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## Lucian: *Hermotim*. 81

A. C. Pearson

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I have given above of this passage, as well as by my preliminary remarks upon it, I have already sought to indicate the arguments against this persistent conjecture. Heracles complains not of fighting with all Ares's sons, but of fighting with another, a third son of Ares. In a clearer and more prosaic form the sense of vv. 501-504 might be reproduced thus: *εἰ χρή με τῷδε τρίτῳ παιδὶ Ἀρεὸς μάχην ξυνάψαι δις ἤδη παισὶν Ἀρεὸς μάχην ξυνάψαντα πρῶτα—Κύνῳ.* The reading *παισὶν* brings *δεσπότης* in v. 504 among the 'sons that Ares begat'; the conjecture *πᾶσιν* puts Lycaon and Cycnus among them 'that Ares begat,' but places the 'master of the foals' in another category. If we try to reduce the proposed text to a more prosaic form we shall get something like this: *εἰ χρή με πᾶσιν οὓς (δσους) Ἀρης ἐγείνατο μάχην ξυνάψαντα, πρῶτα—Κύνῳ, τόνδ' ἔρχεσθαι κτέ.* This reduction to prose is certainly a *reductio ad absurdum*. I do not, however, venture to hope that I shall have been able to banish this pestilent critical heresy for ever.

I may add that this passage gives me another occasion to note what I have noted by implication elsewhere (*Class. Rev.* ix. 202), that a translator may succeed when the commentators fail. Mr. Way does tolerable justice to the passage just discussed thus:

'Thou say'st: such toil my fate imposeth still,  
Harsh evermore, uphillward straining aye,  
If I must still in battle close with sons  
Gotten of Arès; with Lycaon first,  
And Kyknus then: and lo, I come to grapple—  
The third strife this—with yon steeds and their lord.  
But never man shall see Alkmênê's child  
Quailing before the hand of any foe.'

It may be added to what has been already said about this passage—and perhaps the addition will put the case in even clearer light—that if Euripides had chosen to write *παίδων*, instead of *παισὶν*, there would have been no possible ground for emendation. The regimen of *ξυνάψαι* before his mind and the consciousness that he was expressing himself somewhat indirectly caused him, I conceive, to prefer the dative. If we translate as though *παίδων* were written—and in v. 504 *πᾶλων δεσπότης*—, we shall gain a clear understanding from another point of view of the difficulties of this passage and the reasons why editors have blundered.

It may be noted in conclusion that M. Henri Weil in his edition of the *Alcestis* says nothing of the conjecture *πᾶσιν*.

MORTIMER LAMSON EARLE.

#### LUCIAN: *HERMOTIM.* 81.

WITH reference to Mr. Headlam's note on p. 350, I should like to point out that Lucian is referring not to the *Δόγμια* Ἰησοῦ, but to certain pantheistic utterances of the Stoics. The whole context in the *Hermotimus* is redolent of Stoicism, and the matter is put beyond dispute by a comparison with Clem. Alex. Protrept. 5, § 66 οὐδὲ μὴν τοὺς ἀπὸ τῆς Στωῆς παρελεύσομαι διὰ πάσης ὕλης καὶ διὰ τῆς ἀτιμοτάτης τὸ θεῖον διήκειν λέγοντας

and Themist. de Anim. 72b τάχα δὲ καὶ τοῖς ἀπὸ Ζήνωνος σύμφωνος ἡ δόξα διὰ πάσης οὐσίας πεφοιτηκέναι τὸν θεὸν τιθεμένους. The coincidence of thought with the passage in the *Δόγμια* is no doubt striking, but not more so than, e.g. the similarity of Arr. Epict. ii. 8, 12, 13 with 1 Cor. vi. 18-20.

A. C. PEARSON.

#### NOTES ON BACCHYLIDES.

ix. 22 sqq. Mr. Kenyon punctuates κλεινοῖ[ι βρ]οτῶν, | οἱ τρίετι κτέ. Either the comma should be omitted (cf. the punctuation of v. 50) or it should be placed between κλεινοῖ and βροτῶν. The meaning is not 'glorious among mortals are they that,' etc.,

but 'glorious are those among mortals that,' etc. It may be added here that the comma after Χάει in v. 27 should be removed. It is immaterial whether or not a comma be placed after ἔθειραν in v. 29.

xi. 8 sq. [βαθυ]πλοκάμουν seems certainly