

I close by recommending the book to students of language in general, and particularly to neogrecists who wish to form an *approximate* idea as to (1) what part of the stock of modern Greek has been preserved in the vernacular tongue from ancient times (which can be easily seen by opening an

εἰς ἄλλην ἐπιστολὴν. Παρακαλῶ τὸν Κύριον Φρουράρχον νὰ μὴν τιμωρῆσῃ τὴν φρουρὰν διότι εἶνε ἀθῶα. Ὁλοσ ἡμέτερος (ὕμ-) Μ. Φιλιππούσης.

ancient lexicon); (2) what part has been coined or revived by modern scribes, which is fairly exhibited in the present volume; and (3) what part is of national creation since ancient times and so, added to the part preserved from antiquity, characterizes genuine or popular modern Greek.

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## CORRESPONDENCE.

### 'ASSOCIATED REMINISCENCES.'

In illustration of Mr. Cook's thesis I can mention an amusing instance in modern Latin verse. In 1862 the Camden prize was won at Cambridge by the late lamented F. W. H. Myers, on the subject 'Alexander ad Hyphasin.' In the concluding lines he saw fit to compare Alexander to Ganymede, and with Virgil, then as always, *βομβῶν ἐν αὐτῷ καὶ ποιῶν μὴ δύνασθαι ἄλλον ἀκούειν*, the name Ganymedes suggested '*Et genus invisum et rapti Ganymedis honores*,' which at once reappeared as '*Qualis ab Ida | Pertulit invisum Ganymedes raptus honorem*.' But conscious of his own catachrestical transfer of *invisum* from *genus* to *honorem*, the poet added a note with the lame defence '*Junoni scilicet*!'

In Theocritus l. 5, while not denying the reminiscence of Sappho, I believe there is a truly amusing reminiscence of a far more familiar passage, viz. Homer, *Iliad* 453 ὡς δ' ὅτε χεῖμαῖροι ποταμοὶ κατ' ὄρεσφι ῥέοντες. Without going so far—as our present Hellenic brethren would—as to say that *χεῖμαρρος* and *χίμαρος* were pronounced

*exactly* the same—I believe that the resemblance is near enough to warrant *παρὰ προσδοκίαν*, like 'There shall pour down to you' [not the flood but] 'the flock.' It is the same sort of pun as if we should say, 'there shall come sailing in to you a sheep.'

I may mention here, in connection with the word *χίμαρος*, a singular misprint which has been copied, as far as I know, in every edition of *Childe Harold* from the earliest to the latest. In *Childe Harold* ii. 51, 3 in a description of the mountains of Albania (Epiros) we find the strange line;

'*Chimaera's* Alps extend from left to right.  
Read *Chimari's*; so in stanza 72, we have twice

'Chimariot, Illyrian, and dark Suliote'  
'Shall the sons of Chimari, who never forgive.'

Byron's hand was a hard one for the printers.

WILLIAM EVERETT.

### A CORRECTION.

On p. 392 of the *Classical Review* for November I said that Proclus' commentary on the myth of the *Republic* had been published for the first time by Kroll in 1901. In point of fact this part of Proclus' commentary was already published in 1888 by Pitra (*Analecta Sacra et Classica*, Paris and Rome vol. v. pp. 1-146). The particular

passage which I quoted is on p. 68, and Pitra makes the interesting conjecture *κεκολασμένοις* for *κεκωλισμένοις*. I am indebted to Professor J. Cook Wilson for drawing my attention to this error on my part.

J. ADAM.