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Sumerian Tablets from Umma *Sumerian Tablets from Umma*, in the John Rylands Library, Manchester. Transcribed, transliterated, and translated by C. L. Bedale, M.A., Lecturer in Assyriology in the University of Manchester. Published at the Manchester University Press.

C. H. W. Johns

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or disappoint the reader. Sometimes the note takes some such form as this, 'For examples of this usage see'—some periodical or dissertation which not one reader in a thousand is likely to have by him or be able to get hold of. (More often, however, some typical examples are quoted, and one is referred to the special study for further information.) Dr. Landgraf often throws his own contributions to knowledge into relief by pointing out the deficiencies of others. At the end of one excellent note he actually advises the reader to consult Kühner's *Lat. Gr.*, not to learn anything, but to see how much less satisfactory is K.'s treatment of the same matter. There is some neglect of chronology. On *familiam quantam* . . . *habeat* (§ 133) we are referred to the story of Pedanius and his 400 slaves (*Tac. Ann.* 14, 43). It is a far cry from Sulla to Nero; one would prefer to have some evidence of the conditions in Cicero's youth. In some notes the examples are not arranged in chronological order; e.g. on § 118 *par* . . . *similis* . . . *eadem* . . . *gemina* we jump from Pacuvius to Tacitus, then back to Cicero, on to Apuleius, back to Lucretius. In this particular instance it is not difficult to rearrange the material in one's mind, but on § 32, 'Patrem meum . . . *ingulastis, occisum* in proscriptorum numerum rettulistis,' in a note which occupies over two pages and in which we have quotations ranging from Homer (*Il.* i. 595) to Orosius (2, 1, 2, qui et facienda *providit et provisam* perfecit), the order makes a considerable

difference. Here L. starts from and adds to a note by Fritzsche on *Hor. Sat.* 2, 3, 104, and this partly accounts for the confusion. He remarks that when Fritzsche passes to the consideration of this usage in the Latin poets he 'forgets to notice' that it is found as early as Terence, and he quotes *Andr.* 298, 'accepi: acceptam servabo.' I should like to add that it is also found in Ennius, *Sc.* 133 (Vahlen) 'audi atque auditis hostimentum adiungito.'

But, after all, these faults do not make a serious difference to the value of the book. It is scarcely necessary for me to commend it to those who are doing any special work on Cicero. As Professor Clark says (in the Preface to his edition of the *Pro Milone*), it 'is indispensable to the student of Cicero,' and the fulness of the 'Register' adds to its value. But I should like to make it known to a wider circle. Anyone who is interested in the Latin language, whether it be the language of everyday life or the more elaborate language of the law court, will find much to his taste in the somewhat leisurely, discursive notes. It is a pleasure to turn to a book which is written only for the mature scholar. Dr. Landgraf gives no note on some points on which one would like to hear his opinion, but if he has anything interesting to say he writes at length about it, and sometimes we find we have strayed, not unwillingly, some little distance from the text.

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SUMERIAN TABLETS FROM UMMA.

Sumerian Tablets from Umma, in the John Rylands Library, Manchester. Transcribed, transliterated, and translated by C. L. BEDALE, M.A., Lecturer in Assyriology in the University of Manchester. Published at the Manchester University Press.

THIS excellent essay in the publication of Cuneiform Texts is a welcome addition to the fast-growing material for knowledge of the early civilisations

of Mesopotamia. It is the outcome of studies started at Manchester University by the late Professor H. W. Hogg.

In the present state of knowledge these very old monuments of bygone activity in book-keeping, with their evidence of an already advanced state of civilisation, are somewhat dry reading. They would not be less jejune if we knew more exactly what were the articles intended by the signs. We usually know what they mean, roughly,

e.g., that an animal named is some member of the bovine race and not a sheep; but everyone acquainted with agriculture will know what a multitude of separate names are applied to an ox or cow at various stages of its existence—an Orientalist may recall some of the hundred names for a camel. It is just here that our knowledge is defective; we know the general meaning, but not the exact sense. This will surely be ascertained when more tablets of the same period and from the same place are published.

The Manchester University and the John Rylands Library have shown a fine example, not only in acquiring such material, but in making it public property. The scholar in this country is too often driven by the ignorance and supineness of the Government and other authorities not only to rely upon the more enlightened countries of Europe and America for material, but even if he does avail himself of the stores acquired by our British Museum in earlier days,

to lack funds and encouragement to publish. It is probable that the expense of producing a scientific work of this class in England is three or four times what it would be in Germany. Now that our younger Universities have begun to recognise such studies, possibly Oxford and Cambridge may think them worth while. Surely they have travelled beyond the days when a highly rated Orientalist at Cambridge regarded Phrenology as equally deserving of recognition with Assyriology.

Very few of the thousands of tablets from Umma have yet been published. Fortunately a start has been made by a thoroughly sober scholar who does not profess to find any sensational revelations in them. It may be hoped that he will find a number of followers content to face the really difficult work of learning to read the inscriptions and to persist in the labour of copying and editing them for wider use.

C. H. W. JOHNS.

SHORT NOTICES

Praeceptor. A master's book. By S. O. ANDREW, M.A., Headmaster of Whitgift School, Croydon. Pp. 104. Oxford: Clarendon Press, 1913. Price 2s. 6d. net.

APPRECIATION of the literature of any language is, in the great majority of instances, keenest and richest in those who, both in speech and writing, can express themselves in it with facility, accuracy, and an unerring sense of idiom. Hence the importance of the experiment of applying to the teaching of Latin a method which has already proved its worth in the teaching of Modern Languages.

The 'Lingua Latina' series, to which *Praeceptor* serves as an introduction, aims at working out, systematically and definitely, the Direct Method in all its stages. Mr. Andrew defines the end of learning a language as the 'intelligent, exact, and idiomatic use of it both in speech and writing.' The method of

attaining this end is 'by directly associating words with things or by directly explaining the language by means of itself.' The Aristotelian dictum, 'We learn an art by doing that which we wish to do habitually when we have learnt it,' he applies to enforce the importance of acquiring the habit of *speaking* Latin, and shows how, side by side with speech, there grows up the faculty of *writing* Latin. He then discusses the working out of the method in detail, emphasising the importance of good subject-matter, good models and pictures, good teaching, and, above all, self-activity on the part of the class, and giving examples of actual lessons of the 1st and 2nd year course.

A chapter on the place of grammar disposes of the foolish idea that Direct Method teachers dispense with grammar, and discusses the way in which new accidence or syntax is acquired. Mr. Andrew is an advocate of the plan—a plan of questionable expedience—