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P. Ovidii Nasonia Metamorphoses. Answahl für den Scrlalgebrauch, Meusner von I.. Vierte Auflage besorgt Egen von Dr. A.. Paderborn, Schöningh, 1889. Quaestionum ad Heroides Ovidianas spectantium capita VII. Scripsit Joannes Tolkiehn. Lipsiae, Teubner, 1888. 2 Mk. 80.1 Die Ursachen der Verbannung des Ovid. Huber Von J., Stadtamhof [1889?].

S. G. Owen

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A line from Eur. *Rhes.* is quoted exactly as under:

Σάλπιγγος ἀυδὴν προδῶκόν κῆρ' ἀδῶκεϊ.

[The last two words presumably corrupted from *προδῶκεν, κερδοκεϊ.*]

One incident in the plot is thus described:

'Under sacerdotal influence a husband and wife readily consent to deceive one another: a pious young novice becomes *particeps criminis*, and a gallant soldier is shamefully cajoled.'

(2) From the Dialogue as translated:

Phoibos speaks to Hermes:

'To bright Athênai fly, my cognate, (well thou mind'st
the Goddess' burgh, where Gaia human broods produce'd)
there, 'mongst the hollow'd crags, a new-born baby find:
in 'ts swaddle gear, in 'ts bassinet, with all therein,
to Delphir [*sic*] waft it.'

Hermes relates the intentions of Apollo:

'Marks the occasion Loxias;

(he hides not this from *me*, although he thinks he does;)
by special spell he'll grant to Xouthos, when he quits
the shrine, this springal, let that prince believe that he's
his sire, and guide him straight to his maternal halls;
agnized to be by queen Kreousa.'

(3) From the Lyric songs:

'To the God's thümêlê straineth amain some cygnet! Hark! Wilt those [*sic*]
legs, purple in hue, not at once sheer off?
Phoibos' lyre, that chirp though tuned with,
thee shall not save from bolt-points keen!'

The above are Anapaests, like the original. The following are obviously Logaedic:

'Gaze round! Boast can alone Athênai nave raised (with a nobly carved porch to Gods, or a shrine wi' statue su'plied for a street-cult!'

(4) From the notes:

On l. 175, commenting on *τίς δδ' ὀρνίθων καινὸς προσέβα*; the author says:

'At a distance the boy cannot determine the species of the swallow, whether it is the "hirundo riparia" which dives beneath the water, or the "hirundo silvestris" which inhabits the woods.'

Again on l. 230:

[The Hieros has just given to Kreousa's two Prospoloi the following rather terrible announcement:

'... If ye come sans well-grown sheep, not a hope raise to the nave visit!'
and the queen's handmaid gravely replies:

'Aware am I, Sir,
Abide we by the rules of a Deity!
The outer walls the eyes charm!']

The note on which impressive dialogue is as follows:

'Both women know they cannot enter the nave. The elder apologizes for the impertinence of the younger, who resembles certain persons who, now, try the patience of guides by asking them absurd questions.'

(5) And finally the variety of authorities quoted is simply astounding. They range from Euripides to Murray's *Handbooks*, from Leviticus to the *Standard*, and whether relevant or irrelevant, they are frequently superfluous and not unfrequently absurd. And of their difference in value there is no hint, and usually, we suspect, no idea in the editor's mind.

The whole book is a *mauvaise plaisanterie*. We are tormented by an awful suspicion that H. B. L. has tried to model himself on Browning's *Agamemnon*. If so, it is a warning both to great poets and their imitators. A. S.

P. Ovidii Nasonis Metamorphoses. Auswahl für den Schulgebrauch, von I. MEUSNER. Vierte Auflage besorgt von Dr. A. EGEN. Paderborn, Schöningh, 1889.

THIS is a useful and cheap selection from the *Metamorphoses*, smaller than that of Siebelis-Polle. There is a short introduction on the life and writings of the poet. The notes, which are printed at the end after the English fashion, seem to leave little unexplained, and are largely grammatical. A mythological vocabulary of proper names closes the book.

S. G. OWEN.

Quaestionum ad Heroides Ovidianas spectantium capita VII. Scripsit JOANNES TOLKIEHN. Lipsiae, Teubner, 1888. 2 Mk. 80.

THE objects of this dissertation are to show that the title of the heroic epistles of Ovid is simply *Heroides*, and to establish the authenticity of the fourteen epistles usually allowed to be by Ovid against the attacks of Lachmann and Lehrs. That the title should be *Heroides*, as given by Priscian, is satisfactorily proved, though Jezierski has lately made out a good case for *Epistulae heroidum*; and it is plausibly suggested that the work may be adapted from a Greek original, the *Ἡρωίδαι* falsely attributed by Suidas to Theocritus, and that Ovid's words *ignotum hoc aliis ille novavit opus* mean merely that he was the first to introduce this form of composition among the Latins. From *A.A.* III. 345, *Am.* II. xviii. 19 Tolkiehn infers that Ovid was engaged at the same time in writing the *Heroides* and *Ars Amatoria*. The largest part of the essay is devoted to the vindication of the suspected Epistles. Lehrs in his Horace, pp. cccxii-ccliv, with German lightheartedness has pronounced them all spurious, but Tolkiehn contents himself with removing the scruples of Lehrs and Lachmann about those epistles which have been assailed by Lachmann as well as Lehrs, viz. III, VIII, IX, XII, XIII, XIV. He shows with slight tediousness that the style and thought of the compositions are worthy of Ovid, and that the proneness of a certain school of critics to condemn particular verses on trivial grounds is troublesome and not advantageous (p. 38). Much learning is employed in tracing the Greek sources used by Ovid: thus it is cleverly pointed out that *Ep.* VIII is based not on Euripides but Sophocles, and suggested that *Ep.* XIII is modelled on Euripides, *Ep.* XIV on Aeschylus. Then the style of all the epistles, and especially those suspected by Lachmann, is subjected to a detailed examination, the net result of which is that those epistles exhibit the same new formations of words, the same standing phrases and usages, the same syntactical peculiarities, the same metrical structure, as the undoubted works of Ovid, and must therefore be considered genuine. Though we are thus after the perusal of 131 pages led gently back to the opinion with which most of us started,

still it is satisfactory to think that probably in the near future no one will have the hardihood to impugn these particular poems.

S. G. OWEN.

Die Ursachen der Verbannung des Ovid. Von J. HUBER, Stadthof [1889 ?].

THE author of this 'Programm' has originated an ingenious if somewhat complicated theory as to the cause of Ovid's banishment. He thinks that Ovid was connected with a court cabal set on foot by Lucius Paulus the husband of the younger Julia (thus explaining Suet. *Aug.* 19), the object of which was to hinder the banishment of Julia. He assumes the publication of a second edition of the *Ars Amatoria* and *Remedia Amoris* at the end of 8 or beginning of 9 A.D., contending with some plausibility that in the first edition there were three books of the *Remedia* corresponding to the three books of the *Ars Amatoria*, for traces of a division into more books than one are found in MSS. and old editions, especially in the codex Parisinus. Julia was banished A.D. 9: Augustus then availed himself of Ovid's connexion with the cabal, which though no real conspiracy was purposely so regarded by him, in order to get rid of the obnoxious Ovid. The republication of the offensive poems according to this view is the real cause of the banishment. The hypothesis is worked out with great skill, and certainly explains Ovid's frequent assertions that his poems brought him into trouble. But the evidence for the existence of the cabal in question appears scanty; and Ovid's allusions to his having seen something (*T. II.* 103-108) compromising can hardly be interpreted as meaning merely 'I noticed the formation of the cabal and so was drawn into it.'

S. G. OWEN.

Iuli Frontini Strategematon Libri Quattuor edidit GOTTHOLDUS GUNDERMANN. Leipzig, Teubner, 1888. 1 Mk. 50.

DR. GUNDERMANN bases his new text mainly on the Harleian MS, 2666, which has never been used before, though it is the only complete representative of the better class of MSS. Of the inferior class, which cannot by any means be neglected, the editor takes the Parisian 7240 as the best specimen.

Iuli Valeri Res Gestae Alexandri Macedonis. Collatio Alexandri cum Dindimo: Epistola alexandri ad Aristotelem. Recensuit BERNARDUS KUEBLER; Leipzig, Teubner, 1888. 4 Mk. 80.

text is based largely on a new collation of the Harleian palimpsest, unjustly despised by Mai and ill-treated by Peyron's chemicals in consequence. The other MSS chiefly used are the Ambrosian, on which Mai based his text, and the Parisian 4880.

H. N.

A Translation of the Peshito-Syriac Text and of the Received Greek Text of Hebrews, James, 1 Peter, and 1 John, with Introduction, by WILLIAM NORTON. London, 1889.

It is gratifying to Semitic scholars to note the increasing interest felt in England in the literature and the dialects of Syria. Mr. Norton's modest and unpretending book is more significant in this respect than the larger and more profound treatise of a professional writer. It does not appear that the author is a graduate; he writes for the unlearned; and indeed sometimes supposes a degree of ignorance hardly credible, as when in Sec. xii. [*Words in the Common Version not well understood by some, in*

words more familiar] he gives other terms for 'idol,' 'alms,' 'ado,' 'nay.' But he is an *amateur* in the fullest sense; and, with a humility not too common, invites 'well-considered opinions and criticisms on the contents of this little work.' If there is a lack of scholarly discernment, there is evidently a true scholar's desire to learn.

The design of the work is declared on p. 71 'to aid in defending the true text of God's Word by means of the Peshito-Syriac.' It pursues somewhat further the design of an earlier essay, 'The Revised English Version of the Old-Covenant Scriptures.' The present essay commences with a long 'Introduction,' which occupies more than half the book; only, why does Mr. Norton so inconveniently number its cxxiii. pages in *roman* numerals? The introduction is followed by a translation 'in every-day English,' of the Greek and the Syriac of Hebrews, James, 1 Peter, and 1 John. We cannot say that this new translation is satisfactory. The attempt at literalism is not sustained consistently. Nor do we endorse the author's opinion, that 'to use in any translation [of the Scriptures] forms of speech which differ from those in common use, is to distort and disfigure God's Word.' That our Lord and his followers lived, dressed, spoke as their contemporaries, who denies? But in our representation of his words and his life, a pretension of realism, even if possible, tends towards irreverence. The archaisms of our Authorized Version are not so obscure to the multitude as Mr. Norton imagines. Every attempt to dilute its old-world beauties to the feebleness of the diction of our modern scribblers is to be deprecated most emphatically.

There is much in Mr. Norton's book which will be useful to those who have not the time or the ability to make use of many and original authorities. He has brought together with much industry, from a large number of the standard works, an important collection of opinions and traditions relating to the history of the Peshitto Version. He has also given a collation (it seems exhaustive, and occupies 40 pages) of the Peshitto text, with the readings adopted by the Revisers of 1881. The results are given in English, and therefore of much less interest and value to the scholar than they would have been had the Greek been quoted. The author justly insists (in our opinion) on the importance of the Peshitto-Syriac; but he is led into exaggeration of its value from a misconception of its relation to the original writings of the New Testament; or, as he prefers to term it, 'The New Covenant.' We fear he is not the only Bible student who supposes that the Syriac, as we have it, represents inspired teaching more exactly than does the Greek. He is right, *pace* Drs. Abbott and Roberts, that our Lord spoke a Semitic dialect. It may be that this was not unlike the language of Edessa. But the Peshitto is a *translation*, as appears not only from internal evidence, but from the terms of the subscriptions to some of the books. Even St. Matthew is not represented as the original of that apostle's teaching, but it is said that 'he preached in Hebrew (ebroith),' a term surely never used for the language of the Peshitto. Yet we fully admit that the Peshitto may be of the greatest assistance in the attempt to recover the *ipsissima verba* which underlie the Hellenistic clothing of the words of the Saviour.

Encomiums on the Peshitto will, however, fall flat on the ears of those who disbelieve its antiquity. When the Clarendon Press issues the new critical edition of the Peshitto Gospels, which is being prepared upon the evidence of some forty MSS., most of high antiquity, it will be seen how far the oldest readings lead us towards the type of text exhibited