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From the Wisdom of Solomon, XVIII. 5

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The Classical Review / Volume 17 / Issue 04 / May 1903, pp 229 - 231
DOI: 10.1017/S0009840X00208007, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00208007

How to cite this article:

W. H. (1903). From the Wisdom of Solomon, XVIII. 5. The Classical Review, 17, pp 229-231
doi:10.1017/S0009840X00208007

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as stated on p. 567; but they were not adopted a second time when they entered on public life. Presumably Mr. Myres means that they were brought forward as successors. On p. 581 we are told that the *Commentarii de Bello Gallico* were all that Caesar found leisure to execute. Does Mr. Myres reject as unauthentic the books on the Civil War?

Some of these blemishes are due to a want of exactness in the expression used that might be harmless in a lecture, where misapprehension can be set right. In the same way Mr. Myres occasionally uses a word first in a looser and then in a stricter sense, a practice that reminds one of Livy, but is perhaps not quite so undeserving of blame in the modern historian as it is in Livy. Thus on p. 59 the six property-divisions of the Servian Constitution are all called *classes*, though we are told that only the highest division was a *classis* in the strict sense. On p. 50 the confusion is more serious. We are first told that 'political rights were strictly limited to members of a small number of *gentes* or clans,' then that 'some of these *gentes* . . . were called *patriciae gentes*.' It is natural to infer that plebeian *gentes* were also

included in the privileged number. But in the next sentence we find that the other clans were 'not in the strictest sense *gentes* at all,' and moreover go on to read that they 'had, to begin with, no political rights' (p. 51). We are left in some uncertainty as to whether these others were or were not among the *gentes* mentioned in the original statement.

In the numerous references to pages given throughout the book I have detected very few slips (on p. 603 the reference to p. 567 should be removed, as the passage on that page relates to the other Julia). There are a few misprints. A curious one has apparently substituted 'Tolerus' for 'Trerus' on pp. 11 (twice), 81, 82, and in the index. On p. 601 confusion has been wrought in the sentence 'For Tibullus alone of the Augustan poets neither Augustus nor Maecenas had any work to do,' by the displacement of 'Tibullus.' On p. 568 '2 B.C.' and '1 A.D.' have taken the places of '2 A.D.' and '4 A.D.,' and on p. 359 there are also misprints in dates ('304' is printed for '403' and '147' for '149').

M. ALFORD.

VERSION.

FROM THE WISDOM OF SOLOMON, XVIII. 5.

It is excuse enough, perhaps, for such translations that they give some people pleasure, but I think their only literary value is to point out likenesses of mood and manner in two languages. Nothing I have ever read has more suggested Pindar to me than this book, whose author,—part philosopher, part rhetorician, and part poet,—was either Philo as tradition says or else some other Alexandrian Jew about his date. He is moralizing here upon the tale of *Exodus*, and though he dwells upon the same ideas too often and too long, his treatment of it by forestallings and recurrences is just the treatment cultivated by the Dorian lyric, in contrast to the straight-

forward Epic style of narrative, in telling the familiar Epic stories: the first Chorus of the *Agamemnon* is a fine example. For the rest, I hope it may be easier with the version to decide whether the style and temper of this piece are not Pindaric: remark especially the noble passage where the second strophe comes, with its splendid image for the word of God,—where the line that will occur to every reader is Homer Δ 443: τὴν Διὸς ἔριν πέδοι σκήψασαν in Aesch. *Theb.* 415 is worth comparing as a like conception. The metre must of course be Doric, and I have chosen the arrangement of the 3rd Pythian.

W. H.

Strophe.

After they had taken counsel to slay the
babes
of the holy ones,
And when a single child had been cast forth
and saved to convict *them of their sins*,

τοὶ δ' ἐπεὶ κτείνεν γόνον εὖσεβέων
πάντ' ἐμητίσαντο, βρέφος δ' ἄρα μόνον
ῥιφθὲν οἰοσπάργανον

Thou tookest away from them their multitude
 of children,
 And destroyedst all *their host* together in a
 mighty flood.
 Of that night were our fathers made aware
 beforehand,
 That, having sure knowledge they might be
 cheered
 by the oaths which they had trusted :
 So by thy people was expected salvation of
 the righteous
 and destruction of the enemies ;

For as thou didst take vengeance on the
 adversaries,
 By the same means, calling us unto thyself,
 thou didst glorify us.
 For holy children of good men offered
 sacrifice in secret,
 And with one consent they took upon them-
 selves
 the covenant of the divine law,
 That they would partake alike in the same
 good things
 and the same perils ;
 The fathers already leading
 the sacred songs of praise.

But there sounded back in discord the cry
 of the enemies,
 And a piteous voice of lamentation for
 children
 was borne abroad.
 And servant along with master punished
 with a like just doom,
 And commoner suffering the same as king,
 Yea, all *the people* together under one form
 of death,
 Had *with them* corpses without number ;
 For the living were not sufficient even to
 bury them,
 Since at a single stroke their nobler offspring
 was consumed.

For while they were disbelieving all things
 by reason of the enchantments,
 Upon the destruction of the first-born
 they confessed the people to the God's
 son.
 For while peaceful silence enwrapped all
 things,
 And night in her own swiftness
 was in mid-course,
 Thine all-powerful word leaped from heaven
 out of the royal throne,

σώθη πρὸς ἔλεγχον ὁμῶς,
 Ζεῦ, κατὰ πᾶν γένος ἔκλυσας εὐτεκνίαν
 τὴν παιδοπληθῇ
 νοσφίσας ἐν νυκτὶ μιᾷ·
 τὰν μὲν ὄρκοις ἀμέτεροι πρόγονοι πιστοῖς δάεν
 πρόσθε, φάος πισύνοις
 εὐφρόνας εὐαγγέλου, σωτηρίαν
 ἐλπιδ' ὀπιζομένοις ἐχθρῶν δ' ὀλέθρου.

Antistrophe.

χειρὶ δὴ ταύτῃ παρὰ τ' ἀντιπάλων
 λυγρὸν ἔπραξας χρέος ἀμέτερόν τ' ἐξ-
 αἶρετον τιμῶν γένος
 νικαφόρον εὐλογίαν
 ὥπασας· ἐν κρυφαῖς ἱερῶν θυσίαις
 τὸν Ζηνόκρατον
 συγκαταίνησαν πρόγονοι
 τεθμὸν, ἧ μὰν ξυνὸν ὁμῶς ἀγαθὼν τ' ἀντλεῖν
 μέρος
 καὶ σφαλερῶν ἐθέλειν·
 ἐν δ' ὑπ' εὐφάμου λύρας ἀγούμενοι
 πρεσβύτεροι γεραρᾶν ἀρξάντ' αἰοιδᾶν,

Erode.

ἀντὶ δ' ἄχρησεν παρὰ δυσμενέων
 πάντοθ' οἰμωγᾶς ἀπαίωνος βοᾶ
 μακροπενθῆς τεκνολέτωρ, θεραπόντων ξὺν δίκῃ
 δεσπόταισιν οὐκ ἀνόμοια παθόντων
 οὐδ' ὑπάτοις βασιλεύσιν δαμοτᾶν, ἀλλ' ἐν μιᾷ
 πᾶς ἰδέα θανάτου νεκρῶν ἐρειφθέντων στρατὸς
 εἶχε μίασμ' ἀνάριθμον· ζῶσα γὰρ οὐκέτι χεῖρ
 πρὸς ταφὰν ἐξάρκει καδεμόνων, ξυνᾷ δὲ πλαγᾷ
 ἅμα πᾶσιν ἅωτος πᾶς ἐλωτίσθη γόνου.

Strophe.

πάντ' ἀπιστεῦντες γὰρ ὑπ' οὐλομέναις
 φαρμακείαις πρωτογόνων ἐριπέντων
 μαρτύρησαν δὴ τότε
 Ζητὸς γένος ὡς ἐτύμως·
 πάντα γὰρ ἀσυχία φιλόφρων κάτεχεν
 δίφρου δ' ἵπποις
 νύξ θοὰ ξὺν μεσσοπόροις,
 αἶψα δ' ἐκ σεμνῶν ἔπος ἄλτο θρόνων ὦ Ζεῦ
 τεὸν

A stern warrior, into the midst of the
doomed land,
Bearing as a sharp sword thine unfeigned
commandment;

And standing it filled all things with
death;
And while it touched the heaven
it trode upon the earth.
Then forthwith apparitions in dreams
terribly troubled them,
And fears came upon them unlooked for:
And *each*, one thrown here half-dead, another
there,
Made manifest wherefore he was dying:
For the dreams, perturbing them, did fore-
shew this,
That they might not perish
without knowing why they were afflicted.
But it befell the righteous also to make
trial of death,

And a multitude were stricken in the
wilderness:
Howbeit the wrath endured not for long,
For a blameless man hasted to be their
champion:
Bringing the weapon of his own ministry,
Even prayer and the propitiation of incense,
He withstood the indignation, and set an
end to the calamity,
Shewing that he was thy servant.
And he overcame the anger,
Not by strength of body, not by efficacy of
weapons,
But by word did he subdue the minister of
punishment,
By bringing to remembrance oaths and
covenants made with the fathers.
For when the dead were already fallen in
heaps one upon another,

Standing between he stopped the advancing
wrath,
And cut off the way to the living.
For upon *his* long *high-priestly* robe
was the whole world,
And the glories of the fathers
were upon the graving
of the four rows of precious stones,
And thy majesty *was* upon the diadem of
his head.
To these the destroyer gave place,
and these *the people* feared,
For it was enough only to make trial of the
wrath.

παγκρατὲς οὐρανόθεν,
τραχὺς αἰχματᾶς, ἀχάλκευτον ξίφος
τεθμὸν ἔχων σέθεν, ἐξώλει δ' ἐν αἶψᾳ

Antistrophe.

πάντα κείνα στὰς ἐνέπλησε μόρου,
οὐρανῷ μὲν ξὺν κεφαλὰν κορυφώσας
γὰρ δ' ἐπισκῆπτων πόδας·
τοὺς δ' αὐτίκα φάσματ' ἔβαν
ἐννυχίοισι φόβοις ἀδόκητα ταρασσ-
οντ', ἄλλος ἄλλα
δ' ἐκφορηθεὶς ἡμιθανὴς
φράζεν ἅταν· δείματα γὰρ νυχίων μαντεύσατο,
ὄφρα τις εὖ προδαεῖς
μὴ ἔσπεκμάρων ὄλοιτ'· οὐ μὲν μόρου
μέλλον ἄρ' οὐδ' ἀγαθοὶ ζώσων ἀπειροί,

Erode.

ἀλλὰ παμπολλοὶ κατ' ἐρῆμα πίτνον·
οὐχὶ δαρὸν μάν, ἀμεμφῆς γὰρ Διὸς
προσπόλῳ τιμάορος ἀνὴρ ἐφάνη ξὺν μαχανᾷ·
κεινὸς ἀντιστὰς λιτὰ θύματα φαίνων
καὶ τέλος ἀγνὸν ἄσπλος παύσεν ἅταν καὶ κότον,
οὐ κατὰ σώματος ἰσχὺν οὐδὲ ἥχαλκον ξὺν κράτει
ἀλλ' ἐπέων σθένος ἅτας ἱερὲ' ἔχων δάμασεν,
ὀρκίων τεθμὸν προγόνοισιν ἀναμνάσας δοθέντα·
φθιμένων γὰρ ἐπ' ἀλλήλοισι θῖνες δὴ πέσον,

Strophe.

ἐν μέσῳ δὲ στὰς ἐπιούσαν ἔριν
ἔσχεν, ἐς ζῶντας δ' ἀνέκοψε κέλευθον·
καὶ γὰρ ἐν στολμοῖς μὲν ἦν
γαίας τε καὶ οὐρανίων
πᾶσα φυὰ, πατέρων δ' ἐπιχώρια τετρ-
ᾶστοιχος εἶχεν
τεθμὸς ἐγγλυφθέντα λίθων,
στέμμα δὲ κρατὸς τεὸν εἶχε σέβας· τοῖσιν
πέπων
εἶξεν ὁ λοικοφόρος,
πτάξε δ' αἰδεσθεὶς ὅπιν λαὸς κότον
Ζηνὸς ἄλις γε μαθὼν καὶ πρωτόπειρος.