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## Rouse's *Demonstrations in Greek Iambic Verse* *Demonstrations in Greek Iambic Verse*. By W. H. D. Rouse, M.A., Cambridge. University Press. Pp. viii., 248.

J. Gow

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called "Praefecturae," although the conclusion is that these were the same as the second class of municipia mentioned just before. In the summary of political parties on p. 237 f, the difference should be made clearer between the 'Whig' party of the Elder Scipio and the 'Moderates' such as Aemilius Paullus who are distinguished from the 'Whigs.'

On p. 168 it is said that in the reform of the Comitia Centuriata the property qualifications for the various classes were probably not raised; a few lines lower down we are told that the assessments were raised; even if there is no real contradiction the expression might be improved. These are small points, but not unimportant as tending to confusion. I have noted one or two mistakes. Thus Cicero's noteworthy interview with Caesar in 49 B.C. took place at Formiae, not at Arpinum (p. 359), though the letter describing it is dated from the latter place. Only one son of Drusus was adopted by Tiberius, was popular and died before his adoptive father; Drusus the younger whom Mr. Taylor appears to have in mind as the other person answering to this description was the son of Tiberius. If 296 B.C. is given as the date of the publication of the Calendar (p. 137), it should not be stated that patricians alone were eligible to the Pontificate, since this ceased to be the case in 300 B.C. (p. 138).

Mr. Taylor by no means always adopts the views of Mommsen's *Staatsrecht*. Thus he accepts (p. 58) the oath by the whole community as the basis of the sacrosanct character of the Tribunes, a theory which Mommsen (*Staatsr.* 2<sup>3</sup>. 287) believes to be a bit of later constructive work. Mommsen's conjectures as to the probable date of the Reform in the Comitia Centuriata and its connection with Flaminius are adopted, but the commonly current view is taken as to

the number of centuries, namely that there were 70 for each class (p. 169); Mommsen's hypothesis grouping the 280 divisions of the 2nd-5th classes into 100 centuries (*Staatsr.* 3. 275 ff.) is not mentioned. *Patres Conscripti* are 'Senators on the Roll' with Willems, not 'Fathers and Enrolled' with Mommsen (p. 48). Those who interpret thus and at the same time accept, as Mr. Taylor does, the admission of plebeian members, must remember that they are supposing plebeians to have been formally included under the name 'patres.' It seems to me that this is impossible and that the impossibility is a strong argument for the 'Fathers and Enrolled' view, to which the 'qui patres qui conscripti' of Festus also lends support.

Mr. Taylor does not consider Cicero a 'trimmer' (p. 316); he also refuses the quality of statesman (pp. 317, 326), but grants that of honest republican (pp. 340, 380). The estimate given of Pompey is extremely contemptuous (p. 360 f.), though his loyalty to the republic is allowed to be a merit and not, as Mommsen would have it, a disgrace (p. 335). The introduction of monarchy is regarded not as a necessary evil but as a gain, and on the slaying of Caesar, Mr. Taylor pronounces that 'a more brutal and stupid crime was never perpetrated' (p. 377). Tiberius he believes to have shown himself a ruler of great ability in his management of the provinces and the army (p. 476); but the evils of the trials for *Maiestas* are not passed over and no attempt is made to whitewash Gaius or Nero, though even under Nero the government is declared to have been good in the main (p. 484). The impression left by the book is that of great fairness and of a lucid and interesting presentment of a large proportion of the matters treated.

M. ALFORD.

#### ROUSE'S DEMONSTRATIONS IN GREEK IAMBIC VERSE.

*Demonstrations in Greek Iambic Verse.* By W. H. D. ROUSE, M.A., Cambridge. University Press. Pp. viii., 248.

MR. ROUSE, like King George I, 'surveying with judicious eyes the state of both his Universities,' sent to the Clarendon Press his 'demonstrations' in Latin elegiacs, and

has since sent to the Pitt Press a companion volume of demonstrations in Greek iambics. As a Cambridge man, I am sorry to say that I think Oxford had the better bargain. The later book seems to me inferior both in interest and in merit to the earlier.

It is true that much of this inferiority is due to the difference of the subjects. Latin

elegiacs are bound to seem ingenious and usually are so, and to watch a man making them has something of the interest of watching a man cutting fantastic shapes out of an orange peel. Greek iambics, on the other hand, are bound not to seem ingenious and usually are not so, and to watch a man making them is generally not much more interesting than to watch a man peeling potatoes. Mr. Rouse is evidently sensible of this difference, for his demonstrations deal largely with passages of stichomythia, which obviously tax the ingenuity. Besides that, he attempts to import into the problem more limitations than really exist. He begins by dividing iambic lines into twelve types according to the form of the words of which they are composed. So far as I can see, the only useful facts thus disclosed are that a final cretic must be preceded by a short syllable and that a bacchius can only stand just before the penthemimeral caesura. Mr. Rouse says that a molossus can only stand before the final iambus and (apparently) that a cretic can only occur in three positions, all of them behind the penthemimeral caesura. This is inexact.

πόρρωθεν εισόψει τὸ Δαρδάνου πέδον  
and  
πόρρωθεν εισιδὼν τὸ Δαρδάνου πέδον

are good enough lines for occasional use. He says also that a trochaic quadrisyllable can only occur before a final cretic or after an initial palimbacchius. But τῆς ὀρθοβούλου Θέμιδος αἰπυμῆτρα παῖ is a good line too. In fact, in all his remarks on rhythm he takes too little account of the large number of highly significant monosyllables in Greek. He goes on to show, by examples, that a sense-pause may occur after any syllable in the line and directs the student to break up his lines so that the sense-pause may not 'too often' occur at the caesura or the end of the line. That does not seem good advice for a beginner, who is pretty sure to think that 'too often' means 'very often.' In the various hints that follow nothing is said of the scansion of θεός, ποιεῖν, τοιοῦτος, and I notice (on p. 17) that Mr. Rouse quotes an unmetrical line (Soph. frag. 832) and mis-scans it. It would have been worth while here to call attention to the valuable chapter on the diction of tragedy in Rutherford's *New Phrynichus*. A long chapter is next given on language and style. About half of this, dealing with the similes and metaphors used in tragedy, is interesting, and must have cost much

labour, but is strictly irrelevant, for a translator is surely not at liberty to import similes and metaphors that are not indicated by his original. The remainder, on repetitions, synonyms, compound nouns and adjectives, and allied topics, is admirably well done, and seems to me the most useful part of the book. The 'demonstrations,' twenty-two in number, begin at p. 77. Here pieces of English (all but one in verse) are elaborately considered, by single lines or short passages at a time, with a view to translation. First the choice of words is discussed, then the 'form' or combination, but this division is not strictly maintained. Mr. Rouse appears to think that he is the first person to practise this kind of exercise. He is mistaken: many teachers use it from time to time, myself among them. I must confess, however, that I find these demonstrations almost unreadable. Here is the shortest example that I can find (p. 89):

'Pol. O altares of my country soile.

'WORDS.—'Altar': βαμὸς. 'Of my country': πατρίος, or paraphrase, as τῆσδε or ταύτης πατρίας χθονός.

'FORM.—It is possible to make a line out of the words suggested, but the tautology of πατρίος and πατριος is ugly. We therefore cast about for some verb, such as 'I hail,' 'I salute': προσκυνῶ. Now we get a simple beginning with spondee (βαμὸς) and bacchius (πατρίος); τῆσδε being a trochee, place προσκυνῶ in the second cretic position and write:

βαμὸς πατρίους τῆσδε προσκυνῶ χθονός.'

There are 170 pages of this, *o dura doctorum illa!* No doubt the teacher is only expected to read one copy at a time, but I have difficulty in doing even this, and soon find myself picking out the version and skipping the explanations. There are more ways of making an iambic than of making a pentameter, and the demonstration entirely lacks the charm of the inevitable. The versions also do not seem to me so uniformly good as the Latin elegiacs were. They are not free from slips, such as μήτε ἀμύνον (p. 124), ἀπώθησας (p. 154), πλανήτης ὁδός (p. 184), φλογαῖς (p. 211): and there are some passages which, I think, would not be easily intelligible to a reader who did not know the English. This fault arises naturally from doing the translation by snippets and ignoring such little words as *the, my, his* every time. I will repeat therefore a criticism that I made on the demonstrations in elegiacs and suggest that Mr. Rouse should review his pieces as a whole and himself pass a judgment on the general effect of each. In my experience, this is a necessary part, and often the best part, of every such lesson. In conclusion, I will express my

regret that I am unable to give a more favourable account of a book which evinces on every page the highest qualities of a

teacher, knowledge and cleverness and patience.

J. Gow.

#### BRIEF NOTICES.

*The Histories of Thucydides.* Book VI.  
Translated by E. C. MARCHANT, M.A.  
Bell's Classical Translations, 1s.

*How to Learn Philology:* a simple and introductory book for Teachers and Learners.  
By EUSTACE H. MILES, M.A. Swan  
Sonnenschein. 5s. net.

THERE is certainly room for a new translation of Thucydides. So far, Dale's holds the field; for Jowett's can hardly be called a serious competitor, if only for its cost. Dale's translation, with all its faults has deserved its success, for, though there are many mistranslations in it, and it has no more style than a financial circular, the student can generally get at the meaning of Thucydides with its help. Jowett, again, had a marvellous art in smoothing over rough places, so that it is often impossible to say whether or no he understood the Greek, and the style is distinctly too modern. In matters of criticism and interpretation Mr. Marchant is ahead of them both, and so far any one who has used his valuable school edition of the sixth book will be ready to trust his judgment. It is not often we find such a questionable rendering as 'they survived the battle' for *περιγενόμενοι τῇ μάχῃ* (vi., 16); and he sometimes distinctly improves upon the received interpretation, as in Chap. 77, where the last phrase is neatly turned 'a master not less shrewd, but less scrupulous' (*οὐκ ἀξυγνωστότερον, κακοξυγνωστότερον δέ*). We may mention that in this place he has been anticipated by Hobbes. As to style, the new version is undoubtedly better than Dale, and we prefer it to Jowett. This is not saying that Mr. Marchant has produced the ideal translation of Thucydides; we speak comparatively. The style is not strong enough, and we doubt if this age of commonplace correctness can produce anything strong enough for Thucydides. Mr. Marchant in his preface speaks in a slighting vein of the old version by 'Leviathan' Hobbes; but Hobbes gives the air of Thucydides better than any other translation we know. He can manage the period as Mr. Marchant

cannot do. See, for example, the end of Chap. 69, and note Hobbes's neat turn for *ἐν παρέργῳ*. Mr. Marchant has '... while the enthusiasm of the subject allies was chiefly concerned with the prospect of immediate and irretrievable ruin in the event of a defeat, though not unprompted by the hope that in return for helping the Athenians to subdue others, they might find their own yoke lightened.' But Hobbes:—'and their subject-confederates came also on with great courage, principally for their better safety, as desperate if they overcame not, and withal upon the by, that by helping the Athenians to subdue the country of another, their own subjection might be easier.' If Hobbes had had Mr. Marchant's knowledge, we need have looked no further for a Thucydides. One word to the publishers, and we have done. Why must they publish their translations so cheap? They are throwing needless temptations in the way of schoolboys. We wish they would give the whole work at six shillings, and there an end.

If we may judge from internal evidence, this book consists of a number of miscellaneous papers set and solved by Mr. Miles in his capacity as "Honours Coach in Classics and Philology." There is a rich variety in the subjects. Beginning with the Advantages of Studying Philology and the relation of the parent language to its offspring, Mr. Miles touches upon Greek Dialects, Latin Inscriptions, Grimm's Law, some General Principles in Philology, the Analysis of Words, some Sound Changes and Technical Terms, Accents and Pronunciation, and then (but not before) he explains How Sounds are Made, the history of the classical Alphabets. The last chapters are on Sémantique, Greek Particles, Textual Criticism, and Eminent Philologists, with bibliography in an Appendix. As will be seen, Mr. Miles is not methodical; we should expect the organs of speech and the alphabet to come first, technical terms and principles next, things general before details. We do not think Mr. Miles's is the