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and to the Original Language of the Epistle, by John Wordsworth, Oriel Professor of Interpretation; A Syriac Biblical Manuscript of the Fifth Century, with Special Reference to Its Bearing on the Text of the Syriac Version of the Gospels, by G. H. Gwilliam, Fellow of Hertford College; The Date of St. Polycarp's Martyrdom, by T. Randall, St. John's College; Some Further Remarks on the Corbey St. James, by W. Sanday.

This fruit of Oxford Biblical scholarship deserves a hearty welcome, and it is to be hoped that this volume will be followed by others of a like character.

C. H. TOY.

Der saturnische Vers als rythmisch erwiesen von OTTO KELLER. Leipzig, G. Freytag. Prag, F. Tempsky, 1883.

Prof. Keller revives the theory that the Saturnian verse was accentual, maintaining that this was in accord with the natural pronunciation, and that quantitative verses were purely artificial imitations of the Greek, and because of their greater beauty finally supplanted the Saturnians. But in the end nature must prevail; consequently, in the middle ages, the accent once more rises to supremacy, and metre based on quantity totally vanishes. The ancient metricians were wholly in error as to the nature of the Saturnian verse. They found but few examples that suited the scheme they devised. This fact, together with the vast number of licenses necessary to any scheme based on quantity, leads Keller to try the accents; "und hier machen wir nun die überraschende Entdeckung, dass in der That ein ungemein grosser Procentsatz sich in die von den Metrikern aufgestellten Schemata fügt, sobald wir schon die überlieferten Musterverse als rythmische Verse auffassen, und zweitens . . . dass die Erscheinungen in auffallender Weise mit den von Wilhelm Meyer für die spätere rythmische Poesie ermittelten Gesetzen harmonieren." . . . "Die Quantität ist völlig gleichgiltig, um so mehr kommt auf den Wortaccent an." Of what he holds to be the same principle in late Latin he says: "Jede im gewöhnlichen Leben betonte Sylbe kann den Ictus haben und als Länge gelten, und jede unbetonte Sylbe als Kürze." Accordingly, we have *Dábunt málum | Metélli || Naévió | poétae*. He uses new characters in indicating his accentual scheme. If we employ the ordinary characters, it is

z u z u | u z u || z u z u z u

That dactyl with feminine caesura is not an occasional license, but is required in the strict Saturnian. Moreover, it may become z u | u u or z u u | u, so that we have such verses as

dvélló mágno | diriméndo || régibús | subigéndis
mágnum númerum | triúmphant || hóstibús devíctis.

On this he says: "Man hat mir die Möglichkeit bestritten, dass drei unbetonte Sylben aufeinander folgen sollen; allein erstens ist die Cäsus zu beachten, welche zwischen die fraglichen drei Sylben fällt, zweitens kommt es auch in der romanischen Rythmik unzähligemal vor, dass drei unbetonte Sylben hintereinander stehen." It will be observed that a syllable alternating with the tone-syllable may be accented or not, according to convenience. His rule is

that more than two accents must not fall on one word. In the history of the verse there are two periods—that of the old, rude Saturnian, and that of the strict, so to speak, classical Saturnian. The rude form shows much unevenness; but the strict form requires only the following schemes:

$$\begin{array}{l} \text{—} \cup \text{—} \cup \cup \quad | \quad \cup \text{—} \cup \quad || \quad \text{—} \cup \cup \quad | \quad \cup \text{—} \cup \\ || \quad \cup \text{—} \cup \quad | \quad \cup \text{—} \cup \\ || \quad \text{—} \cup \quad | \quad \cup \text{—} \cup \\ || \quad \text{—} \cup \cup \quad | \quad \text{—} \cup \cup \end{array}$$

with the privilege, indeed, of an additional unaccented syllable between the first and second ictus, the second and third, the fourth and fifth, the fifth and sixth. We may dispense with a statement of the varieties of the less strict Saturnian.

The work abounds in hints that there is much prejudice to be overcome: the word “unbefangen” plays an important part. The author apparently has no hope of any one who has himself written on the subject. But the difficulties that suggest themselves even to one who is entirely “unbefangen” are numerous and serious. There is space here for the brief mention of only a few of these difficulties. The author tacitly assumes that ictus and accent were identical (p. 54), which some scholars will certainly not concede. Again, if the natural pronunciation gave to an accented syllable the value of a long, and to an unaccented one the value of a short, what was it that caused the first imitators of Greek verse to use invariably as long, certain unaccented syllables, even when there was not position, and certain accented syllables always as short? In other words, on what was quantity based in such words as *amicitia*? Keller finds fault with the quantitative scheme because it requires certain changes of traditional quantity, such as *sālus*; but in showing that the people had a tendency to recognize accent in verse, he cites even quantitative dactylic hexameters in which this happens, as C. I. L. i 1454:

Quī petis pōstempūs consiliūm quōd rogās nōn est.

Why might not this have happened as well in the Saturnians? Keller, it is true, denies that accent is at all regarded in the quantitative authors, Plautus himself not excepted. Even if this is granted, his theory about verses like that just cited, if true, ought to be applicable to quantitative Saturnians, if it was, as he claims, the verse of the people. Again, if the accentual rhythm was the natural one, which finally triumphed, the artificial method could hardly have rendered the other so unintelligible as is implied by the statement: “Mit der Übung des Dichtens im saturnischen Rythmus schwand nun auch allmählich alles Verständniss desselben im römischen Volke. Horaz verräth uns dass kein Mensch mehr zu seiner Zeit die altsaturnischen Saliarischen Gesänge u. dgl. wirklich verstanden habe, wenn er epist. II 1, 86 ff. sagt”: u. s. w. His further remarks show clearly that he has reference to the metrical appreciation of such authors as Naevius, and not merely to the obscure matter of the Carmen Saliare. His view, by the way, must be that the survival of the accentual rhythm was in the provinces, or else it must have been rather a revival; unless, indeed, it was merely the principle that survived.

These are mere illustrations. The reader of this notice has, no doubt,

already seen for himself the improbability of some of the features of Keller's scheme.

The book is evidently the result of much thought and labor, and some of its points are certainly very strong; but, on the whole, it is likely to disappoint even those who are so "unbefangen" as to commence reading it with the hope and expectation that they are going to find the troublesome problem at last solved. One lays the book down with the feeling that, whatever may be said of "rythmisch" in the title, "erwiesen" is certainly the wrong word.

M. W. H.

Brinton's Library of Aboriginal American Literature. Number VI. The Annals of the Cakchiquels. The Original Text with a Translation, Notes, and Introduction. By DANIEL G. BRINTON, A. M., M. D. Philadelphia, 1885. 8vo, pp. vi, 234.

Dr. Brinton has added another interesting book to his editions of American texts. The Cakchiquels occupied a portion of the area of the present State of Guatemala. The annals here published are from the pen of one of their own authors, a member of a distinguished family. He describes the early history of his people and the arrival of the Castilians, with the events that followed their conquest. These are not very remarkable, but they serve to give a picture of the times.

The editor has prefixed an index in which he discusses the ethnological position of the Cakchiquels; their culture; their capital city; computation of time; personal and family names; tribal subdivisions; terms of affinity and salutations; titles and social castes; religious notions, and language. The people, like the Mayas and Aztecs, were agriculturists and builders. They had the art of picture-writing, but the editor leaves it undecided whether their system was derived from that of the Mexicans or that of the Mayas. Their literature consisted of poems and dramas. The form of government was a limited monarchy, the regal power being divided between two families, to one of which belonged the author of the Annals. Their constitution was that of tribes and sub-tribes. It is curious that the name of one of their subdivisions, *hay*, is the same as the Arabic word for "tribe." It is to be hoped that nobody will found on this a theory of close relation between the two peoples. They had Nature-deities similar to those of the Mexicans; a sylvan deity known as "the man of the woods"; an obsidian oracle, to which they paid implicit obedience; they practised human sacrifices, and had a regular order of priests.

Dr. Brinton, though he acknowledges his obligations to the manuscript version of the late Abbé Brasseur, holds himself responsible for the present translation. For the grammar he has depended on the anonymous grammar which he edited for the American Philosophical Society in 1884. For the significations of the words his authorities are the Lexicon of Varea, of the seventeenth century, and the Spanish Cakchiquel work of Coto. A vocabulary of the Annals and an index of native proper names are appended. The work must be a useful one for students of native American peoples and languages.

C. H. Toy.