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Sittl's Edition of Firmicus *Iulii Firmici Materni matheseos libri viii*. Primum recensuit Carolus Sittl. Pars I. Libri 1—4. Teubner, bibliotheca scr. gr. et lat. 1894. 2 Mk. 40 Pf.

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Europe; it has supplied the typical standards of form, it has also furnished a varied wealth of material and illustration; even where it has not given a direct model it has operated by the subtle diffusion of an animating spirit; it has become blended with various other influences of later origin, and to every such alliance it has contributed some intellectual distinction which no other element could have supplied. So far from being adverse to those religious and ethical influences which are beyond the compass of its own gift to modern life, it is, rightly understood, in concord with them, inasmuch as it tends to elevate and to refine the human spirit by the contemplation of beauty in its noblest and purest form. On the high places of Greek literature, those who are worn with the troubles or disturbed by the mental maladies of modern civilization can breathe an atmosphere which, like that of Greece itself, has the freshness of the mountains and the sea. But the loneliness of Oeta or Cithaeron is not there; we have around us, on those summits, also the cheerful sympathies of human life, the pleasant greetings of the kindly human voice. The great poets of ancient Hellas recall to one's mind the

words in which Aeschylus described the kinsmen of Niobe who worshipped their ancestral deity on the mountain-heights of Mysia:—

The seed of gods,
Men near to Zeus; for whom on Ida
burns,
High in clear air, the altar of their Sire,
Nor hath their race yet lost the blood
divine.

Humanity cannot afford to lose out of its inheritance any part of the best work which has been done for it in the past. All that is most beautiful and most instructive in Greek achievement is our permanent possession; one which can be enjoyed without detriment to those other studies which modern life demands; one which no lapse of time can make obsolete, and which no multiplication of modern interests can make superfluous. Each successive generation must learn from ancient Greece that which can be taught by her alone; and to assist, however little, in the transmission of her message is the best reward of a student.'

J. W. MACKAIL.

SITTL'S EDITION OF FIRMICUS.

Iulii Firmici Materni matheseos libri viii.
Primum recensuit CAROLUS SITTL. Pars I.
Libri 1—4. Teubner, bibliotheca scr. gr.
et lat. 1894. 2 Mk. 40 Pf.

THE editor truly says of this book, almost unknown to scholars owing to the scarcity of copies, what holds equally of a Greek book, treating also of a mock science, the *Oneirocritica* of Artemidorus,¹ 'silvam rerum et sententiarum memorabilium libri continent.' I myself watched the market for many years before I secured one of the old editions. Of late Bonnet, Jahn, Haupt, Chr. Kelber ('Anfang eines Wörterbuchs z. d. libri math. des Firmicus, 1883'), H. Dressel ('lexikalische Bemerkungen zu Firmicus Maternus, Zwickau, 1882') have bestowed pains on Firmicus. Usener, with his usual sagacity, has discovered fragments

of Sallust in the prologue, which have already found a place in Maurenbrecher's edition of the histories of that author.

It is to be hoped that some one will undertake a lexicon to Latin astrological writers, including not merely Manilius and Firmicus, but portions of the Clementine recognitions, and other writings bearing upon the subject.

The belief in the influence of the stars on human destiny has coloured modern languages to an extent of which we are scarcely conscious. Firmicus is represented to some degree in our current lexicons, but new words, or new senses of old words, have still to be gleaned from his pages.

Take a few specimens: *altitudo* ii 3 §§ 1 bis 2 bis 4 5. c. 8. 23 § 11. 27 § 21 bis. *cardo* ii c. 13. 27 § 23. *domicilium* ii 2 §§ 1 3 bis 5 6 7 9. 3 §§ 5 bis 7. *domina* ii 24 § 2. *dominus* ii 2 § 3 bis. 23 §§ 2 bis 11 bis. 24 §§ 1 4 5. 26 § 3. *domus* i 5 § 7. ii 2 § 8. 3 § 7. c. 8. 23 § 11. 27 §§ 24 quater 26 bis (also in Clem. recogn. ix 17 bis 21 f. 23 bis. 24 bis 32). *dodecatemorion*

¹ See Reichardt in comm. philol. Jenenses, v (1894) 109—152, who finds traces of Stoic teaching in Artemidorus; a glance at Rigault's notes will show how much antiquaries owe to a writer now little read.

ii c. 11. iii 2 § 27 bis. 5 § 42 bis 13 § 15 quinquies. *antiscia* ii praef. §§ 2 5 ter 6 c. 27 passim. *anaphora* ii tit. ad calc. c. 7. iv 10 § 5. *cataphora* iv 10 § 5. *chronocrator* ii 24 § 1. *benevolus* ii 23 § 2. 26 §§ 2 5. *malevolus* ii 26 §§ 2 5 (cf. *malevolentia* Macrobian. somn. i 19 § 20). *minutum* = $\frac{1}{60}$ pars = $\frac{1}{1800}$ signum ii c. 5. 6 § 1 bis. cf. *minutiarum brevitatem* i 4 § 2. *feminina* and *masculina signa* ii c. 2 (*Libra* e.g. is masculine, *Taurus* feminine). *respicio* ii 23 §§ 2 11. 27 §§ 18 19 20 22. *video* ii 27 § 18 bis 21 bis. *cacodaemon* ii 27 § 17 bis (cf. Clem. recogn. ix 17 f. 22 f.).

In Firmicus, as in Apuleius, we observe an enthusiastic devotion to the reformed paganism. See i 10 § 17 *Sol optime maxime, qui mediam caeli possides partem, mens mundi atque temperies, dux omnium atque princeps* etc. and the remarkable chapter (ii 27) on the life and conversation, sternly ascetic (§ 20 *si te rectum videndi votum ab omni scelorum liberavit invidia et si purgatum animum et memorem divini seminis geris, aggredere hoc opus*), which befits him who would read the secrets of the heavens. Firmicus is careful to remark that neither

astrologers nor soothsayers can foretell the future of empire (§ 7 *solus enim imperator stellarum non subiacet cursibus et solus est, in cuius fato stellae decernendi non habeant potestatem*).

Sittl seems to have done all that is possible to secure a pure text, but no ancient manuscript contains all the books, and gaps occur in all.

One obvious correction has escaped the editor.

iv 2 1 Si se Luna Saturni applicaverit stellae et crescens lumine ista se Saturno societate coniungat vel si ad Saturnum feratur, matri viduitatem et mulierum locorum dolores decernit.

Read *muliebrum locorum*; if confirmation be required, turn to iv 23 3 Luna cum Saturno in horoscopo si fuerit partiliter inventa, faciet primos nasci aut primos nutriri, sed matribus miserum pondus viduitatis imponit aut facit eas in templorum conversationibus detineri et ex necessariis aut muliebribus locis grave valetudinis discrimen indicit.

JOHN E. B. MAYOR.

WOHLRAB'S *REPUBLIC* OF PLATO.

Platon's Staat. Erstes Buch. Erklärt von MARTIN WOHLRAB. Leipzig, B. G. Teubner. 1893. 60 Pf.

THE present edition of the first book of the *Republic* does not lay claim to anything beyond an elementary character. Questions of textual criticism are excluded, and the exegetical notes are for the most part brief and dogmatic, on the Aristotelian principle *δεῖ πιστεύειν τοὺς μανθάνοντας*. But within the limits which the editor has prescribed for himself the quality of the work is good, although one could have wished that some fresh light had been thrown on some of the more difficult sentences in what is in some respects one of the most puzzling books of the *Republic*.

The introduction, extending over sixteen pages, treats of the dramatis personae, the date of action, of the argument and purpose of the dialogue, and finally of the relation between the first and the remaining books of the treatise. Wohlrab is, as might have been anticipated, a believer in the structural unity of the *Republic*, the composition of

which he assigns to the last period of Plato's literary activity, relying mainly on the formal connexion between the *Republic* and the *Timaeus*. This is perhaps the best working hypothesis—*οἷον ἐπίβασις τε καὶ ὁρμή*—on which to begin the study of the *Republic*, but he will be an unusually *σκληρός τε καὶ ἀντίτυπος ἄνθρωπος* who can hold to it as he advances.

The text of Paris A in the *Republic* is (apart from a few clerical errors) so much better than most of the emendations which have often replaced it that one is (on grounds of principle) glad to find Wohlrab retaining it even where it is probably wrong. Thus in 328 C he keeps the *ἐλλείπεται* of A and Π, although in view of *Theaet.* 188 A ἄλλο γ' οὐδὲν λείπεται περὶ ἕκαστον πλὴν εἰδέναι ἢ μὴ εἰδέναι it is more than probable that the *ἐν λείπεται* of Θ and a marginal corrector in A is right: in the extremely difficult passage 333 E, where (in spite of Boeckh in his *Kleine Schriften* iv. pp. 326 ff.) it requires a heart of iron to resist the emendation of Schneider (in general the most conservative of editors),