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Catull. XXIX. 20

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The Classical Review / Volume 8 / Issue 05 / May 1894, pp 202 - 202
DOI: 10.1017/S0009840X00188110, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00188110

How to cite this article:

M. H. M. (1894). Catull. XXIX. 20. The Classical Review, 8, pp 202-202 doi:10.1017/S0009840X00188110

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CATULL. XXIX. 20.

AMONG the new readings of Catullus suggested by Mr. S. G. Owen in his recent beautiful edition of that author, there is one which has been several times picked out for commendation by reviews. The passage is xxix. 20, where Mr. Owen gives *Eumne Gallia et timet Britannia*. But a

reference to the third volume of the *Classical Review*, p. 292, will show that so long ago as 1889 Dr. William Everett suggested and defended there the same reading of the line.

M. H. M.

XENOPHON'S *HELLENICA*.

i. 7 (25). καὶ οὐκ ἀδικοῦντες ἀπολοῦνται.

PROF. MARRATT, following Büchschütz in his note on this passage, translates *they will not, while not guilty, be put to death*, and adds 'but the connexion of the partic. and verb is hardly such as to warrant the single negative.' These words seem to have occasioned some perplexity; for, as Prof. Marratt remarks, Sauppe and Kurz omit ἀδικοῦντες and Breitenbach brackets it. All difficulty is removed by supplying ὡς before ἀδικοῦντες, and the words οἱ δ' ἀναίτιοι.....ἀπολοῦνται may then be rendered, *but the guiltless will be acquitted by you and not be put to death as criminals*.

ii. 3 (31). ἀποβλέπει δ' ἅπ' ἀμφοτέρων.

The same editor, in a note on this

passage, says 'In the connexion the words should mean: *faces both ways*.' But why? In the preceding clause the buskin is said to fit both feet, but surely not both at once. There ἀμφοτέροις = ἐκατέροις, and why not take the gen. as used for a similar equivalent? Theramenes is likened to a buskin, because he is capable of adapting himself to either party, but proving false to either when identified with the other. If the parallelism be complete, ἀποβλέπει refers to the appearance of the buskin in the act of toeing out, the normal position of the feet in standing, in which case it would of course 'look away' from the other foot.

W. J. SEELYE.

NOTES ON EURIPIDES' *HELENA*.

184-190. ὄμαδον ἔκλυον is impossible: ὄμαδος occurs nowhere else in Tragedy and is inappropriate to the cry of one woman. The words have probably displaced a substantive and its epithet balancing the phrase ἄλυσον ἔλεγον: the words ὅ,τι ποτ' ἔλακεν seem to show that there should be two *alternative* descriptions of the noise heard.

29. τὴν' ὑπολείπομαι τύχη;

The correction τύχην seems inevitable, but Paley's translation of it ('relictam habeo') will not stand. Translate—'What fortune do I not experience?' ὑπολείπει τί με would mean 'something is wanting to me' and ὑπολείπομαι τι would have the same meaning. The construction (not noticed by L. and S.) is analogous to that of ἀποστεροῦμαι. That

this is the sense is shown by the fact that the speaker then goes on to *enumerate* her experiences.

388-9. It is unnecessary to suppose a loss of words. πρισθείς for πεισθείς (which is however a correction and not supported, as formerly supposed, by MS. authority) is tolerable but unnecessary: πεισθείς is the antithesis of ἐκών: perhaps it is an unintelligent gloss on ἀκόν. ἔρανον 'contribution' is ironical as applied to Pelops' contribution of his own body: the word is used of this particular feast in Pindar *Ol.* i. 61, which Euripides may have remembered (see Fennell's note).

578. Perhaps

σκέψαι· τί σ' οὐ δεῖ; τί δ' ἔτι σοι σαφέστερον;