

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

in Lyric metres, and he also published a version of Tennyson's Demeter. As a verse composer he was one of the best of his day, showing his greatest skill in Lyrics, and therein especially in the Asclepiads and lighter metres; and he was one of the small class of head-masters, now nearly extinct, who took their pupils' composition. In this connection may be mentioned his wit in light occasional verse. The following lines from a Latin poem on the holidays occur to me:

Hac in aula, cum silebit,
Mus araneas docebit:
Dormient Homerus, Maro,
Et Euclides, noti raro:
Neque Chemicæ peritis
Nauseam dabit mephitis.

Last year he delighted the readers of the *Spectator* by producing the pseudo-Aristophanic quotation *λοιδορεῖ γεωργὸς ὦν*.

Professor Robinson sends the following characteristic lines, which were written on someone who performed a pedestrian feat as an advertisement for the Bovril Company:

- A. τίς οὗτός ἐστιν ὃς βάσιν δολιχοσκελῆ
νωμῶ, ποδώκης καίπερ ὦν γεραίτερος;
B. Δείτων ὄδ' ἐστίν, ὃς Διδάσκαλος κλύει . . .
ὀδοιπορήσων γῆς ἀπ' ἐσχάτων ὄρων
Γρώτου 'ς βάρειον οἶκον, ἐσθίων μόνον
ἀθλητικόν τι βρῶμα, βοῦν ἐν ληκύθῳ.
A. ἐν ληκύθῳ βοῦν; ταῦτ' ἄρ' ἔγραψ' ὁ ζω-
γράφος
γῶωντ' ἔλειψῶ βοῦν μέγαν μυκῆματι,

- 'οἴμ' ὡς ὄλωλας, ὦ κασιγνήτου κέρα.'
ἦ κωφὸς ἔσται βοῦν ἐπὶ γλώσση λαβῶν;
B. ἦκιστ', ἐπὶ γλώσση γὰρ οὐ δαρὸν μενεῖ,
μικρῇ δ' ἐκέιθεν ἐπὶ ΜΑΡΕΪ'Αι κείσεται.
A. καλῆν ἄρ' εὐ ΜΑΡΕΪΑΝ ἤνυρκεν βορᾶς.

As a teacher he was perhaps at his best in Greek poetry, Greek prose, and Horace, having a neat style of translation and a gift of lucid explanation. Horace's *Odes* he knew by heart. 'What does Horace say of so-and-so?' he would ask. 'Begin the Ode and say it till you get to the line.' One had an instinctive confidence in his judgment and taste in dealing with a hard passage, and he would give his view, or criticise his pupil's work, with a quiet decisiveness that seemed final. It is not surprising that he won the approbation of so great a scholar as Bishop Lightfoot. He had other accomplishments: he was an accomplished musician and a clever draughtsman (the blotting-paper on his desk was often a prize to be captured): Professor Robinson tells me that he sketched at the last Council meeting at Durham which he attended. He was also a great oarsman, and rowed two years in the Cambridge boat, being stroke on the second occasion. He kept up his classical interests outside his work at Durham, and H. K. was a common signature in the *Westminster Gazette* and the *Classical Review*.

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JOHN PEILE.

THE death of the Master of Christ's College is a great loss both to the college and the University. Although his published work is not bulky, he has left a strong impression on classical scholarship. For many years he was by common consent the best lecturer in Cambridge. His Theocritus, Hesiod, Homer, and Plautus were models of their kind, and probably much of them has passed into other people's books. In Comparative Philology he was a pioneer in this country; his *Manual and Primer* were in everyone's hands until the new discoveries summed up in Brugmann

made them antiquated. Dr. Peile never rewrote them, nor did he publish his excellent series of lectures on the Infinitive, the Moods, Comparative Syntax, and other philological subjects. Of late years he had turned his attention to college history; his small history of Christ's (1900) was the forerunner of a very full and elaborate history, which is practically complete in manuscript. His knowledge of English social history, gained from his researches, was very wide, but it is to be feared that this is lost to us.

As a teacher and friend—for with Peile