

We conclude this necessarily short notice with observing that, under *arrenda* (locatio and conductio), an Hungarian author is quoted who derives this familiar word from the Span. *arrendar* (to let, farm out), or 'better and more probably' from the

Hungarian *áron-adás* (allotting or farming out for money) or from *áron-adv* (pretio dedit). M. Bartal mentions no other etymology of our *rent*.

J. H. H.

CORRESPONDENCE.

SOME RECENT NOTES ON SOPHOCLES' *OEDIPUS TYRANNUS*.

I HAVE no desire to emulate the example of my humorous adversary of the early seventies, but I cannot help remarking that, in Prof. Phillimore's interesting notes on Soph. *Oed. Tyr.*, it remains uncertain whether he is aware of an edition which is not yet out of date.

On 779-781 it needed no Mr. Whitelaw to defend *περπαῖος*, which Peter Elmsley found attractive, as I mentioned in 1871; nor is *ὁ ταῦρος* otherwise than Greek. But I felt and still feel that the *abrupt* introduction of such a metaphor is unlike Sophocles.

I have with me here only my first edition of 1871. In this I find that my rendering of 1276-1280 was

'Both pupils rained blood upon his beard, nor ceased from pouring the wet drops of gore, but from both at once was showered the dark red hail.'

The same meaning is given in my translation (1896) except that *δμοῦ* is 'all at once.' If I took *οὐδ' ἀνέισαν* otherwise in the interim, it may have been because I doubted whether *μυδώσας* was not otiose in the passage when so understood.

My first edition also agrees with Prof. Phillimore, if I understand him, on 694-6.

And I am glad that, on 44, 45, where

Prof. Kennedy, following the lead of Musgrave and Thomas Young, adopted an interpretation which I had the courage to ignore (*unde illae lacrimae*, forgotten by all save him for whom they fell) recent editors are substantially agreed. I cannot see, however, that much is gained by emphasizing the *fortuitous* aspect of *ξυμφορά*. When once it is realised that the separation of wisdom from success,—of *εὐβουλία* from *εὐτυχία* (whether due to *τύχη*, *θεός*, *δαίμων*, or *μοῖρα*) was natural and familiar to the Greek of the fifth century B.C., *καὶ* is fully accounted for. 'As a general rule, Fortune' (or 'Heaven'—no matter which) 'favours experienced counsel.'

I still think that in 880 (*πάλαισμα*) any particular reference is out of place. But if such be required, that suggested by Musgrave, who is followed by Linwood, is more immediately appropriate to the action:—'Thebanis *πάλαισμα* est, progressus quem in indagando Laii percussorem fecerant.' The general use of the singular of nouns in *μα* (*μίμημα*, *ἐπιτάγμα*, *ἐπιτήδευμα*) is common enough in Plato.

LEWIS CAMPBELL.

Oct. 15, 1902.

DEAN VINCENT AND WARREN HASTINGS.

MR. MOORE SMITH says that 'the day which Dean Vincent honoured by his verses' to Warren Hastings was December 18, 1816. But Vincent died on December 21, 1815. The verses must have been sent, if not written, within a week of the author's

death and in 1815, when Hastings entered upon, not when he completed, his eighty-fourth year. Mr. Smith has been misled by the ambiguity of the symbol 'aet*.'

J. SARGEAUNT.

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