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Diels' *Parmenides Parmenides* : Lehrgedicht: griechisch und deutsch: von Hermann Diels. (Berlin, Reimer. 1897. 5 M.)

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DIELS' *PARMENIDES*.

Parmenides: Lehrgedicht: griechisch und deutsch: von HERMANN DIELS. (Berlin, Reimer. 1897. 5 M.)

THIS edition of the fragmentary poem of Parmenides has a curious interest for the archaeologist as well as for the student of Greek thought. For out of 160 pages, including the fragments and the translation, 47 are devoted to an excursus on doors, locks, keys and bolts in ancient Greece, occasioned, of course, by the mention of the etherial gates of day and night, of which Justice holds κληῖδας ἀμοιβούς. As the object of this slight notice is to call attention to the work, and not to criticize it, I will only say here that the author, before stating his own view, has elaborately discussed the opinions of Autenrieth, Hensell, Protodicos of Paros (a modern Greek), and Fink, and that he gives profuse illustrations from the monuments, showing how according to each system the ὄχρῆς (Riegel), κληῖς (Schlüssel), βάλανοι (Fallklötzchen), ἱμᾶς (Riemen), χελώνιον (Schlüsselloch), are supposed to work.

In the introduction (27 pages) one of the most striking points is the suggested association of Parmenides with the 'Orphic' movement of the sixth century B.C., a religious awakening, which, as Professor Diels imagines, must have sprung up simultaneously at many places in Hellas. The same breadth of treatment shows itself in his recognition of the vision at the opening as a particular example of a widespread form of literature: 'Es wäre reizvoll die Geschichte der poetischen Vision durch die Weltliteratur zu verfolgen, von der Hadesfahrt des thesprotischen Odysseus und der babylonischen Istar bis zu Dante's Komödie und Hanneles Himmelfahrt.'

The editor shows a wise caution in constituting this very peculiar text. He despairs of restoring it as at first written,

partly because the dialect of Elea is scarcely at all known, and abstains from the insertion even of plausible conjectures. In the often-canvassed line οὐ γὰρ μὴ ποτε τοῦτο δαμῇ, εἶναι μὴ ἔόντα, he retains δαμῇ, which he explains as equivalent to ἀναγκασθῇ. He notices Dr. Jackson's conjecture οὐ...δάμ' ἦ as 'ingenious but impossible.' Such a *imesis* of οὐδαμᾶ, indeed, can hardly be sustained. But granting the difficulty of supposing a line so often quoted *literatim* to be corrupt, I still incline to the more obvious φανῇ.

His interpretation is marked by similar caution. I will only venture one remark. His note on Ἠλιάδες κοῦραι runs as follows: 'sie stammen von der Sonne. Sie sind die Lichtelfen. Darum eilen sie in ihre Heimat, wohin sie den nach dem Licht strebenden Denker geleiten. In Ἠλιάδες ist kaum mehr angedeutet als in Schillers *Sonnenwandler*, der am Markstein der Schöpfung steht, oder in Göthes *Sonnenpferden* der Zeit. . . Jeder mythologische Rückstand ist hier in der rein logisch gedacht Allegorie verdampft.'

Is this quite justifiable? An advanced Greek thinker of the sixth century might innovate in mythology, as Aeschylus still does, but his imaginings would surely be less vague than this. I know that my conjecture involves a divergence from the orthodox theogony, but since I first read the poem I have always fancied these 'daughters of the Sun' to be the Ὠραι,

τῆς ἐπιτέτραπται μέγας Οὐρανὸς Οὐλυμπὸς τε
ἡμὲν ἀνακλίνει πικρινὸν νέφος ἥδ' ἐπιθεῖναι.

The moment for the new revelation had arrived:—the Hour led the way for the Man. I might match Professor Diels' reference to Schiller and Goethe by quoting from the final scene of Shelley's Prometheus Unbound. But I leave this to the reader.

LEWIS CAMPBELL.

HOW AND LEIGH'S ROMAN HISTORY.

A History of Rome to the Death of Caesar. By W. W. How, M.A., Fellow and Lecturer of Merton College, Oxford, and H. D. LEIGH, M.A., Fellow and Tutor of Corpus Christi College, (Oxford. Longmans, Green & Co. 1896. 7s. 6d.)

THIS book may be described as Mommsen done into vigorous and racy English. It is

an admirable book and supplies a decided want. In the authors' very modest preface they say that their main object is to develop the history of the Roman Constitution, at once so similar and dissimilar to that of England: and herein they have been eminently successful in setting forth the results of Mommsen and his school. They have done so with less light and shade and more truth in