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Gorgias, *Encomium Helenae*, § 12

W. R. Paton

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GORGIAS, *ENCOMIUM HELENÆ*, § 12.

THIS oration (now generally recognised as authentic) exists in the Codex Crippsianus (now Burneyanus 95) of the British Museum (A), in the Palatine Codex of Lysias (X), and in the Laurentian Codex of Lysias (C). These are, it seems, the only MSS. which need be considered. The passage in question has reached us in a deplorable state. Blass, in his edition of Antiphon (p. 155), gives it as it stands in A, with no variants of any importance from X. It runs as follows: *τίς οὖν αἰτία κωλύει καὶ τὴν Ἑλένην λόγων ἐνθέων ἀκούουσιν, ὥσπερ ἐμβατηρίων, βία ἀρπασθῆναι; τὸ γὰρ τῆς πειθοῦς ἐπὶ τὴν, ὃ δὲ νοῦς [οὐκέτι παρὴν vel similia].* The critical remark, which has taken the place of the last words of the sentence, would run *καίτοι, ἢ ἀνάγκη, ὃ εἰδὼς ἔχει μὲν νοῦν, τὴν δὲ δύναμιν οὐ τὴν αὐτὴν ἔχει* (i.e. 'where there is necessity, a conscious agent has νοῦς, but his power of resistance is gone.'). I suppose that the *λόγον ἐλθόντα* of C is a corruption of *λόγων ἐνθέων*, and that both *ἦλθεν* and *ὁμοίως* in A represent *ἐνθέων* (ΟΜΟΙΟΣ has, I believe, been elsewhere confounded with ΕΝΘΕΟΣ): *ὑμνος* is an explanation of *ἐμβατηρίων* which has taken the place of *λόγων* in the text: as Blass points out, *ανουνεαν*—*ανουσιν* is a dittography. To recover the actual words of the rhetor is of course impossible; the above seems to me to give a good sense. For *λόγοι ἐνθεοί* cp. *ἐνθεοὶ διὰ λόγων ἐπωδαί* (*supra* § 10). The allusion is to the seductive words, not of Paris, but of his procuress Aphrodite. The comparison of her *πάρφασις* ἣτ' ἔκλεψε νόον πύκα περ φρονεόντων to the *ἐμβατήρια μέλη* which made the Spartans blind to danger seems peculiarly apt, and Gorgias no doubt wished to suggest the other and more common meaning of *ἐμβαίνειν*—to embark.

W. R. PATON.

STUDIES IN CAESAR. II.

B.G. I. 2, 1: *regni cupiditate inductus coniurationem nobilitatis fecit*, etc. The political and social position of Gaul was a curious one in 58 B.C. There was a feudal aristocracy, with abortive efforts at establishing monarchy, the feudal lords living no doubt from the labour of the common people, whose position is distinctly defined as that of serfs, VI. 13, 7, not helots but like the manorial peasants of the middle ages. Each baron strove to have as many squires and mounted men about him as possible, VI. 15, 2, *eorum ut quisque est genere copiosiusque amplissimus, ita plurimos circum se ambactos clientesque habet*, cf. II. 1, 4 in Gallia a potentioribus atque eis qui ad conducendos homines facultates habebant,

vulgo regna occupabantur.¹ This feudal condition renders it credible that Orgetorix had a *familia* of 10,000 men, I. 4, 1. The annual *vergobret* among the Aedui has a republican flavour: still the tendency was for powerful barons to strive after a monarchical position, to establish a dynasty. In perfect accord with this striving is the fact that the great barons had coins struck bearing their names; cf. an article by F. de Sauley in *Revue Archéologique*, 1869, vol. 13. Most of the coins there discussed bear the name of some baron, e.g. No. 7. Commios. 12. Deiviciac. 13. Dubnorex. 14. Dubnoreix.

¹ Why not occupantur? Does the tense designate a condition which had passed away at the probable time of composition, after the fall of Alesia?