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Paulys Real-Encyclopädie der classischen Altertumswissenschaft. Neue Bearbeitung ... herausg. von G. Wissowa. Xlter Halbband: Ephoros-Eutychos. Stuttgart: Metzler, 1907. 1536 columns. Mk. 15.

G. F. Hill

The Classical Review / Volume 22 / Issue 04 / June 1908, pp 131 - 132

DOI: 10.1017/S0009840X00001554, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00001554

How to cite this article:

G. F. Hill (1908). The Classical Review, 22, pp 131-132 doi:10.1017/S0009840X00001554

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erit, si rem quam maxime fingemus ridiculam: barbulam falsam agglutinasse malis suis puerum.'

The note displays an astonishing ignorance of a common idiom. The same topic—the haste shown in the composition of these last books—is further developed in Ch. V, and the volume also contains a discussion of Ovid's method of composition, a lively essay on the cause of his exile with a defence of the *Ars Amatoria* and the remarkable suggestion that Livia and Tiberius were offended by two lines (*Met.* i. 147–8) in the description of the iron age, and lastly numerous annotations on passages in the *Metamorphoses*.

In conclusion it may be remarked that 'mota manus procerum' (*Met.* xiii. 382) does certainly not mean a moving of hands with a view to voting.

H. L. HENDERSON.

Euripides, The Heraclidae. Edited by A. C.

PEARSON, M.A. Cambridge: at the University Press, 1907. 7" × 4½". Pp. xl + 166.

MR. PEARSON is well qualified to edit this play. He has a good knowledge of Greek and especially of the language of tragedy. He has worked through all that has been written about the play from Barnes onwards; he has weighed it all carefully and has formed his own conclusions. Hence, though he owes much to Elmsley, Pflugk, Wecklein, Murray, and especially Wilamowitz, both the commentary and the text have an independent value. The following changes in the text may be mentioned: 592 τῆς for καί, 610 'μβεβάναι, 948–9 placed after 950–1. The notes show real insight into the language: the examples quoted as illustrations are unusually well chosen. But the ordinary student, the sixth form boy for instance or undergraduate reading for honours, will find the commentary a little hard to read because the editor has tried to include so much. Hence many notes are unduly compressed: to get the sense, one has to read them several times, omitting the parentheses. The book would be more generally useful if the editor had touched on fewer points and commented on them more fully. One example must

suffice. '533. εὖρημα could not be combined with ἡύρηκ' without an attribute, unless it had come to connote something more than the verb, and in spite of *EL.* 606 it is probable that Euripides would have shrunk from so employing it.' The substance of this note is given also on 77 and 990. In all three places the noun has an attribute, so that the notes do not make the passages any clearer. But if the note is given at all, it should be fuller; one wants an instance of a verb combined with a cognate noun which has 'come to connote something more than the verb,' and one wants to know why in *EL.* 606 the rule is broken. The editor often gives references to Goodwin and to Kuehner-Gerth, occasionally to Rutherford and to Gildersleeve. In an edition like this intended for 'students in the higher forms of schools, and at the universities' the references to the large German work are not of much value. But it would add much to the usefulness of the commentary, if references to the other three works were given far more liberally. For example, Mr. Pearson's note on l. 40 gives excellent illustrations from tragedy of the *nominativus pendens*; a reference to Gild. *S.C.G.* 10 shows how wide-spread this use of the case was in other kinds of Greek. The editor should give fuller information about the books referred to: Gildersleeve's *Syntax of Classical Greek* is not easily obtained without the name of the publisher; nor is Mueller's *Handbuch* a sufficient title.

W. E. P. PANTIN.

Paulys Real-Encyclopädie der classischen Altertumswissenschaft. Neue Bearbeitung . . . herausg. von G. WISSOWA. XI^{ter} Halbband: Ephoros-Eutychos. Stuttgart: Metzler, 1907. 1536 columns. Mk. 15.

THIS half volume of the indispensable Pauly-Wissowa brings us nearly to the end of the letter E. Not to mention the many important articles which one naturally looks for and finds under proper names in this part of the alphabet, we note those on 'Epigramm,' 'Equites Romani,' and 'Equites singulares,' and 'Etymologika.' The editor has apportioned the space with his usual good judgment, except, if we may say so, in the case of the

article on donkeys. Why 'Esel,' by Olck, should be spread over 50 columns, while 'Euripides' is content with less than 40, and 'Epikuros' with 23, it is hard to say; but the articles on agricultural economy, as we have pointed out before now, certainly tend to excessive length, even when we consider that such information is not easily accessible elsewhere. Another criticism which requires repetition concerns a number of articles on small cities such as Epiphaneia, Eriza, Etenna, Eucarpia, Eumeneia. The references to the numismatic literature under these and some other headings are quite inadequate and misleading. One would not, for instance, learn from this volume that the Cilician Epiphaneia was called Trajanopolis, or Eumeneia called Fulvia, or that Eurymenai struck coins at all. Some articles on cities, signed by Bürchner, on the other hand, betray a proper sense that a reference to Head's *Historia Numorum* (now twenty years old) does not absolve a topographical writer from consulting later publications, even though they be in English. A few small points, which will perhaps receive attention in the next supplement, may be relegated to a footnote.¹

G. F. HILL.

¹*Epimeletes*: this title is also found at Mastaura. On it, and on the verbal form *ἐπιμελητής*, see H. von Fritze in *Nomisma* i. p. 2 f. *Epiphanes*: the religious significance of this regal title might have procured it more than the five words in which it is dismissed. King Epiphanes of Commagene (72 A.D.) is omitted. *Epiphora*: in the sense of an extraordinary contribution (*J.G.* i. 37) this word requires explanation. So does *Epinikia*, in the sense of an agonistic festival (as on the coins of Tarsus and Anazarbus). *Episemon* (shield-device) is quite inadequately dealt with. See especially Chase's article on the subject in *Harvard Studies*, xiii. *Epillus*: son of Commius, king of the Kentish district, is omitted. *Erchomenos*: the epigraphic form of the city-name Orchomenos, was worth a cross reference. *Ergetium*: the numismatic question of Ergetium-Sergentium (raised long ago by de Luynes) should have been touched upon, although the recent discussions by de Foville (*Rev. Num.* 1907), and Pais (in his 'Ancient Italy') were not available. Prof. Pais' book should also be consulted on *Eryx* and *Euthymos*. *Erion*: the Thelpusian name for the horse Arion, requires an entry: so does the title *Ethnarchos*. The most serious omission we have noticed is in the case of *Euclthon*, the well-known king of Salamis. Other less famous Cypriote rulers, known only from their coins, such as *Epipalos* of Amathus (?), *Eteandros* of Paphos, and *Euanthes* of

Die Götter des Martianus Capella und der Bronzeleber von Piacenza. Von CARL THULIN. Giessen: Töpelmann, 1906. 8vo. Pp. iv+92. Two Illustrations in Text and one Plate. M. 2.80.

MR. THULIN begins by referring the list of gods in Martianus Capella (i. 41-61) to an Etruscan origin, herein following Deecke. For the sixteen regions over which the gods are distributed point clearly to the Etruscan theory of lightning. By comparing Martianus' list with the inscriptions upon the bronze liver which was found at Piacenza in 1877, it is possible to interpret the Etruscan inscriptions upon the bronze, and to identify the deities to whom they refer. Thus the two parts of the Etruscan doctrine, namely, the inspection of entrails and the augury by lightning, are brought together and associated with certain gods. Mr. Thulin makes some advance upon the results which have already been attained by Deecke (pp. 22 ff.). Although the name of Minerva is probably Italian, it is interesting to trace certain Etruscan traits in her cult at Rome and to understand a little better the trinity of the Capitoline temple (p. 40).

Astrology is also brought in to explain the distribution of the deities in the schemes of Martianus and of the bronze. Here however the identifications and the comparisons are less convincing. But it seems more than probable from the evidence adduced that the Roman Calendar was largely influenced by Etruscan ideas and 'that the Etruscans here, as in other cases, were the first intermediaries of the wisdom springing from the East' (p. 78). Some current ideas about primitive Roman religion will undoubtedly require modification in the light of all this.

Lastly Mr. Thulin, tracing the sources of Martianus Capella, refers the list of the gods through Pliny the Elder to Nigidius (p. 88).

Mr. Thulin is not original in postulating a masculine Ceres (p. 47). He is anticipated by Preller's *Römische Mythologie*,³ i. 81. Again (p. 50) it seems dangerous to refer a

Salamis, have also escaped. Finally, *Eurea*, a Thessalian city which issued some pretty coins; the nymph *Eurymedusa* of Selinus, and *Eupator*, king of Bosporos about 155-171 A.D., find no mention.