

American Journal of Philology. Whole No. 60. Dec. 1894.

Agglutination and Adaptation I., E. W. Fay. An attempt to trace some of the agglutinative processes of the Aryan language out of which the inflections of the derived languages were developed. *Critical Notes on Plato's Laws IV.-VI.*, W. R. Paton. Notes prompted by Mr. Conybeare's study of the Armenian version [see *A.J.P.* xiv. 335 and xv. 31], and tending to strengthen, from internal evidence, his confidence in the value of that version. *The versification of the old English poem Phoenix*, M. R. Bradshaw. *New suggestions on the Ciris*, Robinson Ellis. These are notes justifying Prof. Ellis' new text of the *Ciris* for Postgate's *Corpus Poetarum Latinorum*, and are a sequel to the writer's two previous articles in vol. viii. of this Review. Next come some *Corrections and Additions to Schmalz's Lateinische Syntax*, by W. P. Mustard, and a *Note on the etymology of even (evening)*, which J. A. Harrison considers to mean the time of the ebbing, waning, light. There is a review, by H. Oertel, of Smyth's *Sounds and Inflections of the Greek Dialects. Ionic*. 'To those whose work is in the text-criticism of the various Ionic writers the author has here given a firm basis on which to stand.' Prof. Gildersleeve gives one of his interesting and characteristic dissertations on Pindar in a favourable review of Fraccaroli's *Le Odi di Pindaro*, and Jurenka's *Ueber die Wichtigkeit, die gegenwärtigen Richtungen und die Aufgaben der Pindar-Studien*, and the same writer's *Novae lectiones Pindaricæ*. There are *Brief Mentions* of Prof. Robinson Ellis' *Inaugural Lecture on the Fables of Phaedrus*, the use of *ῥῶμα* and *ῥῶνον*, Tozer's *Selections from Strabo*, and vol. 2 of the *Studi italiani di filologia classica* (1894).

Mnemoysne, N.S. Vol. xxiii. Part I. 1895.

Ad Anthologiam Graecam, H. v. Herwerden. A series of conjectures based on Stadtmueller's edition. *De templis Romanis*, I. M. J. Valetou. A long article, continued from vol. 21, p. 440 and to be further continued. The first part is on *Limitatio* and confutes the commonly-received opinion that this was an art of the ancients and originated with them. Next are discussed the various uses of temples among the Romans, including under that term not only buildings, but every *locus inauguratus*. Lastly a section deals with the *pomerium* and the ceremonies therewith connected. *Ad inscriptiones quasdam Rhodias observationes*, H. van Gelder. A more complete account of two inscriptions lately found in the island and edited by Roehl in 1877. *Ad Lucilium*, C. M. Francken. Emends a line of L. found in Charisius by reading *Servandum Numeri, numerum ut servemum modumque*. *Varia ad varios*, J. van der Vliet. Notes on Cic. Balb. §§ 17, 36, Sest. § 34; Tac. Ann. iv. 62; various

passages from Seneca's letters and ad Polyb. 8, 2; Gell. xv. 12; Glossar. Amplon. Secundum; and Servius on Aen. vii. 691.

Rheinisches Museum. Vol. I. Part I. 1895.

Paralipomena, E. Rohde. A beginning is here made of the publication of some excursuses which were not appended to the author's *Psyche*. (1) *The Harpies* are explained as standing in close connexion with the realm of souls and even having their abode there. (2) *The Erinys* is in essence the soul of an injured dead person seeking for itself revenge and satisfaction. (3) A defence of *Psyche* against the criticism of E. Meyer in his 'Geschichte des Alterthums.' *Die vaticanische Ariadne und die dritte Elegie des Properz*, Th. Birt. The Ariadne of Propertius was not a statue, like the Vatican Ariadne, but rather a representation in relief, or more probably a painting. *Lessing und Reiskes zu Aesop*, R. Foerster. An account of a copy made in 1772 by Madame Reiske of a MS. of Aesop at Augsburg, which was sent by her to Lessing and is now in the Univ. Library at Breslau with marginal notes and corrections by Lessing. *Die Tarquinischen Sibyllen-Bücher*, E. Hoffmann. Describes the form which the cultus of the Cumaean Sibyl took and how the circle of the gods worshipped by the Romans was thereby increased. *Die Abfassungszeit des Octavius des Minucius Felix*, M. Schanz. Against the general opinion that Min. Felix borrowed from Tertullian and composed his dialogue about the middle of the 3rd cent. A.D., it is here maintained that the time of composition was in the reign of Antoninus.

MISCELLANEOUS. *Varia*, L. Radermacher. On Diodor. xvii. 11, 5, Dio Chrys. vii. 117, Lesbon. prorep. p. 172 St., Plut. praec. ger. rei publ. 814 C and morr. 777 B. *Bruchstück eines Heameters*, Th. Kock. From the Scholia of the Geneva Iliad MS. *Ein Vorbild des Herodas*, O. Hense. On the *Σκυρέος* of Eubulos. *Zu Menander von Ephesos und Laetos*, F. Rühl. The *terminus ante quem* for Laetos is the time of Alexander Polyhistor. *Uebersehenes*, H. Usener. (1) On the Life of the Abbot Hypatios by his pupil Kallinikos. (2) A contribution to the religious history of Asia Minor from the life of Theodoros of Sykeon. (3) Further evidence of the old rock- and stone-worship in Asia Minor. *Nachtrag zum Lexicon Messanense de iota ascripto*, H. Rabe. *Ein Fragment des Ennius*, E. Wölflin. *gladiis geritur res* in Liv. ix. 41, 18 is probably from Enn. *Zu Lateinischen Dichtern*, M. Manitius. (1) On the poem *De laude Pisonis*. (2) A fragment of Cic.'s Translation of Homer in S. Aug.'s *Civitas Dei*. (3) On the Mimograph Marullus. *Zur Anthologia Latina epigraphica*, C. Weyman. On a poem of the Spanish bishop Ascaricus. *Zu dem Turiner Cicero-Palimpsest*, F. Schöll. *Zu Titus, titus, titio, titulus*, A. Zimmermann. Derives *titulus* from *titus* (= *τῆτις*) with change of meaning [see *Cl. Rev.* i. 78, 79].

OBITUARY.

AUGUSTUS CHAPMAN MERRIAM.

ON Jan. 19, 1895, there suddenly died, at Athens, Dr. AUGUSTUS CHAPMAN MERRIAM, professor of Greek archaeology and epi-

graphy at Columbia College, New York. He had left the United States, apparently in the best of health, on a year's leave of

absence, to pursue his favorite studies in Greek art and topography, but, stricken down in the full maturity of his intellectual powers, he breathed his last on the classic soil which he knew and loved so well.

In these days, when European and American educators are clamouring for the curtailment of Greek in our college curricula, forgetful of the disciplinary and aesthetic value of humanistic studies, the premature death of a man like Dr. Merriam is felt as a double loss. For to this scholar the classics were not a mere quarry for the statistician nor a repository of syntactical rules; but the literary masterpieces of Hellenic genius spoke to him in living, breathing accents, and crumbled ruins or crusted metal revealed to him but the fascinating story of some contemporaneous achievement. With an unusually fine and delicate sense for the beautiful in art and literature and an erudition untainted by a touch of pedantry he combined a singular modesty, without which indeed there can be no true greatness. *Σωφροσύνη* was the keynote to his character. Hypothesis, however dazzling, did not blind his judgment, for his sagacity enabled him quickly to detect their vulnerable points, and his critical sobriety prevented him from accepting what was not based upon facts or was without intrinsic probability. The same thoroughness and painstaking labour which he himself applied to the minutest objects he also exacted from others. Dr. Merriam cherished no pet philological hobbies and though he certainly had the courage of his convictions, he never obtruded them upon those with whom he came into contact. The 'odium philologicum' was to him but a Latin phrase; he was ever ready, as all his pupils will remember, to praise real progress, and slow to censure, even where it was deserved, and his writings contain perhaps not an unkind word that might have caused pain.

As a teacher of young men, Dr. Merriam was highly successful. What most impressed his pupils was, next to the consummate mastery of the authors he happened to interpret, his rigid impartiality, his quiet enthusiasm, his high ideals and his love of learning for its own sake. The subsequent career of many of his former students he followed with an almost paternal interest and affection, and in numerous instances his warm endorsement determined the choice of academic authorities in filling vacant chairs in colleges and universities.

Dr. Merriam was born at Locust Grove, in the northern part of the State of New York,

on May 30, 1843. He graduated in Arts from Columbia College in 1866, at the head of his class. Two years later he was appointed tutor of Greek and Latin at his former college, was made instructor in Greek in 1876, adjunct professor of Greek in 1880, and in 1889 was elected to the newly organized chair of Greek archaeology and epigraphy, becoming on the retirement of his venerable teacher, Professor Henry Drisler, the head of the Greek department of the College and University. He was president of the American Philological Association in 1886—1887, Director of the American School of Classical Studies at Athens from 1887—1888, his administration being especially distinguished by his definitive determination of the much disputed site of the Icarian deme, the birthplace of Thespis, the father of Attic tragedy. He received the degree of Doctor of Philosophy, *honoris causa*, from Hamilton College in 1879, was for many years the literary editor of the Papers of the American School at Athens and an editorial contributor to the American Journal of Archaeology and, from 1891 till his death, the president of the New York section of the American Institute of Archaeology.

Professor Merriam's first journey to Greece may be said to have marked a turning-point in his intellectual life, for the inspiration gathered from the contemplation of the majestic ruins of old Hellas caused him to devote himself thereafter exclusively to the study of archaeology and epigraphy, and he soon became in both these branches of classical learning the recognized authority in America. Among the more extensive of his publications, which have made his name well-known in the world of scholars, may be mentioned his editions of the *Phaæcian Episode of Homer* and the sixth book of *Herodotus*—two admirable college text-books, distinguished for their thoroughness, independent judgment and pedagogical skill. His *Law Code of Gortyn*, published shortly after the discovery of Fabricius and Halbherr, is an exhaustive linguistic and juridical commentary on this famous constitutional document; his treatise on *Telegraphing among the Ancients* shows how careful topographical observations may serve to illumine dark problems in Greek Literature. To these must be added four essays on Greek art and mythology: *The Greek and Latin Inscriptions on the Obelisk Crab in New York*, *a Bronze of Polyclitan Affinities in the Metropolitan Museum, New York*, *Geryon in Cyprus*, and *Hercules, Hydra and*

Crab, all clean cut models of archaeological exegesis, exhibiting the author's exact and extensive knowledge of Greek art no less than his eminent 'Combinationsgabe.'

But while these contributions to classical learning and numerous minor treatises of Dr. Merriam's may possibly, in spite of their intrinsic value, not withstand the destructive influence of time, his genial personality, his lofty sense of duty, his unostentatious

piety, his contagious enthusiasm for every thing that could beautify and ennoble human aspirations will forever abide in the memory of his grateful Alma Mater, his devoted pupils and his friends. 'Finis vitae eius nobis luctuosus, amicis tristis, extraneis etiam ignotisque non sine cura fuit.'

ALFRED GUDEMAN.

*University of Pennsylvania,
Philadelphia.*

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