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Wilamowitz-Moellendorf's Edition of the *Hippolytus Euripides Hippolytos: Griechisch und Deutsch*: von Ulrich Von Wilamowitz-Moellendohff. 8 Mk.

Lewis Campbell

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that Pericles introduced pay for the dicasts ἀντιδημαγωγῶν πρὸς τὴν Κίμωνος εὐπορίαν, and yet that he took no active part in politics until after the year 451. One service at least the Ἀθηναίων πολιτεία renders us; it proves the existence among the writers of the fourth century B.C. of a very different chronology for the Pentecostaetia from that which we have in Thucydides, and it enables us for the first time to explain more than one hard saying in Plutarch and Diodorus. Would Plutarch's statement that Cimon

was recalled after the battle of Tanagra, and at once negotiated the five years' truce, have occasioned any difficulty to the author of this long-lost work? ¹

E. M. WALKER.

¹ Bauer is certainly right in seeing a reference to the five years' truce in Plut. *Cim.* 18, and *Per.* 10. The hypothesis that these two passages refer to the four months' truce of which Diodorus speaks simply illustrates the desperate shifts to which 'harmonists' are wont to have recourse.

WILAMOWITZ-MOELLENDORF'S EDITION OF THE *HIPPOLYTUS*.

Euripides Hippolytos: Griechisch und Deutsch: von ULRICH VON WILAMOWITZ-MOELLENDORFF. 8 Mk.

THE name of Wilamowitz-Moellendorf deserves to be better known than it is in England. He stands in the very forefront of modern scholarship. No such combination of literary genius with philological accomplishment has appeared since Ottfried Müller died. In linguistic and metrical science, in archaeology and mythology, in textual and in literary criticism he is equally at home, and of each and all these subjects he treats with profound originality and with the grace of easy mastery. In his translation from Greek poetry he is adding the rôle of patriot to that of the philologist:—'es ist vielleicht nur ein schwaches Mittel, aber wir Philologen verfügen allein darüber: wir müssen das unsere tun als Deutsche.' This *Hippolytus*-volume is interesting in various ways. The text is constituted with some boldness, but on the whole with strong probability and without perversity. The translation has a peculiar charm. It has a rich flavour of the original, and it reads like poetry. It would not become a foreigner to say more. But it may be allowed in him to hail with gratitude the theory of translation which this author seeks to vindicate before his countrymen.

Translation from Greek poetry, according to him, is the duty and privilege of the philologist. He alone is sufficiently steeped with the meaning and spirit of the original to render it rightly. And the more he is possessed with it, the farther he will get away from literal adherence to the idiom and the metrical form of the original; the more confidently he will dare to give out freely

from himself the thoughts, the emotions, the tone of the poet, because he has so completely appropriated them.

'Das ist übersetzen; nicht mehr, aber auch nicht weniger; es ist kein dichten (ποιεῖν); das dürften wir nicht, gesetzt wir könnten es. Aber der Geist des Dichters muss über uns kommen und mit unsern Worten reden. Die neuen Verse sollen auf ihre Leser dieselbe Wirkung tun, wie die alten zu ihrer Zeit auf ihr Volk und heute noch auf die, welche sich die nötige Mühe philologischer Arbeit gegeben haben. So hoch geht die Forderung. Wir wissen wol, wie wenig wir sie erfüllen; aber auf Erden wird überhaupt die Mögliche nur gebietet, wenn das Unmögliche gefordert wird, und man muss das Ziel kennen, damit man den Weg findet.'

The whole essay—'Was ist übersetzen?'—betrays a consciousness that such an ideal is a new thing in Germany. Goethe is blamed for having given undeserved currency to the 'carpenter's work' of Voss and Donner, but he and they are excused on the ground that these men had no great native literature behind them, and that the poet's intuition divined the beauty of the Greek though 'peering in so mean a habit.' The notion of 'translating in the metres of the original' is justly condemned.

'Wer ein Gedicht übersetzen will, muss es zunächst verstehn. Ist diese Bedingung erfüllt, so steht er vor der Aufgabe, etwas, das in bestimmter Sprache vorliegt, mit der Versmass und Stil auch gegeben sind, in einer anderen bestimmten Sprache neu zu schaffen, mit der Versmass und Stil auch gegeben sind. Nur in so weit, als das Original etwas in seiner Sprache neues gab zu seiner Zeit, darf das gleiche in der Nachbildung geschehn.'

By way of illustration several fine examples are given of translation from German into Greek. I cannot forbear quoting the lyrical rendering of

Ueber allen Gipfeln ist Ruh.

Κορύφαις μὲν ἀπαίσεις
κάτεσχε σίγα·
ἐπὶ δ' ἀκρεμόνεσσι
σίγαις ἄηται·
ὀρνέων δὲ θρόος κατ' ὕ-
λαν εὔδει· σὺ δὲ βαῖον ὄμ-
μενον, ὄδωτα, καὶ σὺ κοιμάσθ.

The discussion of MS. authorities is brief but adequate. The reasoning in support of emendations introduced or adopted is not always convincing. Thus in line 42 for δείξω δὲ Θησαῖ πρᾶγμα Wil. reads δείξω δὲ Θησεὺς παιδί—a harmless reading, if it had MS. authority, and harmonising with l. 520,—as the traditional reading does with l. 690. In 405 he praises Weil's change of punctuation by which μίσσημα πᾶσιν is joined to what follows. But the exaggerated expression is not out of keeping, and the argument—'women should be circumspect, for all hate them, and this comes of the accursed act of the first faithless woman'—is natural. And the frequency of the repetition of words without special point makes it needless to require that μισῶ δὲ καὶ in 413 should be logically connected with μίσσημα. With similar over-precision it is argued that the superlative ῥᾶστον in 638 is inconsistent with the dilemma in ll. 634—7, which are bracketed in the text. May it not be retorted that *nullity* is a *tertium quid*, answering neither to the bad wife nor to the intolerable mother-in-law? In one case Wil. defends a reading which I am disposed to question. Is not συγχωρεῖν λόγοις in 703 a false echo of 299, and would not συγχέαι λόγους yield a preferable sense?

The explanatory notes are often positively illuminating. One instance may suffice for all:

653, 4. ἀγὼ ῥυτοῖς νασμοῖσιν ἐξομόρξομαι
εἰς ὧτα κλύζων.

'Reinigungsgebräuche des täglichen Lebens, die zunächst physischen Zweck haben, erläutern diese Worte nicht, noch weniger Waschungen mit Salzwasser (*I. T.* 1192 Dittenb. *Syll.* 468). Um Abwaschung in fließendem Wasser handelt es sich,

das die Besudelung fortspüle. So ist das ἀποπέμπεσθαι des Traumes (z. B., *A. Pers.* 202) zu vergleichen. Genau so handelt bei Alexandros von Pleuron (s. 220 Mein.) Antheus, im gleichen Falle wie Hippolytos, κήναις καὶ ποταμοῖς νίφετ' ἀεικὲς ἔπος. Und Sokrates sagt nach seiner der Eros verletzenden Rede ἐπιθυμῶ ποτίμῳ λόγῳ ὅλον ἄλμυρὰν ἀκοὴν ἀποκλύσασθαι (*Plat. Phaidr.* 283^d). Man mag auch einmal einen Spätling vergleichen, der richtig anwendet, was er gelernt hat. Statius (*Theb.* viii. am Ende) sagt von Athena, die dem sterbenden Tydeus die Unsterblichkeit hat bringen wollen und vor den entsetzlichen Anblick seines Frevels zurückgeschauert ist: *nec prius astra subit quam mystica lampas et insons Ilisos multa purgavit lumina lymphe.*'

It remains very briefly to notice the most interesting and original part of the work,—the analysis of the Fable: 'Die Sage von Hippolytus und ihre Behandlung durch Euripides.' With great subtilty but with convincing verisimilitude it is argued (1) that Hippolytos was a Troezenian deity associated with the local cult of Artemis: (2) that he embodied the idea of maidenhood, whence girls before their marriage deposited their locks before his imaginary tomb (ll. 1425): (3) that as in other cases the ritual gave rise to a legend; and that as at Troezen there was a temple of Aphrodite opposite to that of Artemis, so at Athens the temple of Aphrodite Pandemos, which looked toward Troezen, was named ἐπὶ Ἰππολύτῳ. As Artemis had her companion so Aphrodite must have hers—a sister of Ariadne, and bride of Theseus. So the fable grew.

In his first treatment of it Euripides was unfortunate. He had made it the subject of the concluding play of a trilogy, and had adhered too closely to tradition. In recasting it, he had fused with human emotions the relentless conflict of opposed divinities, and produced a drama of immortal beauty—though not without defects, which are specified with true critical insight. The essay in question is in itself a work of literary art, and it would be impertinent to dilate further on its merits. I hope I may have said enough to induce English scholars to read it for themselves.

LEWIS CAMPBELL.

APELT'S PSEUDO-ARISTOTELIAN TREATISES.

SECOND NOTICE.

(Continued from p. 16.)

DE MELISSO XENOPHANE GORGIA.

THE part of the treatise relating to Melissus opens thus—αἰδίων εἶναι φησι εἴ τι ἔστιν, εἴπερ μὴ ἐνδέχεσθαι γενέσθαι μηδὲν ἐκ μηδενός. εἴτε γὰρ ἅπαντα γέγονεν εἴτε μὴ

πάντα, αἰδία ἀμφοτέρως. ἐξ οὐδενός γὰρ γενέσθαι ἂν αὐτῶν γιγνόμενα. To avoid the oxymoron Bonitz (*A.S.* I. 64) conjectured ἀδύνατον for αἰδία. The editor objects 'ea nescio an ferri possint si quidem non recte