

NOTES AND NEWS

THE Committee on Grammatical Terminology has a new lease of life, and is resuming its arduous labours by going over the ground systematically. A large number of suggestions and criticisms have been received, which will be considered in their place. There is a possibility that there may be an international conference on the subject; in any case, criticisms have been received from France and Germany.

The last number of *Atene e Roma* contains two papers on Dante's debt to the Latin classics, which should interest a wide circle. There is also a paper on *Un Processo Celebre al tempo di Cicerone*, in which the speech for Cluentius is made to show its human side. The *American Classical Journal* has a paper on Quintilian, called *An Ancient Schoolmaster's Message to Present-Day Teachers* (iv. 149), in which the author lays stress on the fact that defective training in early years damages a man for life. We may ponder this in the light of English indifference to the work of early years: a lady was heard to say the other day, 'It doesn't

matter what my boy learns in the first few years.' This lady was once head-mistress of a large secondary school.

THE President's address to the Scotch Classical Association bears on the question of compulsory Greek. We do not wish to revive this question, but it has unfortunately been revived in the *Times*; and those who so freely prophesied that neither Greek nor Latin would suffer might mark what has happened in Scotland. Professor Harrower says: 'Little more than fifteen years ago the Commissioners' Ordinances made one ancient language only compulsory for the degree instead of two. Now both have gone.' The President's defence of classics is thoroughgoing and courageous, and he says, quite rightly, that not the subjects are to blame for the enemies' attack, but bad teaching. The Proceedings for 1908-1909, from which the above is taken, contain also an account of excavations at Sparta, and discussions on the teaching on history and geography.

CORRESPONDENCE

ON ARISTOTLE *NIC. ETH.* IV. 3, 15; A
REPLY.

To the Editor of THE CLASSICAL REVIEW.

In the August number of the *Classical Review* Prof. J. Cook Wilson criticises an interpretation of Aristotle, *Nic. Eth.* IV. 3. 15) proposed by me in the March number. To the points that he raises I should like with all deference to make a reply.

Prof. Wilson, I venture to think, misunderstands the drift of the argument that I drew from the impeachment of Miltiades and others for extortion. The context of the passage, expressed briefly, is this (§ 15 to § 17): 'Greatness in every excellence should be shown by the *μεγαλόψυχος*. οὐδαμῶς τ' ἂν ἀρμόζοι μεγαλόψυχῳ φεύγειν παρασείσαντι οὐδ' ἀδικεῖν. For why should the man commit *αἰσχρὰ* to whom nothing is great? . . . He will not deserve honour if he is *φάυλος* . . . μάλιστα μὲν οὖν περὶ τιμᾶς καὶ ἀτιμίας ὁ μεγαλόψυχος ἐστίν.' Presumably, therefore, the things that the *μεγαλόψυχος* will not commit are such as would damage his reputation. By the quotation from Lysias (*Or.* 12, § 4), where these

same verbs *φεύγειν* and *ἀδικεῖν* are used (in the same order), and where a citizen points as a proof of good citizenship to the fact that he never prosecuted or was prosecuted, I thought to show that a characteristic of the *μεγαλόψυχος* should be that no imputation of wrong-doing to obtain money could be believed against him or made the subject of an accusation. For him even to be prosecuted on such a charge would hurt his reputation. Miltiades, Themistocles, and Pericles¹ were cited because their character *in general* resembled that of the *μεγαλόψυχος*, but they had this liability to attack against which the real *μεγαλόψυχος* would be immune. It was not relevant for me to inquire whether Aristotle meant 'to covertly controvert' the opinion that these men were *μεγαλόψυχοι*. Their reputation was blown upon because they had been prosecuted; even an acquittal could not restore them that reputation in its pristine completeness. The following passages may be quoted

¹ Nicias (Plut. *Comp. Nic. c. Crasso* I.) and Crito (*Xen. Mem.* II. 9) might have been added.

to show that never to have been prosecuted was considered a proof of good citizenship: Hyperides *pro Lycoph.*, c. 14; Isocr. *Or.* 15. § 144; Lys. *Or.* 16 § 12; Aesch. *c. Ctes.* § 195; Dem. *de Cor.* § 313; Plut. *Comp. Nic. c. Crasso* I. I may add that *φεύγειν*, 'to be prosecuted,' is contrasted (in this order) with *ἀδικεῖν*, 'actually to do wrong,' in Dem. *c. Mid.* § 27; *de Cor.* § 313. *ἀδικεῖν* is used specifically of blackmailing (cf. Hdt. 6. 136; Plut. *Per.* 33) in Xen. *Mem.* II. 9, 2 and 8; *Isae.* fr. VII. (Sauppe).

Prof. Wilson thinks that the parallel from Theoph. *Char.* 3 fin. 'will be held enough to confirm the usual rendering, even if it were doubted whether Theophrastus wrote the passage himself.' To me it seems that if the passage in question be, as Diels in the new Oxford text calls it, an 'epilogus manifesto insitius,' its value as a contemporary instance in confirming the rendering of the Aristotelian passage is doubtful. For of the three parallels it alone resembles the passage in the *Ethics* by having *παρᾶσειν* used without the limiting addition of *τὰς χεῖρας*,¹ made directly or implied in the context. When suggesting what Prof. Wilson thinks 'a tame and altogether unconvincing interpretation' of the passage in Theophrastus, I did not know that Jebb's edition of 1909 (pp. 103 and 195) agreed with my view; Jebb's translation is 'must shake off such persons and thrust them aside.' With this support from Jebb I may perhaps be excused for thinking that the endeavour to

¹ In Smith's *Dict. Ant.* (II. 582b), in the article '*Cursus*,' it is stated that 'Photius has the note *παρᾶσειν τὰς χεῖρας τὸ ἐν τῷ τρεχεῖν γυγνόμενον*.' The edition of Photius which I consulted reads *παρᾶσειν τὰς χεῖρας*. In any case the verb is qualified by *τὰς χεῖρας*.

interpret *παρᾶσειν* in Theophrastus and in the passage in the *Ethics* as if the literal signification of the two other Aristotelian passages were the only possible one is unnecessary, if other renderings seem to give better sense. Many other verbs of course could be quoted which, when compounded with *παρᾶ*, have both a literal and a metaphorical meaning. Compare, for example, the series *σειεῖν*, *διασειεῖν*, *παρᾶσειεῖν*, in all its meanings with *βάλλειν*, *διαβάλλειν*, *παρᾶβάλλειν*. Similarly with *βαίνειν*, *ἀγειν*, and others.

Prof. Wilson says 'The point is not that the *μεγαλόψυχος* would not retreat, but that, if he had to do it, he would retreat as became a man of dignified courage (cf. *τὸ ἐν ἐκάστῃ ἀρετῇ μέγα* which just precedes).' Does this mean that the sense of *ἀρετῇ* here is confined to 'physical courage'? Why should the very particular notion of 'not running away shaking (one's hands) by one's sides, be joined directly with the very general notion of 'not committing injustice'?

Regarding the force of the aorist participle, I was aware that from this detail viewed by itself no inference could be drawn. But as far as my observation goes, in the majority of the not numerous instances where an aorist participle is joined with a present main tense, the aorist participles refer to actions that begin simultaneously with the action of the main verb, not to actions enduring contemporaneously.

In thanking Prof. Wilson for his criticism, I may remark that if his version of the ordinary interpretation be the correct one, Mr. Peters' translation of the passage ('run along shaking his arms') should be slightly altered.

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OBITUARY

PROFESSOR KYNASTON.

By the death of Canon Kynaston (born Snow), Professor of Greek and Classical Literature at Durham, we lose one of the most accomplished scholars of the older generation. Senior Classic (bracketed) in 1857, Camden and Browne Medallist and Porson Scholar, and Fellow of St. John's, he became a master at Eton; then he was appointed Principal at Cheltenham, and finally Professor and Canon at Durham, succeeding T. S. Evans, whose type of scholarship, as will be seen, was like his own. He was best known by his edition of Theocritus ('Snow's Theocritus'), which

has been through five editions. This was one of the earliest and best of modern school books; it is not overburdened with learning, nor too 'helpful,' and it is bright and interesting. He also edited *Poetae Graeci for Eton and other Schools*, and a selection from the *Greek Elegiac Poets* (Macmillan). He published a book of *Exercises for Greek Iambics*, which has the distinctive feature of showing the beginner how to make a small dictionary of phrases for his own use, and under the title of *Exemplaria Cheltoniensia* he issued a book of Latin verses, which contains many pretty versions