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Report

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BRIEFER NOTICES.

Exilium Trias sive De Cicerone Ovidio Seneca exulibus. Specimen litterarium inaugurale quod ex auct. rectoris magnifici in Academia Rheno-Traiectina, etc. By H. M. R. LEOPOLD. Pp. viii + 264. Goudae : Koch et Knuttel, 1904.

DR. LEOPOLD compares Cicero, Ovid and Seneca in reference to their times of exile. Thus, he notes that Cicero and Ovid, whilst they pay grateful tributes to their native towns, reserve their praises mainly for the Capital; that Cicero troubles little, Ovid much, about the locus of his exile, and Seneca, as a philosopher, has to assume 'exilium nihil esse nisi loci commutationem, rem minimi momenti.' All this takes a whole chapter of twenty-seven pages, and none will wonder, when he finds the investigation in reference to Ovid carried on with a minuteness of which a brief extract from p. 100 will give a good idea :

2° Boreas tam vehementer flat ut aedificia alta subvertat et tecta domibus abripiat.

(*Tr.* iii. 10. 17, 18 quoted in full)

3° Incolae praeter faciem totum corpus pellibus tegunt.

(*ib.* 19-22 quoted in full)

4° Vinum in amphoris congelatur.

(*ib.* 23-24 quoted in full)

Even more heroic is the scale of chapter 7, in which after a perusal of 60 pp. (mainly extracts from Cicero's and Ovid's letters to friends, to a large extent in alphabetical order) we are rewarded with the discovery 'verum esse quod scribit Reichart,' viz. that Ovid's exile did not spoil the mildness of his temper, etc., etc., and Cicero's did. Dr. Leopold's Latinity is excellent and his accuracy unimpeachable; the book itself is by

no means uninteresting. But I do not think that he has contributed anything original to the subject he treats. There is some vigour in his refutation of Boissevain's silly remarks on the Apocolocyntosis—but then what right has that work to a place in the chapter *de Fontibus*: how does it help us 'ad (exulantis Senecae) tam facta quam affectus cognoscenda'?

WALTER C. SUMMERS.

Was muss der Gebildete vom Griechischen wissen? Von Prof. Dr. ADOLF HENME. 2e auflage. Leipzig: Eduard Avenarius, 1905. 4to. Pp. xxxii + 156.

THIS book (the editor tells us) was suggested by the widespread belief that antiquity has nothing to teach modern Germany, as remodelled under the refining care of Kaiser Wilhelm II. Yet unfortunately there are in the German language embedded many thousands of words which cannot be understood without some knowledge of Greek. This is even the case in science and industry; so that the editor has asked himself the question, Is it necessary to study Greek in order to understand technical terms? To this he replies No; and that there may be no place of refuge left for those who are fighting with this last weapon, he has compiled this book. It contains an 'Introduction to the Practical Understanding of the Foreign and Borrowed words derived from Greek,' a short Greek Grammar in fact, with most of the Greek words transliterated; and a list of important Greek words, with meanings, each followed by a list of German derivatives, with explanations. Their large number will surprise everyone.

W. H. D. R.

REPORT.

PROCEEDINGS OF THE OXFORD PHILOLOGICAL SOCIETY.—EASTER AND TRINITY TERMS, 1905.

ON May 19th Mr. ALLEN read a paper on Theognis, in which, while accepting Mr. Harrison's view of the authenticity of the entire collection, he maintained, with Mr. Hudson Williams, the traditional sixth-century date. [The paper will be published in the *Classical Review*.]

ON June 2nd Prof. COOK WILSON read a paper upon 'The idea of *κάθαρσις* in Aristotle's definition of tragedy.' Accepting the view of Bernays and others that the metaphor was the medical one of purgation, an analysis was offered of what the main elements in such a metaphor applied to the emotions

must be. It was contended that the essentials of this analysis were in complete agreement with the passage on the subject in Aristotle's *Politics*, and showed that the metaphor of purgation was entirely inapplicable to the true effects of tragedy, and that the attempts of commentators, e.g. Bernays, to give it a meaning of aesthetic value were a manifest failure. Reasons were given for thinking that the formula was not originally applied to tragedy, that this application of it was inherited by Aristotle from others, and that there were possibly indications that he was uneasy about it.

On June 16th Mr. L. DYER read a paper on 'The Olympian treasures and treasures in general,' some points of which had been briefly given in Athens at the Archaeological Congress in April before the section of Classical Archaeology.

He began by advocating the reconsideration of currently accepted identifications on the terrace of the Olympian treasures, and followed one of the alternatives suggested by Dr. Dörpfeld in urging that No. VIII should be not a treasury at all, Nos. II and III should be counted as seen by Pausanias, and the confused text of Pausanias VI xix 5 should be dealt with accordingly, and not as Boeckh dealt with it before such a thing as a treasury had been unearthed either at Delos, at Olympia, or at Delphi. Pausanias saw eleven treasures. The name to be attached to No. III has fallen out of his text, at the beginning of § 5, and his first and chief allusion to the Byzantines' treasury (No. V) has fallen out of the same section at the end. The order in which the foundations *in situ* on the terrace appear to have been laid was, he maintained, VIII, XII, X, XI, VII, VI, V, IX, IV, II, III, and I. All but I and XI were colonial foundations, excepting possibly the unknown No. III. All but I and possibly III were built before or upon occasion of the Persian wars, and I was presumably built to represent a far older Sicynian foundation. There was much evidence connecting the Olympian treasures in particular with a happy enlistment of local and colonial particularism in the service of Olympian Zeus. Thus a pan-Hellenic consciousness was awakened so that, after the Persian wars, further foundations of treasures could be, as in fact they were at Olympia, completely dispensed with.

Turning then to treasures in general, he intimated that the term *θησαυροί* was on the whole a misnomer, giving rise to misapprehensions only to be removed by a careful scrutiny of the monuments themselves with the inscriptions relating to them. 'Call such buildings *θησαυροί* with Herodotus and Pausanias, use, with the expert antiquarian Polemo, one word, *θησαυροί*, at Delphi, and another, *ναοί*, at Olympia,' said the lecturer, 'or take from Delian and Delphian inscriptions the sacred term *olos*: two things are true of all treasures like the Olympian ones,—they are built for worship of a god, they stand for the glory not of any one dynasty, but of every member of some one *δημος*.' Strabo's, Baehr's, and Herodotus' views expressed and implied about treasures were also discussed along with W. J. Fischer's Olympian investigations of 1853, and the account of such monuments in Bötticher's *Tektonik*, written before Olympian excavations.

Then followed an account of the various motives assigned by Pausanias and others for the foundation of treasures, and a consideration of their limited use as *θησαυφυλάκια*. These last properly speaking were entirely different from the Delian, Delphian, and Olympian 'treasures' which should be termed communal houses. Abundant evidence from inscriptions was here discussed and the very clear usage in Delian inventories was appealed to. Reasons of various kinds were adduced for believing that a people founding a communal house had certain exceptional rights and duties in connexion with their house. The consecrated character of all such houses was also insisted upon, especially in connexion with the Plutarchian *De defectu oraculorum* and the 'Lesche' at Delphi, called by Pausanias not the 'Lesche of the Cnidians,' but the 'Lesche of the Delians,' a nickname for which Pausanias somewhat elaborately apologizes. Various proofs were given in connexion with Polygnotos, Micon, and Aristocles, for making quite sure that what Pausanias carefully describes as an *οἶκημα, ἀνάθημα τῶν Κνιδίων*, and is currently known as the Lesche of the Cnidians, was strictly and properly speaking the Delphian treasury of the Cnidians.

A. H. J. GREENIDGE,
Hon. Sec.

VERSION.

FROM HEINE.

Es stehen unbeweglich
Die Sterne in der Höh'
Viel tausend Jahr und schauen
Sich an mit Liebesweh'.
Sie sprechen eine Sprache
Die ist so reich, so schön;
Doch keiner der Philologen
Kann diese Sprache verstehn.

Ich aber hab' sie gelernet
Und ich vergesse sie nicht;
Mir diene als Grammatik
Der Herzallerliebsten Gesicht.

HEINE.

Ἀστέρες οὐρανίην ἔλαχον στάσιν ἡματα πάντα,
οὐδέ τις ἦν ἔλαχεν τάξιν ἔβη προλιπών.
ἀλλ' ἀστήρ αἰεὶ ποτιδέκεται ἀστέρ' ἀγῆρως,
μυριετὴ θ' ἄμ' ἔρωτ'—ἀλλ' ἀτέλεστον—ἐρᾶ.
μίσγοντες δὲ γέλων ψιθυρίσματά θ' ἡμερόεντα
θανυμάζουσι βροτῶν βαρβαρόφωνον ὄπα.
οὐδ' ἄρ' Ἀρίσταρχος μονοσύλλαβος, οὐ σοφὸς
ἔσμος
γωνιοβομβύκων, ῥήματ' ἐκείν' ἔμαθεν.
ἀλλ' ἐγὼ ἐξέμαθον, τὸν Φρύνιχον οὐ πεπατηκώς·
ἐξέμαθον· καὶ πῶς τῶνδ' ἐπιλησόμεθα;
ἦ ζητεῖς ὁπόθεν; φαύλως πάνν' καὶ γὰρ ὁδηγοῖς
χρώμεθα—τοῖς λαμπροῖς ὄμμασιν Ἀστερίης.

JOHN JACKSON.