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Verses

R. M. Burrows

The Classical Review / Volume 26 / Issue 04 / June 2012, pp 139 - 139

DOI: 10.1017/S0009840X00200012, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00200012

How to cite this article:

R. M. Burrows (1912). Verses. The Classical Review, 26, pp 139-139 doi:10.1017/S0009840X00200012

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true founders of the drama, made their fame by non-Dionysiac themes.

I much regret that space prevents me from dealing in detail with Mr. Cambridge's minor criticisms. But he has failed to break down my arguments against the Dorian and the Dionysiac origin of Tragedy proper, as well as those for its origin in the worship of the dead, such as that of Adrastus at Sicyon, the mother of Tragedy. No wonder that he admits in the end that he 'is not satisfied with our scanty knowledge of the early history of Tragedy,' and thinks that 'there is some prospect of a solution on somewhat different lines from those on which Prof. Ridgeway works—a consideration of the Dionysiac worship itself in its chthonian aspect.' He thus abandons the old theory. Yet he is not 'ready to adopt Dieterich's suggestions as they

stand,' but rests his hopes on the followers of Dieterich, *i.e.* on the general assumption that chthonian and theromorphous beings, vegetation spirits, etc., are prior to the belief in the existence of the spirits of the dead. As Aeschylus, who probably knew more about 'chthonian aspects' than Dieterich and his followers, held that they were the dead (*χθόνιοι θήκας κατέχοντες*), the 'chthonian' path on which Mr. Cambridge has entered, leads him straight to my theory. I have already tried to show (*Origin of Great Games of Greece, Athenæum*, May 20, 1911) that the belief in the spirits of the dead is primary, whilst vegetation spirits, etc., are only secondary phenomena arising from the former. I hope to deal with the followers of Dieterich at length before long.

WILLIAM RIDGEWAY.

VERSES

TO KOINON TOT EN ΜΑΓΧΕΣΤΡΙΑΙ ΠΑΝΕΠΙΣΤΗΜΙΟΤ ΤΟΙΣ ΕΝ ΑΘΗΝΑΙΣ ΣΤΝΘΙΑΣΩΤΑΙΣ· ΑΓΑΘΗ ΤΤΧΗ.

Χαίρετ', Ἀθηναῖοι, θεῖον γένος, οὐρανίωνες,
τηλόθεν ἐκ νήσου πέμψαμεν ἀγγελίην·
χαίρομεν ἐς σεμνήν χῆμεῖς κληθέντες ἑορτήν,
σύν τε θεωροῦμεν ταῖσδε πανηγύρεσι.
Ἄλλοι ἐπιστήμην ἄλλῃ μελέτησαν ἐπακτόν,
ὕμιν δ' ἐμφυλον τοῦτο πέβυκε τέλος·
οὐ γὰρ ἀπὸ δρυός εἰς ὕμιν σοφοὶ οὐδ' ἀπὸ πέτρης·
πρεσβύτερος πάντων ὑμέτερος θίασος.
ἤρξατ' ἐπεὶ πρῶτός τε καθηγητῶν καὶ ἄριστος
ἐς μέσον ἀστοῖσιν θῆκ' ἐλεγεία Σόλων·

ἤκμασεν ὥς τις ἔδωκε νέφ μετεωρολογούντι
Σωκράτει ἐς χεῖρας βιβλί' Ἀναξαγόρου,
ἐν δ' Ἀκαδημείᾳ πλάτανος πτελεᾷ ψιθύριζεν
ἦρος, Ἀριστοτέλην δ' ἐξεδίδασκε Πλάτων.
Οὐ τοι ἔφν λιπαρὴ καὶ ἰοστέφανος πόλις ἡμῶν,
ἐν δ' ὀμίχλαις ῥυπαρὴ κείται ὑπερβορείοις·
ἡμῖν δὲ λῖνον ἐγχωρον τέχνη τε βάνανσοι,
ἀλλ' οὐδ' ὥς σοφίης πᾶσα πέφενγε χάρις·
πίδακος Ἑλλήνος βαῖα λιβάς ἐνθάδ' ἐπιρρεῖ
χῆμιν Ἀθηναίῃ χεῖρας ὑπερθευ ἔχει.

R. M. BURROWS.