Scriptures. As he has done me the honor to mention my Edition without Points, I confess I was not a little disappointed on finding that my object in engaging in this arduous work was not noticed. At first I had an intention of following, in respect to the Hebrew Testament, the plan the celebrated Griesbach has adopted in his Edition of the Greek New Testament. After having printed a specimen of my plan, and transmitted it to some very distinguished Hebræans, I was induced to relinquish it and to follow the text of Vander Hooght, as given by Kennicott, because both he and De Rossi had adopted this plan, and also on account of the general prejudice in favor of the Masoretic text. I have not lost sight of my original intention, but in the Notes to my Edition I have uniformly noticed the many omissions, interpolations, transpositions, and errors of various kinds, which now obtain in the text; and have given, on the authority of the Collations of Kennicott and De Rossi, and the ancient Versions, such readings, not as my own judgment only deemed genuine, but as have been so deemed by the best ancient and modern critics. The Hebrew scholar will not only find in my Edition the text of Vander Hooght, but he will find in the Notes the means to correct and improve it. As the first volume is now before the Public, containing the Pentateuch and Historical Books, and as my object is clearly stated in the Preface, it is not necessary for me to say more than that I am a friend to your Critical labors, and not less to your learned correspondent T. Y.

B. BOOTHROYD.

QUESTION.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN Buxtorf's short Introduction, "ad Germanico-Hebræam Linguam," he says that the German Jews have a translation of *Josephus* in that Dialect, containing many things not in our Greek copies. As this is mentioned among the inducements to that study, I should be happy to enquire, through your Journal, their nature and importance.

PHILO.

ENGLISH PRIZE POEM.

The following Prize Poem obtained one of the Prince Regent's Annual Gold Medals at Winchester College.

PROMETHEUS DESMOTES.

'Tis done—the arm of vengeance wields the rod,
 And Jove's dread mandates crush the guilty God:
 'Tis done—the ministers of bondage mock
 The chain-bound captive on the Scythian rock,
 Gigantic Caucasus!—whose massy pile
 Ne'er felt the fostering beams of culture's smile;
 No flow'ry herbage deck'd the mountain brow,
 Its only vesture was the scatter'd snow:
 It seem'd in craggy nakedness sublime
 The fittest spot for its possessor's crime.
 There lay Prometheus; his presumptuous plan
 Had climb'd Olympus in behalf of man;
 Had robb'd the mansions of the sov'reign sire,
 And blest his mortals with forbidden fire.
 Behold his end! behold his hopes how marr'd!
 Freedom his aim, but bondage his reward;
 Eternal bondage—whilst insulting pow'r
 Reviles the anguish of his adverse hour.
 How vain their scorn! how vain the scorpion sneer
 Of servile fiends, to make Prometheus fear!
 No abject terrors lash the victim's soul,
 No threats dishearten, and no bonds control;
 No feature gleams with penitence or pain,
 One passion marks his knitted brow—disdain!
 With sullen eye, and fixed unalter'd mien,
 He kens the wildness of the snowy scene;
 Hears o'er his head the thund'ring tempest driv'n,
 And mocks in reckless scorn the wrath of heav'n—
 To bend his spirit to the will of Jove
 In vain the sister nymphs of Ocean strove,
 Nor Ocean's nymphs, nor Ocean's self could move.
 But lo! what sudden radiance gilds the sky?
 What blooming youth attracts the captive's eye?
 Some heav'nly figure treads the pathless air,
 Like Phœbus youthful, and like Phœbus fair:
 Each ocean nymph the sacred sight reveres,
 And hails the herald of the heav'nly spheres.
 The proffer'd terms of Jove's relenting hate
 He bears, in pity to the victim's fate;

Reveals the mercy to contrition giv'n,
 But paints the vengeance of insulted heav'n.
 No friendly tongue, no monitory voice,
 Estrange Prometheus from his sullen choice :
 Unbent by pain, in agony sedate,
 He sternly views the messenger of fate ;
 To heav'n's high concave rolls his iron eyes,
 Still braves the tyrant's pow'r, and thus replies :
 ' On terms like these must I my safety gain ?
 ' And count my freedom by my flight from pain ?
 ' Go ! beardless boy, to heav'n resume thy flight,
 ' And cringe submissive to thy Sov'reign's might !
 ' In vain he tries my settled mind to turn,
 ' His threats I heed not, and his terms I spurn.
 ' Tho' chains confine, tho' barren rocks dismay,
 ' Tho' rav'ning eagles mark me for their prey ;
 ' No abject sign shall fix the taint of shame,
 ' Or stamp a coward's weakness on my fame ;
 ' For I have liv'd, since first my life began,
 ' The friend, the guardian, and the pride of man !
 ' The time shall come when mightier pow'rs shall roll
 ' The vollied thunders of the troubled pole ;
 ' Heav'n's glorying monarch from his throne he hurl'd,
 ' And proud oppression cease to rock the world.
 ' Hail ! hour of freedom ! then Jove's son shall gain
 ' This rocky steep, and free my limbs from pain ;
 ' From tort'ring bondage shall my soul release,
 ' And lull my sorrows with the balm of peace.
 ' Then let his vengeance on this head be driv'n,
 ' Let warring tempests shake the sunless heav'n ;
 ' Vain is their rage—nor heav'n, nor earth combin'd
 ' Shall crush the grandeur of a fearless mind.
 ' No—welcome pain ! this strong-ribb'd rock shall fly
 ' From its firm base, ere thou extort a sigh ;
 ' Ere Jove's fierce fury make these looks abate
 ' One smile of triumph, or one frown of hate.
 ' Spontaneous plants on Caucasus shall grow,
 ' And spread their fragrance o'er the mantled snow ;
 ' Ere proud Prometheus dread the thund'rer's shock
 ' Or look with terror on the rifted rock.
 ' Be mine to brave the tort'ring pangs of pain,
 ' Mock ev'ry threat, and every ill sustain ;
 ' No coward sign or suppliant grief to give,
 ' And when I cease to triumph, cease to live.'

N. L. TORRE,

1813.

Scholar of Winchester College.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books'
Full Membership
provides unlimited
access to more than
28,000 volumes of
Christian literature for
\$8.99/month

**HOLY
BIBLE**

Continue

*Fair use policy applies

Consuetudo exponitur. Explicatur L. 27. pr. ff. *de Condit. Institut. Repetenda Voce Loca quædam ab eruditis restituta.*"

We shall conclude our remarks with citing the following emendation of a passage in the *Antigone* v. 39. of Sophocles, which occurs in p. 85.

"Male a librariolo quodam descripti videntur in *Antigona* v. 39. seq.

τί δ', ὦ ταλαίφρων, εἰ τὰδ' ἐν τούτοις, ἐγὼ
λύουσ' ἂν, ἢ θάπτουσα προσθείμην πλείον;

cl. J. F. Vauvillerius conjecit κλύουσ'—τ' ἀποῦσα, atque ita locum reddidit, *Quid igitur, o misera, si res sic se habent, mihi utilitatis redire potest ex audito hoc vel ignorato sermone? neutra mihi conjectura placet.* Non-nemo pro λύουσα mavult λούουσα substituere, quæ certe lectionis mutatio plus habet, quo se commendet. Τουπιό autem *Cur. Nov. in Suidam* p. 104. arrisit κλύουσα. Cf. Brunck. ad h. l. Quid impedit, quo minus equidem etiam propriam, et quasi legitimam scripturam conjectura augurari coner? igitur legatur,

τί δ', ὦ ταλαίφρων, εἰ τὰδ' ἐν τούτοις, ἐγὼ
κλάουσ' ἂν, ἢ θάπτουσα προσθείμην πλείον;

atque illud, e suo [ex ejus] tanquam fonte, hausi ex v. 26. cum seqq.

τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν
ἄστοϊσι φασὶν ἐκκεκρήχθαι τὸ μὴ
τάφῳ κάλυψαι, μηδὲ κήκυσσαι τινα,
εἴαν δ' ἄκλαυστον, ἄταφον, οἰωνοῖς γλύκυν
θήσαυρον, εἰσορμῶσι πρὸς χάρειν βοράν.

Attice autem κλάουσα, non vero cum cl. Villoison. ad Long. p. 65. et 246. aliisque κλάουσα, scribendum puto. Consulantur hac de re D'Orvill. *ad Chariton.* p. 288, Pierson. *ad Mærid. Attic.* p. 231. et Hemsterhus. *ad Aristoph. Plut.* v. 612. Adde Scholion Bisetii *ad Aristoph. Nub.* v. 58. ac Koenii notata *ad Gregor. de Dialect.* p. 30. Quid sit κλαίειν, docuit cl. Rhærius in *Otiō Daventr.* L. II. c. 3. p. 261. et Fr. Jacobs.—Disputatione de Homeri *Il.* VII. v. 430. quam exhibuit Biblioth. vet. Lit. et Art. Gotting. v. VIII. p. 34-44. Porro θάπτουσα merito retineri, si quis ad Antigones responsum, et sequentia Ismenes verba,

ἢ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;

attendat, non est profecto, quod dubitet. Cf. Not. de h. l. a cl. Beckiō *ad Comm. Acad. de Interpr.* §. 10. p. 89: et tandem ap. Veteres erat maxima erga suos pietas *mortuos curare* quod inde ἀγαπᾶν nuncupabant, vid. Hemsterhus. *ad Polluc.* x. 20. 3. Adde Eurip. *Suppl.* v. 764. Cura vero illa duo maxime officia, quorum alterum κλαίειν, alterum dicebatur θάπτειν, continebat."

LATIN POEM.

*An Ossiani Editor habentibus est Poeta?
Affirmatur.*

INTERPREs Scoticus Gaëlorum de grege vatem
Angliaco, ut dixit, fecerat ore loqui.
Mox tamen haud placuit simplex interpretis ausum,
Angustoque ducem tramite pone sequi.
Altiùs aspirans, Petri custodis in æde
Ossa tegi jussit, jam moriturus, humo.
Carmen quippe priùs quod dixerat esse vetustum,
Esse suum, tumulo teste, probavit opus.
Utrinque infelix ! vitam mendaciter egit,
Cogitur, ut possit dicere vera—mori.
*Ex æde Christi,
Oxon.*

*Observationes in EURIPIDIS HERACLIDAS et in Notas
P. ELMSLEII.*

No. II.

V. 65. Γιάσει (σύ μάντις δ' ἦσθ' ἄρ' οὐ καλὸς) τάδε. Ita distingui debet locus, ut olim monui. Elmsleius distinxit Γιάσει σύ μάντις δ' ἦσθ' ἄρ' οὐ καλὸς τάδε. At lingua postulat μάντις τῶνδε: cf. Il. A. 106. Μάντι κακῶν. CEd. C. 1080. Μάντις εἰμ' ἐσθλῶν ἀγῶνων S. C. Th. 808. Helen. 345. πρόμαντις ἀλγέων. Unde corrigas Hippol. 876. πρὸς γὰρ τινος Οἴωνον ὥστε μάντις εἰσορᾷ κακοῦ. MSS. 2. κακὸν: lege κακῶν; et paulo ante vice πρὸς γὰρ τινος Blomfieldus *Quarterly Review* no. xv. p. 228. voluit πρὸ γὰρ τινα: rectius legisset προὔργου. Hesych. Προὔργου, πρὸ ἔργου. Eadem vox a me restituitur Prom. 695. Vice πρὸ γε. Vid. *Classical Journal* No. 1. p. 34. Potuit quidem τάδε regi a κατὰ subaudito: potuit quoque Reiskii conjectura μάντις δ' οἴσθ' ἄρ' οὐ καλὸς τὰδ' ὦν recipi (quoniam Ald. exhibet οἴσθα et sæpe excidere solet ὦν) adeo ut οἴσθα ὦν esset notum idioma; ad cuius tamen normam præstat legere ἦσθ' ὦν ad Jacobsii mentem: Sed nostra lectio est unice vera. Etenim Tragici perditæ amant sententias tali fere modo interjectas, ut monuit ipse Elmsleius ad v. 59. et in *Quarterly Review*, No. xiv. p. 457. Amat quoque Noster ἦσθ' ἄρ': locis, quæ citat El.

adde Hec. 1101. Troad. 108, 420. Iph. T. 569. et Helen. 593. Πῶς οὖν ἂν ἐθάδ' ἤσθ' αἶμα : ubi Porsonus voluit ἤσθ' ἂν : sed legi debet ἄμ' ἐθάδ' ἤσθ' ἄρ'. In loco Nostri Iph. T. 1309. quem sanare vult E legendo 'Αλλ' ἔλεγον αἶδε καῖμ' ἀπήλαυτοι δόμεν. vice ψευδῶς ἔλεγον lenior medicina esse videtur Scaligeri ψευδῆ λέγον (modo transponas καῖμ' αἶδε) cui favet Iph. A. 1006. ψευδῆ λέγον. Aliis fortasse placebit Αἶδ' ἔλεγον εὖ πως : quas voces ad ψευδῶς, partim e gl. fictam partim e veteri scripturâ, proximas sæpe conjungit Euripides : cf. Phœn. 1142. 1485. Hipp. 477. Helen. 718. et Aristophanes εὖ per ironiam usurpat pro κακῶς, sicut hic usurpatur, in Equit. 462. Εὖ-ποικίλως θ'.

67. "Απαιε' Huic verbo, quod sæpe *discedere*, redditur, nil aliud objici potest, præterquam non satis animum Præconis superbientis declaraturo. Qui noverint vocem Euripideam ἔρρειν hic fortasse restituent ἀπερρῆ suffragante Hesychio "Απερρῆ, ἀποφθείρου, πορεύου μετὰ φθοραῖς. Eandem voculam reddidissem Herc. F. 260. "Εξεις· ἀπερρῆ οὖν· κἀνθην ἤλθεις ἐνθάδε, "Υβριζεις : ni vulgatam scripturam ἀπερρῶν δ' ἐνθεν ἤλθεις ἐνθάδε aliquatenus suâ auctoritate confirmasset ἐνθάδε ἔρρων Hom. 'Οδ. κ. 72. quo Etymol. M. V. "Ερρῶ — respexit : quanquam non me fugit Euripidem a participiis istis abhorrere, nec composita ejus verbi nisi in Hippol. 973. ἔξερρῆ usurpare.

68. Hic versus inseri debet post ἐκ προβαμίων in v. 80. et leviter mutatus legendo scilicet ἔξω (Cf. Choeph. 695. ἔξω κομίζων) vice ἄξω Præconi tribuendus est. Paulo ante lege ἄγω : nisi sententia imperfecta manet. Mox v. 73. collocari debet post πίτνεις in v. 77. Dein lege in v. 91. ἀλλ' ὅτου ποτε Χερὶ σῆ κομίζεις ποτρεφῆς κόρους φράσον. Denique insere v. 95. ante v. 98. μήτ' ἐκδοθῆναι : adeo ut pateat nullam esse lacunam in Cantu Chorico (quod putabant Elmsleius et Seidlerus de Vers. Dochn. p. 334.) et ut Chorus certior fiat de Personis quibuscum colloquatur, et ad quem spectet Præco, dum mentionem faciat domini in v. 101.

81. Tyrwhittus in Notis MSS. emendat Σὺ δ' ἐκ loco "Οδ' ἐκ : optime : etenim ὅδε ἤλθεις vix bene Græcum est.

84. Vulgo Κατέσχειτ' ἐκλιπόντες Εὐβῶδ' ἀκτάν : quibus respondent antistrophica Πότνια γὰρ δίκαιά τ' οὐ πείσεται. Hermannus metro jubente κατέχειτ' : at lingua non probante. Ipse lego ἄλιον πλάταν Κατάγει. Dicitur aliquis κατάγειν τὴν ναῦν εἰς τὸν λιμένα. Vid. H. Steph. V. Κατάγω. Vulgo ἄλιον πλάτα.

96. Manifesto legi debet τί χρείος ἢ λόγον (vice λόγων) *quam rem aut quod verbum* : mox χερὶ pro χερῖ propter metrum, quocum et sensus efflagitat ἀπολιπεῖν σφ' ἔδη : ut restituit Musgravius. Redde σφῖ illos.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



C. 1749. ἐλπίδων—εἰς τίν'. Antig. 1229. ἐν τῷ συμφορᾶς. Electr. 238. ἐν τίνι—ἀνθρώπων. Hinc corrigas locum vexatissimum Æschyli Prom. 1093. Ἐν τῷ δὲ τύχης τί χαλᾶ μανιῶν; cui proxime accedit lectio Codicis Medicei εἰ τοῦδ' εὐτυχῆ nec distat Guelph. εἰ τὰδ' ἀτυχῆ. Dicit vix potest, quoties scribæ in locis, ubi duas quæstiones aliquis fecerit, unam tantummodo repræsentarint. Multa in hanc rem, nisi tempus aliud posceret, poteram proferre: et mox fortasse proferam.

138. Ut tempori lectoris parcam, locum emendatum exhibebo—πολλὰ δ' ἤλθον ἃ ξίσι Δίκαια μαστῆρ δρᾶν τε καὶ λήγειν ἔχων. Ἀργίως ἂν γὰρ αὐτὸς Ἀργείοις ἄγων Ἐκ τῆσδε, μάρψας δραπίτας ἀστοὺς ἔχω. Vulgo Δίκαι' ὀμαρτῆ. Sed ὀμαρτῆ non usurpat Euripides nisi cum verbis motum significantibus: neque hic ὀμαρτῆ cum verbo ἤλθον conjungi potest. Restitui μαστῆρ, quæ vox exstat in Bacch. 983. Trach. 735. et Œd. C. 456. Πρὸς ταῦτα καὶ Κρίοντα πεμπόντων ἐμοῦ Μαστῆρα: cf. et Æschyl. Suppl. 927. Ἐρμῆ μινίστω προξίνα μαστηρίων. His locis addit Valckenaer apud Koppiers. Observ. Philol. p. 124. Lycophron. Casandr. 1023. et advocat Bergler ad Alciphron. p. 44. necnon Hesychium Μαστῆρις, ζητοῦντις, ἐρευνηῶντις. Mox erui ἐκ τῆσδε μάρψας ex ἐκ τῆς ἐμαυτοῦ. Cum Verbis μάρψας—ἔχω (vulgo ἔχων) confer Æschyleum illud l. c. τὰπολωλόθ' εὐρίσκων ἔχω. Denique ἀστοὺς reposui vice τούτους, Elmsl. vult τούσδε δραπίτας: sed ἀστοὺς præstat hic et in v. 144. Αὐτοὶ κατ' ἀστῶν pro αὐτῶν. Nam omne argumentum Præconis ad id spectat ut doceat Heraclidas esse cives Argivos contra legem fugitivos, non exules et sui juris compotes.

145. Πολλῶν δὲ καὶ ἄλλων ἐστίας ἀφιγμένων. Monet Elmsleius in locutionibus πολλοὶ καὶ ἄλλοι, πολλὰ καὶ δεινὰ, πολλὰ καὶ κακὰ abundare illud καὶ: et citat Suppl. 573. Πολλοὺς ἔτλην δὲ χυτέρους ἄλλους πόνους. Verum de isto Euripideo loco ampliandum est. In aliis καὶ certe non otiosum est, præterquam in Heraclidis, ubi tamen legi debet πολλῶν δ' ἐς ἄλλων.

148, 9. Conjecturas Elmslei præoccupaverunt Jacobsii Curæ Secundæ, p. 164.

153. Τὰς τῶνδ' ἀβούλους συμφορᾶς κατοικτίσιν. At manifesto legi debet ἀβούλας quod cum κατοικτίσιν jungi possit.

154. Φίε', ἀντίθις γὰρ, τούσδε τ' εἰς γαίαν παρὶς Ἡμᾶς τ' εἰσας ἐξάγειν, τί κερδανῆς; Reddit Interpres *hos dimittens in nostram terram et sinens nos abducere*. At non voluit sententiæ tenor quod Demopho Heraclidas ad Argolida mittit, verum ut non vetet quo minus ipse Copreus eos abducatur. Collato igitur v. supr. 108. ἐκισίαν μεθίνας hic legi potest τούσδε γ', ἐκισίαν παρὶς, Ἡμᾶς εἰσας. Quod si duo versus continent duo proposita a Præcone, de quibus sententiam suam Demopho sit laturus et alterutram amplexurus, legi debet τούσδε τ' εἰς σὴν γῆν παρὶς Ἡμᾶς τ': ubi duplex τε sumas quasi ἢ scriptum. *Come now balance what your*

gain will be if you admit these people into your Country—what if you permit me to carry them away. Prior ratio mihi potior videtur. Nam consulto Euripides facit ut Præco eas res et argumenta proferat, quæ mox Iolaus aut diluet aut in usum suum convertet. Præco etenim monet Demophontem *ικισίαν παρῆναι*: Iolaus vero enixe flagitat (cf. 224 et sqq.) ne Supplices *ικισίαν* amittant.

163 et sqq. Locum impeditum transpositione versuum expedit Musgravius *Τί δῆτα φήσεις; ποῖα πέδι' ἀφαιρηθῆς, Ποίοις δ' ἀμύνων σύμμαχοις, τίνος δ' ὑπερ, Τυρυνθίοις θῆς πόλεμον Ἀργείοις, ἐκὼν Θάψεις*: In his a Musgravio *θῆς* vice *θῆς* et *ἐκὼν* pro *ἔχειν* a me restituitur. Elmsl. vult *Τυρυνθίας γῆς*: Tyrwhittus quoque *γῆς* in Notis MSS.

169. Ad hunc versum allegat Elmsleius Alcæi Fragmentum apud Heraclidem Ponticum p. 413. *Τό δ' εὖγε κῦμα τῷ προτέρῳ νόμῳ Στείχει παρῆξυ δ' ἄμμι πόνων πόλλην Ἀντλῆν*. Septem hujus fragmenti prima verba emendare nequit, ipso confitente, Elmsleius. Atqui res est minimi laboris. Pro *εὖγε* citat Gaisford ad Hephæst. p. 336. *εὐτί*: lege igitur *Τόδ' ὑψὶ κυμάτων ἰτέρων μένος Στείχει*: Hesych. *ὑψι, μῖζον μετίωρον ἄνω ὑψηλοῦ*. Respicit Alcæus ad Homer. *Ιλ. Α. 307. Πολλὸν δὲ τροφὴ κῦμα κυλίνδεται*. De *τ* et *ψ* permutatis vid. Porson. ad Med. 553. in Ad-dendis. Mox lege *σθάλην* i. e. *ζάλην*. Alcæi locum respexit fortasse Schol. Pindar. *Isthm. I. 52. καὶ Ἀλκαῖος τὴν δυστυχίαν χιμῶνα καὶ τρικυμλίαν λέγει*.

170. *Ἐρεῖς τὸ λῆστον ἐλπίδ' εὐρήσειν μόνον καὶ τοῦτο πολλῶ τοῦ παρόντος ἰνδῆς*. Hæc nemo intelligit. Nec mirum. Scriptura et distinguendi ratio sunt pravæ. Tu lege *Ἐρεῖς, τὸ λῆστον, ἐλπίδ' εὐ θήσειν βόλον, καὶ τοῦτο πολλῶ τοῦ πρέποντος ἰνδῆς*. *Dices quidem, quod optimum est (verum illud optimum multis vicibus distat ab eo quod commodum est,) tibi spem esse faustum jactum daturam*. De phrasi *εὐ θήσειν* cf. *Electr. 648. καὶ μὴν ἐκῆνιά γ' ἡ τύχη θήσει καλῶς*. et *Med. 922. εὐ γὰρ τῶνδ' ἐγὼ θήσω περί*. Quod ad *βόλον* et *μόνον* permutata, quam facile id fieri potest ecquis nescit, toties *β* et *μ*, et *λ* et *ν* confusis. In vocibus *εὐ θήσειν βόλον* respicere potuit Euripides ad proverbium de tesseræ jactu, quod in animo habuit Æschylus in *Agam. 32. Τὰ δισπόταν γὰρ εὐ πισόντα θήσομαι Τρεῖς ἔξ βαλοῦσης τῆσδέ μοι φρυκτωρίας*. Aliam imaginem expressit Noster per vocem *βόλον* in *Electr. 582. Ἦν ἐκσπάσσομαι γ', ὄν μετέρχομαι, βόλον*. Denique quod ad *παρόντος* et *πρέποντος* alicubi legisse memini similem var. lect. Sed locum non in promptu habeo. Moneo tantum vocem *πρέποντος* loco *θέλοντος* restitui debere *Soph. Œd. C. 1218. auctoritate Scholiastæ* qui exponit τοῦ θέλοντος per τοῦ ἱκανοῦ, τοῦ μετρίου, τοῦ προσήκοντος, voces scilicet ad *πρέποντος* multo commodiores. Mox lege *εἰ τοσοῦτ' ἔτι* (vice *εἰ τοῦτό σε*) *ψυχὴν ἐπαίρει* subaudito *κατά*.

176. *Δὸς μηδὲν ἀλλὰ τᾶμ' εἰὼν ἄγειν ἔμε*. At Præco certe voluit Demophontem *dare aliquid, non renuere*: lege *Δὸς μηδὲν ἄλλο, τᾶμ' εἰὼν*:

Amant Tragici participia jungere sine particulis connexuris. Hoc monuit Elmsl. ad Suppl. 739. *Quarterly Review*, xiv. p. 452. in quo tamen loco præstat Ἐπεικλέους δὲ σύμβασι ποιουμένου Μετριοφρονοῦντες οὐκ ἐχρήζομεν λαβεῖν. vice Μέτρια θέλοντας. quod stare potuisset, θέλοντες scripto, modo probata esset locutio μέτρια θέλειν. Altera vox est apud Hesych. Μετριάζει, μετριοφροεῖ. ubi Cyrillus Lex. MS. μέτρια φροεῖ. Photius ταπεινοφροεῖ. Ea tamen gl. spectat ad Philoct. 1184. unde corrigas Μετριάζει, μετριοφρόνει. Mox lege Ποθῆς σύ, μήτε: vulgo Πάθης σὺ τοῦτο: quod in ποιῆς ὄβ præcedens δεῖν mutari potest: ipse tamen prætulὶ ποθῆς, ad πάθης proximum, propter illud φιλεῖτε.

180. Tyrwhitto teste in Notis MSS. hic orditur in MSS. Iolai oratio. Distichon rectius Choro tribuit Elmsleius.

182. Manifesto legi debet Ἄναξ, ὑπάρχει γὰρ (vice μὲν) et παρέστ' ἴσον (vice παρέστί μοι) ut Iolaus respiciat ad Atticam παρρησίαν: et ut inde Euripides popularium plausus aucupetur. Hinc liquet ἀλλόθεν esse legendum ad mentem Elmsleii loco ἀλλόθεν.

185 et sqq. Vulgatur locus, si quis alius, interpolatoris et glosso-graphi manibus pessime tractatus.

Ἡμῖν δὲ καὶ τῶδ' οὐδὲν ἐστὶν ἐν μέρει
ἐπεὶ γὰρ Ἄργους οὐδὲν ἐστ' ἡμῖν ἔτι
ψήφῳ δοκῆσαν ἀλλὰ φεύγομεν πάτραν
πᾶς ἂν δικαίως ὡς Μυκηναίους ἄγοι
ᾧδ' ὄντας ἡμᾶς οὐς ἀπήλασε χθονός.

Inter hæc manifesto e versus primi fine nascuntur οὐδὲν ἐστ' ἡμῖν ἔτι: inde tamen alia lectio erui potest, οὐδὲν, ἴσθ', ἔτ' ἐν μίσῳ (quæ conjectura est Valckenaerii pro ἐν μέρει) et patet quod, particulâ versus e var. lect. conflata, voces ὄντας ἡμᾶς post ἄγοι scriptæ, ellipsin indicaturæ, cum reliquis adeo conglutinentur, ut e quatuor versibus quinque fiant. Scripsit etenim Euripides, ut opinor,

Ἡμῖν δὲ καὶ τῶδ' οὐδὲν, ἴσθ', ἔτ' ἐν μίσῳ
ἐπεὶ γὰρ Ἄργους γύαλα φεύγομεν τ' ἄκραν,
πᾶς ἂν δίκαι' ὄδ', οὐς ἀπήλασ' ἐκ χθονός
ψήφῳ δοκοῦν, τούσδ' ὡς Μυκηναίους ἄγοι.

Quod ad γύαλα ex ἄλλα formatum non longe distant literarum vestigia, quin vox altera cum altera permutari possit. In voce γύαλα quam exponit Hesychius per κοιλιαὶ depingit Noster situm et Naturam Argolidis terræ, quæ perhibetur esse montibus circumdata: unde ipsa origo epitheti κοίλη apud Homerum et Soph. Œd. C. 378. ubi Scholia citant ejusdem Tragici Epigonos et Thamyrin, et Musgravius adhibet Strabonem citantem Nostri verba in Fragm. xii. Chresphontis. Κοίλη γὰρ ὄρεσι περιδρομος. E quo loco reposui τ' ἄκραν. i. e. præcipitia:



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books'
Full Membership
provides unlimited
access to more than
28,000 volumes of
Christian literature for
\$8.99/month

**HOLY
BIBLE**

Continue

*Fair use policy applies

Καὶ τῶνδ' ἀποίσεις σῆμ' ὁ κίϊνος, εὐμαθὲς
σφραγίδος ἔρκει τῶδ' ἐπ' ὄμμα θήσεται.

Tu lege spretis aliorum ad unum conjecturis, præter Billerbickii, qui partim vidit verum, partim cæcus fuit,

Καὶ τῶνδ' ἀποίσεις σῆμ'. ὁ κίϊνος, ὄμμα θεὸς
σφραγίδος ἔρκει τῶδ' ἐπ', εὐ μαθήσεται.

Hanc lectionem procul dubio agnoscit Scholiastes: cujus verba sunt Σημῖον κομίσεις ὅπερ ἐκίϊνος ἐπιγνώσεται ἐπιθεὺς τὸ ὄμμα τῇ σφραγίδι. In nova, sed ut rectius dicam, Sophoclea Scriptura, Billerbickio debetur μαθήσεται, verbum μαθαίνω legitimum futurum: vid. Hippol. 731. Heracl. 273. Prometh. 962. Ajax. 284. ibid. 672. Œd. C. 1523. Quod ad ἐπὶ sic positum post casum suum cf. Troad. 1024. Καὶ προσκυνεῖσθαι βαρβάρων ὑπ', ἤθελος: quod ad ἐπιθεὺς ὄμμα cf. Ion. 43. Οψιν δὲ προσβαλοῦσα παιδί τηπίω. Ad Euripidem redeo. Κακὰ κακῶν est solennis locutio: cf. Œd. C. 1302. κακὰ κακῶν: ubi citat Musgravius Suidas Κακὰ κακῶν Διοκλῆς Βάκχη. Πλυτεῖτε κακὰ κακῶν—cui adde Hec. 684. κακὰ κακῶν κυρεῖ. Quod ad συγγένους χωρὶς δόμου cf. Prom. 297. Τὸ τε γάρ με δόμῳ (vulgo δόκῳ) συγγενὲς οὕτως Ἐπαναγκάζει· χωρὶς τε γένους. κ. τ. λ.

228 et sqq. Iterum ex transpositione verborum scriptura Euripidea nascitur.

Ναὶ πρὸς γενεῖου μηδαμῶς μ' ἀτιμάσης
Τοὺς θ' Ἡρακλείους, παῖδας εἰς χεῖρας λαβῶν,
πατὴρ ἀδελφὸς συγγενὴς· γενεῖ φίλος
γενεῖ δὲ τοῖσδε δισπότης· ἅπαντα γὰρ
Ταῦτ' ἰστί κρείσσω πλὴν ὑπ' Ἀργείοις πιστῖν.

Illud ναὶ (vice καὶ) πρὸς γενεῖου tuetur Hipp. 601. Iph. A. 1247. Ναὶ πρὸς γενεῖου et μηδαμῶς μ' (omisso pronomine restituto) ἀτιμάσης Œd. C. 49. μηδαμῶς μ' ἀτιμάσης: Μοχ λαβῶν servato contra Elmslei tentamen, transposui priora versuum membra, quæ sic vulgo disponuntur, Γενεῖ δὲ τοῖσδε συγγενὴς γενεῖ φίλος Πατὴρ ἀδελφὸς συγγενὴς. At in his loquendi formis δὲ repetitam vocem sequitur. Loca congessit E. ad v. 876. viz. Med. 98. κινεῖ κραδίαν κινεῖ δὲ χόλον: ibid. 131. ἔκλυον φωνὰν ἔκλυον δὲ βοᾶν: ibid. 399. Πικροὺς—γάμους Πικρὸν δὲ κῆδος: ibid. Ἄλλως ἄρ' ὑμᾶς—Ἄλλως δ': et alia similia. Vulgatus ordo eo nomine peccat quod precari visus sit Iolaus quæ Demopho non habuit unde recusaret. *Sis affinis*: atqui Demophon erat affinis Heraclidis; ut ipse Iolaus demonstraverat in v. 210. et sqq. In vocibus πατὴρ ἀδελφὸς συγγενὴς respicit Noster ad Hom. Il. 2. 429.

234. Τὴν δ' εὐγενεῖαν τῆς τύχης νικαμένην Νῦν δὲ μάλιστ' ἰσιῖδον. At vim particularum νῦν δὲ ipse equidem non video. Quanto fortius esset

scriptum Αἰδῶς μάλιστα ἰσιῖδι: cf. loca apud Bl. ad S. C. Th. 664. Δίκη προσῖδι καὶ κατηξίωσέ του.

241, 2. Longe dilucidius scripsisset Euripides, modo vulgatam scripturam ab ejus manu profectam aliquis censeat, Τὸ συγγαίς τε καὶ τὸ πατρῶαν χάριν Πράσσειν παρ' ἡμῶν τοῖσδ', ὃ προῦφειλεν, καλῶς. *Rependere bene quo more* (ὃ scilicet pro καθ' ὃ posito vid. Porson. Hec. 13. et Valck. Phœn. 157.) *decurt, gratias a nobis debitas illis propter beneficia Herculis in Thesea.* Cf. Herc. F. 1169.

251. Vix dubium est quin scripserit Euripides Σὺ δ' Ἄργος ἐλθῶν αὐτάδ' Εὐρυσθέϊ φράσον “ Δίκης πρὸς ἀστοῖς τοισίδ', εἰ τί γ' ἔγκαλιῖς ἔειπες, κυρήσεις· τούσδε δ' οὐκ ἄξεις ποτε.” Eadem fere mandata Præconi dat Pelasgus in Æschyl. Suppl. 934. “ Οὗτοι ξινοῦμαι τοὺς θεῶν συλήτορας” λέγοις ἂν ἐλθὼν παῖσιν Αἰγύπτου τάδε: et mox idem loquitur Ταύτας γ' ἐκούσας μὲν κατ' εὐνοίαν φρενῶν Ἄργος ἂν, εἴπερ εὐσιβῆς πίθοι λόγος. Τοιαῦτα δημοπρακτὸς ἐκ πόλεως μία Ψῆφος κέκρανται, μή με τῷ δοῦναι βία Στόλον γυναικῶν. Quod ad ἀστοῖς τοισίδι, dum hæc eloquitur Demopho, ad Chorum spectat e civibus Atticis constantem: dum τούσδε δ' οὐκ ἄξεις ad Heraclidas. *Judicium persequeris coram hisce civibus, si quid criminis objicies Heraclidis.* Vulgo ταῦτά τ' Εὐρυσθέϊ φράσον Πρὸς τοῖσδ' ἔτ' εἴτι τοῖσί γ' ἔγκαλιῖ ξέειπες Δίκης κυρήσεις. At nondum Demopho ea indicaverat, ad quæ ταῦτά τε hæc quoque referri possent. Ad sensum loci scribere licet τοιαῦτάδ' Εὐρυσθέϊ φράσον Δίκης πρὸς ἀστοῖς τοισίδ', εἰ τί γ' ἔγκαλιῖ ἔειπες, κυρήσεις. Sed aliquanto fortior est secunda persona in verbis mandantis.

255, et sqq. Vulgo. ΔΗ. Καὶ πῶς δίκαιον τὸν ἐκέτην ἄγειν βία. ΚΟ. Οὐκ οὖν ἐμοὶ τόδ' αἰσχρὸν ἀλλὰ συ βλάβος. ΔΗ. Ἐμοὶ γ' εἰάν σοι τούσδ' ἐφέλικται μεθῶ. ΚΟ. Σὺ δ' ἐξόριζε· κατ' ἐκείθην ἄχομεν. ΔΗ. Σκαιὸς πέφυκας τοῦ θεοῦ πλέον φρονῶν. At nexum sententiæ desidero. Paulo ante Copreus speraverat se demonstrare posse quod æquum fuerit exules abducere. Neque tam cito, ut opinor, de suo jure destitisset Copreus, ut Demophonti hærenti morem gereret. Acumen Præconis in eo consistit ut refellat aut terreat Demophontem. Ut loci igitur sententia clarior eluceat, lege versuum ordine transposito, ΔΗ. Καὶ πῶς δίκαιον τὸν ἐκέτην ἄγειν βία; ΚΟ. Σὺ δ' ἐξόριζε· κατ' ἐκείθην ἄχομεν. ΔΗ. Σκαιὸς πέφυκας· τοῦ θεοῦ (scil. τῆς δίκης) πλέον φρονῶν. ΚΗ. Οὐκοῦν ἐμοὶ τόδ' αἰσχρὸν, ἀλλὰ τῷ βλάβος. ΔΗ. Ἐμοὶ γ', εἰάν σοι τούσδ' ἐφέλικται μεθῶ. Hæc scripturâ patet Copreum Demophonta mōnere quomodo piaculum effugiat. Sed monitum utpote σκαιὸν improbum rex pius aversatur. At Copreus dum turpe id esse quodammodo confitetur, minatur, eo spreto, damnum alicui futurum, ejus tamen minas parvi pendet Demopho præ Deorum irâ. Quod

ad τῷ indefinite positum in sermone minantis et tecte loquentis. cf. Ajac. 1128. Antig. 762. Iph. F. 522, 548. Ion. 1311. S. C. Th. 408. quibus plurima ex emendatione addi possunt.

300. Γαμῖν τ' ἀπ' ἰσθλῶν. Musgravii conjecturam Γάμων recipere debebat Elmsleius. Non loquitur Iohaus de filiis uxorem-ducturis, sed de parentibus olim nuptiis honestis conjunctis. Mox lingua postulat λιπῶν vice λιπεῖν: ut λιπῶν sequatur ἰκοιναίησιν.

321. Ἐγὼ δὲ καὶ ζῶν καὶ θανὼν ὅτ' εἴν θάνατῳ Πολλῶ σ' ἰπαίην Θεσίως ὦ τῶν πίλας Ὑψηλὸν ἀρῶ. Ita Elmsleius ex ed. 2. Hervagiana. voluit ὅταν ob Alcest. 729. Θανάτῳ—ὅταν Θάνης, quem locum ipse citat, Lennep ad Phalar. Epist. p. 114. teste Beckio Vol. III. p. 1082. sive Valckenaer Præf. p. xv. qui teste Jacobsio voluit ὅσον σθένος collatis Androm. 823. (ubi tamen MSS. ὅσον στένει præbent) et Electr. 71. sed aptiora loca Soph. El. 952. Antig. 91. ipse Lennep. contulit. Sed probum est ὅταν θάνατῳ: quod dici nequit de frigido isto ὦ τῶν in ὅταν proculdubio mutandum: respicit Euripides ad Homeri ΟΔ. Α. 504 et sqq. ubi Ulysses narrat umbræ Achillis qualis sit filius ejus Neoptolemus. Quam facile permutentur α et ω docet Schweighæuser ad Athen. xiv. c. x. E locis Sophocleis multa proferre possum, quibus οὗς et casus ejus restitui debent: sed ea non hujus temporis esse video.

335. Μνημονεύσται χάρις. Quid hic sibi velit χάρις ignoro: intellexissem γέρας. decus in memoria servabitur: quod sibi comparavit Attica tellus per hostes defensos, et pericula amicorum causa perpassa. Hanc sententiam quo melius Noster declarare possit, in sequentibus legi debet; Τάχος γὰρ εἴργει γαῖ' ἀρῆν βεῖδρομος. Κατὰ μὲν ἄσταν σύλλογον ποιήσομαι. Τάξω δ' ὅπως μὴ τὸν Μυκαονίαν στρατὸν φαύλην δίχουμαι χειρὶ, πρῶτα μὲν σκοποῦς Πάρω πρὸς αὐτὸς, μὴ λάθη με πρῶτα τῶν Μάντις θ' ἀβροίσας θύσομαι. Vulgo ordinantur versus β'. γ' δ' ε'. εὖ γ'. cujus quinti (α') scriptura ita se habet. Τάχος γὰρ εἴργει πᾶς ἐνὶ βεῖδρομος: at MSS. ἀργει: sed εἴργει est lectio verior; cf. S. C. Th. 412. Εἴργειν τικούση μητρὶ πατέρων δόρυ. Unde πρῶτα πᾶς in γαῖ', κατὰ in ἀρῆν. Quod ad τάχος pro ταχέως cf. Herc. F. 860. Mox pro τάξω, dedi τάξω: i. e. τὰ ἔξω subaudito εἰς. Denique φαύλη pro κακῆ cf. Phoen. 14. Οὐ γὰρ τι φαύλης ἦλθε Πολυεΐκης.

341. Μάντις ἀβροίσας, θύσομαι. Eadem fere loquitur, certe loqui voluit Eteocles apud Æschylum S. C. Th. 257. Locum mire turbatum sic componas. Ἐγὼ δὲ γ' ἰερῆς τοῖς πεδισταύχαις θεῆς. Πεδιονόμοις τε πάγοραῖς ἐπιπέλοισι. Δίεχθαι τὴν πρυγῆν τοῖς τ' ἀπ' Ἰσμήνου λόγῳ, Μήλοισιν ἀμάσσοντας. ἰστίαις θῶν Ταυροκτοιοῦντάς θ', οἷσι ὦδ' ἐπέχουμαι. "Θύσειν κρόπαια πολυεΐων δ' ἰσθήματα Λάφυρα καὶ δούρι πηγνυθῆναι δόμοις, τῶνδ' εὖ τυχόντων καὶ πόλιος σισωσμένης."



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



μικρὸν apud Græcos: quanquam Nostratioma phrasi, *very little*, satis accurate respondet. Mox ἢ μὴ νόχῃ τε πρὸς θεῶν est solennis locutio: cui simile est *Ed. C.* 1040. ἢ μὴ θεῶν ἕνεκα (f. καὶ τε) πρὸς θεῶν: *ibid.* 1209. εὐὲ δὲ Σῶς ἰσθ', ἵνα πρὸς καὶ τῆς οὐχὲ θεῶν: unde corrigas *Iph. T.* 1010. ἢ μὴ δὲ γ' ἕνεκα καὶ τῆς ἰσθαυτοῦ πόνου. Πρὸς θεῶν: . ubi legi debet ἢ μὴ δὲ ε', ἕνεκα μὴ αἰεὶς ἢ τῶ θεῶν πόνου πρὸς θεῶν. Cetera debetur ἢ μὴ et Marklando μὴ. Infelix conjectura est Elmæstus ad *Acharn.* 152. legendo ἕνεκα. Cujus emendationem in *Soph. Aj.* 1120. præripuit Lobeckius. In Nostrati loco εἰς repositus El. vice ἰσθ' (vid. ad 105. eandem var. lect.) quod reponi debet vice τῶν in v. 389. Mox lege δεῦσθαι δὲ τὸδ' in loco δεῦσθαι δὲ τὰδ' :

397 et seq. Locus multum vexatus sic legendus est. Ποῖα περ ἴξαι στρατόπιδον τίνων δεῦσθαι. Ἐ. ἀσφαλῆ ἢ, πῆ δ' ἰδρῦσαι ε' δὲ χθονίος. Vulgo πρὸς αἴξαι—ταῖν δεῦσθαι τε τῶν ἰδρῦσαι χθ. Sed ποῖα per se positum nec mihi placet nec placuit Tyrwhitto, qui voluit ἰδρῦ. Ipse Euripidem vocem ἴξαι restitui. vid. *Troad.* 396. πρὸς στρατόπιδον τίνων δεῦσθαι aliquid commune habet cum στρατὸς ἰσθαυτοῦ in v. infr. 801. Sæpe, ut id obiter moneam, πρὸς sequitur ποῖος et ὁπῖος et verba ab iis derivata.

399. Hic lege τὰδ' et in v. 401 πάντα: vocibus permutatis: mox transpone 402, 3. sic β. α. jubente Musgravio.

407. Vulgo ἢ δὲ πάντων γῶμα ταῦτον ἕνεκα. Triclinius ad *Soph. Trachin.* 593. dat πασι unde erui potest ἢ δὲ πασι γῶμα τὸδ' ἢ ἢ πρὸς.

416. Καὶ τῶν στρατῶν ἀντιθέσθαι ἀντιθέσθαι τῶν μὴ λαβόμενα δὲ καταγορεύοντα. Ita Elmæstus cum MS. uno. Atqui non dicitur πρὸς σύνταξις. Dicit potuit, fortasse πρὸς σύνταξις: cui simile est *Æschyli Agam.* 381. Ὅξαι ε' ἀλλοτρίῃ ἰσθαυτοῦ μὴ δὲ δεῦσθαι ἀντιθέσθαι ἀντιθέσθαι πρὸς σύνταξις. Et profecto σύνταξις existat in *Demosthene* p. 1818, 10. ed. Reisk. ἐπὶ ἰσθαυτοῦ ἀντιθέσθαι, quod duobus vocabulis ἐπὶ δεῦσθαι exponit. *Æschylus* in *Suppl.* 614. Quoniam vero δεῦσθαι vix satis bene Græcè videtur, alia scriptura & videribus lectionum, quæ exhibet Ald. et MS. est eruenda: nempe Aldinus libet dat. πρὸς ε', et MS. πρὸς ε' ἢ: lege igitur δεῦσθαι: quæ vox apud *Hesychium* de τριβίς usurpatur et sic exponitur. Δὲ δὲ μὴ δεῦσθαι: πρὸς ἀπὸ μιᾶς ἀρχῆς ἐπὶ δύο ἰσθαυτοῦ ἀντιθέσθαι δύο πάλιν ἰσθαυτοῦ. At non modo de τριβίς verum de quavis re. bifida intelligi potest. Fluxit nempe διχρατος ἐπὶ δὲ, et πρὸς in ἀπὸν contractum: et apprime convenit vocabulum ad multitudinem distatentem et in diversas partes euntem. Quoniam vero διχρατος—καταγορεύοντα existat in *Aristoph. Pac.* 636. Διχρῆ ὄψις in *Æschyli Troad.* legere possumus δεῦσθαι ε': cuius gl. fuit διχρατος: sicut in *Aristophanis* loco Scholia exponunt διχρατος per διχρατος.

419. Ἦν δὲ καὶ δέκτω κέδι. Manifesto legendum φάειν κέδι. Vid. Valek. ad Phoen. 982. de usu verbi φάειν et ad v. 480. de eadē sapissime versum claudente. Mox lege καὶ (vulgo αἰς). καί τε γῆ ξυνήσαν εἶτα: ut constructio sit ἐκφύγοις καὶ, εἰ ξυνήσαν καί τε γῆ, εἶτα: nam saepe cum participio conjungitur. εἶτα vid. Bl. ad Prom. 802. Quod ad φάειν vice φαίειν: eadem var. lect. in Soph. Antig. 1238. Redde χροῖν φάειν ebbing tide.

439. An legendum εἰ τὸ σὸν γ', (subaudito κατὰ) ἀπολλοῦται χάρει: et mox οὐκ ἔχω τι χησίμων. Quanquam hæc fortasse sunt nimis subtilia. Longe majora restant peccata corrigenda, quæ tempore alio deprementur.

FRAGMENT OF LONGUS.

Καὶ ἔλθων ἅμα τῇ Χλόῃ πρὸς τὸ νυμφαῖον, τῇ μὲν ἔδωκε καὶ τὸν χιτωνίσκον καὶ τὴν πήραν] φυλάττειν, αὐτὸς δὲ, τῇ πηγῇ προστάς, τῆν τε κόμην καὶ τὸ σῶμα πᾶν ἀπελούετο. ἦν δὲ ἡ μὲν κόμη μέλαινα καὶ πολλή, τὸ δὲ σῶμα ἐπίκαυτον ἡλίου. εἶκασεν ἄν τις αὐτὸ χρωῖσθαι τῇ σκιά τῆς κόμης. ἐδόκει δὲ τῇ Χλόῃ θεωμένη καλὸς ὁ Δάφνις, ὅτι [μὴ] πρότερον αὐτῇ καλὸς ἐδόκει; τὸ λουτρὸν ἐνόμιζε τοῦ κάλλους αἴτιον. καὶ τὰ ὤματα δὲ ἀπολουούσης, ἡ σὰρξ ὑπέπιπτε μαλθακή. ὥστε λαβοῦσα ἑαυτῆς ἤψατο πολλάκις, εἰ τρυφερῶτερόν εἴη πειρωμένη. καὶ, τότε μὲν γὰρ ἐπὶ δυσμαῖς ἦν ὁ ἥλιος, ἀπήλασαν τὰς ἀγέλας οἴκαδε, καὶ ἐπισπύθει Χλόῃ περιττὸν οὐδὲν, ὅτι μὴ Δάφνιν ἐπεθύμει λουόμενον ἰδέσθαι πάλιν. τῆς δὲ ὑστεραίας, αἰς ἦκον εἰς τὴν κομὴν, ὁ μὲν Δαφ-

.....custodiendas. Ipse autem, quum ad fontem accessisset, comas corpusque omne abluere coepit. Nigrae erant comae, et spissae: corpus sole torridulum. Ipsum quis putaret vel a capillitii umbra colorem trahere. Ast pulcer Daphnis, contemplanti Chloe vigeat. Quodque non antea ipsi pulcer visus esset, pulchritudinis causam lavaerum illud existimabat. Dum vero (ipsa) ejus tergori abluendo manum porrexisset, carnes ita molliculae occurrebant, ut quid ageret nescia, se ipsam saepius tangeret; ac an illud laevius delicatiusve esset, experiretur. Sed tunc (jam enim sol ad extremum occidentem properabat) argumenta domum duxerunt; Nec aliud sane novi in se Chloe experta est, ni quod fortasse Daphniam se lavau-

νις ὑπὸ τῆ δρυὶ τῆ συνήθει καθεζόμενος ἐσύριττε, καὶ ἅμα τὰς ἀγέ- 25
 λαις ἐπισκόπει κατακειμέναις, καὶ ὡσπερ τῶν μελῶν ἀκροωμέναις· ἡ δὲ Χλόη, πλησίον καθημένη, καὶ τὴν ἀγέλην μὲν τῶν προβάτων ἐπέβλεπε, τὸ δὲ πλεον εἰς Δάφνιν 30
 εὔρα· καὶ ἰδοῦσα καλὸς αὐτῇ συρίττων πάλιν, καὶ αὐθις αἰτίαν ἐνόμιζε τὴν μουσικὴν τοῦ κάλλους, ὥστε μετ' ἐκεῖνον καὶ αὐτὴ τὴν σύριγγα ἔλαβεν, εἴ πως γένοιτο 35
 καὶ αὐτὴ καλῆ. ἔπεισε δὲ αὐτὸν καὶ λούσασθαι πάλιν, καὶ λούμενον εἶδεν, καὶ ἰδοῦσα ἤψατο, καὶ ἀπῆλθε πάλιν ἐπαινέσασα, καὶ ὁ ἔπαινος ἦν ἔρωτος ἀρχή. ὃ, τι μὲν 40
 οὖν ἔπασχεν οὐκ ἴδεν νέα κόρη, καὶ ἐν ἀγροικίᾳ τετραμμένη, καὶ οὐδὲ ἄλλου λέγοντος ἀκούσασα τὸ τοῦ ἔρωτος ὄνομα. ἄσῃ δὲ αὐτῆς εἶχε τὴν ψυχὴν, καὶ τῶν ὀφθαλμῶν οὐκ 45
 ἐκράτει, καὶ πολλὰ ἐλάλει Δάφνιν· τροφῆς ἡμέλει, νύκτωρ ἠγρύπνει, τῆς ἀγέλης κατεφρόνει· νῦν ἐγέλα, νῦν ἐκλαίει· εἶτα ἐκάθειπεν, εἶτα ἀνεπήδα· ὡχρία τὸ 50
 πρόσωπον, ἐρυθήματι αὐθις ἐφλέγετο· οὐδὲ βοῶς οἴστρω πληγείσης τοσαῦτα ἔργα. ἐπῆλθόν ποτε αὐτῇ καὶ τοιοῦδε λόγοι μόνῃ γενομένη·
 ' νῦν ἐγὼ νοσῶ μὲν, τί δὲ ἡ νόσος 55
 ' ἀγνοῶ· ἀλγῶ, καὶ ἔλκος οὐκ
 ' ἔστι μοι· λυποῦμαι, καὶ οὐδὲν
 ' τῶν προβάτων ἀπόλωλέ μοι
 ' καίσονται, καὶ ἐν σκιά τῶσαυτῇ
 ' κάθημαι· πόσοι βῆται με πολ- 60
 ' λάκις ἠμύξαι, καὶ οὐκ ἐκλαύσαι
 ' πῶσαι μέλιτται κέντρα ἐνῆκται,
 ' ἀλλὰ ἔφαγον· τούτῳ δὲ τὸ νῦν·

tem rursus videre cuperet. Postera autem luce, quam ad pascua rediissent, ad suetam quercum sedens Daphnis, fistula canebat, ac simul captas suas, huc illucque adjacentes et carmini fere intentas, vigili oculo observabat; Adque ejus latus reclinata Chloe et ipsa ovium gregem tuebatur, ac in Daphnin plerumque ocellos flectebat. Ipse ei rursus fistula canens pulcer videbatur: Et ipsa rursus musicam pulchritudinis causam putabat: Quo factum ut et ipsa postea fistulam sumeret, si unquam scilicet et ipsa pulcra fieri posset tentatura. Ut rursum etiam ille lavatum descenderet, suasit; Et lavantem vidit; Et quum vidisset, tetigit; Et illo laudato recessit; Et laus amoris initium erat. Verum puella adhuc tenera, et ruri aspere nutrita, quod jam in se sentiebat, prorsus ignorabat; quum nec ipsum amoris nomen ab ullo prolatum unquam audivisset. Angor tamen animi quidam ejus occupat pectus: Non ipsa oculorum suorum potens: Multus semper in ejus ore Daphnis. Nulla cibi cura: Vigiles noctes: Gregis ipsius fastidium. Nunc risus in vultu: Nunc luctus et moestitia. Recumbebat modo ad quietem; Modo rapida prosiliebat. Nunc genae pallore perfusae; nunc vivido rubore flammantes. Non haec sane vel oestro percitae bovis



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books'
Full Membership
provides unlimited
access to more than
28,000 volumes of
Christian literature for
\$8.99/month

**HOLY
BIBLE**

Continue

*Fair use policy applies

ἐντεῦθεν δὲ φίλος νομιζόμενος, τοῦ
 μὲν Δάφνιδος, ἡμέλει κατ' ὀλίγον, 105
 τῇ Χλόῃ δὲ ἀνὰ πάσας ἡμέρας
 ἐπέφερεν ἢ τερὸν ἀπαλόν, ἢ στέφα-
 νον ἀνθηρὸν, ἢ μῆλον αἰραῖον. ἐκό-
 μισε δὲ ποτε αὐτῇ καὶ μύσχον
 ὀρειμανητὸν, καὶ κισσύβιον διά- 110
 χρυσον, καὶ ὀρνίθων ὀρσίων νεοτ-
 τούς. ἡ δὲ, ἀπειρος οὔσα τέχνης
 ἐραστοῦ, λαμβάνουσα μὲν τὰ δῶρα
 ἔχαιρε, μᾶλλον δὲ ἔχαιρεν ὅτι
 Δάφνιδι εἶχεν αὐτῇ χαρίζεσθαι. 115
 καὶ, ἔδει γὰρ τῆδ' καὶ Δάφνιν γινῶ-
 ναι τὰ ἔρωτος ἔργα. γίνεται ποτε
 τῷ Δόρκῳ πρὸς αὐτὸν ὑπὲρ κάλ-
 λους ἔρις· καὶ εἰκάζεε μὲν Χλόη,
 ἔπειτο δὲ ἄθλον τῷ νικῆσαντι φι- 120
 λῆσαι Χλόην. Δόρκων δὲ πρότε-
 ρος, ὡς ἔλεγε· ἔγω, παρθένε,
 ' μείζων εἰμὶ Δάφνιδος, καὶ ἐγὼ
 ' μὲν βουκόλος, ὃ δὲ αἰπόλος, το-
 ' σούτων κρείττων, ὅσον αἰγῶν 125
 ' βόας· καὶ λευκός εἰμι ὡς γάλα,
 ' καὶ πυρρὸς ὡς θέρος μέλλον
 ' ἀμασθῆσαι, καὶ [με] ἔθρεψε μήτηρ,
 ' οὐ θηρίον· οὗτος δὲ ἐστὶ μικρὸς
 ' καὶ ἀγάνειος ὡς γυνή, καὶ μέλας 130
 ' ὡς λύκος, νέμει δὲ τράγους ὀσίω
 ' δεινόν· καὶ ἐστὶ πένης
 ' ὡς μηδὲ κύναι τρέφειν, εἰ δ', ὡς
 ' λέγαυθι, καὶ αἰεὶ αὐτῷ γάλα δέ-
 ' δωκεν, οὐδὲν ἐρίφων διαφέρει.' 135

Ταῦτα καὶ τῶν αὐτῶν ὁ Δόρκων, καὶ
 μετὰ ταῦτα ὁ Δάφνις· ἐμὲν αἰεὶ ἀνέ-
 ' θρεψεν, ὡς περὶ τὸν Δία· νέμω δὲ
 ' τράγους ὡς τούτους βοῶν μείζο-
 ' νας οὐδὲν ἀπ' 140
 ' αὐτῶν, ὅτι, μηδὲ ἄ. Πάν, καὶ τοὶ
 ' γε ὡν, τὸ πλείον, πράγος. ἀρκεῖ
 ' δέ μοι ὁ τορὸς, καὶ ἄρτος ὀβελίας,

' nam suam vocem fundit.
 Haec et similia patiebatur
 misella; Haec et similia
 spargebat; Ac adhuc illi
 amoris nomen quaereba-
 tur. Dorcon autem boum
 pastor, ille qui Daphnin
 et caprum e fovea extrax-
 erat, primae lanuginis ju-
 veuculus, quique amoris et
 opera et nomina optime
 nosset, ab illo statim die
 amatorio igne in Chloen
 ferri coepit; Quumque
 diebus aliis interlapsis,
 majus animo incendium
 concepisset, Daphnia uti
 puerum spernens, rem sibi
 vel donis, vel vi conficien-
 dam esse constituit. Ac
 120 primum iis quidem dona
 adtulit; huic pastoritiam
 fistulam, quae calamos
 novem haberet, ceræ vice,
 flavo aere conjunctos: illi
 hianuleam Baccho dignam
 125 pellem, cujus sane color
 uti coloribus varie pictus
 erat. Ab hac re amici
 loco habitus, brevis Daph-
 nis omnino neglexit; Chloe
 vero ferebat ille quotidie
 vel caseolum mollem, vel
 130 florum corollam, vel po-
 mum aliquod pulcrum.
 Adtulit etiam aliquando
 vitulum sylvestrem, mulc-
 trale auratum, ac e vicinis
 montibus avium pullos.
 135 Puellula contra, omnis
 amatoriae artis prorsus ig-
 nara, laeto vultu ea exci-
 piebat dona; Idque magis
 laetabatur, quod inde sci-
 licet ea quae Daphnidi
 140 offerret minuscula sibi
 abunde sufficerent. Sed
 jam (oportebat eum Daph-
 nin ipsum ad amoris ope-
 ra noscenda pervenire) ex-

καὶ οἶνος λευκός, ὅσα ἀγροίκων
 πλουσίων πτήματα. ἀγένειός 145
 εἶμι, καὶ γὰρ ὁ Διόνυσος μέλας,
 καὶ γὰρ ὁ ὑάκινθος ἀλλὰ κρείτ-
 των καὶ ὁ Διόνυσος Σατύρων, ὁ
 ὑάκινθος κρίνων. οὗτος δὲ καὶ
 πυρρὸς ὡς ἀλιώπηξ, καὶ προγέ- 150
 γειος ὡς τράγος, καὶ λευκός ὡς
 ἕξ ἄστρας κωνή. Καὶ δέη σε φι-
 λειν, ἐμοῦ μὲν φιλεῖς τὸ στόμα,
 τούτου δὲ τὰς ἐπὶ τοῦ γενείου τρί-
 χας. μέμνησο δὲ, ὦ παρθένη, 155
 ὅτι σε πύμνιον ἔθρεψεν, ἀλλὰ
 καὶ εἰ καλῆ.

Οὐκ εἴθ' ἡ Χλόη περιέμεινεν,
 ἀλλὰ, τὰ μὲν ἠσθεῖσα τῷ ἐγκω-
 μίῳ, τὰ δὲ πάλαι ποθοῦσα φιληῖται 160
 Δάφνιν. ἀναπληρῶσα αὐτὸν ἐφι-
 λησεν, ἀδίδακτον μὲν καὶ ἄτεχνον,
 πάντ' δὲ ψυχὴν θερμᾶναι ἰσχύμε-
 νομ. Δόρκων μὲν αὖν ἀλγήσας
 ἀπέδραμε, ζητούντων ἄλλην ὁδὸν ἔρω- 165
 τός· Δάφνις δὲ, ὡς περ οὐ φιληθεῖς,
 ἀλλὰ δηχθεῖς, σκυθρωπὸς τις εὐ-
 θύς ἦν, καὶ πολλάκις ἐψύχετο,
 καὶ τὴν καρδίαν παλλομένην κατ-
 εἶχε, καὶ βλέπειν μὲν ἤθελε τὴν 170
 Χλόην, βλέπειν δὲ ἐρυθρήματι ἐπίμ-
 πλατο. Τότε πρῶτον καὶ κόμην
 αὐτῆς ἐθαύμασε ὅτι ξανθὴ, καὶ
 τοὺς ὀφθαλμοὺς ὅτι μεγάλοι καθ-
 ἄπερ βοός, καὶ τὸ πρόσωπον ὅτι 175
 λευκότερον, ἀληθῶς καὶ τοῦ τῶν
 αἰγῶν γάλακτος, ὡς περ τότε πρῶ-
 του ὀφθαλμοὺς κτησάμενος, τῶν
 δὲ πρότερον χρόνων, πεπηρωμένος.
 οὔτε αὖν τροφὴν προσεφέρετο, πλην 180
 ὅσων ἀπαγεύσασθαι καὶ ποτῶν, εἴ
 ποτε ἐβιάσθη, μέχρι τοῦ ἂν δια-
 βρέξαι τὸ στόμα προσεφέρετο.

citatur Dorconi cum eo
 de pulcritudine certamen. Certaminis arbitra
 sedebat. Chloen. Chloen
 osculari praecipuum victori
 propositum erat. Ac ita
 prior occoepit Dorcon:
 Ego quidem, o puella,
 major sum Daphnide:
 Ego Jovem pastor. Ille
 caprarius. Eo ipso ego
 potior jure quam ille,
 quo prorsus boves ca-
 pris. Albus ego, lac-
 tis similitudine. Flavius
 idem caesariem, ut ille
 Cereris caprus, cui jam
 messoria falx impendet.
 Me mater nutrit, non
 fera. Hicce autem et
 parvus est, et imberbis,
 ut femella, et ater, lupi
 more. Hirquos ille pas-
 cit grave olentes: Pauper
 est adeo, ut neque ca-
 nem alere possit. Si vero,
 uti ajunt, capra illi lac
 praebuit, non ille meher-
 cule aliquid ab hœdis
 differat. Haec et hinc
 similia Dorcon; Ac ex-
 inde Daphnis: Me sane
 nutrit capra, ut Jovem.
 Hirquos ego pasco; Sed
 ut haec, ipsis boves
 majores. Odoris nihil
 inde traxi; Si neque
 Deus Pan, qui praeser-
 tim majore sui parte ca-
 per, sit: Cascus mihi
 abunde sufficit, et pappi
 obelo (craticulæ pasto-
 ritiae) incoculus, vinum-
 que album; quae omnia
 tandem divitum agricol-
 arum meliora habentur
 alimenta. Imberbis ego
 sum; Nam et Bacchus.
 Colore fuscus; Nam et
 hyacinthus. Sed Bacchi

στωπηλὸς ἦν, ὁ πρότερον τῶν ἀκρί-
δων λαλίστερος ἀργός, ὁ περι-185
τότερα τῶν αἰγῶν κινούμενος. ἡμε-
λῆτο καὶ ἡ ἀγέλη ἐρρίπτο καὶ ἡ
σύριγξ· χλωρότερον τὸ πρόσωπον
ἦν πόας θερυνῆς. εἰς μόνην Χλόην
ἐγένετο λάλος, καὶ εἶποτε μόνος 190.
ἀπ' αὐτῆς] ἐγένετο, τοιαῦτα πρὸς
αὐτὸν ἀπελήρει " τί ποτέ με Χλόης.
κ. τ. λ.

numen longe præstantius
foedis Satyris; et hya-
cintus liliis. Rufus hic
contra, ut vulpes; pro-
missa barba, ut hircus;
albus, ut ex urbe muli-
ercula. Si tu proinde, os-
culari debeas, mei sane
os ipsum osculabere, il-
lius autem e mento ex-
stantes pilos. Memoratis,
puella, quod te scilicet
grex nutrit, quodque

'tamen proculdubio pulchra es.' Ad hæc non amplius Chloe se conti-
nere potuit. Quumque jam laudatione illa gavisa esset, ac jamdiu os-
culari cuperet Daphnin, prosiluit statim, ac osculo eam donavit, rudi
quidem illo, nulliusque artis particeps, sed quod ingentem in pectore
flamman excitare optime sciret. Dolens hinc Dorcon, aliam amoris
viam quaesiturus, aufugit. Daphnis vero, ac si non osculo tactus,
sed morsu, moestitia quadam illico suffusus est: Frigorè interdum
corripiebatur; cordisque insueta palpitatione: Oculos in Chloen flec-
tere cupiebat; Ac statim ea visa, rubore totus spargebatur. Tunc
primum ejus comas miratus est, quod flavæ essent, et oculos, quod
magni, uti vitulae, et genas, quod scilicet ipso caprarum lacte candidi-
ores; Ac si tum primum ipse oculorum aciem quaesivisset, antea quoque
tempore ipsis oculis captus omnino fuisset. Hinc non ille cibum capi-
ebat; Sed tantum leviter degustabat: Potum, si ad id cogeretur, quo
tantum os huinctaret, admittebat. Obmutuorat en ille, qui pridem
cicadis (gryllis) loquacior: Piger sedebat, qui olim ipsa capellis levior
huc illucque movebatur. Grex ipse neglectui jam habetur: Longe pro-
jecta jacet fistula. Pallidior vultus arente herbula, matura aestate,
De sola tamen Chloe loqui amabat. Ac si quando ab ea secessisset,
hæc secum amenti similis spargebat. . . . —

Ventil Hieronymus Amatius.

The above fragment, which fills up the hiatus in p. 13. ed. Vil-
loison. (15. ed. Schæfer) was copied from a Florentine MS. and
published at Rome in 1810, by M. Courier, an artillery officer in the
French service. It first appeared separately, and soon after was
inserted into an edition of the whole romance by the same scholar.
The MS. is the same, from which Chariton, Xenophon Ephesius,
and De Furia's Aesopean fables have been published; and it con-
tains also Longus, four books of Achilles Tatius, and several
opuscula enumerated by De Furia, p. xxxii-xxxvii. ed. Lips. 1810.

We have not seen either of Courier's publications; we derive
our information from Chardon La Rochette, *Mélanges de Critique*,



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



“The 10th and 11th months of the old Greek year, *Maimacterion* and *Pyanepsion*, comprehended part of September with the whole of October.” By these words it appears that he places *Maimacterion* before *Pyanepsion* in the order of the Athenian months. This was indeed the opinion of some learned men formerly, viz. Petau and Dodwell; but, by his having often quoted Scaliger as his authority concerning the order of the months, many of your readers may be apt to conceive, that the above order was adopted by Scaliger also; this, however, is not the fact, for Scaliger placed *Pyanepsion* before *Maimacterion*, and brought a strong proof of it from a date in Ptolemy's astronomy. Petau and Dodwell attempted to refute this, yet, in my own opinion, without success; and their opinion was afterwards totally refuted by Spon, who found a catalogue of the Athenian months inscribed on stone, in which *Pyanepsion* occurs before *Maimacterion*; see it in his *Liste des Peuples de l'Attique* in tom. II. of his *Voyages à la Haye*, No. 104. Notwithstanding this demonstrative proof, Dodwell pretended, that Spon had copied it inaccurately; but this has been since refuted, two others having been since discovered, which are now at Oxford, and published in Chandler's *Marmora Oroniensis*, No. 21 and 54; are we to believe our own eyes, or the learned imaginations and contentions of ingenious authors? Dodwell indeed pretended still farther, that the Athenians in different ages altered the order of their months, but he could not produce any satisfactory proof of this; and yet Sir W. D. has again revived this error, and delivered the same erroneous opinion as if it were a certainty, although refuted by ocular demonstration. Besides this, we have the decision of the celebrated antiquary Abbé Barthelemy in direct contradiction to Sir W. D. In 1792, he published a *Dissertation sur une ancienne Inscription Grecque* at Paris, to which he subjoined some short dissertations in form of notes, one of which is relative to this very subject, at p. 88. In this he urges again against Dodwell and Corsini, who had adopted the same error; “Ce témoignage de Spon, que le père Petau ne connaît pas, est si frappant qu'il ébranla Dodwell, et força Corsini de supposer que dans le siècle où les inscriptions de Spon furent dressées, le *Pyanepsion* avoit avancé d'un degré, et pris la place de *Maimacterion*: mais je vais montrer que ce changement n'a jamais eu lieu, et que plusieurs siècles auparavant le *Pyanepsion* occupoit dans le calendrier Attique le même rang que lui attribuent les inscriptions de Spon. M. Chandler trouva dans la maison d'un Grec un marbre en lettres très anciennes; il n'en put copier qu'un fragment, qu'il a inséré dans son excellent recueil (*paris i. syll. et not. p. 25*).” In this fragment we have a fourth inscription to the same purport; and, if I recollect rightly, Corsini himself mentions a

fifth to the same effect in Italy. Are all these testimonies then to be annihilated by a writer's mere opinion to the contrary? Barthelemy goes on to express himself thus: "Ceux qui tiendroient encore à l'opinion consacrée par les noms de Petau, Dodwell, et Corsini, seroient forcés d'admettre pour deux mois de l'année Attique une étrange suite de révolutions vers l'ann. 430 avant J. C. Pyanepsion est le quatrième mois, cent ans après il devient le cinquième, vers le tems de Hadrien il redevient le quatrième, et deux siècles après, ces deux mois changent encore de place. Ces témoignages positifs, ces monumens incontestables, placent pour tous les temps le Pyanepsion au quatrième rang des mois Attiques et Maimactérion au cinquième. On n'oppose à cela que des inductions tirées de quelques passages susceptibles de différentes interprétations: il me semble que l'inscription de M. Chandler ne permet plus de hésiter sur le choix: Je vais plus loin, et j'ose avancer que si les savans cités plus haut l'avoient connue, je n'aurois pas eu la peine de combattre leurs opinions." p. 96. Besides these testimonies, he adds that Harpocration says positively, that *Pyanepsion* preceded *Maimacterion*. This I have not examined, but when he adds that Suidas does the same, it is a mistake, for Suidas says nothing concerning the matter. However, he rightly refers to Sam. Petit in his *Eclogæ Chronologicae*, as another witness, who does indeed repeatedly maintain, that several sentences in Aristotle prove, *inter Boedromionem atque Maimacterionem esse medium Pyanepsionem*, lib. 4. p. 193. And Selden long ago informed us, that he found the same order of months in a Catalogue annexed to a MS. of Ptolemy's Astronomy, and in the same handwriting with the MS. vid. *Marm. Oxon. a Prideaux p. 239. a Mattaire, p. 115.* The same again in notes of Tzetzes to Hesiod, p. 125, edit. 1603; again, in Thesaur. of H. Stephens, tom. iv. p. 225. Sir W. D. calls these months the 10th and 11th, because he reckons from the winter, not the summer solstice, but either way, the order is the same.

Still farther, he makes Homer place the harvest in Asia Minor or Egypt in the month *Metageitnion*: "this will bring the time of harvest, within the month *Metageitnion*." p. 18. Now this was the subsequent month to *Hecatombæon*, which almost all persons know to coincide with July, therefore *Metageitnion* chiefly with August. This is indeed the time of harvest in our northern climate; but in Asia the harvest is finished in May, and in Egypt sooner, full two months before the time at which Homer is thus made to fix it. This disturbs and disproves his order of the whole, as being merely ingenious imagination, which cannot be supported by sufficient evidence. That Homer mentions the occupations of the four seasons may be true, but that he places each occupation in

its proper month, according to the right order of the twelve Arabian months, may be amusing in speculation, but has not any foundation in truth.

Nornich.

BIBLICAL CRITICISM.

THE opinion which formerly prevailed amongst eminent critics, of the immaculate state of the Hebrew text of the Old Testament, seems to have generally given place to more just and rational sentiments, since the publication of Dr. Kennicott's valuable collations. It has been established, I conceive, by that profound and judicious critic, on irrefragable evidence, that the Hebrew text exhibits numerous errors arising from the negligence of transcribers, similar to those which have been long acknowledged to exist in the Greek text of the New Testament. It is obvious that the more frequently a book is transcribed, the more it will abound with errors of transcribers; unless carefully corrected by the rules of sound criticism; hence arises the advantage of collating ancient copies and versions, which were made whilst the text was free from many of those errors which disfigure modern copies.

The important progress already made toward restoring the original text, both of the Old and of the New Testament by such collations, is an ample and a gratifying proof of the importance of this branch of *Biblical* criticism. But much still remains to be done: and the time, I trust, will arrive, when a more complete collation of those MSS which have hitherto been only partially examined, and of those ancient and valuable versions, of which no collation has hitherto been made, will throw a light on many passages which still remain obscure, by restoring the long lost original readings. (See Primate Newcome's preface to his version of the Minor Prophets.)

Amongst the Ancient Versions which merit the attention of the Biblical Scholar, perhaps none has been more neglected than the ancient and faithful Syriac. "The Syriac Version," says Dr. Kennicott, (2d Diss. on Hebr. Text.) "being very literal and very ancient, is of *inestimable value*." "The Syriac Version," says Bp. Lowth, (Præf. Dissert. to Isaiah); "is superior to the Chaldee in usefulness and authority, as well in ascertaining, as in explaining the Hebrew Text. It is a close translation of the Hebrew into a language of near affinity to it. It is supposed to have been made as early as the first Century." "Versio hæc antiquissima," says De Rossi, (Prolegomena quoted by Dr. Magee on Atonement), "ordinem ipsum verborum pressè sectatur," "et ex versionibus omnibus antiquis purior ac tenacior habetur." Yet notwithstanding the acknowledged value of this version, it has not



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

Ps. xciv. 11. for ~~conturbans~~ 2 Cor. iii. 20. read ~~conturbans~~ which corresponds with the Hebrew מְדַשְׁבֵּחַ, and is probably right.

Ps. cxix. The Syriac has lost the 9th verse,

לְמַשְׁפָּטֶיךָ עֲמַדוֹ הַיּוֹם כִּי הִפֵּל עֲרִידֶךָ

Perhaps ~~מד~~ should be read for ~~עמדו~~. So LXX. Vulg.

Syr. has transposed VV. 171 and 172 of Ps. cxix. and the last hemistich of the 7th verse, and the first of the 8th. of the cxith Psalm.

It may be objected that these emendations, allowing their correctness to be admitted, are of little importance: but it must be considered that they are the result of a very limited research, and that a similar objection may be made to a large majority of the readings which have been collected. If a few grains of gold are discovered amongst the sand: if after a laborious collation; a few obscure passages are rendered clear and consistent; if a few seeming contradictions are removed; if even a few grammatical anomalies are expunged from the sacred text, the labor will not have been in vain; and even every advance, however inconsiderable, towards remedying the mutilations of age and negligence, and restoring the words which issued at first from the pen of inspiration, should be hailed with joy by every one who venerates the Holy Scriptures as the word of God, and the charter of Everlasting Salvation.

Falmouth, Aug. 6, 1813.

KIMCHI.

PROLOGUS IN ADELPHOS,

FABULAM AB ALUMNIS SCHOLÆ REGIÆ WESTMONASTERIENSIS
ACTAM, A. D. 1813.

ETSI vos omnes arbitror probissimè
Terenti Adelphos scire, quid velint sibi;
Tamen nonnulla pace vestrà proloquar,
Monente ipsius argumento fabulæ.

Duos profecto fratres diversi ingent
Domi meministis educate filios;
Utrosque inepto more, dissimili tamen.
Alter duorum, factis ille Micio,
Alumno est ipse auctor Æschino suo,
Audacter omnem ut expleat libidinem.
Illa est paternâ sanè liberalitas!

Unum id sollicita, clanculum, si dis placet,
Ne se flagitia faciat, et factus nimis
Scelestus, idem non sit impudens satis!

Contra, severus Ctesiphonem Demæa
Ruri conclusum retinet; hinc credens fore,
Ut ea, plerumque quæ fert adolescentia,
Ignoret ille prorsus, nedum ut facitot.

Tandem iste simplex innocensque Crespho,
Pater dum dormit, ex tenoris aedibus,
A fratre adjutus, eripit vi psaltriam.

Nunc ista quorsum pertineant, paucis dabo.
Placet alia aliis puerorum Institutio.
Nos Publicani tuemur; quam cur improbeant,
Hoc esse quidam praedicant: quod scilicet
Contaminetur vitis infelix puer,
Qui, si paternis clausus esset aedibus
Contagione procul et exemplis malis,
Morum servasset integram innocentiam.

Utroque, opinor, errant. Nam mehercule,
Si fortè pauci nequiores paululo
Excedant hisce sedibus, nostræne ea
Est disciplinae culpa, an ingenti sui?
Aut in privatâ nullus eductus domo
Inventus unquam Crespho est, aut Eschionus?
Ignem nimirum, qui nascenti est iustus,
Oppresseris paulisper, non extinxeris;
Repentè post erumpet, et vehemens magis.

Quid plura Vobis disseram praesentibus?
Vos nempe, his ipsis innutriti sedibus,
Exemplis vestris declaratis maximè,
Quàm sit virtutum plurimarum, et artium
Parens bonarum Publica Educatio.

Jam nos favore vestro imprimis nitimur:
Oramus inde ceteros, nostris licet
Ab institutis admodum alieni sient,
Saltem ut lubenter hisce plaudant lusibus.

EPILOGUS.

SANNIO, SYRUS.

Hanc si ignominiam patiar plagasque superbi

Furis, jam perdat Jupiter hos oculos.

SY. Quid nunc, Sannio? tu quem quaeris? SA. Ubi est scelus, illic
Parmeno? SY. Quid tu illum vis? SA. Volo eum molere.

SY. Illum tu? tanti unde animi subito tibi? qui tam
Egregiè moluit te modo. SA. Solus eram:

Illi turba comes. Dic sacrilego nebuloni,

Si certare æquâ lege locoque velit—

SY. Deliras, inquam. Scin' tu quanta ossa lacertosque
Exuat? ut colaphos acriter ingeminet?

Principio, dicto citiùs, geminis tibi pugnis

Occludet totidem lumina. Num placet hoc?

Deinde molares, incisores, atque caninos,

Coget te dentes usque vorare tuos.

Tum tuber totum faciet caput, et tibi totos

E rostro rivos nectaris eliciet.

Quid memorem costas, stomachum, latus, illa? nulla

Pars erit in totâ sana relicta cute;

Vah! quod ludibrium toti te rere coronæ,

Quàmque exquisitas tum fore delicias,

Cùm tibi labra, genæ, frons, tempora, naris, et auris,
In lapidum fuerint cuncta reducta Chaos?

SA. Me verò interea contra nihil? Iuspice jam me:
Sum satis et membris, credo, animisque valens.

SY. Quid, pugilem his rebus fieri, stultissime, credis?
Longè erras. Facies plurima; plura fetes.

Discendum est, in quâ corpus sit rite tenendum,
Brachia quâ, quâ pes, quâ statione manus:

Certius an dextrâ defenderis, ane sinistrâ
Ictum; aut intuleris acrius, et gravius.

Corporis at cures ante omnia conditionem:
Ut vegetus pulmo sit, solidique tori.

Primum, per vomitoria, perque cathartica, crebrò
Viscera sunt miseris evacuanda modis.

Deducenda caro, et cultu induranda severo,
Inque vicem ingestis est reparanda cibus.

Scilicet, æstivo surgens cum sole, labores
Montem currendo scandere præcipitem,

Donec anhelando penè ilia ruperis: inde,
Cruda ferè, pars est magna voranda bovis.

Mox iterum curras; in lecto deinde recubas;
Atque iterum pars est magna voranda bovis.

Sic totos consume dies per tres prope menses:
Quæque suis vicibus; curre, recumbe, vora.

SA. Quid? nunquamne bibam? SY. Verò: sed parcis, ut ne
Turgeat abdomen. SA. Nil inamabilius.

SY. Stragula item interdum innumera involvenda jacenti, et
Plumæ vel triplex calcita, vel quadruplex.

Æstu enectus ibi, prope deoectusque, liquescas,
Ut desudando diminuaturs adeps.

Quid censes? SA. Equidem, non est victoria tanti.
Quæro, ille an tulit hæc cuncta? quis auctor? SY. Heras:

SA. Æschinus! ille potens, locuples, generosus, ut artes
Utro plebeias excolat et doceat!

SY. Plebeias autem? quid? homo ignavissime, nescias
Quam fuerit quondam nobile Pancratium!

Quùm Reges luctâ haud puduit contendere, et ipsa
Regina est pugno fortiter usa suo.

Tum ludos didicit pubes generosa viriles:
Corporibusque inerat tunc, animisque vigor.

Tum decuit validis fustem vibrare lacertis:
Nunc nitidâ armatur pyxide bellus homo.

Mascula erat cultu vestituque illa juvenus:
Thoracem, qualem foemina, nostra gerit.

Atqui illis crevit res nostra, atque artibus illis
Gloria adhuc patriæ stat, populi que salus.

Saltabunt alii meliùs fortasse, canentque;
At nos pugnamus fortiùs. SA. Atque edimus.

SY. Illas nostra, utcumque levis fastidiat ætas,
Jactat se nondum dedidicisse domus:

Et nobis studia, et victus, lususque, laborque,
Nunc etiam, proavis quæ placuere, placeant.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



posed in the fifteenth Number. Although Mr. Hermann's edition of the *Supplices* was published several months before the fourteenth Number of the *Quarterly Review*, it was probably unknown to the author of the criticism in question, who has in several instances proposed corrections as his own, which appear in Mr. Hermann's text or notes. In the following pages, it is our intention to notice all such corrections in their proper places. But it is not our intention to notice all Mr. Hermann's corrections. We shall content ourselves with selecting those which are most remarkable, and those which seem to afford us an opportunity of contributing our mite of information to the general stock of knowledge in this department of literature.

Specious emendations of former critics are not so frequently passed over unnoticed in Mr. Hermann's edition of the *Supplices*, as in his edition of the *Hercules Furens*. At the same time, it appears to us, that Mr. Hermann's text of the *Supplices* might be improved in several instances, by receiving into it the reading which is exhibited in the note. After Mr. Porson's observations on v. 166. of this tragedy (*Suppl. præf. ad Hec.* p. xxxi.), we certainly expected that the reading of every future edition would be, Πολιὸς ἀνὴρ, τύραννος ἰσοδαίμων πάρος. If the reader will attentively examine Mr. Porson's arguments in favor of ἰσοδαίμων, we think that he will agree with us in considering Mr. Hermann's preference of εὐδαίμων, the reading of the manuscripts, as an instance of no small perversity of judgment. Perhaps it may be said, that in this instance Mr. Hermann's judgment was warped by the recollection of Mr. Porson's sarcasms,¹ and that if the same emendation had been proposed in the same words by Markland, Reiske, or Musgrave, he would have adopted it without hesitation. But Markland, Reiske, and Musgrave, all concur in reading, v. 27. Μόνω τὸδ' ἔργον προστιθεὶς ἐμῶ τέχνῳ, Πόλει τ' Ἀθηνῶν. Yet Mr. Hermann expressly rejects this emendation, which appears to us

¹ By way of example, the reader may compare the passage which begins with the words, *Verum, quantumvis hanc veniam postulent tetrametri iambici* (p. xliii.), with pp. 176. 177. of Mr. Hermann's book *de Metris Poetarum Græcorum et Romanorum*. Perhaps the open abuse contained in Mr. Porson's note on *Med.* 675. was less distasteful to the patient, than the indirect derision of this passage.

to be indubitable, and retains the common reading, *Μόνον τὸδ' ἔργον*. In the following pages, we shall seldom bring forward errors of this kind, except when we think ourselves able to make some addition to the arguments in favor of a reading which Mr. Hermann rejects.

We observe nothing in Mr. Hermann's preface to the *Supplices*, which calls for particular animadversion, except one passage, which might serve as a text to a very curious critical discourse. We had drawn up some pages of a commentary on this passage, which we think it expedient to cancel, partly on account of the great length of this article, and partly because Mr. Hermann refers to a tract written by himself, which we have never seen, and are not able to procure.

We have nothing farther to premise, before we proceed to business, except to request the indulgence of the reader for any involuntary plagiarisms which may be detected in the following pages. No person except a regular working critic can be aware of the difficulty of avoiding such plagiarisms; a difficulty which has increased during the last twenty years with as great rapidity as the national debt. To read over all the Greek criticism which issues from the presses of England and Germany, with the faint hope of finding in a large volume two or three ingenious observations relating to our present purpose, is a task to which the brazen-entrained Didymus himself, if he were now alive, would hardly be competent. We never see a list of new publications from Leipzig, without regretting that leaden age of criticism, in which every thing relating to the emendation and illustration of the Greek tragedians, might be found in "the mild limbo of our father Heath," and the writings of four or five Dutch professors. In these evil days, and in a slight performance like the present article, all that can be reasonably expected of us is, that we shall not propose as our own, any thing which is contained in the common and obvious sources of information.

Vv. 42—86. The first song of the chorus is divided into three strophes and three antistrophes. The first four of these six divisions were never discovered to be antistrophic, until Musgrave collated the *liber Puteani*, in which the strophes and antistrophes are distinctly marked. In the common editions, these four divisions

make twenty-nine verses. If the first verse had been divided into two, the Aldine text and arrangement might have been retained, without altering or displacing a syllable on account of the metre. Instead of thirty verses of many sorts and sizes, Mr. Hermann exhibits forty dimeters of the three following descriptions: I. $\cup\cup\text{---}$ | $\cup\cup\text{---}$ | II. $\cup\cup\text{---}$ | $\cup\cup\text{---}$ | III. $\cup\cup\text{---}$ | $\cup\cup\text{---}$ | There are twenty-two verses of the first kind, ten of the second, and eight of the third. With one very slight difference, occasioned by a difference in the reading, Mr. Hermann's arrangement exactly agrees with Mr. Gaisford's, who received it from Dr. Burney.

V. 42. Ἰκτεύω σε, γεραιά, | γεραιῶν ἐκ στομάτων, πρὸς | γόνυ πί-
πτουσα τὸ σὸν, | ἄνα μοι τέκνα λῦσαι | φθιμένων νεκύων, οἱ | καταλείπουσι
μέλη | θανάτῳ λυσιμελεῖ θηρσὶν ὄρειοῖσι βοράν. *Recte hoc* [φθιμένων
νεκύων, κ. τ. λ.] *interpretatur Brodæus, e cæсорum sepultura ca-*
rentium strage. HERMANN. This interpretation is so exceedingly
barsh, that we agree with Musgrave in considering the common
text as corrupt, although we do not agree with him in reading
στίχα—νεάκων instead of τέκνα—νεκύων. As we are unable to pro-
pose a correction, we should have passed over this passage in
silence, if we were not desirous of mentioning, that the fourth
line, in which the difficulty lies, ought to begin with a consonant,
on account of the preceding short syllable, which ought to be
made long by position. The whole strophe is to be scanned as
one verse. Mr. Hermann does not mention the Aldine reading,
ἄνομοι τέκνα λῦσαι, which, to say the truth, does not much assist
us in our endeavours to discover an emendation.

V. 50. Ρυσα (ῥυσα Herm.) δὲ σαρκῶν πολιῶν | καταδρύματα
χειρῶν. *Recte Ernestius in Lexico Græco* [monente Beckio] *κατα-*
δρύματα πρὸ vulgato καταδρύματα. HERMANN. The theme is
καταδρύματα. The Quarterly Reviewer mentions a similar error,
λελείμενος for λελειμμένος, which was introduced into v. 774. of this
play by the printer of the Basil edition of 1551, and is retained in
all the subsequent editions prior to that of Musgrave. Many edi-
tions also read λελειμένος, v. 904. In the passage before us, the
Quarterly Reviewer proposes καταδρύματα χειρῶν, meaning, we
presume, that χειρῶν shall be considered as the dative. Perhaps
a similar alteration may be made with propriety in the following
passage: Phœn. 69. Τῶ δ' εἰς φόβον πεσόντε, μὴ τελεσφόρους Εὐχὰς
θεοὶ κραίνωσιν, οἰκούντων ὁμοῦ. Although the genitive οἰκούντων may
be defended, we prefer the dative οἰκούντων. Compare Æsch.
Theb. 806. Τὰς δ' ἐβδόμας ὁ σεμνὸς ἐβδομαγέτης Ἄναξ Ἀπόλλων
ἔδλετ', Οἰδίπου γένει Κραίνων παλαιᾶς Λαῖου δυσβουλίας.

V. 59. Παράπεισον δὲ σὸν, ὃν λισσόμεθ', ἐλθεῖν τέκνον Ἴσμηνόν,
ἔμάν τ' εἰς χεῖρα θεῖναι | νεκύων θαλερῶν σώματα λάϊνον τάφον. *Libri*
σώματα λάϊνον τάφον. Brodæus, Barnesius, Heathius, Mark-
landus λάϊνον εἰς τάφον. *Vulgatam lectionem una littera mutata et*



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books'
Full Membership
provides unlimited
access to more than
28,000 volumes of
Christian literature for
\$8.99/month

**HOLY
BIBLE**

Continue

*Fair use policy applies

small difficulty relating to the chorus of this' tragedy. It is well known, that the tragic chorus consisted of fifteen persons ; whereas seven Argive ladies, with a maid each, amount to no more than fourteen. Mr. Hermann thinks, that as the chorus stood drawn up in five ranks, each rank consisting of three persons, the middle place of the middle rank might be left vacant without attracting the observation of the spectators. The objection to this supposition is, that the fraud would infallibly be detected, as soon as these afflicted mothers and their afflicted companions began to beguile their sorrows with a dance. We are inclined to believe, that one of the ladies was allowed two maids. Mr. Hermann mentions this supposition, but rejects it as an invidious distinction. It seems to us, that this distinction might have been allowed to queen Iocasta, without exciting the indignation of her six companions. We assure the reader, that this question respecting the fifteenth χορευτῆς, is discussed by Mr. Hermann with perfect gravity, pp. xvi. xvii.

V. 95. ἔκ τε γὰρ γερασμίων Ὀσσων ἐλαύνουσ' οἰκτρὸν εἰς γαῖαν δάκρυ, Κουραὶ δὲ καὶ πεπλώματ' οὐ θεωρικά. *Non opus Marklandi conjectura κουραὶ τε.* HERMANN. To us the alteration appears to be absolutely necessary. We are not of the number of those who read in the twentieth verse of the Iliad, Παιῖδα δέ μοι λῦσαι τε φίλην, τὰ δ' ἄποινα δέχεσθε. Mr. Hermann, however, thinks so differently from us, that he mentions this passage in his preface (p. xi.), as one of those in which his reasons for retaining the common reading are too evident to require explanation. He also retains λαμπρὸν δὲ v. 222. εὐδαιμονοῦντας δ' v. 225. καλὸν δ' v. 373. ὅς οὐδὲ v. 523. νεκροῦς δὲ v. 524. ὁ δ' ὄλβιός νιν v. 554. and perhaps a few other similar errors, if, indeed, δὲ is erroneous in every one of these instances. The only instance of the opposite fault which we have noticed in his edition, is ζητῶν τ' v. 1038. The passage before us did not occur to Mr. Porson, when he objected to ἔκ τε γὰρ in the following passage of the Troades: v. 770. Δαίνυσθε τοῦδε σάρκας. ἔκ τε γὰρ θεῶν Διολλύμεσθα, παιδί τ' οὐ δυναίμεθ' ἂν θάνατον ἀρῆξαι. His words are: *Si τε et γὰρ conjuncta alibi in Euripide exstarent, hunc locum sanum faterer. Lege ἔκ του γὰρ θεῶν (Adversar. p. 264.).* Mr. Burges also reads ἔκ του γὰρ θεῶν. We are unable to divine Mr. Porson's meaning, when he appears to dispute the propriety of γὰρ after τε. See Soph. Ant. 1168. Eurip. Hec. 14. Med. 473. Suppl. 552. &c. To our conception, ἔκ θεῶν διολλύμεσθα is a much more proper expression in the mouth of a Trojan princess, than ἔκ του θεῶν διολλύμεσθα.

V. 135. ΘΗ. Ἀλλὰ ξένοις ἔδωκας Ἀργείας κόρας ; ΑΔ. Τυδεῖ γε, Πολυνείκει τε τῷ Θηβαγενεῖ. *Vulgo Τυδεῖ τε. Hoc τε duo codd. Paris. omittunt.* HERMANN. The Quarterly Reviewer also reads Τυδεῖ γε.

V. 149. 'Ο δ' Οιδίπου παῖς τίνι τρόπῳ θήβας λιπών; *Addidi παῖς, quod deerat. Et sic jam Erfurdtius ad Ajacem p. 623. HERMANN.* So also Mr. Porson and Mr. Gaisford.

V. 152. ΑΔ. 'Αλλ' οἱ μένοντες τοὺς ἀπόντας ἠδίκουν. ΘΗ. Ἡ πού σφ' ἀδελφὸς χρημάτων νοσφίζεται. This passage is truly Euripidean, and may be compared with the passage in which Helena, believing that her husband's nephew is about to cut his own throat, is represented as taking possession of his effects before he is dead. See Porson *ad Or.* 1106. Œdipus, it seems, happening to die while Polynices was absent from home, Eteocles took advantage of this circumstance to cheat his brother of his lawful share of their common father's private property. Euripides loves to descend to particulars in this manner. But we must observe, that although Euripides would probably have preferred the tragedy of George Barnwell to that of Macbeth, he is not answerable for the general fact, that the strong box of Œdipus, rather than his sceptre, was the original object of contention between his two sons. This is the unvarying language of the lofty Æschylus, in his 'Επτά ἐπὶ θήβας. See vv. 717. 733. 794. 823. 909. &c. So also Hesiod v. 161. Καὶ τοὺς μὲν πόλεμός τε κακὸς καὶ φύλοπις αἰνῆ, Τοὺς μὲν ἐφ' ἑπταπύλῳ θήβῃ, Καδμηϊδὶ γαίῃ, Ὀλλεσε μαρναμένους ΜΗΛΩΝ ἕνεκ' Οἰδιποδαοῖ. Τοὺς δὲ καὶ ἐν νήεσσιν ὑπὲρ μέγα λαῖτμα θαλάσσης Ἐς Τροίην ἀγαγών, Ἐλένης ἕνεκ' ἠϋκόμοιο. Sophocles gives both dignity and probability to the fable, by representing Polynices as expelled from his father's throne by one of those revolutions, which, even in modern times, frequently transfer the sceptre from the hands of the lawful heir to those of some more popular member of the royal family. See Œd. C. 371. *seqq.* 1292. *seqq.* 1354. *seqq.* The story of the agreement to reign by turns, and of the violation of that agreement by Eteocles, which appears in the Phœnissæ of Euripides, was perhaps invented by Euripides.

V. 154. Ταυτὶ διδάξων (δικάζων *codd.*) ἦλθον, εἴτ' ἀπωλόμην. Markland proposes, Ταῦτ' ἐκδικήσων. Mr. Hermann reads, Ταῦτ' ἐκδικάζων. We prefer this reading, as there are two authorities for the compound ἐκδικάζω in this play, vv. 1151. 1214. In the first of these passages, ἐκδικατὰν, the reading of all the editions before that of Markland, is a mere barbarism, as is συνδικάσει with the third syllable long, Med. 157. There would be room to hesitate between ἐκδικαστὰν and ἐκδικητὰν, if the manuscripts did not conspire in favor of the former reading.

V. 158. Τί δὲ πλεόν; ἦλθον Ἀμφιάρεώ γε πρὸς βίαν. Porsonus in *suppl. pref. ad Hec. p. xxvii.* [*xl.*] *citat* τί πλεῖον. *Idem* γε *ex codd. addendum monuit, omissum in edd.* HERMANN. The note of interrogation precedes πλεόν in all the editions prior to that of Markland. Whether we read, Τί δέ; πλεόν—Τί δὲ πλεόν;—or, Τί

πλῆθος, — we are unable to explain these words. Is πλῆθος ever used adverbially by the tragic poets?

V. 198. Ἐγὼ δὲ πρότοιγ ἀγρίαν γκήμενι έχω. Πλῆθ' τα χερσὶ τῶν κακῶν εἶμαι βροτῶν. Διο Διπρόκιδης, περὶ τῶν Μυστηρίων, *Reisch.* Ἐγὼ δὲ, ὡ ἀνδρες, πρὸς τὴν ἐναντίαν τούτων γνώμην έχω. The opinion respecting the commodities of human life, which Euripides here opposes, had probably been maintained at the preceding feast of Bacchus by some successful competitor for the prize.

V. 248. Χαίρων ἴθι δὴ μὴ γὰρ βεβούλευσαι καλῶς Αὐτὸς, πιέζειν τὴν τύχην ἡμῶν λίαν; *Latibui* [cum Musgraviu]. *lectionem cordicium.* *Alcina*, Χαίρων ἴθι. μὴ οὐ γὰρ βεβούλευσαι καλῶς. *Scribendum videtur*: Χαίρων ἴθι. εἰ δὲ μὴ βεβούλευσαι καλῶς Αὐτὸς, πιέζειν σὺν τύχην ἡμῶν τίθει; **HERMANN.** We believe this to be the true reading. Compare *Alc.* 890. συμφορὰ δ' ἐτέρους ἐτέρα | πιέζει φανεῖσα θνατῶν.

V. 250. Ἡμαρτεν ἐνοίαισι δ' ἀνθρώπων τόδ' ἔστι συγγνώμην δὲ τῶνδ' ἔχειν έχρη. V. 250. *Lilii* ἐν νεοισι. *Recepi emendationem Musgraviu.* V. 251. *Mutavi τῶδ' in τῶνδ'.* **HERMANN.** This is a passage of considerable difficulty. If we retain the common reading and interpretation, it is not a little strange, as the commentators have observed, that Adrastus, who has just called himself a grey-headed man (v. 160), should be represented by the chorus as deserving forgiveness on account of his youth. Although Euripides is marvellously addicted to the practice of contradicting himself, we cannot call to mind any example of that practice, which can be compared with the instance now before us. Allowing the poet to have committed so gross a blunder in preparing his play for the stage, the personal appearance of Adrastus in the representation would certainly have prevented that blunder from being perpetrated in the copy which was published. Although Musgrave pronounces his emendation to be not inelegant, it possesses no charms in our eyes. We are rather inclined to agree with Markland, who proposes the following interpretation: *Sit quidem ut peccaverit Adrastus: attamen non tam in eo culpa hujus peccati residet, quam in juvenibus, qui eum ad hoc bellum impulerunt, huic autem veniam dari aequum est.* See

v. 160. 232. As Theseus has just been inveighing against Adrastus's young counsellors, perhaps the passage before us would be improved by reading ἡμαρτων in the plural. With the exception of the verse in which Adrastus's hoary locks are mentioned, Πολιδὸς ἀνὴρ, τύραννος ἰσοδαίμων πάρος, we find no expression in the play, from which it can be inferred that Adrastus is an old man. He is never spoken of by himself or others in the same manner as Iphis in this play, Tyndareus in the *Orestes*, Oedipus in the *Phoenissæ*, Creon in the *Medea*, Pheres in the *Alceste*, Pelous in the *Andromache*, Cadmus and Tereus in the *Bacchæ*, Dolon in the *Hera-*



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



44 Ἑλλάδος, V. 619. Φοῖα παύλουτεν αἰχμᾶι. In this passage, the word αἰχμᾶ, which ends the antistrophe, ought to answer to the word Ἑλλάδος, which ends the strophe. The critics have attacked αἰχμᾶ, whereas, in all probability, their artillery ought to have been directed against Ἑλλάδος. Perhaps ἐπ' Ἑλλάδος is a gloss for ἐπ' οἴκῳ. We should prefer an emendation, which we might apply to the passage before us. In the next verse, perhaps the true reading is δειλῶν. The reader recollects the verse of Alcæus, Ἐπὶ θύλῳ, ἐπὶ πασῶν κακοτάτων κεδέχουσαν. Whether the Attic poets ever use δειλῶς in this sense, instead of δαίλωνος or εἰλῶς, is a question which we cannot immediately answer.

V. 296. Διοχρὸν γ' ἔλεξας, χεῖρότ' ἐπὶ κρείττων φίλοις. Sic emendandi vulgatae χεῖρότ' ἐπικρείττων. HERMANN. Mr. Hermann says of this verse in his preface (p. ix.), *si quis de emendandi necessitate dubitaret, moneri poterat, ut Porsonum consuleret ad Orest. 64. et quæ nuper accurate disputavit Erfurdlius ad Ajacem v. 1109. [1100. Ὁ τοξότης εἶκεν οὐ σφικρὰ φροσεν.]* Mr. Hermann aliud agebat, as the phrase is, when he wrote these words. Erfurd's disputation is confined to those cases, in which, as in the case before him, the syllable which is lengthened, and the muse and liquid which lengthen it, are contained in different words. In Erfurd's note on Ed. T. 635. [640.] he defends the practice, in opposition to which his authority is cited by Mr. Hermann. Mr. Porson's words are as follow: *Raritas multo syllaba producitur in verbo composito, si in ipsa juncturam cadit, ut in καλύχρωστος Andr. 2. [Hec. 492. Bacch. 13.] Eadem parsimonia in augumentis producendis uluntur, ut ἐπὶ ἐπέκλωσεν sup. 12. [ἀπὸ κλωσεν v. 128.] κεκλήσθαι Soph. Elect. 566. Rarior adhuc licentia est, ubi præpositio verbo jungitur, ut in ἀπίτροποι Phæn. 589.* The necessity of emendation in the verse now before us, cannot be collected from these words. The following iambic, trochaic, and anapestic verses may be produced in defence of the common reading: I. *Ursch. Prom. 24. Ἡ ποικιλίμων νύξ ἀποκρύψει φάος.* II. *Ibid. 1086. Στάσις ἀντίπνου ἀποδελκνύμενα.* III. *Theb. 1068. Ἀλλὰ φοβούμαι κάποτρέπομαι.* Perhaps these two instances ought to have been omitted, not only because the laws of the anapestic metre are not so rigid as those of the iambic and trochaic metres, but also because the words ἀντίπνου and κάποτρέπομαι cannot be employed in this measure, unless their second syllables are lengthened. This is a consideration, indeed, to which many of the liberties taken by the tragic and comic poets are to be attributed. Mr. Gaisford,

Erfurd does not notice Eurip. El. 1058. Ἄρα κλύουσα, μήτηρ, εἴτ' ἔρξαις παύλας; Read, Ἄρ' εὖ κλύουσα, μήτηρ, εἴτ' ἔρξαις, κακῶς; See Mr. Fox's Letters to Mr. Wakefield, in their Correspondence, pp. 89. 105. The other instances produced by Mr. Fox, either are corrected in Erfurd's note, or do not stand in need of correction.

in his notes on Hephæstion (p. 218.), gives the two following instances of a licence which is very rarely taken. Eurip. Iph. A. 68. Δίδωσ' ελπίθαι θυγατρὶ μνηστήρων ἐν. V. 847. Ἀλλ' ἢ τεταυθα δεινὰ; μνηστέρων γάμους. The poet seems to have been of opinion, that the impossibility of employing the words μνηστήρων and μνηστέρων after a long syllable, would be accepted as a sufficient apology for his violation of the ordinary rules of quantity. These two verses will not defend the common reading of Soph. Trach. 1136. Ἄπαν τὸ χρεῖμα ἤμαρπε, χρηστὰ μνωμένη. IV. Pers. 217. Εἴτι φλαυρὸν εἶδες, αἰτοῦ, τῶνδ' ἀποτροπὴν λαβεῖν. V. Soph. Œd. T. 640. Δραῖσαι ἐκχιθὲ ποῖνδ' ἀποκρίνας κακοῖν. So Mr. Elmsley. The common reading is, εὐοῖν ἀποκρίνας κακοῖν. As the reading is uncertain, this instance ought not to be insisted on. VI. Phil. 50. Ὅρα καθ' ὑπνοῦ μὴ κατακλιθεῖς κυρῆ. VII. El. 1193. Τίς γὰρ σ' εἰνάγκη τῆδ' προτρέπει βροτῶν; VIII. Eurip. Phœn. 589. ὦ θεοί, γένεσθε τῶνδ' ἀπώτρακοι κακῶν. IX. Hippol. 715. Καλῶς ἐλέξαθ', ἐν δ' ἐπ' προτρέπασ' ἐγώ. See Mr. Monk's note. X. Iph. T. 51. Δόμισαν πατρῶν, ἐκ δ' ἐπικράνων κόμας. XI. Tro. 995. Χειρῶν βέαισαν ἠλπισίας κατακλύσειν. XII. Hel. 411. Λιβύης τ' ἐρήμου ἀξένου π' ἐπιδρομάς. XIII. Herc. 821. Ἀπότροπος γένοιο μαι τῶν τεματίων. We know not whether it is worth while to mention, that the second syllable of Ἀμφιτρύων is long in two verses of this tragedy, 278. 315. XIV. *Fragm. incert.* 166. Τέκνον, περιπλάκηθι τῷ λοιπῷ πατρὶ. Half of these fourteen instances are left unnoticed by Erfurdt, in his note on that which occurs in the Œdipus Tyrannus. As several of the fourteen may be got rid of without much difficulty, the following question naturally arises. Shall we get rid of the whole collection, at the expense of a few violent corrections, or shall we suffer ourselves to be deprived of the honour and satisfaction of laying down a general rule, by half a dozen awkward exceptions? After some consideration, we are satisfied that we ought to acquiesce in Mr. Porson's opinion, and to allow, that in that class of compound words, of which we are now treating, the tragic poets sometimes lengthen the doubtful syllable. We have some reason to believe, that the iambic and trochaic parts of the thirty-two surviving tragedies, do not contain more than a hundred words of this description, and that the doubtful syllable is made long in about one instance out of ten. This disproportion, although very considerable, is not alone sufficient to justify us in endeavouring to rid ourselves entirely of the smaller number. In this and all other calculations of the same nature, it is necessary to take into our consideration not only the relative, but also the absolute number of exceptions to the rule which we are desirous of establishing. Should it be ascertained, for example, that Euripides lengthens a short syllable before βλ or γλ in a hundred instances, and shortens it in only one instance, we should

not consider that critic as rash and intemperate, who might propose to set aside the solitary instance, by altering or omitting the verse which contained it. But if the numbers were a thousand on one side, and ten on the other, we should think it our duty to defend these ten instances against every opponent. In illustration of this doctrine, we will mention a question which has lately been agitated by several critics, particularly by Lobeck in his note on v. 801. of the Ajax. For one verse in the writings of the Attic poets, in which the *i* of the dative singular is elided, we believe that a hundred might be produced in which it is not elided. At the same time, if six verses can be found, in which the elision takes place, and which are free from other objections, it appears to us that we are not intitled to alter or reject them on account of the elision. Before we end this note, we must observe, that we agree with the Quarterly Reviewer in considering Mr. Hermann's emendation of the verse at the head of it as specious.

V. 303. Σφαλεῖ γὰρ ἐν τούτῳ μόνῳ, τὰλλ' εὐφρονῶν. The Quarterly Reviewer reads σφάλλει. This verse violates a canon, which is very seldom violated in the plays of Euripides. When the third foot of the tragic *senarius* is contained in one word, and the verse is at the same time divisible into two equal hemistichs, the second hemistich for the most part is either preceded by an elision, or begins with a word which cannot begin a verse, as *ἐν*, *γὰρ*, *μὲν*, and all enclitics. This rule applies not only to those cases, in which the third foot is an entire word, or part of a word, in the strictest sense; but also to those in which it is composed of two particles, which, on account of their frequent union, are commonly represented as one word. Such are *δήπου*, *εἴτε*, *εἴτις*, *καίτε*, *καίτοι*, *μὲντοι*, *ὅστις*, *ὅταν*, *οὕτως*, *οὕτοι*, *τοιγαρά*, *ούτις*, *αὐτοί*, &c. A few instances of the observation of this canon will make it sufficiently intelligible. In the following verses of the play before us, the second hemistich is preceded by an elision. V. 4. *Διμήτηρ ἐρηνοῦχ' | Ἐλευσίνης χθονός.* V. 8. *Εἰς τὰσδε γὰρ βλέπων | ἐπηξάμεν σάδ.* V. 195. *Ἀλλοῖσι δὴ πόνησ' | ἀμιλλήθεις λόγῳ.* V. 741. *Κόπτε' ἀπαλωμένῳ | ὁ δ' αὖ, τὸτ' εὐτυχής.* V. 764. *Φαίης δὲ εἰπαρήτ' | ἔτ' ἠγάπα νεκρούς.* V. 776. *Οὐκ ἔστε τανάκωρ' | ἀναλωθῆναι λάβειν.* V. 890. *Ἄρκας μὲν ἦν, ἔλθῶν δ' | ἐπ' Ἰνάχου βαίς.* In the following verses, the second hemistich begins with a word which cannot begin a verse. V. 156. *Τυδῆ γέ Πόλοσθεσ' | τε σὺ θάλασσην.* V. 251. *Ἐνίστι, συγγνώμην | δευτέρῳ ἔχην χρεών.* V. 375. *Ἔρησε κείνη κἀνοῖ | κῶτ', ἄρα φίλιά μοι.* V. 460. *Ἄερα δ' ὄν' ἀν' τῶν | τις, εἰς εἴδος πάλιν.* V. 563. *Πολλοὺς ὑπεκφόβησ' | ἀν' ἀνθρώπων λόγους.* V. 690. *Ἰμάθην, αἰμάτος | τε φοίνισσ' ῥόασι.* V. 789. *Ἐμοὶ δὲ ἐραὶν παίδων | μὲν εὐδοκίῳ μέλη.* V. 846. *Ἐν δ' ὅθι ἐρήσομαι | τῆσ' ἡ γὰρ ἔσται.* V. 925. *Καὶ μὲν τὸν Οἰκλήτους | γὰρ γυναικῶν ἔσται. V. 1035. *Ἐκείνη, διπλοῦν πένθος | γὰρ δαυμόνων ἔχων.* The reading of this verse is un-*



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books'
Full Membership
provides unlimited
access to more than
28,000 volumes of
Christian literature for
\$8.99/month

**HOLY
BIBLE**

Continue

*Fair use policy applies

αὐ τανὸν εἰς στήθεσ. Iph. T. 492. Ἡμεῖς δὲ μὴ βροῦμε | αὐ, τὰς
 γὰρ ἐλάττω. Hec. 1137. Ἦν γε εἶπα ἴλας | σὺ πᾶς τε σὺς ἔσθι.
 It is observable, that in every one of these verses, the pronoun αὐ
 is immediately subjoined to the verb to which it belongs. V. VI.
 Hec. 1137. Ἰώνων, ἡαλογαῖς | ἀμείψασαι χερσίν. Bacch. 1123.
 Δαβύσσα ὁ ἀλένας | ἀμύττηται χεῖρα. Although we would not advise
 an editor to write ἡαλογαῖς and ἀλένας, we have no doubt, that
 to the ear of an Athenian, the omission of the ι of the dative plural
 before a vowel, had nearly the same effect as an elision. VII.
 Or. 253. ὦ μήτηρ, ἰκετεύω | σε, μὴ ζήσῃ με. The recent editions
 have removed the exclitic σε, which is exhibited in the edition of
 Aldus. Hereafter we shall not notice this variety, except in one
 instance (XXIV.), where the sense, and the metre appear to
 require different forms of the pronoun. VIII. Or. 284. Σὺ μὲν γὰρ
 ἐπένησας | τὰδ', εἰργασται ἔ' ἐμοὶ διηγεῖσθαι αἶμα. Perhaps the poet
 wrote Σὺ μὲν τὰδ' ἐπένησας | γὰρ. IX. Ibid. 418. Δαυλίονος
 θεοῖς, ὅτι πᾶς εἶσιν θεοῖ. Quod minime teris, the true reading, εἶσιν
 οἱ θεοί, was first proposed by Reiske. See Porson's note, v. 412.
 X. Phoen. 476. Ἐγὼ δὲ ζωμάταν πατρός τευσοψάμην. The true
 reading is πατρός ζωμάτων. See Porson's note, v. 483. XI. Suppl.
 149. Ὁ δ' Οἰδίπῳ, τίμῃ | τρίτῳ θήβας ἰπῶν. We have already noticed
 the true reading of this verse. XII. Ibid. 303. Σφάλλας γὰρ ἐν ταῖσφ' |
 μόνῳ, τὰλλ' εὔφρονάμ. XIII. Ibid. 699. Καὶ συμπατάξαυτες | μέγαν
 πάντα στρατόν, ἔκτεινον, ἐκτείνοντο. XIV. Iph. A. 306. Κλάσας ἀν-
 οὶ πρᾶσσοις | ἄ μὴ πρᾶσσειν σε δεῖ. XV, XVI. Ibid. 630. Καὶ
 ἑὸρο θῆ πάτερα | πρόσπειρε σὺν φίλον. V. 635. Ἐγὼ δὲ βούλομαι | τῷ
 σά στέρῃ, ὦ πάτερ. These two verses, with two others in the same
 passage, are rejected as spurious by Mr. Porson. XVII. Ibid. 665.
 εἰς ταυτὸν, ὦ θύγατερ, | σὺ θ' ἤκεις σὺ πατρί. Mr. Porson reads
 ὦ θύγατερ, ἤκεις καὶ σὺ γ' εἰς ταυτὸν πατρί. XVIII. Ibid. 1092.
 Καθὼς δὲ κρανθέντων, | πρὸς ἡδονὴν φίλοις, Σοὶ τ' ἀν. γένοικα, καὶ ἀμῶ
 χαρῆς, τὰδε. XIX. Ibid. 1243. Ὀμφος δὲ σὺν δάκρυσιν | ἰκέτης
 γίγαι πατρός. The manuscripts read, Ὀμφος δὲ συνδάκρυσον, ἰκέτευσον
 πατρός. This reading, although not satisfactory in all respects,
 removes our objection to the common reading. XX. XXI.
 Ibid. 1578. Ἰογεύς δὲ, φάτγανον | λαβὼν, ἐπέυξατο. V. 1593. Προ-
 θηλα. βωρίαν | ἑλαφον ὀρειδρόμον. These two verses occur in the
 previous conclusion of the tragedy. XXII. Rhes. 85. Καὶ μὴ ὄδ'
 Δινείας | μάλα σπουδῆ ποδός. See Baines. All the preceding edi-
 tions insert καὶ before μάλα. Read with Musgrave, Καὶ μὴ, ὄδ'
 Δινείας καὶ μάλα σπουδῆ ποδός. Δινείας is a word of two syllables, as
 in vv. 90. 585. XXIII. Iph. 1147. Ἡμεῖς μὲν οὐκ, ὅτιαι | σὺ κατ' ἐμ-
 οῦς νεφάν. We consider this verse, in which the pronoun precedes
 the verb, as more licentious than the four first in our collection, in
 which the verb precedes the pronoun. XXIV. Ibid. 1185. Σὺ δὲ

satisfactory mode of supplying the syllable which is wanting, does not occur to us. Perhaps the poet wrote, "Ἡ σέβρα τῆν τάλαρην ἐπαρήσας ἐπὶ. XXXIII. El. 545. 'Ἄλλ' ἢ τις ἀπὸ τάφου ἱτακτῆρας ἕπος Ἐκείνου', ἢ τῆσδε | σκοπιῶς λαλῶν χθονίς. The latter of these verses is so awkward in several respects, that we do not hesitate to propose the following transposition of the words: Ἐποιοῦς λαλῶν ἱτακτῆρας', ἢ τῆσδε χθονίς. If the expression σκοπιῶς λαλῶν alludes to the guards of the frontier, this alteration is absolutely necessary. Compare v. 95. Hel. 1189. Herc. 82. XXXIV. El. 1249. Πυλάει μὲν Ἡλέκτραν δὲς ἄλοχον εἰς ἕρπον. XXXV. XXXVI. Dana. 4. Ἀκρίσιος εἰληχεν, | τύραννος τῆσδε γῆς. V. 46. Ἐκ Διὸς ἀρξομαι | τάχιστα σμακῶν. The beginning of the Danae is equally spurious with the conclusion of the Iphigenia. Upon the whole, we think that we may safely affirm, that of the thirty-six preceding instances of the violation of our canon, not more than fourteen can be called real ones. These are, the first four, the eighth, twelfth, thirteenth, fourteenth, eighteenth, twenty-third, twenty-fourth, thirty-first, thirty-fourth, and perhaps the twenty-ninth. It would not be difficult to reduce this number still farther. But we abstain from proposing corrections, until we are satisfied that they are required. An observation on this subject which we made in the preceding note, applies with equal force to the case now before us. With respect to Æschylus and Sophocles, their versification, as we have already mentioned, is more licentious in this point, than that of Euripides. In the fourteen tragedies of Æschylus and Sophocles, our canon is violated more than thrice as often as in the seventeen tragedies of Euripides. See Æsch. Prom. 6. 42. 641. Theb. 463. 1054. Pers. 251. 329. 352. 465. 469. 503. 509. 519. 839. Agam. 952. Choeph. 148. (κακοπιῶς) 491. (ἀχαρτεῦτοις) 883. Eum. 26. Suppl. 404. (οὐδέποτε) 406. 916. 955. 1023. Soph. Œd. T. 395. 598. (ἀπὸ τοῖς) 613. 798. 785. 856. 1290. Ant. 329. 997. 1021. Aj. 377. 855. 994. 1091. 1137. Phil. 101. 446. (οὐδέπω) 737. 1064. 1304. 1369. El. 330. 330. 1038. 1215. In this enumeration we have omitted all lyric *anapaests*, and all those in which the common reading appears to us to be corrupt.

V. 328. Ὡς οὕτως ταρβῶ εἶν' ὄϊον σ' ὀρμώμενον. Instead of ὄϊον, Mr. Hermann silently reads τῶν. We suspect that this reading is an involuntary error, committed by the editor or his amanuensis in transcribing this play for the press. In any case, this passage may be added to the instances of the confusion of ὄϊον and τῶν, which are mentioned in Mr. Elmsley's note on Heracle: 464.

V. 321. πολλὰ γὰρ δράσας καλά, Ἐθὸς τοῦ εἰς Ἑλληνας ἔμμελεσθε, Ἄϊ καλαστής τῶν κακῶν καθιστάσθαι. Sic scripsi pro τῶν κακῶν ἐξελεξάμην. HERMANN. Mr. Hermann (p. 17.) produces several



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



reader will forgive us for making a pun, which is suggested to us by dire experience, we will venture to compare the rules of the Athenian stage, with those of the Kensington stage, in which three men, three women, and three children, are counted for only six passengers. Although this system of arithmetic does not add to the comfort of the Kensington stage, it produced some advantage on the Athenian stage. As the same actor cannot perform the parts of a little boy or girl, and of a fullgrown man or woman, it would have been impossible, if the indulgence of which we are speaking had not been allowed, to put a few words into the mouth of a child, without giving up the convenience of a third actor for the adult characters. In the tragedy before us, for instance, if this licence had been withheld, the poet would have been compelled, either to omit the dialogue between the mothers and the children of the deceased captains (vv. 1128—1163.), or to arrange the first part of the play in such a manner, as to prevent Theseus and Adrastus from being on the stage at the same time with Æthra, and afterwards with the Theban herald. 'We hope here be facts.' We must acknowledge, however, that we have observed other facts, which do not quite so well accord with our hypothesis. The *Medea* and the *Alcestis* of Euripides are the only other Greek tragedies in which children speak. There are two children in the *Medea*, but as they speak from behind the scenes, both parts, which contain only four lines (vv. 1271. 1272. 1277. 1278.), might be given to the same performer. Now it is very remarkable, that the *Medea* and the *Alcestis* are the only plays of Euripides, in which a third actor is not required for the representation of the adult characters. If the reader will examine these two plays attentively, he will perceive that the contrivances, which are adopted in most cases for the purpose of rendering a fourth actor unnecessary, are applied in these two pieces to the exclusion of a third actor. In the *Medea*, if we assign the part of *Medea*, and the part of the *Παιδαγωγὸς* at the opening of the play, to the *ἡγεταῖος* or principal performer, the second performer might represent the other five characters, and the *Παιδαγωγὸς*, at his second appearance, without any inconvenience. As *Medea* speaks for a considerable time without being seen, the circumstance of her voice being heard (v. 96.) before the *Παιδαγωγὸς* has been sufficiently long off the stage to change his dress, is immaterial. In the *Alcestis*, we may assign to the first actor the parts of *Apollo*, *Admetus*, and the man-servant; and to the second, the parts of *Death*, *Alcestis*, *Hercules*, and *Pheres*. The maid-servant might be represented by either of them. At the conclusion of the play, when *Alcestis* is brought back to *Admetus*, by *Hercules*, she preserves the most obstinate silence, to the great admiration of her husband. The poet attempts to assign a reason for her silence

(v. 147.) but we believe the true cause to have been, that the actor, who wore the robe and mask of Alcestis in the beginning of the play, is now present in the character of Hercules. It should seem, therefore, that the liberty of introducing a child as an actor extraordinary had not been established, when Euripides wrote his Medea and his Alcestis, which we believe to be the two earliest plays of his composition which have been preserved.

V. 373. Καλὸν δὲ ἀγυλαμα πόλεσιν, εὐσάβης πόνος, | χάρην τ' ἔχει
τὰν ἑσμεῖ. | τί μοι, πόλις κραινὴ ποσ'; ἄρα φίλιά μοι | τερμῆ, καὶ πένου-
σι ταφῆς | ληφόμεθα. Sic emendavi vulgatam τὰν εἰσὶν τριάντων
λις. κραινὴ ποσ' ἄρα φίλιά μοι τερμοῖ. Marklandis signum interrogandi
post ἄρα distinxit. Τερμοῖ codices præbuerunt: εἰσὶν Marklandus.
V. 377. Legebatur ληφόμεθα. HERMANN. Mr. Gaisford's edition
exhibits nearly the same reading as Mr. Hermann's. Mr.
Hermann ought to have mentioned, that τί μοι πόλις is the emenda-
tion of Musgrave. He ought also to have joined ληφόμεθα to the
preceding verse, as in the common editions. The metre is,
U — | U — | U — | U —. So Æsch. Prom. 115. Τίς ἔχῳ; |
τίς ἔδρα | προσέταρ' | ἀφεγγής.

VI 379. Σὺ τοι σέβεις δίκαν, τὸ δ' ἦσσαν ἀδικία | νέμεις, τὸν τ' αἰὶ
δυστυχῆ | πάντα βῆ (sic H.) Sic scripsi pro vulgato νέμεις αἰὶ, τὸν
δυστυχῆ. Codd. A. B. αἰὶ. HERMANN. Τὸν αἰὶ δυστυχῆ; whatever
happens to be in distress.

V. 383. Ἐλθὼν δ' ὑπὲρ τ' Ἀσωπὸν, Ἰσμήνῳ δ' ὕδαρ Σερμῶν, τερμῶν
φράζε Καδμείων τάδε. Sic scripsi pro vulgato σερμῶν τυρῶνας. HER-
MANN. So VI 392. Καλλιχορὸν ἀμφὶ σερμῶν. Med. 69. σερμῶν
ἀμφὶ Πειρήνης ὕδαρ. Notwithstanding these and other similar au-
thorities, we are not quite satisfied with Mr. Hermann's emenda-
tion. The epithet σερμῶν appears to us not to possess sufficient
importance for the situation in which it is placed. Compare VI
430. Ὅπου τὸ μὲν πρῶτιστον, οὐκ εἰσιν νόμοι Κοῖνοι, κράτεϊ δ' αἰε, τὸ
νόμον κειτημένος Ἀδρὸς παρ' αὐτῶ. In this passage, the adjective
κοινῶ admits and requires an emphasis; whereas σερμῶν in the pas-
sage under consideration is a mere poetical ornament. We make
this remark with diffidence, and we shall not be greatly surprised
or mortified if it turns out to be a hypercriticism. We shall not
think ourselves confuted, however, by the production of any pas-
sage, in which the adjective does not stand at the beginning of a
verse, and is not immediately preceded by its substantive, and im-
mediately followed by a pause. The common reading, Σερμῶν
τερμῶν; may be compared with σερμῶντος ἀνάκτορος, Æsch.
Chœph. 855.

V. 393. Καὶ μὴν ἐκούσῃ γ' ἀδμήτῃ τ' εἰδῆατο. Sic scripsi pro
ἐκούσῃ. Eodem modo, ut postea comperit, emendavit col. Mat-
thie. HERMANN. So also the Quarterly Reviewer.

V. 395. Ἐν, λέγουσι τῆ ἐμπεδῶν δ' ἀχρῶν (Καδμείου) ὡς δὲ τὸν

σάφ' εἶδοτι) Κήρυξ. ἐπίλοχος, ἢ σ' ἀπαλλάξῃ πόνου, Μολῶν ὑπαντάξ
 τοῖς ἐμοῖς βουλευμασιν. So we think that these verses ought to be
 read and pointed. Εἶδοτι is the emendation of Musgrave for εἶ
 ὄντι. In the last line, the editions read μολῶν δ' ὑπαντάξ, the manu-
 scripts, μολῶν ὑπαντάξ. Concerning the adverb ὑπαντάξ, hear Eu-
 stathius, p. 1442, 4. Καὶ ἔστι πως ὁμοίον τῷ ὑπαντάξ, οὗ μέρηται
 Αἴλιος Διονύσιος, λέγων ὡς δηλοῖ τὸ ἐξουαντίας, φέρων εἰς χρῆσιν ἐξ
 ἡριστοφάνους τὸ, Ἐφρυγε, κατὰ τῆς ὑπαντάξ εἰχόμεν (It. incert.
 132.). Hear also Hesychius corrected by Alberti: Ὑπαντάξ. ἐξ
 ἐναντίας. ἰάντι τοῦ ὑπαντιάσας, συναπτήσας. We suspect that this
 gloss is taken from the tragic lexicon, and that it ought to be filled
 up as follows: Ὑπαντάξ. ἐξ ἐναντίας. μολῶν ὑπαντάξ. ἀντι τοῦ ὑπαν-
 τιάσας, συναπτήσας. Εὐριπίδης Ἰκέτιον. Mr. Hermann gives the
 following representation of the passage before us: "Ἐὰ λόγων τις
 ἐμπεδῶν ὁδ' ἔρχεται, Καδμείος, ὡς εἴκεν οὐ σάφ' οἶδ', ὃ τι Μολῶν,
 ὑπαντάξ τοῖς ἐμοῖς βουλευμασιν Κήρυξ. ἐπίλοχος, ἢ σ' ἀπαλλάξῃ πόνου.
 The change in the order of the verses, which Mr. Hermann has
 adopted, was first suggested by Scaliger.

V. 420. γηπόνος δ' ἀνὴρ πένης, Εἰ καὶ γένοιτο μὴ ἀμαθῆς, ἔργων ὑπο
 Οὐκ ἂν δύουκτο πρὸς τὰ κοῖν' ἀποβλέπειν. *Recepti praeclearam emenda-
 tionem Erfurdtii, nisi quod non post ὑπο, sed post ἀμαθῆς inter-
 ruunt. Legebatur, Εἰ καὶ γένοιτο, κατὰ μὴς ἔργων ὑπο, Οὐκ ἂν etc.*
 HERMANN. Barnes reads with Canter and Scaliger, γηπόνος δ'
 ἀνὴρ, πένης Εἰ καὶ γένοιτο, κατὰ μὴς ἔργων ὑπο, Οὐκ ἂν κ. τ. λ. The
 merit, therefore, of Mr. Hermann's reading, does not entirely
 belong to Erfurdt. If we read κατὰ μὴς, which is perhaps the true
 orthography, the alteration of the common text will be very trifling.
 Compare v. 584. In the preceding line, Mr. Hermann, as well
 as Markland, prefers γηπόνος, the reading of the manuscripts, to
 γαπόνος, Canter's emendation of the Aldine reading γᾶ. πόνος. It
 is not easy to choose between the two readings, as the Attics pre-
 serve no consistency in their use of these Doric forms. Both in
 verse and prose, the commander of a λόχος is called λοχαγός,
 although the commander of a στρατός is called στρατηγός. In the
 same manner, we have on one side γαμόρος, γάπεδον, γαπετής, γά-
 ποτος, and on the other, γηγετής and γήλοφος.

V. 423. Ἡ δὲ νοσῶδες, ταῦτό τοῖς ἀμείνοσιν. Ὅταν πατήρ, ἀξίωμ'
 ἀνὴρ ἔχη, Γλώσση κατασχών δήμον, οὐδὲν ὦν τὸ πρῖν. Sic ex emenda-
 tione Marklandi deeli pro Ἡ δὲ νοσῶδες τοῦτο τοῖς ἀμείνοσιν. Sto-
 bæus: *Serm. cvi. p. 565. ἤδη.* HERMANN. The authority of Sto-
 bæus ought to have prevented Mr. Hermann from adopting Mark-
 land's emendation. Νοσῶδες here means *productive of evil*. Com-
 pare a verse of the Plisthenes quoted by Markland, Πόλει γὰρ
 εὐτυχχοῦντες εἰ πάντοί, νόσος. In vulgar English, our passage may be
 translated, *The better sort of people are in a bad way, when a
 worthless fellow gets into power.* Mr. Hermann would probably



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books'
Full Membership
provides unlimited
access to more than
28,000 volumes of
Christian literature for
\$8.99/month

**HOLY
BIBLE**

Continue

*Fair use policy applies

V. 489. Ἡ (ρα) πρῶτα μὲν μύσαισι προσφιλεττάτη, Πόνόισι δ' ἐχθρά, τέρπεται τ' (al. τέρπεται δ') εὐπαΐδια, Χαίρει δὲ πλούτῳ. Ald. Brug. ποιναῖσι δ', Stobæus γόοισι δ'. Hinc ex conjectura dedī πόνοισι δ'. HERMANN. We prefer the reading of Stobæus. Compare the well known passage in the Medea, v. 195. Στυγίους δὲ βροτῶν. οὐδεὶς λύπας. | ἤρπτο μούση καὶ πολυχόρδοις | ᾠδαῖς παύειν. Compare also Alc. 350—354.

V. 495. Θάπτων, κομίζων θ', οὐς ὕβρις ἀπώλεσαν. Sic Marklandus. Legebatur οὐς ὕβρις ἀπώλεσεν. Barnesius, ὕβρις οὐς ἀπώλεσεν. HERMANN. The Quarterly Reviewer proposes, οὐς ὕβρισμ' ἀπώλεσεν.

V. 504. Ἡ νυν φρονεῖν ἄμεινον ἐξαύχει Διὸς, Ἡ θεοὺς δικαίως τοὺς κακοὺς ἀπολλύουσι. Marklandus præter necessitatem conjicit δικαιοῦ. HERMANN. This is true, but it ought also to have been mentioned, that Markland was aware, that νόμιζε, ὁμολόγει, or some such word, might be supplied in the second verse from ἐξαύχει in the first. This kind of ellipsis is so common, that it is not without some surprise that we perceive an instance of it violently abolished in Matthiæ's new edition of Euripides. Phœn. 885. Κάγω τί' οὐ δρῶν [ἔργα scilicet], ποῖα δ' οὐ λέγων ἔπη, Εἰς ἔχθος ἦλθον παισὶ τοῖσιν Οἰδίου. So Porson. Matthiæ recalls the ancient reading, Ἄγω τί' οὐ δρῶν, without regarding the hiatus.*

V. 528. Εἰ γάρ τι καὶ πεπόνθατ' Ἀργείων ὑπο, Τεθναῖσιν. Marklandus e tribus codd. καὶ πέπονθέ γ' vulgatam tamen meliorem esse putans. HERMANN. We suspect that both readings are corruptions of κάπεπόνθετ', i. e. καὶ ἐπεπόνθετε. Ἐπεπόνθετε is the ancient form of that word, which, according to the rules of our present grammars, is written ἐπεπόνθειτε. Aristoph. Lys. 1098. Ὁ Πολυχαρῖδα, δεῖνὰ τὰν ἐπεπόνθεμες, Αἰκ' εἶδον αἰμὲ τὰνδρας ἀναπεφλασμένως. Perhaps this reading is not right in all respects, but there can be no doubt that πεπόνθαμες, which is commonly exhibited, is wrong. The three words, δεῖνὰ τὰν ἐπεπόνθεμες, may be translated, it would have been a great pity.

V. 543. Νεκροὺς δὲ ταρβεῖτ', εἰ κρυβήσονται χθονί; Read κρυφήσονται. The common reading is, indeed, a Greek word, but of a

* We take this opportunity of mentioning, that we have seen only the first volume or part of Matthiæ's Euripides, which promises to be a very useful book. If the second part, which contains the Supplices, is published, it has not yet come to our hands. We have also to mention, that in preparing this article, we are not so well provided with the editions of Euripides as we could wish to be. We have only Aldus, 1503. Hervagius, 1544. Stiblinus, 1562. P. Stephanus, 1602. Barnes, 1694. Musgrave, 1778. Beck, 1778, 79, 88. Schäfer, 1810, 11. and the first and third impressions of Markland. There are at least ten other complete editions of Euripides, the want of some of which has prevented us from giving the history of several readings.

much later age than that of Euripides. In the Ajax of Sophocles, v. 1145. Aldus reads κρυφαῖς, instead of which the modern editions and part of the MSS. have κρυβεῖς. The passive second aorist and second future always exhibit the radical consonant of the verb. That the radical consonant of κρύπτω is φ, appears from its derivatives, as κρυφῆ, κρύφιος, κρυφαῖος, κατακρυφή, &c. In v. 394. of the Birds of Aristophanes, Brunck has adopted κατορυγησόμεθα the emendation of Dawes, instead of the common reading κατορυχθησόμεθα, which violates the metre. The analogy of τοιχώρυχος, διώρυχες, and other cognate words, seems to require us to read κατορυχησόμεθα. We have not observed either form in any other passage. When the present has a single mute before the final Ω or ΟΜΑΙ, it remains unchanged in the second aorist passive. So γράφω, σήπω and τήκω make ἐγράφη, ἐσήπη, and ἐτάκη. In the same manner, ψύχω, το κυοῖ, ought to form ἐψύχη. Ἀπιψύχη, therefore, which Hesychius produces from the Cercyon of Æschylus, and interprets ἀπεινευματίσθη, is formed more according to analogy, than ψυγείση, which is exhibited in all our present copies of Aristophanes, Nub. 151. In the same manner, the words ἀναψυχή and παραψυχή, both of which are used by Euripides, are more analogical than ψυγούς, a wine-cobler, which occurs in the fragments of the middle and new comedy, but which seems not to have been known in the purest age of the Attic dialect. See Athenæus, pp. 502. 503.

V. 593. Στρατηλατήσω κλεινὸς ἐν κλεινῷ δορί. In MSS. *scripta lectio* καινὸς ἐν καινῷ. HERMANN. *Lege* καινὸς ἐν καινῷ δορί. Renovato bello. ADDENDA. We prefer the common reading. Compare Herc. 61. Στρατηλατήσας κλεινὰ Καδμείων δορός.

V. 603. ΑΙ. Γίνοιτ' ἂν κέρδος. εἰ δ' ἀρείφατοι | φόνου, μάχαι, στεροτυπεῖς γ' ἀνα τόπον | πάλιν κτύποι φανήσονται. | ΧΟ. ὦ τάλαινα, τίνα λόγον, | τίν' ἂν τῶνδ' αἰτίαν λάβοιμι; This is the reading of all the editions from Aldus to Musgrave inclusive. The manuscripts do not seem to differ from the editions, except that one of them reads εἰ δ' ἀρείφατοι. In Mr. Gaisford's editions, the speech of Æthra is transferred to Adrastus by the advice of Tyrwhitt. Mr. Gaisford also reads στεροτυπεῖς τ' with Markland in his notes, and πάλιν φανήσονται κτύποι, for the sake of the metre, with Brunck *ad Hec.* 282. Mr. Hermann gives the whole passage to one of the persons of the chorus, and reads as follows, partly from his own conjecture: Γίνοιτ' ἂν κέρδος· εἰ δ' ἀρείφατοι | φόνου, μάχαι, στεροτυπεῖς τ' ἀνα τόπον | πάλιν φανήσονται κτύποι, | τάλαινα, τίνα λόγον, | τίν' ἂν, τῶνδ' αἰτία, λάβοιμι; He subjoins the following translation: *Si cædes et pugna statim ob luctum nostrum excitabuntur, quid de me misera dicetur, quæ horum causa exstiterim?* If Mr. Hermann's representation of this passage is right in other respects,

which we suspect not to be the case, the common order of the words ought to be preserved, by reading, *Φίλα, μάχης στερομένης τ' ἀπὸ τέπυ | πάλιν πτόπις φαθήσεται*. Compare v. 200. *Θεός τε, καὶ γῆν, τῆν τε πορφύρεον βίαν Διμήτρα βίματα μάχης, ἡλίου τε φῶς*. Here all the editions before that of Markland read *μάχης*. The same cause produced the corruption of both passages. The spondee is a considerable, although not a decisive objection to Brunck's reading, *Πάλιν φαθήσεται πτόπι*.

V. 634. *Γυναῖεις, ἦ καὶ πάλιν ἔχων λέγειν φίλα, Αὐτός τε σπείεις;— Νίκην τε Θησείως ἀγγελοῦν. λόγου δέ σε Μαχεῖν ἔπος. Κατατίσας γὰρ ἦν λάτρης, Ὅν Ζεὺς κεραυνῷ κυκτόλῳ καταβαλοῖ*. Mr. Hermann, after the example of his predecessors, passes over this passage *sicco pede*. According to Markland, the words *λόγου δέ σε μαχεῖν ἔπος* mean, *I will save you the trouble of asking who I am*. The difficulty, however, does not lie in the construction of the passage, but in the elision of the first letter of *ἐποπαῖσα*, which must not be compared with *μὴ ἄκουράσις* v. 304. *μὴ ἄντιουλέσις* v. 362. *μὴ μάχης* v. 421. *μὴ ἄμύγνοσθαι* v. 591. We have observed nothing in the remains of the tragic poets, with which the elision in this passage can be justly compared.

V. 694. *Νικῶντα δ' ἵπποις ὡς ἐπίδατο στρατὸν Ἄρειον τὸν ἐθύνδ', ἄττιαν λαβὼν χερσὶ, Χερσὶ, πρὶν ἰδεῖν ἐομύχους δυσθυμίας. Ald. Ἄρειον γο, τοῦ ἐθύνδ'. Cicld. Κρείων τὸ ἐθύνδ'. Hoc si recte emendasset viri docti, non alii alia, Valckenarius autem ad Hippol. 444. ἄκοντα πρὸ νικῶντα scribendum coniecisset. HERMANN. In order to give Mr. Hermann's emendation its due effect, we will subjoin Markland's translation of these lines, which is essentially the same as that of Portus and Barnes: *Victum autem equis Atheniensium ut vidit exercitum suum Creon, inde clypeum arripens manu, procedit, priusquam sui milites languerent animis. Victum is a very extraordinary interpretation of νικῶντα. If Mr. Hermann had illustrated the expression στρατὸν τὸν ἐθύνδ' by an example or two, he would have left no room for hesitation as to the truth of his emendation.**

V. 707. *Κἂν τῶδε τὸν στρατηγὸν αἰνέσαι παρῆν. Οὐ γὰρ τὰ κέρδη τοῦτ' ἐκύδαινον μόρον, Ἄλλ' ὥχετ' εἰς πὸ κάμνον οἰκείου στρατοῦ, Ἐρρήζε δ' αὐδῆν, κ. τ. λ. Vulgo ἐκέρδαινον. Musgravius coniecit ἐκύνδαινον. — Quapropter reposui ἐκύνδαινον. HERMANN. In the subsequent part of his note, Mr. Hermann compares ἐκύνδαινον with *θαρσύνειν*, he encouraged, Il. 4. 238. As *κύνδαινον* and *κύνδαινον* are not Attic words, both the emendation of Musgrave and that of Hermann may be considered as inadmissible. We confess our inability to make sense of the passage.*

P. E.

[This Article will be concluded in our next.]



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



charge is false. Sir Isaac Newton, by far the greatest name in science, which the world can boast, "did what he did" (to repeat the critic's elegant expression¹) *with*, not *without*, the aid of that system of education. The same may be said of Wallis, educated at Oxford. Halley and the great Boyle were both educated at our Public Schools; the former at St. Paul's School, the latter at Eton.

I shall not here follow the exact arrangement of the Reviewer, in going from Science to History; but from Science shall at once proceed to Arts; as neither the one nor the other are said by him to have derived any benefit from our English mode of education. "If I mistake not," I have manifestly¹ proved in some instances the futility of argument, and in others the direct and palpable falsehood of the Reviewer's assertion. I trust I shall here as fairly establish, as I proposed in the last No., the total irrelevancy of his remarks, not only with respect to Arts, but Arms; as our opponent's list is swelled not only with Painters, Architects, and Actors, but with Marlborough and Clive.

Of the former there are various kinds: the Art of Painting, the Art of Music, the Art of Acting, and the Art of Dancing *on the slack rope*;—for one Art might as well be introduced as another, not certainly with respect to their importance or dignity, but with respect to their utter incompatibility, or assimilation, with the studies of a Public School. It is therefore probable that the Painters, the Actors, and the Generals, were put into the list, by a kind of conscription, to daunt us by their array; or perhaps only as figurantes at an opera dance, to make a more imposing glitter and parade; or like Nebuchadnezzar's "all sorts of instruments," for the sake of greater sound. The least reflection must convince any one that, to be a Painter,—and those, who chiefly practice that delightful art, practice it as a profession,—requires so early an apprenticeship, that the time employed in a Public School would be misemployed by those who wish to attain such a degree of excellence in it as to gain either its highest fame or its honorable emoluments. None, therefore, can be supposed to reach any high proficiency, who with our accustomed education practice it merely from taste and attachment: yet even this concession must not be taken in an unqualified sense; for at this moment an individual, distinguished by every thing that can exalt the character of

¹ It is no less lamentable than astonishing, that a publication, containing many excellent articles on classical and literary criticism, and on political economy, should be disgraced by such expressions as the following, taken from a late Number: "After war has continued too long, and the people get tired of it, they hurry their leaders into any treaty, whereby it may be got rid of."

a highly educated English gentleman in manners, worth, and accomplishments, almost rivals the first professors in this art; and received his education at Eton and at New College: I speak of Sir George Beaumont.

What is said of the incompatibility of our studies with this Art as a profession, may be also said of others, such as Architecture. We must, therefore, relinquish Inigo Jones and Vanburgh, as well as Reynolds and Gainsborough.

In the Critic's list we find but one Actor; but I have no hesitation to admit that the numbers of that profession not educated at Public Schools are very considerable! Yet even in the solitary instance mentioned, we might ask this accurate writer whether he has never heard that Garrick was educated, as well as Samuel Johnson, at Lichfield School, a public establishment of considerable repute? We might bring to his recollection one of the first Actors of his time, Smith, who still, at an advanced age, entertains society with his wit and learning, and who received his education at Eton. But to bring this Goliath of ignorance to the ground, we shall bring one little stone from the sling of truth. We will beg the favor of him to look into a place called the "Poets' Corner," in Westminster Abbey. The first object that will strike him is a bust, under which is inscribed in large letters, O' RARE BEN JONSON. This name, "if we mistake not," he will remember as long as he lives. When he has refreshed his memory as to the place of education of this distinguished character, let him turn round, and he may read the following Epitaph:

In Memory of BARTON BOOTH, Esq.
 Descended from the ancient Family of that name
 In the County of Lancaster. In his early youth
 He was admitted into the COLLEGIATE SCHOOL of
 WESTMINSTER, under the CELEBRATED Dr. BUSBY,
 Where he soon discover'd and improv'd a Genius,
 Which (favour'd by the Muse he lov'd)
 So happily combin'd
 The expressive powers of Acting
 With a peculiar grace of Elocution,
 As not only procur'd him the Royal Patronage,
 But the grateful Applause
 Of a judicious Public.
 He died in 1733, in the 54th year of his age.
 Very justly regretted
 By all who knew how to estimate
 Abilities in an Actor,
 Politeness in a Gentleman,
 Fidelity in a Friend.

This eminent actor was the first in his line before the time of Garrick, and was as exemplary for every domestic virtue, as for the greatest talent in his profession.

As these Arts are so distinctly enumerated, we are tempted to wonder that a very interesting sister-Art was omitted. Neither Orlando Gibbons nor Purcell learned their gamut at Westminster School, although Music was particularly required in our ecclesiastical establishments. Even at All-Souls-College, in Oxford, where young men of family are chiefly admitted, it is ordered in the statutes of the Founder that the claimants shall be *benè nati, benè vestiti, et mediocriter docti*; not, as some have represented the meaning of *docti*, in general learning, but *in arte Musicâ*. Peacham also, in his "Complete Gentleman," requires him to be so well instructed in Music, as to *be able to take his part, at sight, in any catch or canon*. Notwithstanding, therefore, the antiquity, celebrity or necessity of this Art as an accomplishment to a perfect gentleman, nothing is said of it in the article before us; nor is any hint given of the advantage, which might have been received by Salomon, Cervetto, or the late Gariboldi, on the double bass, if they had begun their performances in the dormitory at Westminster, to the great recreation of the scholars after their severer studies. The cause of this omission perhaps may be found in the prejudice of the Scotch, like the Swiss, to their own mountain Music, who feel no partiality to any strains but such as "Maggie Lauder," or "Open the door, Lord Gregory!"

I think, however, it would have been better if this Art had been admitted among the others; and more particularly as such recreations as Cricket, &c. are exploded. For to the Art of Music might naturally be added, as equally proper to be taught in our Public Schools, the Art of Dancing; and if this had been the case, so much more attention would probably have been paid; in which case we might expect to see the Rev. Head-Masters of some of our most distinguished seminaries of classical learning "go to church in a galliard, and come home in a coranto!"—*Shakes. Twelfth Night, Act i. Sc. 4.*

In this manner, the boys of our Public Schools might be taught, not only Latin and Greek, but all other necessary arts and accomplishments. Each young gentleman, just come from his brothers and sisters in the country, like the Bourgeois Gentilhomme in Molière, should be surrounded by his several tutors, the Music-master, the Dancing-master, the Language-master, the Fencing-master; but great care should be taken to keep the Moral-philosophy-master in good humor, and not to suffer him to kick the other Masters into the street.

¹ See Molière's exquisite comedy.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books'
Full Membership
provides unlimited
access to more than
28,000 volumes of
Christian literature for
\$8.99/month

**HOLY
BIBLE**

Continue

*Fair use policy applies

as we have before observed, constituted a public education, and that "to which the English are so much attached." However considerable might have been the natural powers of his mind, he could at that time have known very little of that Philosophy, which laid the foundation of the *Novum Organum*.

As for the next on the list, Shaftesbury, his example proves rather too much; for it operates equally against Scotch and other Universities as English, and indeed against most of our modes of education, private or public. Shaftesbury,—and a scholar he was, whatever may be thought of his philosophy, a "wise and good one,"—obtained his scholarship in a very singular way. It would puzzle a person, unacquainted with his history, to conjecture by what mode of education he acquired so great a stock of classical and elegant learning. It was not at a public, it was not at a private, school; it was not at a University, English, Irish, Scotch, or Dutch; under an English clergyman or a Chemical dissenter. It was under a lady, a learned and excellent blue-stocking spinster. Now, whether this mode should be hereafter thought best to be adopted, in preference either to Scotch Universities or English Schools, it should at least be mentioned. This act of justice being performed, with due compliments to the amiable and learned, but novel teacher, we must convict the Reviewer of another instance of ignorance. Shaftesbury was afterwards actually sent to *Winchester School*; but, no doubt recollecting with tenderness the more lenient and endearing instructress, and the "*mollia tempora fandi*," which he had so often experienced; and perhaps frightened by the formidable painting of a rod in the School, with the corresponding motto: *AUT DISCE, AUT DISCEDE; MANET SORS TERTIA EBDI*, he did not remain long in that seminary. This example may operate against the system I defend, as well as against the Critic; except that it does not subject *me* to the charge of ignorance.

Of the others it may be hinted to the reader, that Berkeley entered very young at Trinity College, Dublin, Hartley at Cambridge, and Hobbes at Oxford.

As to great names distinguished in Moral and Natural Philosophy, let the Critic give us Boyle, Locke, Sir Francis Bacon, and Sir Isaac Newton; and he is welcome to all the rest. Boyle and Locke were educated at Eton and Westminster. With respect to Bacon and Newton, when I have stated the circumstances of their education, I shall leave the reader to judge which mode of instruction has a just claim to them.

Sir Francis Bacon had the extraordinary advantage, during his infant years, of the instruction of a father and mother, which, if such could often be found, might supersede any other mode of edu-

cation, at least for the earlier period of life. The father was the well known Sir Nicholas Bacon, and the mother one of the daughters of Sir Antony Cooke, tutor to Edward VI. But, notwithstanding these advantages, with such a father as is not often found, and with such a mother as centuries do not produce, he was not suffered by his discerning parents to remain at home, and he was sent to Cambridge in the twelfth year of his age, a period of life, at which boys are generally sent to Public Schools.

And now, a word on the greatest luminary, that has ever enlightened the world of human learning, who stands, like his own Sun, glorious and alone, in the centre of knowledge and science, among the inferior bodies, that shed their feeble rays round the majestic orb, from which they are derived. Sir Isaac Newton, I assert in the teeth of the Critic's assertion, received his education at a Public School; for the school of Grantham cannot be otherwise designated, and indeed strictly falls within the Critic's own definition of a Public School. This school, like Winchester and Eton, was an Episcopal and Royal foundation. The first foundation was by Bishop Fox; and a further charter, with considerable additions, was granted by Edward VI.; and the principle of the great founders of Winchester and Eton was followed in every respect, provision being made for an Informator, a Pædagogus, &c. When Sir Isaac Newton was there, the school was in its most flourishing state. Here he instructed the other boys in the best mode of making paper kites; here he made a small wooden mill, and put a mouse into it for a miller; and here,—tremble all ye Papas and Mamas, who are afraid of the tyranny of a great school!—here he received (*horresco referens!*) a “kick in the belly” from another boy, whom he thrashed, and whose place he took.

Without deducing all Sir Isaac's wonderful discoveries from this “kick in the belly,” which Voltaire might have done, it is sufficient to show that he was educated at a Public School, and had his share, greater than happens to boys in general, of the roughness of one.

As I consider that I am writing in answer to a person, whose information is not very extensive, I shall take the opportunity of

¹ This curious fact is asserted by his own nephew, who attended him in his last moments, and who was in his greatest confidence. “Sir I. Newton,” says he, “used to relate that he was very negligent at school, and very low in it, until the boy above him gave him a *kick in the belly*. Not content with having thrashed his adversary, Sir Isaac could not rest till he had got before him in the school, and from that time continued rising till he was the head-boy.” *Conduit. History of Grantham*, p. 158.

telling him a few more circumstances, relating to Sir Isaac Newton's progress in science, and which will equally display the triumph of the English mode of education.

When he left school, there was an end of his mills, and mouse-traps, and paper kites, and sun-dials. His mother was now married again, and he was appointed an overseer, or bailiff, in her farm. In this occupation, he regularly, invitâ Minervâ, attended the fairs and markets, and chattered with farmer Lumpkin, and squire Bumpkin, all educated privately, about the price of corn, hay, pigs, peas, and beans. So for some time lived, and so probably would have died, the great Sir Isaac Newton! It happened, however, that his mother had a brother, who had been educated at Cambridge, the Rev. Mr. Ayscough, by whose advice young farmer Newton was taken from his homely occupation, and sent to Trinity College, Cambridge, the place of his uncle's education, where he obtained a fellowship. The rest followed.

Reviewers are not apt to blush; but it is possible that he, to whom these facts are addressed, may blush for the first time in his life!

It is not necessary to examine any more of his instances in Philosophy; in which, as we may boast of Boyle, Locke, Bacon, and Newton, he may take and place the rest in his scale, with all the moral philosophers and metaphysicians born and educated on the north of the Tweed, with Lord Monboddo, that learned advocate of human tails, as a makeweight.

What has been said of the incompatibility of the Arts of Painting, Architecture, &c., with a Public education, must also be applied to the Military Art. If, however, such a man as Marlborough had spent a few years at a Public School, he would have been able to write and spell a little better than he did; and it is more than probable that, by the example of noble and honorable equals, he would have been early taught to despise that penuriousness, which attended him through life; and at least he would have escaped the name and character of Lawyer Hocus.¹

¹ He appeared so sensible of the disadvantages of his want of education, that he sent his only son to Cambridge.

It may be here observed, that fewer military men are likely in future to be sent from Public Schools. The new establishment at Sandhurst requires boys to be sent at so early an age for military instruction, that the future race of British officers will probably be ignorant of classical literature; and should we see a man of deep learning in the army, we shall compare

bimembri
Hoc monstrum puero, vel mirandis sub aratro
Piscibus inventis.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



It should not be forgotten that Lord Mansfield was educated at Westminster; and that Blackstone went from a public school to Oxford, and was Fellow of a College, when he wrote his admirable Commentaries.

I shall include the Chemists and great Medical writers under one head. These are Priestley, Black, and Davy; and Harvey, Cheselden, Hunter, Jenner, Meade, Brown, and Cullen.

Here our pretensions are naturally small; yet we cannot entirely acquiesce with the adversary of public education. Harvey, the great Columbus of the tribe, the discoverer of the circulation of the blood, was educated at Canterbury School, and began his studies at Cambridge at the age of 14. Without stopping to inquire how many of these were originally bred to Surgery, which requires an early apprenticeship, we are content to leave the rest of the Chemists and Medical men, "Ambubaiarum Collegia, Pharmacopolæ;" to a different education; nor shall we even contend for those renowned ornaments of a SCOTCH UNIVERSITY, Dr. BRODUM, and Dr. SOLOMON!!

In the next Number we shall proceed to Historians, eminent Scholars, and Statesmen. L.

MANUSCRIPTS CLASSICAL, BIBLICAL, AND BIBLICO-ORIENTAL.—No. III.

** * We have made arrangements for collecting an account of ALL Manuscripts on the foregoing departments of Literature, which at present exist in the various PUBLIC LIBRARIES in GREAT BRITAIN. We shall continue them in each Number till finished, when an INDEX shall be given of the whole. We shall then collect an account of the Manuscripts in the ROYAL and IMPERIAL LIBRARIES on the Continent. All communications from our Friends will be of assistance to our undertaking.*

the year, or from under the management of French family tutors; who yet often attended them to their college to prevent all possibility of improvement. But I never yet knew any one person of quality, who followed his studies at the University, and carried away his just proportion of learning, that was not ready upon all occasions to celebrate and defend that course of education."—*Essay on Modern Education*, Vol. v. Ed. London, 1801; p. 128.

* I hope it will not be conceived that I could mean to speak with the least disrespect of a numerous body of learned, intelligent, and humane Physicians, either of England or Scotland, nor above all of Sir Humphrey Davy, the most eminent character that his particular line of science ever produced.

BRITISH MUSEUM. No. III.
BIBLIOTHECA MS. HARLEIANA.

Codices Manuſcripti Bibliſi Hebraici.

The following embraces all the Hebrew and Greek MSS. of the Old Testament, and portions of it in the Harleian collection. In the next Number will appear a List of the Greek MSS. of the New Testament, and the Classical Authors, which are very numerous, in this collection.

56. *BIBLIA*. Fol. Sec. XIII. [No. 1528.]

Obs. Voces librorum initiales non sunt majores. *Ruth* præcedit *Psalmos*, *Jobus Proverbia*, et *Daniel Estheram*. Primus est hic codex, qui, in loco Josuæ celeberrimo f (c. 21. v. 36, 37.) perfectè confirmat Græcam hanc versionem — ἐκ τῆς φύλης Ῥάβην, τὴν ἀλίην τὸ φυγαδευτήριον τῆ φοιεύσαντος, τὴν βοσὸν ἐν τῇ ἐρημίῳ—legendo—וממטה ראבו את עיר בקלט הרעה את בער במדבר. Kennicott. Dissert. Generalis.

57. *Biblia*. tomis 4. 8vo. Sec. XIV. [No. 5498.]

Obs. Voces librorum initiales, ut plurimum, non sunt ceteris majores: aliquando prorsus omittuntur. Libri 3 poetici scribuntur hemisticè. *Ruth* præcedit *Canticum*, et *Eccles. Threnos*. Kennicott. Diss. Gen.

58. *Biblia*. tomis 2. Fol. Sec. XIV. [No. 5710, 5711.]

Obs. Voces initiales librorum, uti et lectionum *Parashoth*, majores sunt et eleganter exornatæ. Psalmorum voces primæ sunt etiam majores: sed Ps. 115. incipit ut pars Psalmi præcedentis; et in Ps. 118. vox prima commatis 5 major est, quasi novum inchoans Psalmum. In *Jobo*, non est vox major, ad initium singulorum *Capitum*, sed singulorum *sermonum*. Hemisticè scribuntur libri 3 poetici; et super rasuras, in multis locis, voces conspiciuntur quamplurimæ. *Chronica* præcedunt *Psalmos*, *Jobus Proverbia*, *Ruth Canticum*, et *Eccles. Threnos*. Kennicott. Dissert. Gen.

59. *Pentateuchus*. Fol. Sec. (forsitan) XV. [No. 5586.]

Obs. Deficit a Deut. xxxii. 29. Frequentes sunt vocum singularum, et vocum quoque plurium, omisiones: et sæpe videmus literas mirè dilatatas. Quandoque ך propius accedit ad ך, et ך ad ך. Kennicott. Diss. Gen.

60. *Pentateuchus*. 4to. Sec. XV. [No. 5772.]

Obs. Vox librorum initialis est major, et in medio lineæ exhibetur sola: sed in *Num.* et *Deut.* non inseritur. Sæpe omittitur vox *Parashæ* prima; pro qua manet adhuc spatium. Kennicott. Diss. Gen.

61. *Pentateuchus rotulus major*. Sec. XIV. [No. 7619.]

Obs. Multæ huic codici insunt rasuræ; et ceteris literis sæpe sunt pares eæ, quæ Masoreticè sunt majusculæ et minusculæ. Kennicott. Diss. Gen.

62. *Pentateuchus et Haptharoth*. 4to. Sec. XV. [No. 5683.]

Obs. Deficit Pentat. ad *Exod.* xviii. 22. ab *Exod.* xl. 8. ad *Lev.* viii. 28. a *Num.* vii. 61. ad xv. 10. atque a *Deut.* xiii. 10. ad xxvii. 12. *Haptharoth* quoque deficiunt ab *Hapthora* 63. *Ezek.* xlvi. 9. Kennicott. Diss. Gen.

¹ The *Haptharoth* are 54 chapters or lessons, selected out of the Prophets and read in the Synagogues by the Jews, on their Sabbath and other Festivals.

63. *Pentateuchus Megilloth, Haptharoth. Fol. Sec. XV.*
[No. 5706.]

Obs. Deficit ad *Erod.* vi. 23. Deficit etiam Hapthora 67. a *Zac.* xiv. 16. Inter Megilloth occurrit primo, ut plurimum ultimo, *Esthera*. Kennicott. Diss. Gen.

64. *Pentateuchus, Hapthuroth et Megilloth. 4to. Sec. XV.*
[No. 7621.]

Obs. *Ruth* et *Ecclesiastes* præcedunt *Canticum*; atque inter *Threnos* et *Estheram* sunt *Psalmi* duo, scil. 137 et 79. Voces librorum initiales sunt majores et exornatæ. Kennicott. Diss. Gen.

65. *Pentateuchus Haptharoth et Megilloth. 4to. Sec. XIII.*
[No. 5709.]

Obs. Inter *Threnos* et *Estheram* legitur *Jer.* viii. 13. ad ix. 23. Folium primum ad *Gen.* i. 27. est a recentiori manu. Plurimas habet codex variationes. Kennicott. Diss. Gen.

66. *Pentateuchus, Megilloth, et Haptharoth. 4to. A. M. 5105.—*
A. C. 1345. [No. 5773.]

Obs. *Ruth* præcedit *Canticum*, et *Eccles.* *Threnos*. Kennicott. Diss. Gen.

67. *Pentateuchus, Megilloth, Hapthuroth, Job. 4to. Sec. XIV.*
[No. 1861.]

Obs. *Threnis* additur *Psalm.* cxxxvii. Prima librorum vox quandoque major est, et exornata; quandoque omittitur. Kennicott. Diss. Gen.

68. *Prophetæ. Fol. Sec. XIV. [No. 5722.]*

Obs. Voces librorum initiales non sunt ceteris majores. Multas habet codex variationes; et literas *י* et *י* sæpissime supplet. Kennicott. Diss. Gen.

69. *Prophetæ. 4to. Sec. XIV. [No. 5774.]*

70. *Prophetæ priores² et majores.³ Fol. Sec. XIV. [No. 5720.]*

Obs. Deficit codex ad *Jos.* vii. 22. et ab *Ezech.* xlv. 19.

71. *Reges ad Micham. Fol. Sec. XIV. [No. 5721.]*

Obs. Deficit ad 1 *Reg.* ix. 11. et 2 *Mic.* xvii. 18. Kennicott. Diss. Gen.

72. *Isaiah ad Huggæum. 4to. Sec. XIV. [No. 5509.]*

Obs. Deficit ad *Isai.* xiii. 14. et a *Hag.* i. 5. Kennicott. Diss. Gen.

73. *Hagiographa.⁴ 4to. Sec. XIV. [No. 5506.]*

Obs. Sequuntur *Psalmos Daniel* et *Ezra* (cum *Nehem.*) deinde *Megilloth*, *Job*, *Prov.* et *Chronica*. Voces librorum initiales quandoque sunt, quandoque non sunt, cæteris majores. Omittitur *Psalm.* xlvii. et a 2 *Chron.* xix. 7. ad xx. 12. Kennicott. Diss. Gen.

¹ *Megilloth* is one of the minor divisions of the Hebrew Scriptures, and comprehends *Ruth*, *Esther*, *Ecclesiastes*, *Lamentations*, *Solomon's Song*.

² *Joshua*, *Judges*, *Samuel*, *Kings*.

³ *Isaiah*, *Jeremiah*, *Ezekiel*.

⁴ The *Hagiographa* or *Chetubim* is one of the three grand divisions of the Hebrew Bible, and comprehends *Job*, *Psalms*, *Proverbs*, *Daniel*, *Ezra*, *Nehemiah*, *Chronicles*, and the *Megilloth*.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

Literary Intelligence.

BIBLIOGRAPHY.

We are obliged to a writer in a periodical publication for pointing out some errata in the first article in our No. XIV. printed in the absence of the editor, and which were corrected or cancelled as soon as they were observed. He might have had the candor to notice that Apollonius of Tyaneus, p. 215, for instance, must have been an accidental error, since at p. 211, it is printed Apollonius of Tyana.—Were we inclined to notice his “want of a competent knowledge of the language which he criticises,” we might observe, without going farther than the first page, *Scavans* for the ancient *Sçavans*, or the modern *Savans*, and *laisse* for *laissé*. But we leave his inaccuracies to any professed Critic, who may undertake to notice them. Our aim is conciliation and friendship, not recrimination and enmity. Veniam petimusque damusque vicissim.—We repeat it, we shall always be thankful for a friendly detection of our errors; nor shall we unwillingly receive corrections, even although conveyed in the spirit, which dictated those, to which we allude. In a closely printed work like ours,—which must be published at regular periods, and which, if it were distinguished by broad and large types, by leaded lines, and wide margins, would sell for treble our price,—errors are, we fear, unavoidable. From a candid reader we confidently crave some indulgence; from a captious hypercritic it is in vain to expect any. We must again request the favor of our Correspondents to write legibly. Attention to this will smooth a great difficulty in printing, and prevent the multiplication of errors.

It may perhaps be news to some of our younger readers to inform them that the learned, and active G. H. Schæfer, in 1804, published a *Glossarium Livianum*, ex Schedis A. G. Ernesti emendatum, plurimisque Accessionibus locupletatum, forming the fifth volume of the octavo edition.

We should be much obliged to any of our readers, who would favor us with a notice of the following work, which we do not remember to have seen—*Sophoclis Œdipus Rex* Gr. et Lat. e Recensione Brunckii; Annotatione perpetua illustravit C. T. Kunioel. Svo. 1790.

Mr. Valpy has in the press an edition of *Aratus's Diocesea*, which he is printing for a gentleman of the University of Cambridge. We

take it for granted that the editor intends to avail himself largely of the valuable edition of *Aratus* published by J. T. Buhle, with the following title—*Arati Solensis Phænomena et Diosemea. Gr. et Lat. ad Codd. MSS. et optimarum Edd. fidem recensita. Accedunt Theonis Scholia vulgata et emendatiōræ e Cod. Mosq. Leontii de Sphæra Aratea Libellus etc. curavit J. T. Buhle, 2 Volumina: accedunt Judices plenissimi cum 2 Tab. æri incis. 8vo. maj. 1793 et 1801.*

Our readers, as we doubt not, are aware that two editions of Herodotus, in octavo, have been published at Oxford, one by Mr. Bliss, and one by Mr. Parker, but they may not perhaps be aware that some additions have been made to them since their first publication, and Mr. Bliss has added a fresh title-page. Mr. Parker's edition contains a collation of Wesseling's edition, with F. V. Reizius's and G. H. Schæfer's edition, and Mr. Bliss's edition contains the same. Mr. Parker's edition has an Index of matter contained in Herodotus, and Mr. Bliss's has one even more copious, besides a chronology of the history. Mr. Bliss's edition, though it is far inferior to Mr. Parker's in respect to typography, has, however, the advantage in these points. It also contains the short *Lexicon Græcum Herodotearum Vocum ex Codice MS. Melchioris Haiminsfeldii.*

At the end of our last No. we announced Mr. Barker's second edition of Cicero's two Tracts *De Senectute et de Amicitia*, and also his edition of Tacitus's *Germany and Agricola*. We there stated that Mr. Relhan's edition of the *Agricola* and the *Germany* contains all Brotier's Observations subjoined to the text, but omits the Notes and Emendations appended to the text. We now find from Mr. Barker, who has candidly desired us to contradict the mistake, that this assertion is not quite correct, as Mr. Relhan has inserted extracts from them. Mr. Barker's edition, however, contains all the Observations, Notes, and Emendations of Brotier. Mr. Barker has given M. A. Muretus's *Notæ in Tacitum* (from D. Ruhken's edition of his works), which Valens Acidalius inserted in his Notes on Tacitus. He has also given all the *Notes and Emendations of T. Reinesius and J. A. Bosius* from their *Epistolæ mutuae*, published in 12mo. by J. A. Schmidius at Jena in the year 1700. We observe that Mr. Barker has availed himself of C. A. G. Emmerlingius's *Commentatio de Locis nonnullis in Taciti Germania*, Lipsiæ, 1808. 8vo. and of the Notes on these Tracts of Tacitus inserted in C. Crusius's *Probabilia critica*, Lipsiæ, 1753. 12mo. He adds a list of the passages in the *Germany* and *Agricola*, "which he has endeavoured to illustrate, to vindicate, or to correct, in other publications," viz. *The Classical Journal, the Classical Recreations, the New Review, and the Notes on Cicero's*

Cato Major and Lælius. In the preface p. vii. Mr. Barker says, "I have as yet seen only brief extracts from the following interesting work, *Fontes, quos Tacitus intradendis Robus ante se gestis videtur sequutus, paucis indicat J. H. L. Meierotto, Berolini, 1795.*" He will find the whole of it in our present No. We have inserted it by the permission of the Head-Master of Harrow School, who was obliging enough to favor us with a copy of it. We cite from Mr. Barker's preface the following passage, because some of our readers may perhaps be able to afford him some information about the works, which he mentions :

"C. A. Heumannus, in the *Pocile, sive Epistolæ Miscellanæ ad literatiss. ævi nostri Viros*, Tom. III. L. II. p. 248. Hatzæ, 1729., speaks, in warm terms, of a Translation of Tacitus, published at Berlin, 1724. (I know not whether it be a translation of the whole, or only of a part) and adds, *Si mea Vitæ Agricolæ interpretatio Germanica non plus habuerit vitiorum, mihi gaudebo et gratulabor* : I am ignorant whether Heumannus ever did publish this translation of the *Agricola*.

"In a letter written by *Hieronymus Groslotius Lyslæus*, and addressed to *Jacobus Lectius*, which is inserted in the *Philologicarum Epistolarum Centuria Una diversorum a renatis Literis dd. vr. ex Bibliotheca Melchioris Haiminsfeldii Goldasti*, republished by Hermannus Conriugius at Leipsic in 1674. p. 351., occurs the following passage : 'Quod superest, ago tibi immortales gratias de *Variis illis Lectionibus ad Corn. Taciti Libr. de Germanorum Moribus*, in quos tamen quædam reperi, quæ item in vulgatis ; et, puto, ille codex, unde excerpisti eas, erat recentioris notæ.' The letter is dated *Lutetiæ Parisiorum*, 1583.

"T. Reinesius, in a Letter to A. Bosius, cited by me in page 172., says, *Prametia Guil. Barclaii in Agricola laudat alicubi Geartius, Viridungi Prof. Norici Notas alii.* Whether these two Works were seen by them in MS., or in print, is more than I know, but I should gladly receive, gratefully acknowledge, and, as I hope, usefully employ, any information relative to them, with which any readers of my Work may be pleased to favor me.

"In the course of my notes, I have made no use of the Edition of the *Germany*, published by Kappe, from the MS. of Longolius, along with his *Observations*, in 12mo. because I have not had an opportunity of consulting it. I have frequently mentioned it in the *Commentary upon the Germany*, inserted in the *Classical Recreations*, because, whilst I was writing that Work, it was lent to me by a friend, who has since parted with it."

It is Mr. Barker's intention to prepare for the press in the course of the subsequent year an edition of *Virgil's Georgics*, on a plan similar to his *Cicero* and *Tacitus*. *Heyne's Commentary* with the *Notes* on



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



M. T. Ciceronis Opera—Ad optimos libros recensuit, animadversionibus criticis instruxit, indices et Lexicon Ciceronianum addidit, Chr. Dan. Beckius. This edition of the complete works of Cicero, which has proceeded the length of the fifth volume, is printing at Leipsic. M. Beck supports the opinion of Markland and Wolf, as to the four orations, which they say do not belong to Cicero; and in a critical dissertation he presents all the arguments, pro and con, on the subject of this literary paradox, which has of late years excited a considerable degree of interest among the Literati of Germany.

It is well known, that the beautiful edition of the various philosophical works of Cicero, published in England by Davis, (or Davisius,) at the commencement of last century, is become extremely rare. M. Rath, of Halle, has reprinted this edition, subjoining notes by himself, and other learned critics, to those of Davis, which cannot fail to entitle the Halle edition to a high rank among the best of the variorum. The fifth volume of this collection appeared in 1808.

M. Gærentz, to whom the learned are indebted for a disquisition on the Book de Divinatione, has also given an edition of the Libri Philosophici. M. Læffler, a bookseller, has published Cicero's select Epistles and select Orations. M. Wetzel, of Liegnitz, has published some of the Books on Rhetoric. A great master of the art of criticism, the learned M. Schutz, of Halle, the original editor of the *Journal Général de Littérature*, has edited the Books on Rhetoric; as part of the Corpus Scriptorum Classicorum, published by M. Gæschen, as mentioned above.

Before quitting Cicero, it may be proper to say something of the literary contest occasioned by the well-known opinion of M. Wolf, as to the authenticity of some of the Orations ascribed to the Roman Advocate. Markland had already suspected some of the orations to be apocryphal; but the learned began to murmur when M. Wolf, with more hardihood, attacked the celebrated oration pro Marcello, on which the admirers of Cicero found his strongest claims to immortality. It was in 1802, that M. Wolf printed, at Berlin, this oration; with a preface, in which he boldly stated his reasons for doubting its authenticity.—M. Olaus Wormius, the Danish Professor of Eloquence and Ancient Literature, at Copenhagen, first undertook to answer M. Wolf, and published, in 1813, a controversial pamphlet with the following title, “M. T. Ciceronis Orationem pro Marcello, *voßzias* suspicionem, quam nuper injiciebat F. A. Wolfius, liberare conatus est Ol. Wormius.” M. Kalau, of Frankfort, next entered the lists in 1804. The Literary Journals at first gave an account of the controversy with reserve, and a kind of fear. At length, in 1805, an adversary worthy of Wolf appeared: M. Weiske published his “*Commentarius perpetuus et plenus in Orationem Ciceronis pro Marcello.*” In his preface, M. Weiske indulges in some pleasing raillery against the work of his adversary, and endeavours to demonstrate, in a happy strain of irony, that the work of M. Wolf, on this very oration of Cicero, could not be

written by him, but by one who had assumed his name. In a graver tone, however, he proceeds to show, that we might on the same grounds dispute the authenticity of the oration pro Ligario, which, M. Wolf himself admits, is genuine beyond all question. M. Weiske is already known by several commentaries on Cicero, and other classics, and is the editor of a splendid edition of Xenophon.

Professor Spalding, of Berlin, has published an elegant edition of Quintilian. In order to obtain a correct text, besides the editio princeps, M. Spalding has collated thirteen manuscripts, eleven of which were already known, it is true, but they had not been examined with critical accuracy. The two new MSS. came from Wolfenbuttel and from Zurich. Several learned authors, and among others, Porson of England, and Ruhnken of Germany, furnished materials for this edition. To his commentary, M. Spalding has added some very curious dissertations on the subjects of the Orator Labienus, the Rhetoric of Theodectus, that of Anaximenes, (which is generally ascribed to Aristotle,) and several others.

“L. An. Senecæ, Philosophi, Opera omnia quæ supersunt, recognovit et illustravit Fred. Ern. Ruhkoff-Leipsic-Weidman.” The fourth and last volume of this fine edition of Seneca has issued from the press, but the valuable editor did not live to enjoy the fruits of his labors, having died before its publication.

M. C. G. Aug. Erfurdt, teacher of the Gymnasium, of Mersebourg, has published an edition of a classical author, which was projected by the late M. Wagner. It is intitled, “Ammiani Marcellini quæ supersunt, cum notis integris Fr. Lindenbrogii, Heur. et Hadr. Valesiorum et Jac. Gronovii, quibus Th. Reinisii quasdam et suas adjeicit J. Aug. Wagner. Editionem absolvit Car. G. A. Erfurdt, Leipsic, 1808. tom. iii. 8vo.” Besides the extreme critical purity of the text, the notæ variorum, tables and biography, we find in this edition an excellent article by M. Heyne, intitled, “Prolusio censuram et ingenium Historiarum Am. Marcellini continens.”

The old established press of Deux Ponts has reprinted Vitruvius; and in 1800 and 1801, there appeared an edition of this author, in 2 vols. 4to. edited by M. Rode. But a learned Professor of Frankfort on the Oder, M. Schneider, the same who published one of the best Greek Lexicons we have, published, in 1808, a Vitruvius, which surpasses all the rest, and ought to hold the first rank among the variorum editions. M. Schneider's is printed by Gæschen, of Leipsic, in his best manner, and comprises 4 volumes.

Among the Latin prose writers which have been lately reprinted, the following editions deserve to be noticed: two of Cornelius Nepos—one of Justin—one of the younger Pliny—one of Aurelius Victor—one of Boëthius—one of the Centimetrum of Servius, &c.

Of the Latin poets, the last few years have not presented many editions. In addition to the splendid Virgil of M. Heyne, published in 4 volumes, at Leipsic, there has lately appeared a Virgil, with notes, for common use, with editions of Horace, Ovid, Persius, and Plautus. An edition of Tibullus, by Professor Wanderlich, of Gottingen, is particularly worthy of praise.

An excellent edition of Phædrus was published at Brunswick, in 1806, by M. Schwabe, in 2 vols. large 8vo. In 1779 M. Schwabe had already published an edition of this poet, with a good commentary. In the present edition, besides a well written life of Phædrus, there is a detailed account of the various MSS. and printed editions of this poet, his commentators, translators, &c. M. Schwabe has here added an "*Appendix fabularum Æsopicarum e MSS. Divionensi, et aliis;*" besides the four books of Fables, after the manner of Æsop, by *Romulus*, taken from the Dijon MS. and an old edition printed at Ulm, by J. Zeiner. The celebrated Lessing, when he called the attention of the public to the old fabulists, recommended the publication of this *Romulus*.

Besides the above, there appeared, in 1806 and 1807, two other editions of Phædrus, at Posen and at Anspach, for the use of schools; but it would be endless to enumerate all the classics published with the same view.

Of the Greek authors, Homer and the tragic poets have attracted most notice in Germany, whilst Plato among the prose writers, on account of the philosophical spirit of the German schools, has been the greatest favorite. The following are the most eminent works in this department recently published.

Two Editions of Homer made their appearance at the commencement of the present century. One was published by Heyne in 1802: "*Homeri Carmina, cum brevi annotatione. Accedunt variae lectiones et observationes veterum grammaticorum, cum nostræ ætatis criticâ.*" And the other published by Wolf in 1804, under the title of "*Homeri et Hômeridarum opera, et reliquiæ.*" These rival editions produced several polemical disquisitions, and have given rise to two new schools among the admirers of Greek learning in Germany. The contest has been productive of much advantage to the cause of learning in general, and among the various writings which have issued from the press on the subject, the following may be consulted with great benefit: "*Réfutation d'un paradoxe littéraire par M. St. Croix;*" "*L'Histoire d'Homère par M. Delisle de Sales;*" "*Sur l'invention de l'écriture alphabétique et son usage dans la plus haute antiquité, par M. Léon Hug. Ulm, 1804. 4to.*"

"*Homeri Hymni et Batrachomyomachia: denovo recensuit, auctario animadversionum et varietate lectionis instruxit, atque Latine vertit A. Matthiæ.*" Lipsiæ, 1805. M. Matthiæ is the same learned



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

**HOLY
BIBLE**

Continue

*Fair use policy applies

genio, fide, commentatus est Frid. Creutzer Eloquentiæ, : Literar. Græcar. et Lat. in Academia Heidelbergensi Professor ordinarius. Hecataei (Millesii) historica, itemque Charonis et Xanthi omnia." 1806. The above is the first volume of the collection; the second is about to appear. Besides the more remarkable critical parts of the work, we find some unedited notes of Gronovius, which were found on the margin of an old copy in the possession of Mr. Creutzer. Mr. Phil. Kayser, who has already shown his skill in critical matters by a collection of the fragments of Philetas of Cos, assisted Mr. Creutzer on the above occasion. In 1803, Mr. Creutzer then of Marbourg, published a most interesting work with the title of "L'art historique chez les Grecs; de sa naissance et de ses progrès." The characters of the principal Greek historians, and their method of treating their subjects, are explained with great precision in the above book.

In 1807, a good Greek and Latin edition of Diogenes Laertius was published at Nuremberg by Mr. Neuernberger, and a translation of the same historian by Mr. Borheck of Duisbourg.

The honor of giving a new edition of the works of Plato is due to Professor Heindorf of Berlin. His "Specimen conjecturarum in Platonem" published ten years ago, gave rise to his present work. Between 1802 and 1805 Mr. Heindorf has published in succession ten different dialogues of Plato, with a translation and Latin notes, written in the same spirit which dictated the "Specimen." These dialogues have been collected and reprinted in three volumes at Berlin (1806). The remainder of the works of Plato will soon appear. An edition variorum of the Phædon by Mr. Bachling appeared at Halle in 1804. The books of the Republic have had two editors, one Mr. Ast, (Jena 1804,) the other Mr. Stutzman, Erlangen, 1805. The following is another publication on the subject: "In Platonis qui vulgo fertur Minoem ejusdemque libros priores de legibus, ad virum illustrem F. A. Wolfium, commentabatur Aug. Bæckh, Cadensis, Halle 1806." Mr. Bæckh, who is now Professor in the University of Heidelberg, where real learning and criticism flourish in all their vigor, confirms by new proofs the opinion already advanced by Mr. Wolf, and adopted by Mr. Schleyermacher, that the Minos has been falsely ascribed to Plato. The same scholar has published a "Specimen editionis Timæi Platonis dialogi," which renders it desirable that he should publish the whole.

A young student at Halle, Mr. David Schultz, has given a proof of early genius and critical discrimination. The celebrated disciple of Hemsterhuis, Valckenaer, had said, without supporting his dictum by any evidence, that the last chapter of the Cyropaedia was not the composition of Xenophon, but rather of a pseudo-anonymous author, who had already published, under the name of Xenophon, the Apology of Socrates and some other pieces. Several critics had confessed that they had discovered no reasons for the opinion that

hazarded by Valckenær; and Fischer alone had supported it in his commentary as published by Mr. Kunzet. Mr. Schultz has treated this subject with great acuteness in the following dissertation: "*De Cyropædiæ epilogo Xenophonti objudicando.*" Halle, 1806.

"*Meletematum criticorum specimen primum, Dionysii Halicarnassensis Artis rhetoricæ tractans. Scripsit G. H. Schæfer, Lipsiensis,*" Leipsic, 1806. This is a small work filled with new and striking observations on the work ascribed to Dionysius of Halicarnassus, with corrections and interpretations of the text. The Editor, who is a Professor in the University of Leipsic, has acquired some celebrity in the learned world by his edition in 1808 of the treatise "*De compositione verborum,*" by the same ancient author, with notes variorum. The notes are by Sylbourg, Hudson, Upton, Reiske, and the Editor himself. The translation is by Bircov, revised by Upton, but almost entirely re-written by M. Schæfer. Mr. H. A. Schott gave at Leipsic in 1804, a very respectable edition of the work "*De Arte Rhetoricâ.*"

We shall now briefly mention some eminent productions on the Greek language and its theory. In 1806, Professor Harles of Erlangen, gave the second volume of his "*Supplementa ad introductionem in historiam linguæ Græcæ.*" This new volume presents important additions and corrections. The fame acquired by the author for this performance is already well known, and he has added to it by an abridgement with the following title: "*Introductio in litteraturam Græcæ linguæ, in usum studiosæ juventutis conscripta.*" 1808.

Mr. Schæfer, whose name has been already mentioned, published during the present year a new edition of the "*Ellipses Græcæ*" of Lambert Bos, in which we find, besides the corrections of the Editor himself, the valuable labors of Schwebell, Schoettgen, Bernkeld, Leisner, Michaelis, Stösch, on this modern grammarian, who has deservedly acquired the authority of an ancient classic.

Mr. Welske, a learned teacher in the school of Pforta in Saxony, published at Leipsic in 1807, an excellent book under the title of "*Pleonasmus Græci, sive commentarius de vocibus, quæ in sermone Græco abundare dicuntur.*"

To Mr. Wagner, the Professor of Greek and Latin in the Caroline College of Brunswick, we are indebted for an excellent treatise on the accent in the Greek language. 1 vol. 8vo. Helmstedt, 1807.

The science of grammar has derived peculiar advantages from the modern spirit of criticism. Among the more recent Greek Grammars produced in the German school, we may distinguish those of Mr. Burman, Mr. Jacobs, and though last, not least in estimation, the work of Mr. Matthiæ.

Mr. Thiersch, Professor of the ancient languages in the Gymnasium of Gottingen, has published in seven folio sheets some very ingenious grammatical tables for the study of Greek, and which exhibit a new and more simple, as well as accurate, method of ascertaining the paradigmæ of the Greek verbs.

It is almost superfluous to notice the new edition which has just appeared at Leipsic and Jena in 2 vols. 4to. of Mr. Schneider's Greek and German dictionary. It has been universally pronounced by the continental critics to be the most philosophical work hitherto published: and Mr. Villers displays more than usual warmth in his commendations of it. Mr. Schneider is a veteran in the department of ancient criticism, having been engaged for thirty years past in editing Greek classics, among whom, Pindar, Anacreon, Strabo, Appian, and Plutarch, have engaged most of his attention. His "*Scriptores rei rusticæ veteres*," which appeared at Leipsic in 1800, in 9 parts 8vo. justly added much to his celebrity.

Besides Mr. Schneider's, there have lately appeared a good Greek and Latin dictionary by Mr. Born, and a variety of smaller Lexicons for the use of schools.

M. Villers arranges his *Researches* under thirteen different heads, viz.—Encyclopædiæ and Methods of Classical Studies—Latin Literature—Greek Literature—Translations—Oriental Literature—Biblical Literature of the Old and New Testament—Palæography—Archæology and Mythology—Ancient Geography—History—History of Religion and of the Church—History of Literature—Programmata—Theses and other minor productions.

Many valuable literary notices on the above are given under the proper heads, which are too numerous for us to repeat.—We must refer our readers to the articles themselves.

The Rev. Mr. Maurice has appended to his *Westminster Abbey, with other Occasional Poems* (just published by subscription in large octavo, with three splendid Engravings, of which one is the head of Sophocles, for 1l. 5s.) a free Translation of the *Oedipus Tyrannus of Sophocles*. It was written as an exercise, whilst the author was under the tuition of Dr. Parr, at Stanmore. Only a few copies of it were printed at the time. It had the good fortune "to pass under the eye of Dr. Samuel Johnson, who condescended to write the preface, which bears internal evidence of its origin." As this preface contains some remarks on the plan of this play, we doubt not that our readers will be obliged to us for presenting them with it entire.

"The Tragedy of which I have attempted to convey the beauties into the English language in a free translation, stands amidst the foremost



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



more frustrated on the return of our reason, and our indignation would have been transferred from Oedipus to the gods themselves—from Oedipus, who committed parricide, to the gods who first ordained, and then punished it. By making him criminal in a small degree, and miserable in a very great one, by investing him with some excellent qualities, and some imperfections, he at once inclines us to pity and to condemn. His obstinacy darkens the lustre of his other virtues; it aggravates his impiety, and almost justifies his sufferings. This is the doctrine of Aristotle and of nature, and shows Sophocles to have had an intimate knowledge of the human heart, and the springs by which it is actuated. That his crimes and punishment still seem disproportionate, is not to be imputed as a fault to Sophocles, who proceeded only on the ancient and popular notion of Destiny; which we know to have been the basis of Pagan theology.

It is not the intention of the Translator to proceed farther in a critical discussion of the beauties and defects of a Tragedy which hath already employed the pens of the most distinguished commentators; which hath wearied conjecture, and exhausted all the arts of unnecessary and unprofitable defence. This work will be found by the reader, what it is called by the writer, a *free* translation. The Author was not fettered by his text, but guided by it; he has, however, not forgotten the boundaries by which liberal translation is distinguished from that which is wild and licentious. He has always endeavoured to represent the sense of his original, he hopes sometimes to have caught its spirit, and he throws himself without reluctance, but not without diffidence, on the candor of those readers who understand and feel the difference that subsists between the Greek and English languages, between ancient and modern manners, between nature and refinement, between a Sophocles who appeals to posterity, and a writer who catches at the capricious taste of the day.

Mr. Maurice's oriental poems in this beautiful book, are: 1. *An Elegiacal and Historical Poem, sacred to the Memory and Virtues of Sir William Jones*, containing a retrospective Survey of the Progress of Science, and the Mohammedan Conquests in Asia. 2. *The Lotus of Egypt*. 3. *Hinda*, an Arabian Elegy.

Mr. Duncan of Glasgow has re-published Hermann's Edition of Viger *De principis Græcæ Dictionis Idiotismis*, Schutz's Compendium of Hoogeveen's *Doctrinæ Particularum*, and Schæfer's Edition of L. Bos *De Ellipsis Græcis*. The sale of the last work will in all probability, be materially affected by the Oxford Edition, which has lately appeared; for the Oxford Edition contains, not merely Schæfer's Edition, but the whole of *Waiskæ's Pleonasmis Græci* published at Lipsic 1807. 8vo., together with a Dissertation of Mr. Hermann on the same subject, taken from one of the continental literary Journals. Of this valuable Oxford Edition we intend to lay before our readers, very

speedily an ample notice, which will embrace all the three Works contained in it. We shall be at the pains of collecting together from the scattered notes of Schaefer upon the book of Lambert Bos, all the important incidental remarks, and occasional emendations of corrupt passages, with which they abound. In the mean time we beg leave to express our thanks to Mr. Galsford, who, as we hear, suggested the addition of *Weiske's Pleonasmus* and of *Hermann's Dissertation*, for the service which he has thus rendered to the classical public in presenting them with so much information at so reasonable a price.

Mr. Mawman has published a handsome edition of *Livy*, containing *Crevier's Notes*, which in point of appearance matches well with the Oxford Edition of *Ernesti's Cicero*. We are much surprised that the last Work should not meet with a readier sale, as it is correctly printed in a handsome type on good paper, and has the advantage over the foreign editions of Cicero, in having the notes subjoined to each page. We could have wished that to this edition of *Livy* there had been subjoined in a separate volume the scattered illustrations of different passages of *Livy*, which are to be found in recent continental works, of miscellaneous criticism, or in the notes of recent editors of other classics. *Scheller's Observationes in priscos Scriptores quosdam*, Lipsiæ 1785, contain a series of notes upon *Livy*; and here we cannot help expressing our deep regret that the editors of the Oxford *Cicero* have neglected to subjoin in their proper places to *Ernesti's* notes, *Scheller's* strictures upon *Ernesti's* notes, which are contained in the same excellent Work. They would have added very little to the bulk, but very much to the utility of both books.

In our next Number we shall probably offer some remarks on the two editions of the *Opuscula Rahnkeniana*, the one published by Mr. Kidd, (for the heavy sale of which we could never account) and the other published abroad, which made their appearance in the same year, 1807, so that the student, both in this country and abroad, may be informed of the worth of each, and the precise difference between the two editions.

In the Notes to the second edition of *Dr. C. Symmons's Life of Milton* are some observations, chiefly by Dr. Parr, on Milton's Latinity, and on the structure of his verses. We intend to take an early opportunity of noticing these excellent remarks.

We understand that Mr. Huntingford's Edition of Pindar, which we have already announced, is in a state of forwardness.

Professor Copleston's Prælectiones Academicæ. There is in this Work such a spirit of philosophical criticism, as must intitle it to the very highest rank among books of its kind. It exhibits a nice and delicate perception of the beauties of classical diction, and the graces of classical composition. It abounds with specimens of its author's taste, ingenuity, and acuteness, and as far as the subject admits, we must add, learning. We have everywhere the most correct ideas upon the topics, which are discussed, everywhere the most copious and ample illustration of the principles, which are contained in the Work; everywhere a style strong and powerful, yet perspicuous, eloquent, and rich with imagery. We know scarcely any work, which has of later years come from any member of the University of Oxford, which marks such a vigor of intellect; such a solidity of judgment, such a depth of thinking, and such a metaphysical cast of mind, as is exhibited in this admirable production of Mr. Copleston. His *Prælections* cannot fail to interest very powerfully every classical scholar, who is possessed of any taste. We regret to hear that he has retired from his situation as Tutor of Oriel College, a situation, which he filled with so much credit to himself, and so much advantage to the College and the University.

We hope to be favored with some remarks on Professor Dunbar's Hypothesis respecting *The Formation of the radical Tenses of the Greek Verb, and his Essay on the Origin and general Power of the Particle αὐ*, Edinburgh, 1813. The same Professor is the Author of a Work intituled *Exercises on the Syntax, and Observations on some peculiar Idioms of the Greek Language, with an Attempt to trace the Prepositions, several Conjunctions and Adverbs, to their radical Signification*, Edinburgh, 1812, of which Work we shall take an early notice.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

No.		£	s.	d.
131.	Antonini Imp. M. A. Pugllaria Gr. Lat. studio J. P. de Joly, Parisiis, 1774.	0	1	0
132.	Antonini Marci De Seipso ad Seipsum Gr. Lat. Cura Wolti, Lips. 1729.	—	6	6
141.	Apollodori Bibliotheca et Fragmenta, Cura Heynii, 2 vols. boards, uncut, Gott. 1803.	1	3	0
143.	Apollonius Rhodius, Cura Hoelzlini, Gr. Lat. Morecco, gilt leaves, Lug. Bat. Elz. 1641.	1	10	6
152.	Appianus Gr. Lat. Cura Schweighæusen, 3 vols. vellum, Lips. 1785.	3	11	0
155.	Appuleii Opera omnia, Francof. 1621.	0	2	6
156.	————— Cura Elmenhoratii, Francof. 1621.	0	4	0
158.	Aratus Græce, Morocco, gilt leaves, Oxonii, 1672.	0	11	0
165.	Aristæneti Epistolæ Græce, curantè Abresch, Zwolte, 1749. Conjecturæ vv. dd. in Aristænetum, cum Notis Salmasii, Muncikeri, et Abresch, Amst. 1752. (<i>Bought by the Bodleian Library.</i>)	6	16	6
167.	Aristidis Oratio adv. Leptinem, Libanii Declamatio pro Socrate etc. Gr. Lat. a Morellio, Ven. 1785. (<i>Bought by the Bodleian Library.</i>)	0	4	8
169.	Aristophanis Plutus Græce, Cura Munsteri, Cellæ, 1784.	0	3	8
170.	————— Nubes, cum Scholiis Kusteri, et Præfatione Ernesti, with MSS. Notes, Lipsiæ, 1753. (<i>Bought by Mr. Heber.</i>)	0	1	0
171.	Aristoteles et Pletho De Virtutibus Gr. Lat. Cura Fawcquet, Ox. 1752.	0	1	0
172.	————— Ethica Gr. Lat. cum Notis Wilkinson, Ox. 1716.	0	8	0
173.	————— Poetica Gr. Lat. Cura Harlesii, vellum. Lips. 1780.	0	9	0
174.	————— Cura Tyrwhitti, with MSS. Notes, Ox. 1794.	0	6	0
175.	————— Cura Hermannii, Lips. 1802. (<i>Bought by Mr. Heber.</i>)	0	8	6
176.	————— Rhetorica, Ox. 1805.	0	5	0
192.	Arrianus Gr. Lat. Raphelii, Amst. 1757. (<i>Bought by Mr. Dobree.</i>)	0	14	0

QUARTO.

217.	Apuleii Apologia, cum Notis Pricæi, Parisiis, 1635.	0	2	6
218.	————— Ib.	0	5	0
219.	Apuleius, in Usum Delphini, 2 vols. Jo. Wilkes's copy, ib. 1688.	3	0	0
221.	Arati Phænomena Græce, Parisiis, a Morell. 1759. (<i>Bought by the Bodleian Library.</i>)	0	1	0
224.	Aristidis Opera omnia Gr. Lat. Cura Jebb, 2 vols. Oxon. 1730.	3	5	0
231.	Artemidori Oneirocritica Gr. Lat. cum Notis Rigaltii, Lut. 1663.	0	5	0
232.	—————	0	7	0
234.	Auctores Latinæ Linguae, cum Notis Gothofredi, S. Gerv. 1602.	0	6	0
236.	Aulus Gellius, Cura Gronovii,	0	0	0
243.	Aeliani Varia Historia Gr. Lat. curante Gronovio, 2 vols. in Russia, Lug. Bat. 1731.	2	12	6
244.	Aeliani De Natura Animalium Gr. Lat. curante Gronovio, 2 vols. 1744.	1	11	6
245.	Aeschylî Tragediæ; Gr. Lat. curante J. C. De Pauw, 2 vols. Hag. Com. 1745.	4	5	0
246.	Aeschylî Prometheus Vincetus, Gr. Lat. Cura Morelli, 1773.	0	4	6
248.	Ammianus Marcellinus, Cura Gronovii, cum Notis MSS. Lug. Bat. 1698. (<i>Bought by Mr. Heber.</i>)	0	13	0
249.	Aristophanes Gr. Lat. studio Kusteri, Amst. 1710.	6	16	6
251.	Athenæus Gr. Lat. studio Casauboni, Lugd. 1657.	3	0	0

SECOND DAY'S SALE.

Oct. et infra.

267.	Anger (l'Abbé) Discours de Lycurgue, d'Andocide, etc. Par. 1783. (<i>Bought by Mr. Dobree.</i>)	0	4	6
	Aviani Fabulæ, Amst. 1731.	0	6	0

No.		£	s.	d.
269.	Colante Nodall, Amst. 1707.	0	5	6
270.	Aurelius Victor, cum Notis Variorum et Pitisci, Tr. ad Rh. 1696.	0	7	6
271.	curante Gronovo, Erlange, 1787.	0	1	0
275.	Ansonius, cum Notis Variorum, Amst. 1671.	0	16	6

QUARTO.

461.	Ainsworth's Lat. and Eng. Dictionary, by Morell, 1773.	1	16	0
------	--------------------------------------------------------	---	----	---

FOURTH DAY'S SALE.

OCTAVO.

768.	Bion et Moschus Gr. Lat. Whitford, Ven. 1746.	0	10	0	
769.	Idyllia Gr. Lat.	}	0	6	0
	Phocylidis Carmina Gr. Lat. recensuit Schier, Lips. 1752.				
	Stratonis aliorumque veterum Poetarum Græcorum Epigrammata, a Klotzio, Alt. 1764. (Mr. E. H. Barker.)				
761.	Bion et Moschus Gr. Lat. Cura Heskin, et Harles, Erl. 1780.	0	6	6	
762.	Bionis et Moschi Reliquiæ, Gr. Cura Jacobsii, Amst. 1795.	0	6	0	
809.	Boethii Consolationis Philosophiæ, lib. v. Lug. Bat. 1671.	0	9	6	
810.	Consolation Philosophique, 2 vols. La Haye, 1744.	0	1	0	
810.	Consolation of Philosophy, englished by Ridpath, 1785.	0	3	0	
821.	J. Bonifonii Carmina, Tonson, 1720.	0	2	0	
911.	Brunckii Analecta vett. Poetarum Gr. 3 vols. Arg. 1776.	3	3	0	
912.	Brunckii Græmici Poetæ Græci, Arg. 1784.	0	7	6	
994.	J. Brodæi Epigrammata Græca, Franc. 1600.	1	1	0	

FIFTH DAY'S SALE.

OCTAVO.

1027.	J. Burtoni Pentalogia, sive Tragædiarum Gr. Delectus, Cura Burgessæ, 2 vols. Oxonii, 1779.	0	18	0
1054.	Callimachus Gr. Lat. with MSS. Notes by Dr. Bentley, and Dr. Farmer's Autograph, 12mo. Plantini, 1584.	0	14	0
1055.	Callimachus, Cura Spanhemii et Ernesti Gr. Lat. 2 vols. extra Lug. Bat. 1761.	1	15	0
1056.	Callimachus, Hymnes Gr. et Fr. par la Porte du Theil, a Paris, 1775.	0	2	0
1076.	J. Conradi Carmina et Fragmenta Carminum Familiæ Cæsareæ, Cob. 1715. (Bought by Mr. Mitford.)	(((
1103.	Catonis Disticha, Gr. Lat. recensuit Arntzenius, vellum, Amst. 1754.	1	1	0
1126.	Catulli Epithalamium Pelei et Thetidos a Doeringio et Barth. cum MSS. Notis, Numb. 1778. (Bought by Mr. Heber.)	0	0	6
1127.	Catullus, Cura Doering, cum Indice, 2 vols. in one, Lipsiæ, 1788.	0	15	0
1130.	Cebetis Tabula Gr. Lat. a Gronovio, cum Notis MSS. Van Goens, Amst. 1689. (Bought by Mr. Heber.)	0	3	0
1142.	Celsus de Re Medica, Parisiis, Didot, 1772. (Bought for the Bodleian Library.)	0	10	6
1159.	Chariton de Cherea et Callirhoe Amatoriarum Narrationum Libri. VIII. Gr. Lat. D'Orville, Russia, Lipsiæ, 1783.	0	12	0
1187.	Edm. Cusshulli Inscriptio Sigea, Lug. Bat. 1727.	0	2	0
1189.	Chrestomathia Platoniana Gr. Lat. Turici, 1756.	0	3	0
1190.	Polybiana Gr. Lipsiæ, 1801. (Bought by Mr. Heber.)	0	0	6

QUARTO.

1195.	Specimen novæ Editionis Anthologiæ Latine, Amst. 1747. With six Tracts on the Greek and Roman Classics, by Caspar, Burmann, and others, (Bought for the Bodleian Library.)	1	5	0
1196.	Anthologia vett. Latinorum Epigrammatum et Poematum, 2 vols. Amst. 1759.	2	5	0

No.		£	s.	d.
1204.	C. J. Caesaris Commentarii, cum Guldenborphi, Lug. Bat. 1737.	2	5	0
1221.	Catullus, cura Vossii, Lug. Bat. 1684.	0	5	6
1222.	————— cum Notis MSS. J. Jortin, (<i>Bought by Mr. Heber.</i>)	0	5	6
1240.	J. F. Christii Fabularum vett. Aesopiarum Libri II. Lips. 1749.	0	1	0

SIXTH DAY'S SALE.

Octavo et infra.

1249.	M. T. Ciceronis Epistolæ ad Familiares, cura Ross, 2 vols. Cantab.	2	10	0
1250.	M. T. Ciceronis Orationes selectæ, cum Notis et Conjecturis MSS. Jer. Marklandi, Cantab. 1699. (<i>Bought by Mr. Heber.</i>)	0	5	6
1251.	M. T. Ciceronis De Oratore, cura Proust, Oxon. 1718.	0	3	0
1252.	M. T. Ciceronis De Officiis, cum Notis Weinrechii, 2 vols. Cob. 1720. (<i>Bought by Mr. Heber.</i>)	0	5	0
1253.	M. T. Ciceronis Epistolæ selectæ, Delphis, 1721. (<i>Bought by Mr. Heber.</i>)	0	2	0
1254.	M. T. Ciceronis Epistolæ ad Familiares, studio Cortii, Lipsiæ, 1749. (<i>Bought by Mr. Heber.</i>)	0	5	0
1255.	M. T. Ciceronis Orator, ex recensione Ernesti, Halæ, 1766. (<i>Bought by Mr. Heber.</i>)	0	1	6
1256.	M. T. Ciceronis Opera omnia, cum Notis et Clave Ciceroniana 8 vols. thick paper, Hal. Sax. 1774. (<i>Bought by Mr. Heber.</i>)	10	10	0
1257.	M. T. Ciceronis Lælius, sive De Amicitia, cura Lensii, Hild. 1778. (<i>Bought by Mr. E. H. Barker.</i>)	0	2	6
1258.	M. T. Ciceronis De Officiis, cura Heusingeri, Bruns. 1783. (<i>Bought by Mr. E. H. Barker.</i>)	0	13	0
1259.	M. T. Ciceronis Orationes, cum Notis Lallemand, 6 vols. Parisiis, Barbou, 1788.	0	8	0
1261.	M. T. Ciceronis De Fato, cum Notis Bremii. Lips. 1795. (<i>Bought by Mr. E. H. Barker.</i>)	0	1	0
1262.	————— Traité des Loix, traduit par Morabin, Par. 1719.	0	2	0
1263.	————— Entretiens, sur la Nature des Dieux, 3 v. Par. 1721.	0	17	0
1264.	————— Lettres Familieres Lat. et Fr. par Prevost, 5 vols. Parisiis, 1745. (<i>Bought by Mr. Heber.</i>)	0	17	0
1265.	————— Lettres à Atticus, Lat. et Fr. par Mongault, 6 vols. Par. 1738.	0	16	0
1266.	————— Dialogue sur les Orateurs, traduit par M. de S. Parisiis, 1782.	0	1	0
1267.	————— Offices Lat. et Fr. par Du Bois, Paris, 1725.	}	0	3
1268.	————— Pensées Lat. et Fr. par D'Olivet, Paris, 1747.			
1269.	————— Tusculanes, traduites par Bouhier et D'Olivet, 3 vols. Amst. 1739.			
1270.	————— De la Vieillesse etc. Lat. et Fr. par M. de Barrett, Paris, 1776.	0	1	0
1271.	————— Academiques Lat. et Fr. avec les Remarques, MSS. de l'Auteur M. Durand, 1740.	0	11	0
1272.	————— Les Livres Academiques, trad. par M. de Castillon, 2 vols. Berlin, 1779.	0	3	0
1273.	————— Select Orations by Duncan, 1765.	0	7	0
1274.	————— Epistles to Brutus, and Brutus to Cicero; by Middleton, 1743.	0	5	6
1290.	Clandianus, cura Gesneri, 2 vols. Lipsiæ, 1759.	0	18	6
1324.	Cœlius Apicius De Arte coquinaria, cum Animadversionibus Listeri, Amst. 1709.	0	12	6
1325.	J. C. Colerj Anthologia, Lipsiæ, 1725. (<i>Bought by Mr. Heber.</i>)	0	1	6
1335.	Coluthi Raptus Helenæ, Gr. Lat. recensuit Lennep, Leov. 1747.	0	8	6
1342.	Comicorum Græcorum Sententiæ, ex officina H. Stephani, 1569.	0	3	6
1343.	Comicorum Græcorum Fragmenta per Herteliam, Basil.	0	12	6
1352.	Conciones et Orationes, Els. 1672.	0	1	0
1392.	Cornelius Nepos, cum Notis Van Staveren, Lug. Bat. 1773. (<i>Bought for the Bodleian Library.</i>)	0	16	0



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



No.		£	s.	d.
1901.	Euripidis Cyclops Græce, cura Hoepfneri, Lips. 1789. (Bought for the Bodleian Library.)	0	7	6
1903.	Euripidis Hecuba Græce, cura Ammoni, Erl. 1789.	0	5	0
1905.	Euripidis Tragædiæ Gr. Lat. cum Notis King, 2 vols, 1748.	0	17	0
1906.	Euripidis Iphigenia in Aulide Græce, cura Hoepfneri, Halæ, 1790. (Bought by Mr. Heber.)	0	2	6
1907.	Euripidis Iphigenia in Aulide et Iphig. in Taur. Gr. Lat. cura J. Marklandi, Halæ, 1771. (Bought by Mr. Heber.)	0	5	0
1909.	Euripidis Tragædiæ Græce, cura Porsoni, Lipsiæ, 1807. (Bought by Dr. Rennel.)	0	7	6
1910.	Eustathius de Ismenia et Ismenes Amoribus, Gr. Lat. cura Teucherii, Lipsiæ, 1790.	0	5	6
1911.	Eutropius, cura Gruneri, Cob. 1768.	0	2	6
1912.	Verheyk, Lug. Bat. 1772. (Bought by Mr. Heber.)	0	15	0

QUARTO.

1935.	Epicteti quæ supersunt Dissertationes ab Arriano collectæ, nec non Enchiridion et Fragmenta, Gr. Lat. cum Notis Uptoni, 2 vols. mor.	2	2	0
1953.	Euripidis Hippolytus Gr. Lat. cura Valckenaeri, Lug. Bat. 1768. cum Diatriba in Euripidis Dramatum Reliquias, 1767. vellum.	1	14	0
1956.	Euripidis Phoenissæ Gr. Lat. Valckenaeri, Franeg. 1755.	1	1	0
1959.	Euripidis Tragædiæ Gr. Lat. ex Ed. Barnesii, 3 vols. Lips. 1778-8. (Bought by Mr. Heber.)	6	11	0

FOLIO.

1962.	Diodorus Siculus Gr. Lat. Wesselingii studio, 2 vols. Amst. 1746.	8	8	0
1963.	Dion Cassius Gr. Lat. Reimari studio, 2 vols. Hamb. 1752.	7	7	0

NINTH DAY'S SALE.

Octavo et infra.

1979.	Fabulæ Aesopicae Græce, cura Klotzii, Isenaci, 1771.	0	14	0
2047.	G. Fleetwood's Sylloge Inscriptionum antiquarum, 1691. (Bought by Mr. Heber.)	0	0	6
2056.	Florus cura Dukeri, vellum, Lug. Bat. 1744.			
2080.	Fragmenta Poetarum veterum Latinorum, gilt leaves, ex offi- cina H. Stephani, 1564.	0	16	0
2097.	J. Frontini Strategematicon, curante Schwebelio, Lipsiæ, 1772.	0	6	6
2098.	————— Oudendorpio, vellum, Lug. Bat. 1779.	0	11	0
2148.	Gemisti Plathonis De iis, quæ post Pagnam Mantineensem ap- Græcos gesta sunt Gr. cum Notis Reichardi, Lipsiæ, 1770. (Bought by Mr. Barker.)	0	1	6
2153.	Geoponicorum, sive de Re rustica Libri XX. Cassiano Baso Collectore, Gr. Lat. post Needhami Curas, ab J. N. Niclas, 3 vols. Lipsiæ, 1781.	0	19	6

QUARTO.

2184.	Florilegium Epigrammatum, interprete Lubino.			
-------	----------------------------------------------	--	--	--

TENTH DAY'S SALE.

QUARTO.

2415.	Gzaeus et Mitylæneus De Immortalitate Animæ, Gr. Lat. Lips. 1655. (Rev. J. Cleaver Banks.)	1	5	0
2421.	Geographia antiqua Gr. Lat. cura Gronovii, Lug. Bat. 1700. (Mr. Heber.)	0	5	6
2432.	Scriptores Res Rusticæ veteres Latini, cura Gesneri, 2 vols. Lips. 1773.	4	10	0

No.	FOLIO	£	s.	d.
2458.	Herodotus Gr. Lat. cura Wesselingii, Amst. 1768.	0	0	0

ELEVENTH DAY'S SALE.

Octavo et infra.

2485.	Heliodorus Gr. Lat. cura Parei, Franc. 1631. Bourdelotii, Lut. Par. 1619.	0	2	6
2488.	Heilanici Lesbii Fragmenta, cura Sturzii, Lips. 1787. (Bodleian Library.)	0	10	0
2508.	Herodianus Gr. cura Wolfii, Hafis, 1792. (Mr. Heber.)	0	3	0
2509.	Herodianus Gr. Lat. curante Irmisch, 3 vols. Lips. 1789-92.	1	13	0
2510.	Herodianus Gr. Lat. cum Notis, Oxon. 1678.	0	6	0
2517.	Hesiodus Gr. Lat. cura Krebsii, Lips. 1746. (Bodleian Library.)	0	4	6
2536.	Hieroclis Commentarius in aurea Carmina Gr. Lat. cum Notis Needham, Cantab. 1709.	0	2	0
2539.	Hieroclis Facetiæ Gr. Lat. cura Schieri, Lips. 1750. (Mr. Heber.)	0	1	6
2547.	Hippocratis Aphorismi Gr. Lat. ab Almelooven, Amst. 1685.	0	1	6
2559.	Historiæ Augustæ Scriptores VI. cum Notis Variorum, 2 vols. Lug. Bat. 1671.	1	11	6
2582.	G. Holwell's Selecti Dionysii de priscis Scriptoribus Tractatus Gr. Lat. 1778.	0	1	0
2587.	Homeri Hymnus in Cererem Gr. a D. Ruhnkenio : accedunt duæ epistolæ criticæ, Lug. Bat. 1782.	0	6	6
2588.	Homeri Ilias ex recensione Clarkii, cum Notis Niemeyer, Gr. 2 vols. in one, vellum, Halæ, 1778.	0	16	0
2589.	Homeri Iliados, liber i. studio Sylvani,	0	0	0
2590.	Homeri Opera G. Lat. cura Clarkii et Ernestii, 5 vols. Lips. 1859.	4	16	6
2591.	Homerici Hymni, cum reliquis Carminibus minoribus Homero tribui solitis et Batrachomyomachia, Gr. cura Ilgenii, Hal. Sax. 1786. (Bodleian Library.)	1	1	0
2598.	Horatius, accurate Bond, Elz. 1676.			
2599.	———— cum Notis Desprez, Amst. 1695.	1	9	0
2600.	———— in usum Delphini; 1699.	0	3	6
2601.	———— Cuninghamii cura, 1721. Reformatus, 1712.	0	4	6
2603.	———— Carmina a Wagnero Hal. Magd. 1770. Wagneri Additamenta ad Horatii Carmina, 1771. (Mr. Heber.)	0	6	0
2604.	———— Epistolæ ad Pisones et Augustum; with English Notes by Bp. Hurd, 3 vols. 1776.	0	10	0
2605.	———— cura Baxteri et Zeunii, Lips. 1788.	0	7	0
2606.	———— cum Collatione Scriptorum Græcorum perpetua, auctore S. Weston, 1805.	0	5	0
2607.	———— Lat. Eng. 1713.	0	6	6
2608.	———— Lat. Fr. per Dacier et Saadon, 8 vols. Amst. 1735.	0	10	0

FOLIO.

2707.	Jamblichus De Mysteriis Gr. Lat. curante Gale, Oxon. 1678.	0	5	6
2808.	F. Josephi Opera omnia Gr. Lat. cum Notis Havercampi, 2 vols. Amst. 1726.			

TWELFTH DAY'S SALE.

Octavo et infra.

2880.	C. D. Ilgenii Carmina conviviana Græcorum, Jenæ, 1798. (Bodleian Library.)	0	6	6
2849.	Isocratis Opera Gr. L. cura Battie, 9 vols. 1749.	1	6	6
2859.	Juliani Imperatoris Cæsares Gr. Lat. ab Hanley, Esq. 1785. (Mr. E. H. Barker.)	0	3	0
2860.	Julien. (L'Emp.) Reflexions sur Gr. et sa Fr. par Marquis D'Argens, Berl. 1764.	0	3	6

No.		£	s	d
2861.	Julius Obsequens, cura Oudendorpii, Lug. Bat. 1720.	0	2	6
	Julii Pollucis Historia Physica Gr. Lat. cum Notis Hardt, Mon. 1792. (<i>Bodleian Library.</i>)	0	12	6
2870.	Justinus, cum Notis Minellianis, Lips. 1725. (<i>Mr. Heber.</i>)	0	3	0
2871.	Justinus cura Gronovii, Lug. Bat. 1760.	0	16	0
2876.	Juvenalis et Persius in usum Delphini, 1750.	0	5	0
2877.	————— Lat. Eng. by Dunster, 1777.	0	5	6
	Persius's Satires Lat. Eng. by Sheridan, 1777. plates, }			
2878.	Juvenalis et Persius, englished by Madan, 2 vols. 1789.	0	16	0
2879.	————— Owen and Breuster, 2 vols. 1785.	0	6	6

QUARTO.

2912.	Horapollinis Hieroglyphica Gr. Lat. curante Pauw, Tr. ad Rhen. 1727.	0	9	0
-------	-------------------------------------------------------------------------	---	---	---

FOLIO.

2951.	Juliani Imp. Opera et S. Cyrilli contra eandem, lib. xii. Gr. Lat. cum Not. Ez. Spanhemii, Lips. 1696.	1	0	0
-------	-----------------------------------------------------------------------------------------------------------	---	---	---

THIRTEENTH DAY'S SALE.

Octavo et infra.

3034.	Lactantii Opera omnia, cum Not. Bünemann, 2 vols. Lips. 1739. (<i>Bodleian Library.</i>)	0	16	0
3056.	J. Langii Anthologia, sive Florilegium, 2 vols. Arg. 1674. (<i>Bodleian Library.</i>)	0	6	0

QUARTO.

3159.	Juvenalis et Persii Satyræ, cum Not. Henninii et aliorum, cura Casauboni, 2 vols. Lug. Bat. 1695.	3	0	0
-------	------------------------------------------------------------------------------------------------------	---	---	---

FOURTEENTH DAY'S SALE.

Octavo et infra.

3246.	Longinus De Sublimitate Gr. Lat. 1732.	0	5	0
3247.	————— Amst. 1733.	0	6	6
3248.	————— ex Recensione Pearceii cum Animadvv. Mori, Lips. 1768.	0	8	0
3252.	Longus Gr. Lat. cura Villoisoni, Paris, Didot, 1778.	0	18	0
3256.	Lotichii Secundi (P.) Poemata, cum Notis Kretzschmar, Dresdæ, 1773. (<i>Mr. Heber.</i>)	0	3	0
3266.	Lucanus cura Cortii, Lips. 1726. (<i>Mr. Heber.</i>)	0	5	6
3272.	Lucretius, cura Creech, 1717.	0	7	0
3278.	Lycophronis Alexandra Gr. Lat. recensuit Meursius, Lug. Bat. 1597. (<i>Mr. E. H. Barker.</i>)	0	2	6
3280.	Lycurgi contra Leocratem Oratio, cura Hauptmann, Lips. 1753. } Juliani Imp. Cæsares, cura Heusingeri, Gothæ, 1741. } (<i>Rev. Mr. Milford.</i>)	0	14	0
3295.	Macrobius, cura Zeunii, Lips. 1774.	0	14	0
3359.	Martialis Epigr. cum Not. Farnabii et aliorum, Lug. Bat. 1670.	0	19	0
3360.	—————, cura Smids, cum fig. Amst. 1701.	1	0	0
3393.	M. Manlius, ex recensione Bentleyi, cura Stoeber, Arg. 1667.	0	7	6

QUARTO.

3400.	Livius, cura Drakenborchii, 7 vols. Lug. Bat. 1738.	15	15	0
3407.	Longinus De Sublimitate Gr. Lat. cura Tollii, Tr. ad Rh. 1694.	0	7	6
3412.	Lucanus, Oudendorpii cura, vellum, Lug. Bat. 1728.	3	3	0
3413.	Luciani Opera, cura Hemsterhusii et Reitzii, 4 vols. Amst. 1743.	8	0	0

FOLIO.

3443.	Lycophronis Cassandra Gr. Lat. cura Potteri, Oxon. 1702.	1	6	0
-------	----------------------------------------------------------	---	---	---



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

No.		£	s.	d.
4109.	Polybius Gr. Lat. Ernesti, cura 3 vols. Lipsiæ, 1764.	3	15	0
4116.	Pomponius Mela, curante Gronovio, Lug. Bat. 1748.	0	11	0

QUARTO.

4190.	Petronius Arbiter, curante Burmanno, Tr. ad Rh. 1709.	0	18	0
4196.	Phædrus, curante Burmanno, Leidsæ, 1787.	0	16	0
4202.	Pindarus, Benedict. Gr. Lat. Salmannii, 1620.	2	10	0
4204.	Plinii Epistolæ ex recensione Cortii et Longolii, Amst. 1754.	1	14	0
4217.	Quintilianus, curante Burmanno, 3 vol. Lugd. Bat. 1720.	3	5	0
4218.	Quintus Curtius, curante Strakenberg, 1794.	1	17	0

FOLIO.

4222.	Philonis Jndæi Opera Gr. Lat. cum Notis Mangey, 2 vol. 1742.	3	3	0
4223.	Photii Bibliotheca cum Not. et Schol. Hoescheii et Schotti, Roth. 1653.	1	7	0

EIGHTEENTH DAY'S SALE.

Octavo et infra.

4258.	Propertius, cura Barthii, Lipsiæ, 1777.	0	6	0
4287.	Quintus Calaber Gr. Lat. curante J. C. de Pauw, morocco, gilt leaves, Lug. Bat. 1754.	1	14	0
4345.	Reiske's Oratores Græci, 12 vols. Lipsiæ, 1770.	13	13	0

QUARTO.

4444.	Rhetores antiqui Latini, cum Notis Capperonnerii, Arg. 1756. (Bodleian Library.)	1	4	0
4473.	Sallustius, cura Cortii, Ven. 1737.	2	12	6
4476.	————— Havercampi, 2 vols. Amst. 1742.	3	3	0
4480.	Poetæ Græci, All. 1614.	}	2	12
4481.	————— cura Lectii, Genevæ, 1706.			

NINETEENTH DAY'S SALE.

Octavo et infra.

4545.	Sallustius, Lat. Fr. gilt leaves, Paris, Barbou, 1781.	0	7	0
4674.	Scriptores Physiognomonie vett. Gr. Lat. ex recensione Perusci et Sylburgii, cum Notis Franzii, Alt. 1780.	0	11	6

QUARTO.

4687.	Sapphus Fragmenta et Elogia Gr. Lat. studio Wolfii, 1736.	4	7	0
-------	-----------------------------------------------------------	---	---	---

FOLIO.

4729.	Quintilianus, Capperonnerii cura, Paris, 1725.	0	14	0
-------	------------------------------------------------	---	----	---

TWENTIETH DAY'S SALE.

Octavo et infra.

4763.	Senecæ et Syri Sententiæ Gr. Lat. cum Notis Gruteri, Lug. Bat. 1708.	0	3	0
4765.	————— selecta Opera Lat. Fr. Parisiis, Barbou, 1761.	0	5	6
4766.	————— Flores, Elz. 1681.	0	1	0
4767.	————— Opera, cum Notis Variorum, 3 vols. Amst. 1672.	3	3	0
4768.	————— omnia, cum Notis MSS. Lips. 1702. (Mr. Heber.)	0	6	0
4868.	Sophoclis Tragediæ Græcæ cum animadversionibus Murgarii, 2 vols. Oxon. 1800.	0	7	6
4915.	Statius, cum Notis Variorum et Veenhusen, Lug. Bat. 1671.	1	18	2

QUARTO.

4936.	Senecæ Tragediæ, cum Not. Schröderi, Delphis, 1728.	1	15	0
4948.	Silius Italicus, curante Drakenborch, vellum, Tr. ad Rh. 1717.	2	10	0
4961.	Sophocles Gr. Lat. Capperonnerii et Vauvilliersii, 2 vols. gilt leaves, Par. 1781.	3	3	0

No.	TWENTY-FIRST DAY'S SALE.	£ s. d.
	<i>Octavo et infra.</i>	
5030.	Salpicii Severi Opera, cum Notis Clerici, Lips. 1709.	0 6 0
5062.	Taciti Germania, cum Commentario Dithmari, Francof. 1766. (Mr. E. H. Barker.)	0 6 0
5063.	Dialogus de Oratoribus, cura Schulzii, Lipsiæ, 1788. (Mr. Heber.)	0 5 9
5064.	Tacitus, cura Oberlini, 2 vols. Lipsiæ, 1801.	1 15 0
5070.	Tatius (Achilles) cum Notis Salmasii, Carpzovii, et Bergeri Gr. Lat. curante Boden, Lips, 1776.	0 13 6
5092.	Tertulliani Apologeticus, studio Havercampi, Lug. Bat. 1718.	0 7 0
5093.	Tertulliani Liber de Pallio, cum Notis Salmasii, Lug. Bat. 1756. (Mr. E. H. Barker.)	0 8 6
5098.	Theocritus Gr. Lat. cura Valckenaeri Lug. Bat. 1779.	0 17 0
5099.	Bion et Moschus Gr. Lat. cura Valckenaeri Lug. Bat. 1779.	0 14 0
5100.	Gr. Lat. with English Notes by Edwards, Cantab. 1779.	0 5 6
5102.	Theodorus de Metris cura Heusingeri, Lug. Bat. 1766. (Mr. E. H. Barker.)	0 5 6
5109.	Theophrasti Characteres ethici Gr. Lat. cum Notis Needham, Cantab. 1712. (Mr. E. H. Barker.)	0 7 6
5126.	Thucydides, Editionis Bipontinæ, illustratus et emendatus a Kiste- maker, Monast. 1791. (Rev. Mr. Mitford.)	0 14 0
5127.	Englished by Hobbes, head, 2 vols. 1723.	0 16 0
5129.	Tibullus cura Heyni, Lips. 1777.	0 18 6

QUARTO.

5186.	Suetonius, curante Burmanno, 2 vols. Amst. 1736.	3 10 0
5196.	Taciti Opera, cura Gronovii, 2 vols. Tr. ad Rh. 1721.	3 6 0
5200.	Terentius, cura Westerhovii, 2 vols. Hag. Com. 1726.	4 0 0
5209.	Thucydides Gr. Lat. cura Baveri, Lips. 1790. (Mr. E. H. Barker.)	0 6 0
5223.	Valerius Maximus cura Torrenii, Leidæ, 1726.	2 2 0

FOLIO.

5236.	Stobæi Sententiæ et Eclogæ Gr. Lat. russia, Aur. All. 1609.	2 17 0
5238.	Strabonis Rerum Geog. Lib. XVII. Gr. Lat. a Xylandro, cum Indice Casauboni, Lut. Par. 1680.	2 11 0

TWENTY-SECOND DAY'S SALE.

Octavo et infra.

5285.	Tyrtæi Carmina Gr. Lat. cura Klotzii, Alt. 1707. (Bodleian Library.)	0 18 0
5289.	I. Tzetæ Antehomerica, Homerica, et Posthomerica, cura Jacobii, Lipsiæ, 1793. (Mr. E. H. Barker.)	0 3 0
5292.	Valerius Maximus, cura Cappii, boards, uncut, Lips. 1782.	0 10 6
5293.	Lat. Fr. par Claveret, 2 vols. Lyon, 1700.	0 6 6
5301.	Valerius Flaccus cura Harlesii, Altenburgi, 1781.	0 16 6
5324.	Velleius Paternulus, cura Ruhakenii, 2 vols. Lug. Bat. 1779.	1 11 6
5343.	Vibiana Sequentia cura Oberlini, Ang. 1778. (Mr. E. H. Barker.)	0 5 6
5357.	Virgilius, Cura Ursini et Valckenaeri, Leov. 1747.	0 19 0
5416.	G. Wakefield's Tragediarum Delectus, 2 vols. 1794.	0 2 6

QUARTO.

5443.	Virgilius, cura Burmanni, 4 vols. vellum, Amst. 1746.	4 0 0
-------	-------------------------------------------------------	-------

FOLIO.

5486.	Thucydides, curante Dukero, Gr. Lat. Amst. 1731.	5 15 0
-------	--------------------------------------------------	--------

TWENTY-THIRD DAY'S SALE.

No.	Octavo et infra.	£. s. d.
5665.	Xenophontis Historia Græca, Gr. Lat. curante Moro, Lipsiæ, 1778.	0 8 0
QUARTO.		
5727.	Xenophontis Opera Gr. Lat. curante Hutchinsono, 2 vols. Oxon. 1727-35.	3 5 0

LITERARY INTELLIGENCE.

Professor Bekker, a young scholar, formerly the pupil of Wolf, is associated with him in the superintendance of the new edition of *Plato* that has been announced by Wolf. A smaller edition will be published for the use of schools.

M. Bekker is employed in collecting the various *Avéxδoρα* of the Grammarians in the Imperial Library at Paris. In these MSS. will be found many passages from those Greek plays which have been mutilated by the ravages of time, ignorance, or barbarism.

M. Schneider is occupied on an edition of Theophrastus, which will be greatly benefited by an excellent MS. at Florence. The edition will contain much information respecting the celebrated Greek fire; and the department of natural history will be entrusted to scientific hands.

A Library, containing many valuable relics of classical antiquity, was lately discovered, on the suppression of a religious society at Glogau, and conveyed to Breslaw, by direction of the King of Prussia. There is a MS. of Cicero, which is regarded as an important subsidium for a new edition of that eminent philosopher, orator, and statesman. The books *de Natura Deorum* are said to be perfect in this MS., and have been collated by Professor Hieddeman.

M. Norberg, of Lund in Sweden, has published a Latin Dissertation on the Etymologies of the Greek language.

Disputatio Juris naturalis et civilis Romani. De Dolo quo ad eum tractat Cicero libro III. de Officiis, cap. 12. et seq. quam, quod Deus bene vertat, Præsidente *Henrico Constantino* CRASS, J. V. doctore et juris. nat. gent. civ. professore ad publicam disceptationem, proponit *Florentius Adrianus* VAN HALL. Amstelædamo Batavorum, in majori auditorio hora XII. Amstelædami, 1812. 8vo.

De usu antistrophicorum in Græcorum tragediis. Dissertatio quam candidatus magistræ ad solemnia examina invitat *Godofredus* HANMANNUS ordines philosophorum H. T. procancellarius, 1810, 4to.

Stephanos Konitas, of Plutia, in Thessaly, is collecting materials for a Greek Encyclopedia.

The learned Greek Physician Sakellarios, is preparing for the press a work on Grecian Antiquities, in eight or ten Vols. 4to.

Tableaux Synoptiques de Mots Similaires qui se trouvent dans les Langues Persane, Sansrite, Grecque, Latine, Mæso-gothique, Islan-doise, Suéo-gothique, Suédoise, Danoise, Anglo-Saxone, Celto-Bretone,



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



Mr. Duncan, of Glasgow, has undertaken new editions of the *Lexicon* of Scapula, and of Ernesti's *Homer*. The former will contain some inedited notes, derived from a copy in the British Museum.

Professor Young, of Glasgow, is editing the *Nubes* of Aristophanes.

The English and Latin Poems of Thomas Gray; with Critical Notes, a Life of the Author, &c. &c. By the Rev. John Misford, B. A. of Oriel College, Oxford. Elegantly printed in 8vo. and embellished with two Portraits of Gray; the first from a painting by Richardson, when Gray was only 15 years of age, in the possession of — Robinson, Esq. of Cambridge; and the second from a painting by Eckardt.

The Editors of *Stephens' Greek Thesaurus* intend to take advantage of the opening of the continent, by collecting in person or through agency, any thing that may be useful to the new edition.

The 8th No. of the *Classical Journal* mentions that Professor Niels of Halle, had prepared the first Volume of *Stephens* for the press, with considerable additions. This will now be obtained without any difficulty for the new London edition.—The Editors will be happy to treat with any gentlemen, who may possess odd Vols. or old copies of the work.

Dr. Madan's translation of *Grotius de veritate Religionis Christianae* has been for some time in the press, and will be published early in the ensuing year. It is adapted to the Rev. Mr. Hewitt's edition of the Latin text, which was printed at the Clarendon Press in 1807: and it is intended to render that invaluable work of Grotius more acceptable to the English reader, as well as to the clerical student, by copious notes, by an explanation of obscure references, and by an attention to some other points of information or improvement which promise a very seasonable and useful publication. Annexed is a Sermon preached before the University of Cambridge, on Commencement Sunday, July 2, 1809, to which are added occasional notes.

The British Museum will speedily publish a Catalogue of the series of Greek Coins in the Museum, with Plates.

Four Plays of *Plautus*, the *Amphitryo*, the *Autularia*, the *Rudens*, and the *Captives*, stripped of every exceptionable passage, with English notes for the use of schools.

Bibliotheca Spenceriana. The Rev. Mr. Dibdin has finished the printing of the first two volumes of his "Descriptive Catalogue of the Early Printed Books, and of many Valuable First Editions, in the Library of Earl Spencer;" and is considerably advanced in the press with the third Volume.

Mr. Dibdin has lately published a Letter in the *Gent. Mag.* in answer to a charge brought against him of intending to discontinue his edition of *Ames' Typographical Antiquities of Great Britain*. He states that he has only deferred the publication of another Volume, till the completion of the *Bibliotheca Spenceriana*.

An Introduction to the Study of Bibliography, by Mr. Thomas Hartwell Horne; comprising a general View of the different Subjects con-

ected with Bibliography, some account of the most celebrated Public Libraries, ancient and modern, and a notice of the Principal Works on the knowledge of Books: with numerous Engravings,

We some time ago applied to Lord Sheffield for permission to print in our pages, a selection from the unpublished MSS. of Gibbon, and we are glad to find that his Lordship intends to add them to a new Edition of *Gibbon's Works*, which will appear in the spring. One Volume will consist entirely of new matter, and will contain the following valuable tracts:

Nomina, Gentisque Antiquæ Italiæ—A complete Geography of Ancient Italy. On the Number and Inhabitants of the City of the Sybarites. On Certain Prodigies. On the Sacerdotal Dignities of Julius Cæsar. On the Principal Epochs of the History of Greece. On the Writings and Character of Sallust; J. Cæsar, Cornelius Nepos, and Livy. . . Critical remarks on some passages of Virgil, and Plautus. . . Introduction to a History of the Switz. The Character of Brutus. . . On the Canary Islands, and on the supposed Circumnavigation of Africa, by the Ancients. Tour in Switzerland, when he was 18 years old—mentioned in his Memoirs. Continuation of the Antiquities of the House of Brunswick—the German Branch. Extracts and Observations in a Common-place Book, very much in the style of the Ana, as the Scaligeriana, &c. Also Hints, and various Fragments, and Observations on several Writers; forming a most interesting Gibboniana. Several more Extracts from Mr. Gibbon's Journal. A considerable number of Unpublished Letters from Madame Necker, Mr. Necker, Madame de Staël, Whitaker of Manchester, Garrick, Wharton, M. Stuart, M. Buffon, Madame du Deffand, Madame de Genlis, and Professor Heyne: and several Unpublished Letters from Mr. Gibbon and other distinguished Characters, &c. &c.

BIBLICAL.

The Bishop of St. David's intends to print The Book of Job, from the original, with Miss Smith's translation in the opposite page.

ORIENTAL.

Proposals for publishing by Subscription in one Volume, Octavo, dedicated to the Right Reverend Father in God the Lord Bishop of Saint David's, *A Grammar of the Arabia Language*, accompanied by a Praxis of the first three chapters of Genesis; with an Analysis of the Words, and a Vocabulary, in which the primary signification of each word is investigated and compared with the Hebrew. This work is calculated for the use of the students, who wish to learn without a teacher, by an easy method, a language rich, nervous, highly cultivated, and ancient, yet still living, and prevailing over more than a third of the old world, having at the same time the greatest affinity with the Hebrew, and, on that account, described by A. Schultens as the royal road to it; being of great use and necessity to the Divine and

Biblical Critic, whose aim is to determine the genuine meaning of the original Hebrew text; and, besides, containing a variety of excellent works in every branch of useful knowledge and liberal literature. By the Rev. John Frederick Usko, Professor of Oriental Languages, and Rector of Orsett, Essex.

The Volume will be divided into five Books. The first Book contains, in eight Chapters, the Orthography and Pronunciation according to the practice of Mecca, regarded as the most pure throughout the East. The second Book treats of the Verb, in fourteen Chapters. The third Book relates to the Noun and Pronoun; the first in eight Chapters, and the latter in five. The fourth Book comprehends the Particles in six Chapters; and the fifth Book, the Syntax in three Chapters.

The Author, who resided upwards of twenty years in the East, has endeavoured to combine with the usual method the peculiar manner of the best Grammarians among the Arabs, and to introduce the learner by degrees to the better understanding of their treatises on this subject.

An interlineary Latin version will accompany the Arabic text, which will be noted in Roman letters, according to the principles adopted in the Grammar, and translated into English as verbally as the respective idioms of the two languages will admit. The Vocabulary contains the signification of the words likewise in both languages. With an Essay on the Arabic language.

The terms of Subscription are 15s. and large paper 17. 5s.

WORKS PUBLISHED.

CLASSICAL.

Mr. Valpy has just published a neat little edition of VIRGIL, for the use of Schools and Students. Pr. 4s. bound. The text is taken from the best editions.

Horne Tooke Reviewed, or an Explanation of the Particles "Of," and "For," with Strictures on that part of the Directions of Burley which treats of these words. By P. Stackhouse. Pr. 1s. 6d.

Catalogus Librorum impressorum qui adservantur in Museo Britannico. Tom I. et III. 8vo. Lond. 2l. 2s.

Theophrasti Eresii de Historia Plantarum libri decem Græcè cum Syllabo Generum et Specierum, Glossario et Notis, curantq. Joh. Stackhouse, Amig. Soc. Linn. S. Oxoniæ. Pr. 12s.

Mr. Valpy has just printed off some new title pages to *Obertour's Josephus*, so as to divide each Volume into two parts: 50 copies only are struck off. Pr. 3s. 6d. They are printed to match the work itself.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

Euripidis Tragediarum et Fragmenta, recensuit, interpretationem Latinam correxit, Scholia Græca, et Codicibus MSSis partim supplavit partim emendavit Matthiæ, Vol. i. boards, 16s. *Lipsiæ*, 1813.

Hemert (P. Van), Trias Epistolarum ad Wytttenbach, sewed, 6s. *Amst.* 1810.

Jamblichi Chalcidensis ex Cœle-Syria abhortatio ad Philosophiam, Kiessling, boards, 16s. *Lipsiæ*, 1813.

Oppiani Cynegetica et Halieutica, Gr. et Lat. emendavit J. C. Schneider, boards, 11. 1s. *Lipsiæ*, 1813.

**Platonis Dialogi IV. Meno, Crito, Alcibiades uterque, cum viro-
rum Doctorum Animady**, curaverunt, J. E. Biester et P. H. Buttmannus, boards, 14s. *Berolini*, 1811.

**Les Vers Dorés de Pythagore expliqués, et traduits pour la première
fois en vers Eumolpiques François**, par Fabre d'Olivet, sewed, 10s. 6d. *Paris*, 1813.

Les Vers Dorés de Pythagore, &c. par d'Olivet, fine paper, sewed, 18s. *Paris*, 1813.

**Schoell; Histoire abrégée de la Littérature Grecque, depuis son origine
jusqu'à la prise de Constantinople**, 2 Vols. sewed, 14. 4s. *Paris*, 1813.

Silvestre de Sacy, Mémoire sur l'état actuel des Samaritains, sewed, 5s. *Paris*, 1812.

Simonde de Sismondi de la Littérature du Midi de l'Europe, 2 Vols. fine paper, sewed, 21. 2s. *Paris*, 1813.

Augusti und de Witte, Comment. in Alten Test. (Psalmen) Vol. iii. Part 2. sewed, 18s. *Heidelberg*, 1811.

Bottiger, Ideen zur Archaeologie der Malerei, sewed, 12s. *Dresden*, 1811.

Bottiger, Archaeologische Aehrenlese, sewed, 10s. 6d. *Dresden*, 1811.

Rast, Grammaire Islandaise, sewed, 14s. *Kiebenhavn*, 1811.

**Lucretius de rerum Natura ad exemplar G. Wakefield cum ejusdem
Notis, Commentariis, Indicibus, fideliter excus.** Adjectæ sunt Editionum quinque Lectiones variantes omnes; ut et integræ Ricardi Bentleii Annotationes, illustrationes, conjecturæ, ex ipsius Autographo, in Museo Britannico conservato, 4 Vols. boards, 31. 4s. *Glasguae*, 1813, large paper, boards (only 100 copies printed), 61. 6s.

Henrici Hoogeveen Doctrina Particularum Linguae Græcæ. In Epitamen, redegit Christianus Godofr. Schütz. *Glasguae*; exudebat Andreas Duncan, Academiæ Typographus, 1813.

**Francisci Vigari Rotomagensis De Præcipuis Græcæ Dictionis
Idiotismis Liber cum Animadversionibus Henrici Hoogeveeni et Joannis**

Caroli Zemi. Edidit et Adnotationes addidit Godofredus Henricus Schæfer. *Glasguae* excudebat Andreas Duncan, Academiae Typographus. 1813.

Lamberti Bos Ellipses Graecae cum Priorum Editorum suisque Observationibus. Edidit Godofredus Henricus Schæfer. *Glasguae* excudebat Andreas Duncan, Academiae Typographus. 1819.

Euripidis Hippolytus Coronifer. Ad Eadem Manuscriptorum ac Veterum Editionum Emendavit, et Annotationibus instruxit Jacobus Henricus Monk. Editio Secunda. 8vo. 7s.

Illustrationes Theophrasti in usum Botanicorum, praecipue peregrinantium. Auctore J. Stackhouse. 8vo. 7s. 1811.

Archilochi Iambographorum Principis Reliquiae, quas accuratius collegit, Adnotationibus vv. dd. suisque Animadversionibus illustravit et praemissa de Vita, et Scriptis Poetae Commentatione, nunc seorsum edidit Ignatius Liebel, Profess. Aesthet. P. O. in Univ. Vindob. Lipsiae, 1812. 8vo.

Platonis Phaedon, explanatus et emendatus Prolegomenis, et Annotatione Dan. Wytttenbachii, Lug. Bat. 1810. 8vo.

Fabulae Aesopicae Graecae, quae Maximo Planudi tribuuntur. Cum Jo. Hudsoni et Jo. Mich. Heusingeri Notis, atque Indice Verborum locupletissimo. Ed. nova multo emendatior auctaque Supplemento Fabularum et Notarum. Cura G. H. Schæfer. 1810. 8vo.

Burmanni P. Antiqq. Romanarum brevis Descriptio in Usum Scholarum et Praelectionum, passim emendavit, supplevit, et Notulas subjecit F. V. Reizius. Ed. nova. 1809. 8vo.

Euripidis Hecuba. E. Recens. Rich. Fr. Ph. Brunck. in Usu Scholarum. Ed. emendatior. Cura G. H. Schæfer. 1810.

Euripidis Hippolytus Stephanephorus. E Recensione et cum Notis Rich. Fr. Ph. Brunck. In Usu Praelectionum. Ed. auctior et emendatior. Cura G. H. Schæfer. 1810. 8vo.

Publii Syri Mimi, similesque Sententiae selectae e poetis antiquis Lat. Livio, Ennio, Pacuvio, Plauto, Cæcilio, Varrone, Laberio, Afranio, Catullo, Martiale, Nævio, Accio, Lucilio, Terentio, Pomponio, Titianio, Sexto, Seneca, Antonio. E. Mss. duobus additi versus lx. Graecis, Euripide, Menandro, Theophrasto, Hesiodo, Aristophane, Cleauthe, Homero, Sophocle, Interpretibus Cicerone, Ausonio, Porphyrione, Seneca, Agellio, et Hieronymo, quas olim D. Erasmus Roterdamus delegerat, et Commentario explanaverat, excussae, cum hoc Commentario editae atque in versus Germanicos translatae a J. F. Krensien. 1809. 8vo.

P. Virgili Maronis Opera, ad Ed. Brunckii impressa. Locis parallelis illustravit J. G. Madhger. Ed. nova. 1810.

Juvenalis Satyrae, ad Codd. Paris. rec. Stud. Aclaintre, 2 Tomi, Paris, 1810. 8vo.

Fabulæ Æsopicae, quales ante Planudem fereb. ex vet. Cod. Abb. Flor. nunc prim. erutæ una cum aliis partim hinc inde coll. partim ex codd. depromtis Lat. vers. et not. exorp. Stud. Fr. de Faria. C. Ind. (Acced. Prolegomena Editoris, Fabricii Not. It. Tyrwhitti. de Babrio, Huschkii Diss. de Archilocho, Bentleyi Diss. de Æsopo). 1810. 8 maj.

Empedoclis et Parmenidis Fragmenta ex Cod. Taur. Bibl. restitut. et ill. ab A. Peyron! Simul agitur de genuino gr. textu comment. Simplicii in Arist. *de Cælo et Mundo*, 1810. 8 maj.

PROPOSALS FOR PUBLISHING BY SUBSCRIPTION

A NEW AND IMPROVED EDITION OF

WREN'S PARENTALIA,

OR

Memoirs of the family of the Wrens.

TO BE EDITED BY

JAMES ELMES, Architect;

Late Vice-President of the London Architectural Society; Author of a course of Lectures on civil Architecture, delivered at the Mathematical Society, &c.

To which will be added an Appendix of original matter by the Editor; original letters, and other valuable documents of Sir Christopher Wren, some of which have never before been published, with notes critical and explanatory.

To be Printed at Mr. A. J. Valpy's Press, London.

The work will be handsomely printed in royal quarto, Price *five guineas* in boards, some few copies on large Imperial paper, with proof impressions of the Plates, price *ten guineas* in boards,—to be paid for on delivery.

Only 250 copies of the smaller edition will be printed, and only such of the larger as are subscribed for, which shall be delivered faithfully in the ratio of subscription, each copy to have the name and number of the subscriber certified. A correct list of Subscribers, with their order of subscription, will be printed in the work.

The portraits will be elegantly engraved by artists of the first eminence, from the present prints in the PARENTALIA, or from the original pictures.

Subscribers' names to be sent to Mr. Colburn, Conduit Street, Bond Street.—Mr. A. J. Valpy, Tooke's Court, Chancery Lane, or to the



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



As a great majority of the new plays are condemned on the first performance, and many of those which the public consent to tolerate are but little esteemed, it has been justly thought, that, among the Rejected Pieces, some might be found not inferior in merit to those selected by the Managers; and, that a work of this nature would enable the lovers of the Drama to appreciate the taste and judgment with which *the most rational amusement* is conducted, and how far the assertion is correct, that the pantomimic state of the stage is owing to a decline in the dramatic genius of the nation.

The Proprietors think it proper to state, that if any piece published in this work should afterwards be performed, either on the London, Dublin, or Edinburgh stages, the Author will be at liberty to republish it on his own account, if he thinks fit.

MANUSCRIPTS, &c. to be addressed for the Editor (free of expense) to Mr. COLBURN, the Publisher, 50, Conduit Street, Hanover Square. Authors, who intend to give their Names, will have the goodness to insert them, with a statement of any circumstances which they may wish recorded.

DEDICATED, BY PERMISSION,
TO
HIS ROYAL HIGHNESS THE DUKE OF YORK, K. G.
COMMANDER IN CHIEF.

PROSPECTUS
OF AN
ELEGANT MILITARY WORK,

TO BE PUBLISHED OCCASIONALLY,
In Demy Octavo, price 14s. boards, large Paper, 311 pp.

ENTITLED
Lives of the British Generals,
FROM THE PERIOD OF THE CONQUEST.

BY JOHN PHILIPPART, ESQ.

Author of the "Northern Campaigns of 1812 and 1813, &c."—
"Memoirs of General Moreau,"—and several Pamphlets in "The Pamphleteer."

THE object of this undertaking is to give a faithful account of the Lives of such British Generals as have distinguished themselves, from

the period of the Conquest to the Present Time; and thus to present a MILITARY HISTORY OF THIS COUNTRY to the Officers of the British Army, and the Public in general.

At an epocha, when Great Britain is continually rising in political preponderance and military renown, when numerous disadvantages have been overcome by the vigor and persevering energies of the present Illustrious Commander in Chief, as well as by its own invincible valor, the British Army has arrived at a pinnacle of glory which it becomes every citizen to applaud, and every pen to immortalise, a work of this nature cannot be considered as useless or unimportant.

The grand results of our Naval Biography are allowed by all conversant with the subject, to have been a most powerful stimulus to the exertions of those gallant defenders of Britain, who traverse the trackless deep and brave the tempest, with no other reward in view for their pains and privations, than grappling with the enemies of their Prince; and the Author, in calling the attention of the Officers of the Army to this circumstance, considers that the LIVES OF THE BRITISH GENERALS will not be regarded as less necessary; and flatters himself, from the character of the Army, that their support will not be less liberal, than that which was afforded to the "Lives of the British Admirals."

This work will be completed in about Six Volumes, each of which will be embellished with an elegant Engraving. For the convenience of the Subscribers to the "Lives of the British Admirals," it will be published in a form agreeing with that work; and some Copies will be printed on Royal Paper, price One Guinea each Volume.

Some weeks since the Author proposed publishing the Lives of the British Generals of the present day, and a Prospectus to that effect was circulated; but he has since been persuaded to commence his work from the Period of the Conquest, by which it will be rendered more complete.

All communications relative to the Lives and Services of the BRITISH GENERALS will be strictly attended to; and the Author confidently appeals to the liberality of those individuals, who may possess documents, which can assist a work of this description.

Subscribers to the BRITISH GENERALS are requested to send their names addressed to the Editor, at Mr. BERTON'S, *Military Library, Charing Cross*; Mr. COLBURN'S, *Conduit Street*; Mr. A. J. VALPY'S, *Tooke's Court, Chancery Lane, London*; or through any of the London or Country Booksellers.

NOTES TO CORRESPONDENTS.

WE have made arrangements to procure an early account of *the present state of literature* in all the countries which have been lately wrested from French Usurpation. We hope to receive for our next number the accounts from *Germany and Holland*.

We have engaged a celebrated scholar, who is now resident at Paris, to furnish us with Critical Notices of the most important Editions of the *Classics*, as well as of the *Critical Works*, that appear on the Continent. A Writer, to whom we are much indebted, has also promised to supply us occasionally with similar *Notices*.

We shall lose no time in laying before our readers a collation of the various marginal notes contained in the editions of the classics formerly belonging to Dr. Bentley, and now deposited in the British Museum.

H. S. B. on the *Greek Fathers* in our next.

J. T.'s *Illustration of Luke*, vii. is received.

We shall give a review of Mr. Hobhouse's *Travels through Albania and Turkey*, as early as possible, from which we shall extract his account of *the present State of Literature in Greece*.

W. on the conformity of the Greek, Latin, and Sanscrit Languages, shall, if possible, appear in our next. We trust W. will favor us in every number.

J. W.'s remarks on M. A. Antoninus in our next.

H. H. Joy's Poem came too late for our present number.

Me we shall not neglect.

Professor Beattie's Inscription in our next.

A Friend to clear Definitions shall soon have a place.

Hiero-botanicus has our thanks.

W. A. H. dated November, is received.

The Defence of Public Schools will be concluded in our next.

In our former Numbers we exhausted the question of the *Nachash*. If we had not, the letter of M. B. &c. would only throw ridicule on it.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

Know Your Bible

Forgotten Books' Full Membership provides unlimited access to more than 28,000 volumes of Christian literature for \$8.99/month

HOLY BIBLE

Continue

*Fair use policy applies

INDEX

TO VOLS. VII. AND VIII.

A.

- ΑΓΓΕΛΟΙ**, on the use of vii, 161.
Actors, number of in the ancient Drama viii, 433.
Adversariorum Criticorum Specimen viii, 389.
Æschylus, Porson's review of Schutz's edition vii, 280. viii, 15.
 ——— notes on by Porson vii, 456. No. II. viii, 181.
Æschyli Prometheus Vincetus Emendatus vii, 454.
Æschylus, strictures on Blomfield's edition of the Prometheus Vincetus vii, 169.
 ——— Ditto of the Seven against Thebes vii, 398. viii, 91.
 ——— on a verse of viii, 347.
Allen's English Grammar vii, 318.
Antonini Liberalis, notice of Teucher's edition vii, 284.
Arabian Anecdotes viii, 280.
Aristophanis Comœdiæ, studio Brunck vii, 92.
Aristophanes, notice of Fischers edition vii, 410.
Arts, with reference to public education viii, 442.
Asonas of Theophylact vii, 319. viii, 90.
Association of Ideas, the principle applied for the explanation of different Passages vii, 393.
Atlantic Ocean, ancient belief of a Continent to the westward of Africa viii, 5.

B.

- Bacon**, education of viii, 446.
Barker, E. H. on the primary meaning, &c. of *Nũbere* vii, 116.—on the language of action vii, 142.—on the use of *ἄγγελος*, vii, 161.—Strictures on Blomfield's edition of the Prometheus Vincetus 169.—Strictures on Professor Monk's edition of the Hippolytus No. II. vii, 206. No. III. viii, 81.—Reply to the Scottish review 175.—on Milton's Latinity, &c. 393.—Strictures on Blomfield's edition of *Æschylus' Seven against Thebes* 398. viii, 91.—on Fleetwood's *Antiq. Insc. Sylloge* vii, 425.—on the Asonas of Theophylact viii, 90.—on the reconclite meaning of *Rũere* viii, 128.—on books illustrative of the Bible and Classics 135.—on the Platonic use of *Κινδυνὸν* 275.—Notice of Schæfer's *Thesaurus Criticus Novus* viii, 551.—on the construction of *Macte* and the Etymology of *Equidem* viii, 353.
Bentley's Callimachus, Reply to an article on vii, 101.
Bible and Classics, books illustrative of viii, 135.
Biblical Criticism vii, 49, 67, 122, 140, 221, 289, 355, 437. viii, 25, 95, 120, 161, 270, 412.
Biblica Synonyma vii, 202.
Bibliotheca Classica, notice of viii, 176.
 ——— Gossetiana, viii, 471.
Birds, oriental superstition relative to viii, 280.
Blank Verse, Essay on vii, 442.
Blomfield, Mr. his edition of the Prometheus Vincetus, strictures on vii, 169.
 ——— *Seven against Thebes* 398. viii, 91.
 ——— an observation on vii, 453.
Bokti, J. particulars relative to the founders of the Druses Religion vii, 213.
Booth, Barton, an eminent actor, educated at a public school viii, 443.
Boothroyd, B. on his edition of the Hebrew Bible viii, 386.
Boyd, H. S. on a verse of *Æschylus* viii, 547. on *Heliodorus* 347.—his edition of *Greg. Nazianz. epigramm.* viii, 31.
Brunck's Aristophanes vii, 92.
Buchanan Roll of the Pentateuch viii, 11.

Bull, superstitious reverence of vii, 203.

Busts and resemblances of different characters of antiquity vii, 212.

Butler, Dr. notice of his sketch of modern and ancient Geography viii, 329.

C.

Cambridge Honors, vii, 368.

Cannibals in the East Indies vii, 313.

Castell's Æthiopic Lexicon, projected republication of viii, 336.

Cherubim, vii, 203.

"China of the Classics," Observations on vii, 32.

Christian Church, first foundation of in the East vii, 387.

——— Fathers, on the study of viii, 368.

Ciceronis de Natura Deorum, Liber Quartus, notice of a forgery vii, 414.

——— Tusa. Q. notice of Nissenus' Caræ Novissimæ viii, 131.

Classical Criticism, spirit of viii, 342.

——— symptoms of repletion viii, 419.

——— a canon proposed 427.

——— Criticisms vii, 83, 141, 296, 441, 458. viii, 18, 288, 385.

——— Query viii, 288.

Coan Vests, vii, 32.

Coincidencies of French authors with Classic writers viii, 350.

Correspondents, notes to vii, 237, 464. viii, 224, 496.

D.

Demetrius, ancient author discovered at Herculaneum vii, 273.

Deps Lunus, vii, 447.

Devil, the, worship of vii, 144.

Diet, singular powers of endurance with respect to viii, 234.

Discipline of public education defended viii, 190.

Druids, on the origin of vii, 172. No. II. viii, 225.

Drummond, Sir W. on the ancient language of Egypt vii, 54.

——— reply to a critic vii, 289.

——— Biblical Criticism viii, 164.—remarks on his Essay concerning the Shield of Achilles viii, 409.

Druses Religion, founders of the, particulars relative to, collected from Arab. Authors vii, 213.

E.

Education, public, relative proportion of eminent characters formed by viii, 194, 198, 445.

Egypt, on the ancient language of vii, 54.

Egyptian antiquities, vii, 316.

——— Names, Answer to Sir W. Drummond's defence vii, 109.

Elmsley, P. critical notice of his edition of Euripides' Heraclidæ vii, 302.

No. II. viii, 391.

Emulation, influence of the principle in public education viii, 191.

English Grammar, notice of Allen's vii, 318.

——— Prize Poem viii, 387.

Epicurus, remains of; discovered at Herculaneum vii, 273.

Epigram on Cicero vii, 46.—by Person 248.

Equidem, etymology of viii, 353.

Euripidis Hercules Furens, notice of Hermann's edition viii, 199.

——— Supplices, notice of Hermann's edition viii, 417.

F.

Falconer's Strabo, observations on the "Examination of a Criticism on," vii, 152.

——— Tho. reply to the Edinburgh Review vii, 445.

Female Education vii, 149.

Females, anecdotes of eminent viii, 22.

——— their chastity revered by a sect of fanatics viii, 282.

Fischer's Aristophanes vii, 410.

Fleetwood's Inscriptionum Antiquarum Sylloge vii, 425.

G.

Geography, on ancient viii, 1.

German Jews, a query viii, 386.

——— Literati, researches of No. IV. vii, 17.

Giants vii, 204.

Gibbon, Mr. remark on his translation of a passage in Julian vii, 126.

Gnain, inquiry concerning the Hebrew letter viii, 97.

Gospels, division of as mentioned in Suidas vii, 456.

Greek, the modern, pronunciation of vii, 378.

——— Sapphic ode, on the composition of vii, 163.

——— Style vii, 165.

——— Testament, use of in Public Schools vii, 138.

H.

- Hailes, W. A. *Biblical Criticism* vii, 67.
- Hales, Dr. on his *Chronology* viii, 385.
- Harles de *Nominibus Græcorum Libellus* viii, 385.
- Hayter, Mr. account of *Herculaneum* vii, 43.
- Hebrew Bible, on the viii, 114.
- *Language, arts of certain professors* viii, 380.
- *Points, Essay on* viii, 374.
- *Scriptures, remarks on the subject of the existing translations* viii, 375, &c. 378.
- *text, integrity of* viii, 376. — *its incorrectness* 417.
- Heliolus born a Christian viii, 347.
- Herculaneum, account of vii, 43.
- Herculaneum, sur les manuscrits de vii, 272.
- Hermann, notice of his edition of the *Hercules Furens* viii, 199.
- of the *Supplices* viii, 417.
- Hermogenis *Progymnasmata* No. iii. vii, 417. No. iv. viii, 155.
- Heumannus de *Summo Bono* viii, 277.
- Heyne, R. G. notice of J. A. M. Laguna's *Epistle* to viii, 128.
- Höhner, Dr. *Observ.* on his *Preface* relative to the *Syriac version* vii, 196.
- Homer, Knight's *Prolegomena* to vii, 321. viii, 39, 289.
- Horace, metrical arrangement of an *ode* of vii, 455.
- Hower, F. observations on *Persius* viii, 174.
- Human Character, inquiry into the causes of the diversity of, in various nations, ages, or individuals No. iii. by Professor Scott vii, 1.
- Huschke, notice of *Analecta Critica* in *Anthologiam Græcam* viii, 281.
- Hyperborean, nations to whom the term was applied viii, 225.

I.

- Imagery, complication of* vii, 395.
- Imitation, reacting on the Passions* vii, 5.
- Infanticide in the east* vii, 316.
- Inscription at Beroth* viii, 165.
- at *Saguntum* viii, 30.
- vii, 226.
- Ἰσοπέποιτος λόγος περὶ Ἀπιδόσεως* illustrated by *Musoxydi* viii, 124.

J.

- Jacobs' comments on *Euripides* vii, 299.

- Johnson, Dr. Samuel; *preface* to Mar-
rice's translation of Sophocles' *Oedipus Tyrannus* vii, 466.
- Joy, H. H. *Latin Poem* vii, 30; 414.
- Juvenal, notice of a critique on *Ku-
perti's ed.* viii, 236.

K.

- Κινδύβου*, Platonic use of viii, 275.
- Knight's *Prolegomena* to his projected
ed. of Homer vii, 321. viii, 39, 289.
- Koster's *ed. of Xenophon's Oeconomicus* vii, 403.

L.

- Laguna, J. A. Martyn, notice of his
" *Epistola ad B. G. Heyne,*" &c. viii, 128.
- Language of Action* vii, 142.
- Latin Inscriptions* vii, 42, 141, 425.
viii, 199.
- *Ode* vii, 65.
- *Poem discovered at Herculaneum* vii, 274.
- *Poems* vii, 30, 414. viii, 391.
- Lawson, M. *Latin Ode*, vii, 65. re-
mark on viii, 288.
- Lawyers, educated at public schools
viii, 449.
- Le Clerc, redeemed from the censure
of Bentley and Porson viii, 89.
- Liberty and Equality viii, 233.
- Literary Intelligence* vii, 229, 459.
viii, 219, 454.
- Longinus, viii, 79.
- Longus, fragment of viii, 403.
- Love-feast, an oriental vii, 144.

M.

- Macte, construction of viii, 353.
- Malta, *Tyrian Inscription* in vii, 147.
————— *Phœnician do.* 191.
- Manly exercises, defended against a
puerile cavil viii, 192.
- Manuscripts in the *Public Libraries of
Great Britain* vii, 365. viii, 149.
viii, 450.
- Mathew, H. A. on the *Christian fa-
thers* viii, 308.
- Matthiæ, *Grammatica Græca explicata*;
&c. vii, 216.
- *Animadv. in Hymnos Homē-
ricos*, notice of viii, 4.
- Mecca, captured by the Wahabis viii,
235.
- pilgrims to, massacred by the
Wahabis *ib.*
- Medina, subjected by the Wahabis viii,
235.
- Meierotto on the authorities followed
by Tacitus viii, 248; 349.
- Military profession, with respect to
classical education viii, 442.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

FORGOTTEN BOOKS

FULL

MEMBERSHIP

797,885 Books!

**All you can read
for only**

\$8.99/month

Continue

*Fair usage policy applies



Seager, J. Misc. Obs. on various authors vii, 125.

———— No. II. 240.

———— classical criticism vii, 442.

Seven, on the number, viii, 365.

Shaftesbury, Lord, anecdote of viii, 446.

Shakespeare, comments on vii, 129.

Short syllables viii, 21.

Sight, use of in study vii, 363.

Sophocles, collation of two MSS. vii, 428.

Sortes sanctorum of the ancient Christians viii, 8.

Stephens' Greek Thesaurus, hints to the editors vii, 362.

St. Quentin, notice of his French and English grammars vii, 148.

Study, judicious direction of vii, 86.

Sturz, notice of his ed. of Pherecydes viii, 126.

Suidas, observation on vii, 456.

T.

Talma, his reformation of the French stage vii, 61.

Tate, Rev. J. on the Greek Sapphic ode vii, 163.

Theophilus, anecdotes relating to vii, 382.

Tooke, J. H. prices of books at the sale of his library vii, 283.

Tragicorum Græcorum, in Carmina Monostrophica Commentarius vii, 167, 369. viii, 140.

Troy, on the existence of vii, 105.

Tyrian inscription found in the island of Malta vii, 147, 277.

V.

Vesuvius, eruptions of vii, 47.

Vincent, Dr. observations on the "China of the Classics," vii, 32.

———— on Theophilus 382.

Virgil, defence of viii, 106.

———— explanation of a passage in vii, 82.

Visconti, Iconographie ancienne vii, 209.

W.

Wahabis, account of the, viii, 230— their formidable hostilities with the Ottoman government 234—their chief slain by a Persian 235—their respect to the English ib.

Wait, D. G. Specimens of Persian poetry vii, 131—on the origin of the Druids, No. I. vii, 172—No. II. viii, 225—on the name of Zoroaster vii, *220.

Wakefield, Gilbert, incidental remarks on his literary character viii, 204.

Westminster Play, prologue and epilogue to vii, 52. viii, 414.

Wright, Mr. on the modern Greek language vii, 377.

X.

Xenophontis Economicus, notice of Kuster's ed. vii, 403.

Y.

Yezidis, account of, an extraordinary sect vii, 143.

Z.

Zoroaster, probably not an individual character vii, *223.

END OF NO XVI.

LONDON:

PRINTED BY A. J. VALPY, TOOKE'S COURT,
CHANCERY LANE.

1813.