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to enumerate the divinities of the Acropolis, and warns us of the more explicit clause to come by the anticipatory *καί*. This is a little obscured by the pregnant brevity of the whole and the position of *καί*. There was no real reason for *contrasting* the shrines of the Acropolis with those outside. But when *τὰ γὰρ ἱερά* had been placed first there was no other good place for *καί*, which besides has an affinity for *ἄλλος*. The word *ἱερά* practically does double duty standing at once for all the *ἱερά* and those on the Acropolis. And the clause *καὶ τὰ ἕξω* condenses the two statements that the *ἕξω ἱερά* are the second half of the *τεκμήριον* and that they are situated *πρὸς τοῦτο τὸ μέρος*. Thucydides might have written with painful Isocratean explicitness something like: *τῶν γὰρ ἀρχαίων ἱερῶν τὰ μὲν . . . τὰ δὲ . . . εἰ καὶ ἕξω . . . πρὸς τοῦτο γοῦν τὸ μέρος*, etc. But it is not his way. An explicit statement that the older *ἱερά* are either found on the Acropolis itself or if outside are toward the Acropolis, or toward the south, or toward that part of the (modern) city constituted by the Acropolis and the region under it toward the south—this would have required thrice as many words as he has employed. He is indifferent to smooth grammatical and logical concinnity. So Miss Harrison commenting on this very passage (*Primitive Athens*, p. 66) could have written "Readers . . . might take and have taken." But she prefers to write: "Readers . . . might and have taken"—and as she is not writing Greek we know what she means.

PAUL SHOREY

SOME CLASSICAL QUOTATIONS FROM THE MIDDLE AGES

Manitius in making up his list of classical references (see *Philologus*, Nos. 47–53 *passim*) has apparently neglected the literatures of the Scandinavian countries. I have noted a few Latin quotations from that field, assuming that they may prove to be of some interest in marking how far classical interests extended in the Middle Ages.

Dioðrek Munk (Theodoricus Monachus), evidently a monk of Trondhjem, Norway, wrote in Latin a history of his native land about 1160 (see Langebek *Script. Rer. Danicarum* V, pp. 312–41). This man quotes several Latin writers, probably using books that were to be found in the monastery or in the cathedral of his native town. He uses the following passages of Lucan: 1. 92, 93 (p. 315 and again p. 323), 1. 183 (p. 332, partly misquoted), 1. 337 (p. 334), 1. 666–69 (p. 336), 7. 552–54 and 556 (p. 341), 7. 812–15 (p. 327). He also quotes Stat. *Theb.* 1. 151 as belonging to Lucan.

From Horace he gets *Epode* 1. 1 (p. 323) and *Epist.* 1. 2. 69, 70 (p. 338), the latter incorrectly and without naming the author. A quotation attributed to Vergil is identified by Suhm as coming from Proba's cento

of Vergil (Lang., p. 336). Ovid *Met.* 1. 128-31 is introduced with the phrase: *ut videatur notasse satyricus* (p. 341).

Theodoricus also employs Pliny the Elder three times. He cites *Plinius Secundus Naturalis historiae* (scriptor) as a source of information regarding Charybdis (p. 325, the reference may be to *N. H.* 3. 14). On p. 327 he quotes a sentence from the same work regarding the deterioration of the human race (see *N. H.* 7. 16). Again (p. 334), in writing of Mithradates, he cites from Pliny: "*De hoc Rege scribit Plinius secundus his verbis: Mithridates, inquit, rex Ponti, homo potentissimus et ditissimus annis XL bellum protraxit nobiscum variis eventibus, XXII gentium Rex totidem linguis jura dixit pro concione singulos sine interprete affatus.*" Here the writer is evidently using some intermediate source, for the end of the alleged quotation is all that is to be found in Pliny (see *N. H.* 25. 3).

There is finally a reference to Plato reminiscent of some lines in the *Timaeus* (see *Tim.* 22 C, and cf. *Laws* 677b): "*Hanc vicissitudinem seculorum exustionis et eluvionis inducit Plato, dicens: expletis quindecim millibus annorum eas alternatim accidere, omneque humanum genus interire, praeter paucissimos qui aliquo casu evadant unde postea reparentur homines: hoc semper extitisse et semper futurum esse.*" In discussing this doctrine he uses, curiously enough, some Greek phrases, a bit of pedantry somewhat unusual for the remote region from which this work comes. I have not been able to find his immediate source.

The collection (Langebek) from which I have been quoting also contains some other documents which give proof of classical activities in the North. An *Anonymus de Profectione in Terram Sanctam* tells of a pilgrimage undertaken from Norway about 1190. The writer quotes Verg. *Ecl.* iii. 90, 91 in his preface (V, p. 342), and later (p. 347) reports a preacher as quoting Juvenal: *juxta illud poeticum proverbium "quod non dant proceres dabit histrio"* (cf. *Sat.* 7. 90). Ovid *Rem. am.* 2 occurs in the Life of Gunner of Viborg (Lang. V. 579), and Ov. *Trist.* 9. 5, 6 is slightly misquoted in a letter of Wilhelm the abbot (Lang. VI. 74 about the year 1192). *Anth. Lat.* 256 (Riese) is quoted in the *Encomium Emmae Reg.* (II. 492) in the form that Donatus' *Vita Vergilii* employs:

Nocte pluit tota redeunt spectacula mane
Divisum imperium cum Jove Caesar habet.

The lines were frequently used in the Middle Ages (see Manitius, *Phil.* 51, p. 158) but not in this form. Our author attributes the distich to Vergil.

TENNEY FRANK