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**Aids to Critical Study *Kleine Texte für Vorlesungen und Übungen*. Herausg. von H. Lietzmann. Bonn: Marcus and Weber.—20: *Antike Fluchttafeln*, R. Wünsch, 2e Auflage, 70 pf.—77: *Hippocratis de Aere Aquis Locis, mit der alien lat. Übersetzung*, G. Gudermann, M. 1.20.—80: *Virgil Aeneid II. mit Servius*, E. Diehl, M. 2, cloth M. 2.50.—82: *Apollonius Dyscolus de Pronominibus pars generalis*, P. Maas, M. 1.—84: *Aus einem gr. Zauberpapyrus*, R. Wünsch, 70 pf.—89: *Euripides, Medea, mit Scholien*, E. Diehl, M. 2.60, cloth M. 3.**

W. H. D. Rouse

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All such slips are readily remediable in another edition.

The further matters include a table of the Sources of the *Collatio*, an Index of Citations, and a Bibliography, in all of which Blume has been very serviceable.

Dr. Hyamson's volume, though falling

short of the magistral standard, is a laborious and useful piece of work that would have amply earned the degree of Doctor of Laws in any university of Europe.

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## SHORT NOTICES

### AESCHYLUS' *SEPTEM*.

*The Seven against Thebes of Aeschylus.*

Rendered into English verse by EDWYN BEVAN. 1 vol. 7 $\frac{3}{4}$ " x 5".

Pp. 96. London: Edward Arnold, 1912. Price 2s.

MR. EDWYN BEVAN'S translation of the *Septem* is forcible and picturesque: it is sometimes over-long, over-rugged and over-elaborate, but it is never flat and never wanting in distinction. Individual lines are admirable, as e.g. 397-8, 'I blench for no man's brave caparison: Blazons can deal no wounds,' and 601, 'Delusion is a field whose fruit is death.' The beginning of the chorus (822 sqq.) excellently reflects the metre and symmetry as well as the spirit of the original, and a good example of Mr. Bevan's skill as a translator of lyrics is furnished by such lines as 226-229:

True; but God is mightier, past all divining;  
Though a man be ne'er so straitened and in  
grief held fast,  
He will give for labour lightness and for cloud  
clear shining,  
And lift up his head at the last.

The translator often errs on the side of undue length: thus *δουλοσύνας ὑπερ* becomes 'Lest a day dawn dark and the shame of bondage cover our faces,' and the one word *ᾠλεσίοικον* is represented by 'the house is brought to nothing and the great house broken.' At times there is something of the ruggedness and obscurity of Browning as a translator of Aeschylus: e.g. 'Each launched a breast in that same mother-flank As his first made,' and 'He doth know what her dark is and prove her' are somewhat cryptic lines. The use of *γλῶτται* in translating Aeschylus must

always be a matter of individual judgment, but it is not the rarest words of the poet that are represented by the most unusual words of the translator. 'Bodement,' 'vision' as a verb, 'I rede thee,' 'magnipotent,' 'prehend,' are renderings of nothing very exceptional in Aeschylus. Mr. Bevan has based his version on Mr. Sidgwick's text, but in 1038 seems to have preferred to read *κοινωνεῖ* instead of *κοινῶναι*. It is greatly to be hoped that we shall have more versions of Aeschylus from the same pen, for the merits of this translation much outweigh its defects.

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### AIDS TO CRITICAL STUDY.

*Kleine Texte für Vorlesungen und Übungen.* Herausg. von H. LIETZMANN. Bonn: Marcus and Weber. — 20: *Antike Fluchttafeln*, R. WÜNSCH, 2<sup>e</sup> Auflage, 70 pf.—77: *Hippocratis de Aere Aquis Locis, mit der alten lat. Übersetzung*, G. GUDERMANN, M. 1.20.—80: *Virgil Aeneid II. mit Servius*, E. DIEHL, M. 2, cloth M. 2.50.—82: *Apollonius Dyscolus de Pronominibus pars generalis*, P. MAAS, M. 1.—84: *Aus einem gr. Zauberpapyrus*, R. WÜNSCH, 70 pf.—89: *Euripides, Medea, mit Scholien*, E. DIEHL, M. 2.60, cloth M. 3.

THERE is no need to point out again how valuable these books may be made in classical work. They give just that touch of discovery which is so rare in our mechanical system; and they enable us to show how sources may be dealt with. The *Fluchttafeln*, which are here

reissued, throw quite a new light for most people on the ancient life, and the *Magical Papyrus* is useful for the same purpose. Wunsch supplies a good commentary, which is necessary for the reader of such documents. This papyrus is partly in prose; partly in various kinds of verse, which show metrical peculiarities of a transitional type. *Hippocrates* and *Dyscolus* are novelties in the schoolroom. This essay of Hippocrates is especially worthy of a place in study, for its wisdom and originality, its critical and true scientific spirit. A few notes would have been welcome. A specimen of grammar in Greek is also illuminating; it may seem strange, but it is wholesome to find that even the technical terms meant something to those who made them. Nor is it barren work for the learner to see what sort of things are to be found in the *Scholια* to Greek authors and in *Servius*; indeed, in my opinion either of these Little Texts is a better educational tool than the school editions that are commonly used.

W. H. D. ROUSE.

*Die Mysterienreligion und das Problem des I Petrusbriefes.* Von RICHARD PERDELWITZ. Gr. 8vo. Pp. 108. Giessen: Töpelmann, 1911. M. 3.60.

*Epiktet und das Neue Testament.* Von ADOLF BONHÖFFER. Gr. 8vo. Pp. ix + 412. Giessen: Töpelmann, 1911. M. 15.

THESE two volumes of the *Religionsgeschichtliche Versuche und Vorarbeiten* both deal with the influence of heathen ideas on the New Testament, and may conveniently be treated together. Perdelwitz's aim is to apply to one book of the New Testament the mass of material recently collected, and in particular the results of such scholars as Dieterich, Reitzenstein, Wendland and Cumont. He begins by investigating the literary problems of 1 Peter and concludes that it is a composite work, i. 3-iv. 11 being an address to the newly baptised, i. 1, 2 and iv. 12-v. 14 a subsequent letter to the same people. His main argument is that in the first part sufferings are re-

garded as still in the future, in the latter section they are a present reality. Unfortunately, little reliance can be placed on the judgment of a writer who can frame such a hypothesis as that on p. 105. Rejecting the attribution of the epistle to the apostle Peter, in all seriousness he suggests another Peter of later date, who also had a spiritual son Mark, and sent a letter through another emissary called Silvanus. The rest of the book is much more valuable. The author gives full parallels from the documents of the mystery religions to a number of difficult expressions in 1 Peter, and makes out a strong case for the hypothesis that both writer and readers were, if not actually former initiates, at least thoroughly conversant with the ideas and phraseology of the mysteries.

The second volume deals with a more familiar subject. The author, who has already published two works on Epictetus (*Epiktet und die Stoa*, 1890: *Die Ethik des Stoikers Epiktet*, 1894), gives an exhaustive treatment to the problem of the relation between Epictetus and the New Testament. After refuting with little difficulty the hypothesis of Zahn and Kuiper, that the philosopher was influenced by Christianity, he proceeds to show, in agreement with Clemen, that the New Testament has not been influenced by the *Stoa*. Even where the language agrees, the ideas behind the words are radically different. This concludes the first book. The second book is devoted to a constructive account of the Stoic and Christian systems, with a detailed examination of their respective vocabularies and leading conceptions. Bonhöffer decides that the resemblances are of little account in comparison with the divergences. The book shows learning and trustworthy critical judgment; its great length and the absence of illustrative matter from other sources make it tedious reading, at least for an Englishman. But the labour which its composition must have entailed will have been well spent if it helps to lay to rest the perverse attempt to explain the origin of Christianity in terms of Stoicism.

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