The Classical Review

<http://journals.cambridge.org/CAR>

Additional services for *The Classical Review*:

Email alerts: [Click here](#)

Subscriptions: [Click here](#)

Commercial reprints: [Click here](#)

Terms of use : [Click here](#)

On Xenophon, *Memorabilia* 1. 6. 13

H. Richards

The Classical Review / Volume 18 / Issue 06 / July 1904, pp 288 - 288

DOI: 10.1017/S0009840X00990322, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00990322

How to cite this article:

H. Richards (1904). On Xenophon, *Memorabilia* 1. 6. 13. The Classical Review, 18, pp 288-288 doi:10.1017/S0009840X00990322

Request Permissions : [Click here](#)

taken *per se*, irrespectively of its relevancy or value as a note on the line of Theocritus. Sophocles *Fr.* 815 (if Toup's probable correction of 'Sophocles' for 'Hierocles' be adopted) has μηδ' αἰόλιζε ταῦτα: where αἰόλιζε = ποικίλλειν, in the special sense of dealing subtly or disingenuously. Αἰολίζειν, properly = 'to speak or act like an Aeolian,' is analogous to αἰγυπτιάζειν, κιλικίζειν, formations which implied the practice of treachery and fraud, regarded by their neighbours as characteristic of Egyptians and Cilicians. If, then, the leading derivative of Αἰολεύς (which, not αἰώλος, must give the stem of αἰολίζειν in the above uses) bore the sense of 'swindling,' the noun, to which there is but one step back, may well have borne the meaning of a swindler *par excellence*. Thus Αἰολέος πλέω πρήξεις might be ren-

dered 'exact more than an Aeolian,' i.e. than a 'prince of extortioners,' would. We have in some modern race-names analogies which would easily enable one to supply a term corresponding to Aeolian here. Herondas himself was not insensible to the racial antipathy expressed in the invidious αἰολίζειν. In his Proöm, he tells us that his commission from the Muses directed him to write expressly for the Ἰωνθίδαι, i.e. the Ionians. Though, then, there may be no other instance of Αἰολεύς actually so used, yet it certainly *could* have been so used; and if its assumption here restores sense with a minimum of violence, it may perhaps be allowed to stand until something better is proposed.

JOHN I. BEARE.

Trinity College, Dublin.

ON XENOPHON, *MEMORABILIA* 1. 6. 13.

In the last number of this *Review* Dr. Henry Jackson refers to my note (xvi. 270) on Xen. *Mem.* 1. 6. 13. I do not take ὁμοίως there in his sense of *under the like circumstances*. Indeed I very much doubt whether it could mean that at all. In any case, when it is used with regard to two things (here ὥρα and σοφία), there is surely a strong presumption that it means *equally* or *alike*,

as in the parallel passages cited by Kühner. Reading adverbs for adjectives, I translate 'beauty and wisdom may be both alike creditably and both alike discredibly disposed of.' If I understand Kühner rightly, he gave ὁμοίως yet a third sense, *as well as*, (*discreditable as well as creditable*).

H. RICHARDS.

THE METRICAL DIVISION OF COMPOUND WORDS IN VIRGIL.

In the interesting and almost complete collection of facts and rules respecting the Virgilian Hexameter, recently published by Mr. Winbolt, the treatment of the topic above indicated, or rather the want of any treatment, suggests that attention may profitably be called to it.

On the subject of Tmesis (p. 212) it is said in parenthesis that

We omit a fanciful form discovered by Müller which he says occurs when a part of a compound is separated from the verb by caesura.

On p. 85 a foot-note to the verse

navibus, infandum, amissis unius ob iram

says that

M. Plessis would defend it by counting a caesura by tmesis after the first syllable of

infandum. Such caesura he says is permissible by tmesis between the prefix of a compound word and the rest of the word: thus *de-torquet*, *im-mensus*.

Nothing more, so far as I have observed, is said on the topic, and the impression thus suggested is that it has no general importance, and perhaps little reality. This however is not the truth. In Virgil's metre the tmesis of compound words has an importance second only to the division between one word and another. Without professing to exhaust the subject, we will illustrate it in one very important application, the metrical division of the third foot. For this, the general rule in Virgil may be stated thus:

The third foot of the hexameter, unless