

ture, which is written in Munster Irish, is unintelligible to those who only know the local dialect. The little towns are largely anglicised, and over large patches no Irish is spoken. The people over 65 have preserved the language in a fairly pure state, but the Gaelic of the remainder is quite half English, and several of the peculiar sounds of the old people, e.g. Sweet's high-back-narrow-unrounded and high-back-lowered-unrounded vowels, have been replaced by the front varieties. The language of the people's devotions is English, and the native religious terminology has become so unfamiliar that some of the clergy, though strongly in favour of the Gaelic movement, actually discountenance the use of the vernacular in all religious instruction. At the present moment the language is losing ground by intermarriage between Gaelic-speakers and those who only know English.

III. Mr QUIGGIN read a paper on "L and N in Donegal."

THIRD MEETING¹.

At a Meeting of the Society held in Professor Bevan's rooms, in Trinity on Thursday, March 2, 1905, at 4.15 p.m., the President (Mr BURKITT) in the Chair :

Dr VERRALL read papers on (I) literary association, and the neglect of it in Graeco-Roman criticism as exemplified by 'Longinus' *de sublimitate*; (II) 'Longinus' on the rhythm of Demosthenes (*de subl.* ch. xxxix. § 4); (III) the legend of Orpheus and Eurydice in the fourth book of the *Georgics* (457 foll.).

I. In criticizing discrepancies of style (*περίφρασις*, τὸ ψυχρόν, etc.) 'Longinus' seems strangely to ignore the effect of literary association, and the use of deliberate, though informal, quotation. Thus in xxix I he ridicules the "periphrastic" language of Plato *Laws* 801 B *ὡς οὔτε ἀργυροῦν δέι πλοῦτον οὔτε χρυσοῦν ἐν πόλει ἰδρυμένον ἔαν οἰκεῖν* exactly as if it were Plato's own, though Plato himself marks it as a quotation, by adding that "not all poets" are capable of the sentiment, and though in fact the very words of the poet have been retained—

*ὡς οὔτε πλοῦτον ἀργυροῦν ἰδρυμένον
ἔαν ἐνοικεῖν οὔτε δέι χρυσοῦν πόλει.*

Similarly in *Laws* 778 D "the advice of Sparta, rather to let the walls sleep in the ground where they lie than rear them up again" (τὸ καθεύδειν ἔαν ἐν τῇ γῆ κατακείμενα τὰ τεῖχη καὶ μὴ ἐπανίστασθαι)

¹ Reported in the *Cambridge University Reporter*, March 14, 1905.

is followed by an express reference to "the much-quoted speech of the poet on the subject," from which it is evidently taken—

ἐν γῆ καθεύδειν ταῦτ' ἔατε κείμενα
καὶ μὴ πανίστασθ(ε)

or the like, alluding to the Spartan negotiations of 479 B.C. Yet the critic (iv 6) blames the expressions as unsuitable to Plato's style, without noticing, apparently without knowing, that they are borrowed. When Xenophon (*ib.* 4) and Timaeus (*ib.* 5) are censured for using the equivocation upon κόρη (*maiden, pupil of the eye*), nothing is said of the antiquity and sanctity of such mystical puns in Greek literature (compare the equivocation on κόρος *pride, son*). Yet Timaeus gives his quotation unaltered, except in the order of the words—

ὁ τίς ἐποίησεν ἄν
κόρας ἐν ὀφθαλμοῖσι, μὴ πόρνας, ἔχων;

and Xenophon also seems to paraphrase, though less closely, a poetic original. Almost all the examples of this kind in 'Longinus' are open, so far as they can be tested, to like observations¹.

II. In *de sublimitate* xxxix § 4 the critic has been understood to say that the sentence (*de corona* 188) τοῦτο τὸ ψήφισμα τὸν τότε τῇ πόλει περιστάντα κίνδυνον παρελθεῖν ἐποίησεν ὥσπερ νέφος "is expressed throughout in dactylic rhythms" (Rhys Roberts), which is not true. But the words ὅλον ἐπὶ τῶν δακτυλικῶν εἴρηται ῥυθμῶν will not bear this rendering; note the article τῶν. "The dactylic rhythms" must be the two dactyls τὸν τότε and -περ νέφος, whether 'Longinus' is right or not in so counting the second. For ῥυθμός cf. ἐπὶ μακροῦ τοῦ πρώτου ῥυθμοῦ βέβηκε (*ib.*), where "the first rhythm" is the word ὥσπερ. The meaning apparently is that the sentence "is pronounced wholly upon the dactyls," that is, the pronunciation of it rests or depends wholly upon them; the first, from the comparative rarity of dactyls in Demosthenes, catches the hearing, which waits and is suspended till the final dactyl comes as a relief, so that the sound, as 'Longinus' says, conforms to the sense.—As to the defective sentence (see Rhys Roberts *ad loc.*), we should perhaps read ὅλον τι for ὅλον τε and omit τό τε (*i.e.* τότε or τὸν τότε) as a gloss².

III. Commentaries on *ipse cava solans aegrum testudine amorem...canebat* ignore (1) the position of *cava* and (2) the connexion, indicated by the order and structure of the verse, between *aegrum testudine amorem*. The words properly mean that "Orpheus, having hollowed the *testudo*, consoled with its

¹ This paper is printed at length in the *Classical Review* for May, 1905 (vol. xix. p. 202).

² This paper is printed at length in the *Classical Review* for June, 1905 (vol. xix. p. 254).

hollowness his passion, which the creature had wounded" or "turned to melancholy." This is explained by the legend that Eurydice was killed by a fabulous animal, "a snake in armour" or "snake with a shield," *armatus anguis*, apparently a combination of snake and tortoise (*Liber Monstrorum* 3. 2, cited by O. Gruppe, Roscher's *Lexicon*, "Orpheus" § 95, col. 1160). From Virgil, who calls the animal first *hydrus* and here *testudo*, we see further that, according to this legend, it was the shell of it which, when Orpheus had killed it in revenge, gave him the opportunity for making the *chelys* or *shell-lyre*. This invention Timotheus also (*Persae* 234) ascribes to him and not to Hermes. It will be noticed that Virgil overleaps by a transition the actual death of Eurydice; the *Liber Monstrorum*, which says that she was decapitated by the beast and pulled down into the water, supplies and fully accounts for the omission.

FOURTH MEETING¹.

At a Meeting of the Society held in Professor Bevan's rooms in Trinity on Thursday, March 16, 1905, at 4.15 p.m., the President (Mr BURKITT) in the Chair :

I. A grant from the Society's funds of a sum not exceeding £25 was made to Dr Rouse in aid of a collection of ballads, tales, and folklore from Astypalaea.

II. Miss A. A. HENTSCH, of Girton College, was elected a member of the Society.

III. Dr POSTGATE, commenting upon a passage in the scene between Mercury and Sosia, Plautus *Amph.* 302.—316, suggested that the language used would gain in force and appropriateness by the assumption of the following allusions. V. 304 'in soporem conlocastis nudos,' 'Fists, you sent them to sleep (i.e. stunned them) without a night-dress' (i.e. with their clothes stripped off), this article of attire being apparently used by the Romans. V. 305 'ne ego hic nomen meum commutem et Quintus fiam e Sosia,' to Q. Ennius and his doctrine of metempsychosis. V. 313 'quid si ego illum tractim tangam ut dormiat?' to the use among the Romans of a well-known method of producing mesmeric sleep.

IV. Dr ROUSE read a paper on Modern Greek in its relation to ancient Greek.

The changes in the modern Greek language have not been violently brought about, but they are due to the action of principles which can be seen in ancient Greek. The foreign or borrowed element is small. Many words for common things, such as wine,

¹ Reported in the *Cambridge University Reporter*, April 6, 1905.