The Classical Review

<http://journals.cambridge.org/CAR>

Additional services for *The Classical Review*:

Email alerts: [Click here](#)

Subscriptions: [Click here](#)

Commercial reprints: [Click here](#)

Terms of use : [Click here](#)

M. Valerii Martialis Epigrammatum Libri. Mit erklärenden Anmerkungen von Ludwig Friedländer, Professor in Königsberg. Leipzig, S. Hirzel. vol. i pp. (4) and 523, vol. ii pp. 546. 18 M.

John E. B. Mayor

The Classical Review / Volume 1 / Issue 2-3 / April 1887, pp 56 - 58

DOI: 10.1017/S0009840X00182630, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00182630

How to cite this article:

John E. B. Mayor (1887). The Classical Review, 1, pp 56-58 doi:10.1017/S0009840X00182630

Request Permissions : [Click here](#)

meaning given by the editor here is no doubt correct in substance, but I submit that it is not *κολαστήν* which makes possible the use of *μέγας*, but *θυμόν*, and that to *θυμόν* in strict analysis *μείζω* belongs, being joined as a further predicate with *ἐκδραμόντα*. In fact the editor's translation 'that my wrath *had run too far* in punishing those past errors' seems to me precisely right, and more so than his note. The phrase *μέγας θυμός*, *high anger*, is familiar.

Space forbids me to go further at present in discussion: and it would be impossible even to sample here the notes which seem to dispose finally of their subject. I have noted for example as containing points of special interest, those *vv.* 342, 383, 420, 504, 522, 658, and many others. But it is useless to distinguish, where the whole deserves accurate study. I hope for an opportunity of returning to the subject.¹

A. W. VERRALL.

M. Valerii Martialis Epigrammatum Libri.
Mit erklärenden Anmerkungen von LUDWIG
FRIEDLÄNDER, Professor in Königsberg.
Leipzig, S. Hirzel. vol. i pp. (4) and 523,
vol. ii pp. 546. 18 M.

THIS book has long been impatiently expected. Prof. Friedländer's *Sittengeschichte* is itself a commentary on Martial and his times, and since Marquardt's death probably no one remains, unless it is Mommsen, equally familiar with the life and manners of the Roman empire.

English readers will read with interest the dedication 'dem Andenken an Hugh Andrew Johnstone Munro † 30 März 1885.' Since 1878 Munro and Friedländer had carried on a correspondence about Martial (i p. 125):

'Munro hat stets an meiner Arbeit den freundlichsten Antheil genommen und mir eine Reihe trefflicher

eigener Emendationen und auch einige interessante Conjekturen anderer Gelehrter in Cambridge mitgetheilt. Die Nachricht von seinem nach kurzer Krankheit in Rom am 30 März d. J. erfolgten Tode war für mich eine überaus schmerzliche.'

The introduction is divided into five chapters:

I (pp. 3-26). Martial's life and poems.

II (pp. 26-50). Martial's versification. (The chief part of this chapter, 'Elegisches Distichon,' is by Th. Birt, whose shortening of *o* in the substantive *modo*, x 16 8, calls forth a deserved protest from the *Revue Critique*.)

III (pp. 50-67). 'Chronology of Martial's Epigrams.' Here Friedländer has modified his earlier results by the aid of Stobbe, Mommsen, Hirschfeld, Asbach, Kerckhoff.

IV (pp. 67-119). 'Tradition of the Text,' with three appendices: (1) 'Derivation of the Three Families from Three Texts.' (2) 'On Cod. F and the MSS. identified with it by Schneidewin' (by C. Froben). (3) 'Orthographical Details' (by W. Gilbert). Many scholars have contributed collations, and Friedländer has worked hand in hand with Gilbert, whose edition of the text has just been published by Teubner, and whose review in the *Berliner Philolog. Wochenschr.* 4 Dec. 1886, enters into some detail about Friedländer's critical treatment of his materials. The orthography generally coincides with that sanctioned by the oldest MSS. of other authors; it is to be observed that both Friedländer and Gilbert write *epistola*, *brachium*.

V (pp. 120-127). 'Editions.' It is to be regretted that more use has not been made of Rader's commentary, which is often cited, for instance, by Becker in his *Gallus*. Marcellus and Heraldus are not even mentioned, though both of them did much to illustrate the language and the matter of their author. The names of masters in various departments of ancient learning, whom Prof. Friedländer has been able to consult on difficult points, Jordan, G. and O. Hirschfeld, P. Krüger, V. Hehn, F. Hultsch, C. F. W. Müller, A. Sallet, F. Schürer, suffice to assure us that nothing has been omitted to make Martial intelligible to this age. For the text, beside Gilbert and Munro, and collators, Baehrens, Buecheler, Grasberger, Rohde, have supplied contributions.

There are special introductions to *spect.* and XIV. The commentary is divided into four sections: (1) Critical notes (only where the reading is doubtful: it would be well to publish the entire variations of the important

¹ At *v.* 71 by a slip of the pen 'The Chorus are' is written for 'The Stranger is.' *A propos* of this, is not the *ΞΕΝΟΣ* of the traditional *dramatis personae* a singularly unhappy description? Oedipus addresses him of course by *ὦ ξένε*, but I can scarcely believe that Sophocles meant him to be so described. Could Antigone when she sees him approaching (*v.* 29) possibly have said *πέλας γὰρ ξένον τόνδε νῦν ὄρω* instead of *ἄνδρα*? Yet to describe him as *ξένος* in the *dramatis personae* is much the same thing. The word is essentially relative, and has no meaning as an independent description. *Ἄνθρωπος Κολωνιάτης* would be the proper phrase. Polynices at his approach (*v.* 1249) is described as *ὁ ξένος*, but naturally, as he is known to be such, *ἐμπολιν οὐκ ὄντα, συγγενῇ δέ*, *v.* 1156.

MSS. collated for the first time). (2) Dr. E. Wagner's parallels from earlier and later writers. (3) Citations in grammarians, scholiasts and mediaeval writers. (4) Explanatory notes.

At the end is an index of names by Carl Froben (pp. 347-381), divided into mythological, geographical and topographical, authors, historical persons before the battle of Actium, Roman emperors, real (in *italics*) and fictitious names of the imperial times, names of animals. A full index of words (pp. 382-532) and an index to the introduction and notes complete the book. The index of words is an improvement on the Delphin index, for under the adjectives the substantives with which they agree are given. But it does not supersede Lemaire's index of phrases; both are necessary to the student. By referring to his Sittengeschichte, to Becker-Göll's *Gallus*, to Marquardt's and Mommsen's handbooks and other standard authorities, Friedländer has been able to compress much valuable teaching in a small compass. I hope elsewhere to furnish larger materials for the interpretation of the prince of epigrammatists. Here space will allow only a few extracts from my collections.

III 18

perfixisse tuas questa est praefatio fauces.
cum te excusaris, Maxime, quid recitas?

Suet. Nero 41 *edictis tandem Vindicis contumeliosis et frequentibus permotus, senatum epistula in ultionem sui reique publicae ahortatus est, excusato languore faucium propter quem non adisset.* Quintil. iv 1 § 8. Tac. d. 20 pr. *quis nunc feret oratorem de infirmitate valetudinis praefantem? qualia sunt ferme principia Corvini.* Gellius xi 9 § 1.

III 23

omnia cum retro pueris opsonia tradas,
cur non mensa tibi ponitur a pedibus?

Sen. ep. 77 § 8 *non esse inhumanum, quemadmodum cena peracta reliquiae circumstantibus dividantur, sic peracta vita aliquid porrigi his, qui totius vitae ministri fuissent.* Petron. 67 'Narra mihi, Gai, oro, Fortunata quare non recumbit?' 'Quomodo nosti' inquit 'illam,' Trimalchio, 'nisi argentum composuerit, nisi reliquias pueris dividerit, aquam in os suum non coniciet.' Suet. Galba 22 *cibi plurimi traditur, quem tempore hiberno etiam ante lucem capere consuevit, inter cenam vero usque eo abundantis, ut congestas super manus reliquias circumferri*

iuberet spargique ad pedes stantibus. cf. Phaedrus i 22 6.

III 75 3 bulbique salaces. Athen. ii 64 and 65 p. 63^d seq. who cites the proverb οὐδέν σ' ὀνήσει βολβὸς ἂν μὴ νεῦρ' ἔχῃς. Apic. vii 12.

IV 86 9 10

si damnaverit, ad salariorum
curras scrinia protinus licebit.

From Catullus 14 17 18 *nam si luxerit, ad librariorum curram scrinia.*

IV 89 1 ohe iam satis est, ohe, libelle. See on the change of quantity Munro on Lucretius iv 1259 and Nicander, frag. 70 14 ἴσον ἴσφ.

V 69 7 8

quid prosunt sacrae pretiosa silentia linguae?
incipient omnes pro Cicerone loqui.

From Sextilius Ena in Sen. suas. 6 § 27 *defendus Cicero est Latiaeque silentia linguae.*

VIII 30 6 totis pascitur illa sacris.

This is said of the right hand of the convict who represented Scaevola, thrusting his hand into the fires of the altar. Friedländer conjectures *sacris p. i. focus*: 'totis was written *focus*, and then the transposition was made for the metre.' Duff and Munro explain *totis* adverbially 'dextra unice pascitur et delectatur sacrificiis.' I take it in its strict sense: the hand does not timidly skirt the fringe of the fire, letting 'I dare not' wait upon 'I would,' but plunges into the thick of it and there roams, devouring the devouring element, like a beast in its pasture; 'feeds on the length and breadth of the burnt-offering.' *Sacris focus* is very tame in comparison.

VIII 76 7 vero verius ergo quid sit, audi. cf. vi 30 6 *vis dicam tibi veriora veris?*

Sen. ep. 66 § 8 *nihil invenies rectius recto, non magis quam verius vero, quam temperato temperatus.* Paulin. vit. Amb. 25 certo certius. Arnob. ii 48' *omni* vero verissimum est certoque certissimum (on the abl. after superl. see Bernays *Ges. Abh.* ii 128).

IX 87 4 5

et dicis 'modo liberum esse iussi
Nastam.'

Flor. i 10 § 8 *valere liberosque esse iussit.* Manumission *per epistulam*, cod. vii 6 1 § 1c.

X 3 3 4

quae sulphurato nolit empta ramento
Vatiniorum proxeneta fractorum.

Sen. n.q. i 1 § 8 *nam apud nos quoque ramenta sulphure aspersa ignem ex intervallo trahunt.*

X 25 5 6

nam cum dicatur tunica praesente molesta
'ure manum' plus est dicere 'non facio.'

The use of the present deserves to be illustrated.

Plaut. trin. 1059 CH. *heus tu, asta ilico. audi, heus tu.* ST. non sto.—most. 251 (= 261 R) PH. *tum tu igitur cedo purpurissum.* SC. non do. 862-3 *velut ubi advorsum ut eant ero suo vocantur:* | 'non eo: molestus ne sis.'—CURC. 621 PHAEDR. *ambula in ius.* THER. non eo. 662 PHAEDR. *tace tu.* CURC. non taceo. 712-3 CAPP. *non taces?* THER. non taceo.—Ter. haut. 610-1 CH. *pro Menedemo nunc tibi ego respondeo* | 'non emo.'—Sen. contr. 27 § 14 'caele' inquit: 'non caedo.' *verbera:* 'non ferio.'—Passio Perpetuae et Felicitatis 2 'fac sacrum pro salute imperatorum.' et ego respondi: 'non facio.'—Cypriani acta proconsul. 3 (in Hartel's Cypr. p. cxii. = Aug. serm. 309) *Galerius Maximus proconsul dixit:* 'iusserunt te sacratissimi imperatores caeremoniari.' *Cyprianus episcopus dixit:* 'non facio.' cf. Cypr. p. 483 17 = 660 19. Acta Felicis c. 2 § 2 (in Dupin's Optatus, 149 col. 2) *Magnilianus curator dixit:* 'Felix episcopo, da libros vel membranas quascumque habes.' *Felix episcopus dixit:* habeo, sed non do' (same reply *ibid.* c. 5 p. 150 col. 2). Ruinart acta sincera (Pionius c. 21, but in c. 8 the future is used). acta sanct. Feb. 1 p. 46^d. Le Blant, Les Actes des Martyrs p. 81.

XIV 151 dulci sed pondere venter
si tumeat.

Ov. her. 11 37 *iamque tumescebant vitiati pondera ventris.* Rittershusius and others on Phaedrus III 15. *lexx. s.v. pondus.*

XIV 174 2 *cetera matris habet.*

Cf. ii 89 4 *hoc Ciceronis habes.* *ibid.* 2 and 6.

XIV 212
si solum spectes hominis caput, Hectora credas:

si stantem videas, Astyanacta putes.

Iuv. vi 503-4 *Andromachen a fronte videbis.* | post minor est, credas aliam.

XIV 217 1 *dic quotus est quanti cupias cenare.* See Obbarius on Hor. ep. 1 5 30 *tu, quotus esse velis, rescribe.*

XIV 218
non tantum calamis, sed cantu fallitur ales,
callida dum tacita crescit harundo manu.

On the fowler's limed rod see Zacher in Hermes xix 432-436 with the supplement of O. Crusius *ibid.* xxi 487-490. Most of

my collections have been anticipated by one or other of these papers, but I believe that no one has called attention to a graphic description in Aug. de magistro c. 10 § 32 *nam quaero abs te, si quisquam ignarus deceptionis avium, quae calamis et visco affectatur, obviam fieret aucupi, armis quidem suis instructo, non tamen aucupanti, sed iter agenti; quo viso premeret gradum secumque, ut fit, admirans cogitaret et quaereret quidnam sibi hominis ille vellet ornatus; auceps autem cum in se videret attentum, ostentandi se studio cannas expediret et prope animadversam aliquam aviculam fistula et accipitre figeret, subigeret et caperet; nonne illum spectatorem surum doceret nullo significatu, sed re ipsa, quod ille scire cupiebat?*

In a word: this edition is indispensable for all students of Martial, containing a greatly enlarged and sifted critical apparatus, a concise antiquarian commentary, such as probably no other living man could have given us, a large collection of parallel passages, and occasionally valuable grammatical and lexicographical notes. There is still room for a young Ruhnken or Heindorf to labour in this last field, and the commentators on Horace (esp. Obbarius), Apuleius, Petronius, with Casaubon's Persius and Suetonius, will supply abundant materials and models of research.

JOHN E. B. MAYOR.

The Development of the Athenian Democracy.

By F. B. JEVONS, M.A., Tutor in the University of Durham.

THIS pamphlet is an attempt to elucidate some of the obscurities of early Athenian history, and to explain, on the basis of historical development, how political power passed from the Eupatridae into the hands of the *πληθος*.

Mr. Jevons attacks his subject with two different weapons. The first of these is the recently discovered papyrus-fragment of Aristotle's *πολιτεία Ἀθηναίων*: the second is the close application of the 'comparative method,' in order to investigate the interdependence of ancient religious and political systems. Mr. Jevons is surely mistaken in thinking (p. 27) that he is the first to apply this method to Athenian political development. Not to mention Freeman's *Lectures on Comparative Politics*, La Cité Antique of Fustel de Coulanges is entirely based on this idea.

It is well known that in 683 B.C. a step in the direction of democracy was made by the institution of nine annual archons. The