

and judgment impotent, by resolutely finding intentional beauties in accidental depravities.

And if one adopts, not from a spirit of compromise but of conviction, a middle course, going *medio verissimus*, he is likely to be confounded with one or other of the extremes; and in the case of so corrupt a work as the *Supplices* he is more likely to be confounded with the rash innovators; whereas if the same man were editing Demosthenes from Σ or Plato from Par. A, he would probably, through his conservative retention of the text, be regarded as a disciple of *Mumpsimus*. The truth is that what applies to one author does not apply to another, or what applies to one book of an author does not necessarily apply to another book of the same. In the case of Aeschylus in particular, I am fain to confess that my distrust of the MS. deepens rather than diminishes, and I believe with Professor Kennedy (*Agam.* p. 207) that the Aeschylean MSS. are 'clogged with corruption.' It is difficult to believe that he who wrote the lucid constructions of whole passages of the *Prometheus* could also write the wholly impracticable combinations which appear in the *Supplices* and the *Choephoroe*. We cannot but be reminded how many mistakes, often with a specious aptness of their own, are left in printed books of to-day, when reader and author have both more than once revised the proof. Nor can we forget the words of Strabo (xiii. 609) βιβλιοπῶλαι τινες γραφεῦσι φάλοισι χρώμενοι καὶ οὐκ ἀντιβάλλοντες... ὅπερ... συμβαίνει... καὶ ἐνθάδε καὶ ἐν Ἀλεξανδρίᾳ, or Cicero's 'ita mendose et scribuntur et veneunt.'

In deciding questions of grammar and usage one can only form his judgment upon the collected material of grammarians and lexicographers. The readiness with which a scholar will accept a peculiar construction or usage for which parallels are lacking, depends upon the feeling which has grown up in him of the powers and flexibilities of the Greek language. After careful investigation of the grammatical limitations of Aeschylus, an editor is not bound to go counter to his best judgment by allowing to stand a construction of which no reasonable account can be given, by aposiopesis, *constructio ad sensum*, or any other of those phenomena for which liberal allowance must be made. The constructions of Thucydides which violate strict grammar