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Thucydides VI. 21 Fin

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time when *-is* in both forms was *syllaba anceps*, and the point at issue is the date of that period. Considering the general shortening which took place in the final syllables of verb forms, and the fact that *-is* in both the perf. subj. and the fut. perf. ind. must frequently have been short at an early period, and perhaps taking into

account the analogy of *eris*, it seems highly probable that by the Augustan Age both forms regularly had *-is*, and that the use of *-is* by the poets of that period is in both cases a metrical license.

JOHN C. ROLFE.

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MANY years ago I compared the Pharisaic thanksgiving ascribed to Plato (or to Thales or Socrates) with the catholic breadth of St. Paul. I thought I had called Light-foot's attention to the evidence some thirty years ago, but as it is not noticed in the last editions of his commentaries, I must have mistaken the will for the deed. So far as I know, no one has anticipated me even yet. The texts speak for themselves.

Plutarch life of Marius 46 § 1 : Πλάτων μὲν οὖν ἤδη πρὸς τῷ τελευτῶν γενόμενος ὕμνει τὸν αὐτοῦ δαίμονα καὶ τὴν τύχην, ὅτι πρῶτον μὲν ἄνθρωπος, εἴτα Ἕλλην, οὐ βάρβαρος οὐδὲ ἄλογον τῇ φύσει θηρίον γένοιτο, πρὸς δὲ τούτοις ὅτι τοῖς Σωκράτους χρόνοις ἀπήντησεν ἡ γένεσις αὐτοῦ.

Lact. iii 19 § 17 : non dissimile Platonis illud est, quod aiebat se gratias agere naturae : primum quod homo natus esset potius quam mutum animal, deinde quod mas potius quam femina, quod Graecus quam barbarus, postremo quod Atheniensis et quod temporibus Socratis.

Diogenes Laertius i § 33 (under Thales) : Ερμύππος δ' ἐν τοῖς βίοις εἰς τοῦτον ἀναφέρει τὸ λεγόμενον ὑπὸ τινῶν περὶ Σωκράτους. ἔφασκε γάρ, φησί, τριῶν τούτων ἕνεκα χάριν ἔχειν τῇ τύχῃ· πρῶτον μὲν ὅτι ἄνθρωπος ἐγενόμην καὶ οὐ θηρίον· εἴτα ὅτι ἀνὴρ καὶ οὐ γυνή· τρίτον ὅτι Ἕλλην καὶ οὐ βάρβαρος.

Ep. Gal. 3 28 : οὐκ ἐνὶ Ἰουδαίῳ οὐδὲ Ἕλλην· οὐκ ἐν δοῦλῳ οὐδὲ ἐλεύθερῳ· οὐκ ἐν ἄρσεν καὶ θήλῳ· πάντες γὰρ ὑμεῖς εἰς ἔστε ἐν Χριστῷ Ἰησοῦ.

Ep. Col. 3 11 : ὅπου οὐκ ἐνὶ Ἕλλην καὶ Ἰουδαίῳ, περιτομῇ καὶ ἀκροβυστίᾳ, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός.

As the tradition was known to Plutarch, we may assume that it was not unknown in the lecture-rooms of Tarsus, and may have been in the mind of the apostle, when he proclaimed a fellowship which transcends all distinctions of sex, of race, of religious privilege, of intellectual culture.

I am aware that Jews to this day thank God in their prayers who has made them men, not women ; Israelites, not Gentiles ; but few would now follow the late Dr. Emanuel Deutsch (*Quarterly Review*, Oct. 1867, article on the Talmud) in assuming the immutability of Jewish oral tradition. Let those who are at home in Rabbinical lore tell us what is the earliest written authority for the modern prayer. It may be that it was suggested by the Gentile tradition. Of course if Gamaliel used the prayer, his pupil refers to it, not to the Platonic saying : but what right have we to make so bold an assumption ?

JOHN E. B. MAYOR.

P.S. Dr. Gifford kindly refers me to the Talmud, *Berakhoth*, ch. ix, Schwab's translation, p. 156. 'R. Judah taught three things that a man should say every day : "Blessed be God ; 1, for not creating me a pagan ; 2, nor foolish ; 3, nor a woman."'

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γνόντας ὅτι πολὺ τε ἀπὸ τῆς ἡμετέρας αὐτῶν μέλλομεν πλεῖν, καὶ οὐκ ἐν τῷ ὁμοίῳ στρατευσόμενοι καὶ ἐν τοῖς τῇδε ὑπηκόοις ξύμμαχοι ἦλθετε ἐπὶ τινα, ὅθεν ῥάδιαι αἱ κομιδαὶ ἐκ τῆς φιλίας ὧν προσέδει, ἀλλὰ ἐς ἄλλοτριαν πᾶσαν ἀπαρτί

ιόντες, ἐξ ἧς μηνῶν οὐδὲ τεσσάρων τῶν χειμερινῶν ἀγγελον ῥάδιον εἶναι.

By thus reading ΑΠΑΡΤΙΙΟΝΤΕΣ in lieu of ΑΠΑΡΤΗCONΤΕΣ or ΑΠΑΡΤΙCON-

TEC and the like, we get a perfect sense, 'but that we are on the contrary about to proceed to a country entirely occupied by others etc.' This use of ἀπαρί may be said

hardly to have survived the generation to which Thucydides belonged, but its use in that generation is thoroughly established.

W. G. RUTHERFORD.

CICERO PRO MILONE c. 33 § 90.

AN ille praetor, ille uero consul, si modo haec templa atque ipsa moenia stare eo uiuo tam diu et consulatum eius expectare potuissent, ille denique uiuus mali nihil fecisset, qui mortuus, uno ex suis satellitibus [Sex. Clodio] duce, curiam incenderit?

This is now the vulgate, since Madvig in 1831 expelled the gloss *Sex. Clodio*. Mr A. C. Clark however proposes further to expel *duce* and then to write *cui mortuo unus* instead of *qui mortuus uno*: another editor adopts the proposal, and I see in the March number of this *Review*, p. 119, that Mr S. G. Owen approves it.

Between *qui mortuus uno* and *cui mortuo unus*, so far as authority goes, there is nothing to choose. The MSS split their votes: *qui mortuo unus* H, *cui mortuus uno* E, *cum mortuus uno* T. The exchange of *qui* and *cui* is quite common; quite common too is metathesis of inflexion, not only in this simple form, Stat. silu. iii 1 18 *angusto bis seni*, *angusti bis seno*, Aesch. supp. 373 ἀστροῖς . . . τῶνδε, ἀστροῶν . . . τοῖσδε, but also in stranger fashions, Ovid am. ii 5 27 *Phoebo* . . . *Dianam*, *Phoebum* . . . *Dianae*, Eur. Hipp. 331 αἰσχροῶν ἐσθλά, ἐσθλῶν αἰσχροῶν. The choice of reading therefore will depend on other considerations.

cui mortuo unus requires the expulsion of *duce*. Mr Clark says 'I conceive *Sex. Clodio duce* to have been a marginal note, founded upon Ascon. 34 *populus duce Sex. Clodio scriba corpus* . . . intulit, and ib. 55 *Sex. Clodius, quo auctore corpus* . . . illatum fuit.' There is nothing impossible about this; but the supposed adscript is at any rate of a much less common type than the gloss assumed by Madvig: here then the vulgate has the advantage.

But a much heavier objection to *cui mortuo unus* . . . *incenderit* is its rhetorical inferiority. If Cicero throws away his chance of this impressive figure, the dead man firing the senate-house, he is not the workman I take him for. Nay, for the sake of his argument, he cannot afford to throw it away; 'would Publius living have

done no evil when Publius dead burnt down the senate-house by the hand of Sextus?' has at least a superficial air of plausibility; but 'would Publius living have done no evil when Sextus burnt down the senate-house in honour of Publius dead?' gratuitously prompts the retort that you cannot fairly argue from what Sextus did to what Publius would have done.

But then on the other hand Mr Clark most justly impugns the sense of *uno ex suis satellitibus duce*: 'if we ask, whom the *satelles* led, the answer can only be, the ghost of Clodius.' When Publius fires the senate-house by the hand of Sextus, Sextus is not *dux*, he is *minister*; and *ministro* accordingly I suspect we should have found, had not the context suggested to Cicero a more vigorous and striking synonym: 'qui mortuus, uno ex suis satellitibus *face*, curiam incenderit.' In Phil. ii 19 48 Antony's relation to this same P. Clodius is hit off by this same metaphor: Antony is 'eius omnium incendi-orum fax,' the match with which he kindled all his conflagrations. The error in the MSS may have begun with the absorption of *f* in the preceding *s*: this often happens, and here in E and T the same cause has stolen away the *S* of *Sex* and left only *ex*.

Since I am writing about Cicero and quoting the second Philippic, I may as well assign to its author, the emendation, now thirty years old, of a ridiculous corruption still current in some texts of that speech. In 34 87 are these words: 'iam iam minime miror te otium perturbare; non modo urbem odisse sed etiam lucem; cum perditissimis latronibus non solum de die sed etiam in diem uiuere': these are the dire effects of a guilty conscience. *in diem uiuere* is a well-known phrase and means 'to live for the day alone,' 'to take no thought for the morrow,' as the Gospel bids us; *de die uiuere* is not a well-known phrase but is supposed to mean 'to live on what the day brings in.' Antony therefore (so intolerable is his remorse for having offered the crown to Caesar) not only lives on what the day brings in, but even takes no thought for