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Poste's and festa's Translations of Bacchylides
Bacchylides: A Prose Translation by E. Poste, M.A.,
Fellow of Oriel College, Oxford. London. Macmillan.
1898. 2s. *Le Odi e i Frammenti di Baechylide* : testo
greco, traduzione e note: a cura di Niccola Festa.
Firenze. 1898.

R. Y. Tyrrell

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Σ 188. ἐκείνοι implies distance rather than dislike. κείνοι might be read.

318. ἡγυγείους 'deep-bearded' will not do. 'Noble' (εὐγενής) is the correct rendering.

475. Knight read χουσὸν τιμήντα. There can be no objection to this grouping of the four metals into two sets in accordance with the popular classification.

486. The editors seem here to reverse the natural mythological development.

T 70. The explanation here given of ἔτι is exceedingly doubtful.

104. I suggest ἐκφανέει πάντεςσι περικτιόνεσσι ἀνάσσειν as preferable to Menrad's emendation here quoted.

342. Brugmann's views are after all by no means certainly right.

335. ξυμβλήσσαι. ξυμβλήσαι is the right form.

Φ 94-6. The grounds for condemnation are very trifling, and the same may be said of T 230, &c.

X 381-90. Inconsistent or not, the passage is inevitable. It supplies the only possible escape from an obvious dilemma. An assault upon the city would naturally follow the removal of its one great defender. Unfortunately, if the assault were successful, the last book at any rate of the poem would be impossible: if it were unsuccessful, the hero in the height of his triumph would sustain an intolerable check.

Ψ 84. It cannot be said with accuracy that 'the shortening before τρ is without a parallel in Homer.'

345. I cannot but think παρέλθαι is a step in the wrong direction.

758. τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος. It is perhaps worth while suggesting that the real meaning is 'They started the race from scratch.' No competitor was handicapped.

770. μοι ἐπίρροθος. There is little doubt μ' ἐπιάρροθος is right.

Ω 49. The active sense of verbals in -τος is much more common in Homer than the editors seem disposed to admit.

527. Mr. Monro's parallels seem to me absolutely decisive in favour of there being two jars only, not three. Plato clearly thought so.

687. τοι can hardly be enclitic in this position. It is the relative i.q. ὅσοι.

In one passage (Σ 128) the note is not applicable to the reading adopted and the notes on T 276 and X 481 should be cancelled. The text of Dr. Leaf's edition is improved upon by the adoption of δμοῖοιο πτολέμοιο (N 238, &c.) and of ἀνέεδνον for ἀνάεδνον (N 366), also ἄγρετο for ἔγρετο (Ω 789). Reversely P 45 ἀσπίδι ἐν κρατερῇ is not to be commended for ἀσπίδ' ἐν κρατερῇ. Still less is βλείο (N 288) to be accepted for Dr. Leaf's βλήη.

The note on X 202-4 has not been approved by Dr. Leaf, who in this instance suspends his judgement. I cannot agree with Mr. Bayfield's view: but as I have already dealt with the passage elsewhere (*Journ. Phil.* xxv. p. 312), I will only say that in what is here given as the usual version the words 'up to this point,' for which Dr. Leaf is really responsible, should be altered to 'in the race,' which is continued until we reach at least l. 222, next that 'assisted' should rather be 'came to,' which is all that ἤντετο really means. After ἀντιάω we have κνίσσης (A 66), ἱρῶν (Υ 435), ὀνήσιος (Φ 402) and γάμου (Ω 62).

Let me conclude by saying that the remarks on the Shield of Achilles are excellent, and are accompanied by a useful illustration of the probable arrangement of the design.

T. L. AGAB.

POSTE'S AND FESTA'S TRANSLATIONS OF BACCHYLIDES.

Bacchylides: A Prose Translation by E. POSTE, M.A., Fellow of Oriel College, Oxford. London. Macmillan. 1898. 2s.
Le Odi e i Frammenti di Bacchylide: testo greco, traduzione e note: a cura di NICCOLA FESTA. Firenze. 1898.

The readers of Mr. Poste's 'Prose Translation of Bacchylides' will be surprised to find that only about half of the odes and one of the fragments are included, and of these all portions not completely restored and easily

intelligible to any one who knows anything of Greek poetry are completely omitted. The order of the odes in the *editio princeps* is entirely neglected, and no reason is assigned for this departure from the usage of other edd. They are presented in this order: 5, 11, 17, 18, 9, 13, 19, 3, 15, 16, *frag.* 46. No reference is made to the corresponding numbers in Kenyon's edition, and the lines are not numbered; so that a comparison with the text is rendered as inconvenient as possible. In no place is the

slightest information given as to the particular reading translated; but we gather that he generally follows the *editio princeps*, often, however, preferring the text of Blass, and sometimes translating a reading not presented by any text, as for instance, in xi. 119, where he appears to have had before him Prof. Platt's *πρὸ γονοῖ*, as his rendering is 'in compensation for thy lost sanctuary.' In the same passage the Italian translator reads *πρόγονοι ἐσσάμενοι Πριάμοι' ἐπὶ χρόνῳ*, where *ἐπὶ χρόνῳ* seems very doubtful Greek for 'in the time of.' In the same ode l. 32, apparently supplying in the lost verse some such words as Festa's *οὐ τι δολοφροσύνα*, Poste renders

παῖδ' ἐν χροῖ καλλιχόρῳ
ποικιλαις τύχαις πέλασσαν,

'[No malice] in that sacred vale assailed the youth with tortuous guile.' But the words could not bear such a meaning. Festa gives an equally impossible rendering: 'non certo la frode nel paese dalle belle contrade trasse il giovonetto nei multiformi artifizii.' Most probably we have here again the sentiment of ll. 22, 23

οὐκ εἶδέ νιν ἀέλιος
κείνῳ γε σὺν ἅματι πρὸς γαῖα πεσόντα,

and the meaning of ll. 32, 33 is '[No skill of competitors] by cunning arts brought the youth to the goodly ground': the figure *tnesis* by which here *ἐν* is separated from the verb in *ἐμπελάζω* is common in epic and lyric poetry: a good instance is in Pind. N. viii. 38 (Bgg.)

καὶ χροῖ γυῖα καλὴψαμ'.

Would this view of the passage, if accepted, give any added probability to the conjecture *ἐμπελῶ πέδῳ* for *ἐμπέδῳ βαλῶ* in a well known passage (1172) in the *Agam.* of Aeschylus? In the same ode l. 65 neither the English translator nor the Italian sees any absurdity in the reading *βληχῆς...ἀπ' ἀρχῆς*. 'Strife implacable from the slightest cause' is the rendering of the one, 'discordia implacabile fin dalla più tenera origine' is the other's. The meaning plainly is that of the passage quoted from Apollodorus. Proetus and Acrisius *κατὰ γαστρὸς μητρὶ ἔτι ὄντες ἑστασίαζον πρὸς ἀλλήλους*. Now a difference between two embryonic creatures could hardly involve any momentous literary or political divergence of view. Yet we are asked to believe that a Greek lyric poet thought it necessary

to mention that a quarrel between two babes in their mother's womb did not turn on any important issue. The remedy suggested in the Nov. Number of the *Classical Review*, p. 413, to read *βληχῆς...ἀπ' ἄκρας* 'from their first baby cry,' seems to be imperatively demanded, unless some more reasonable interpretation or correction of the text can be devised.

The English translation is as a rule very tasteful and spirited. But it often leaves something to be desired in the way of accuracy. In iii. 5 Mr. Poste translates (apparently supplying *πέτοντο*)

[πέτον]το γὰρ σὺν ὑπερόχῳ τε νίκᾳ
σὺν ἀγλαΐᾳ τε

'with transcendent victory and grace they flew along.' But the word *ἀγλαΐα* means in lyric poetry 'triumph,' 'glory,' and is almost synonymous with *νίκη*. We should restore *γένοντο* with Blass, and give *νίκᾳ* and *ἀγλαΐᾳ* capital letters with Weil. It is another case of *tnesis*; Victory and Glory the racing steeds had for their companions and comrades (*συνεγένοντο*).

In the beautiful Meleager ode (v.) Poste probably accepts Housman's excellent *ἱερ' ἀφνεόκροτον* in l. 48. His somewhat strange rendering is 'along shouting nations he speeds.' But it is hard to suggest what he reads instead of *ἐριβρύχας* in l. 115, for the adjective certainly cannot mean 'tusked,' as he renders it; or what participle he would put in the place of *ἐγκλαύσασα* or *ἀγκλαύσασα* in l. 142. 'She dragged from rich carved casket and kindled' would suggest *ἐλκύσασα*, which would be a very bad conjecture indeed—almost as bad as Festa's *ἐγκαύσασα*. One would gladly accept, as Blass does, Jebb's very pretty *ἀγκλαύσασα*, even though Althaea is called *ἀτάρβακτος γυνή* in the same passage. But consider what a terrible woman was the furious mother in the ninth book of the Iliad: it is true that she wept:

πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοῖα
κυκλήσκουσ' Ἀἶδην καὶ ἐπαινὴν Περσεφόνειαν
πρόχῳ καθεζομένη, δεύοντο δὲ δάκρυσιν κόλποι,
παῖδι δόμεν θάνατον (568-571):

but those were no tears of ruth, but of bitter unsated revenge. Bacchylides would not have forgotten or wilfully modified the Homeric picture, as Ovid did. Reading *ἐγκλάσασα* we have a not uncommon idiom *καὶε φιτρὸν ἐγκλάσασα* = *καὶε φιτρὸν ὃν ἐνέκλησε* as in Soph. *Aj.* 676 *λύει πεδήσας* = *λύει ὃν*

ἐπέδησε. Again ἐκ λάρνακος ἐγκλάσασα 'from the chest in which she had shut it' is supported by ἐκ δίφρου καθήμενος *Od.* xxi. 419, 'from the chair in which he sat.' In l. 186 Festa translates εἰδαιμονίας πέταλον 'il fiore della felicità,' a hardly possible meaning for πέταλον, (what would one think of *folium felicitatis* in Latin?); Poste's 'bringing to Hiero a sure token of heaven's favour' goes nearer to the Pindaric meaning of 'a vote' or 'ballot leaf,' which is probably the true one. In ix. 10 Poste translates Housman's [φοι]νικάσπιδες, while Festa reads λευκάσπιδες in spite of the papyrus. 'Felon snake' for δράκων ὑπέροπλος (l. 13) is good, and felicities like this abound in the translation; but the version of l. 28 assumes that διακρίνειν can mean 'to be conspicuous among,' and so does Festa's 'vince i chiarori delle stelle.' The English version of ll. 42-46 though mainly following the lines of Housman's admirable explanation (fully accepted by the Italian) spoils the diction by divorcing ποταμῶν from ἀναξ, 'rued, Oh famous river, the prowess of a child of thy flood.' The appanages of a ποταμός are ρεύματα, ῥοαί, νάματα, but not ποταμοί. Besides 'rued' is too strong for γεύσαντο, 'felt the prowess of thy seed.'

'Closed Cercyon's wrestling school' is, perhaps, a too modern-seeming rendering of τάν τε Κερκύνου παλαίστραν | ἔσχεν, xviii. 26. Festa as a rule follows the text of Blass, whose strange theory, making — τω ὁ equivalent to one long syllable, he seems to commend in his note on iii. 22. In his text he gives the original reading in which γάρ is quite displaced. The reading θέλοντες ἀγλαΐζεθ' and the change of γάρ to παρ' (which should there be read, not πάρ') are defended in the November Number, p. 412. In ii. 10 he understands ἐβδομήκοντα σὺν στεφάνοις to mean 'a chorus of seventy garlanded youths,' which seems hardly possible; Blass rightly explains 'tot victorias Cei ex Isthmo reportaverant.' In xii. 76 he accepts Blass's παμμαχίαν ἀνα φαίνων for παμμαχιᾶν ἀναφαίνων, but has inadvertently printed ἀνὰ φαίνων. Neither English nor Italian translator could have heard of Mr. Walker's admirable Ἀϊόνα in xvii. 112, a correction which was not published until after their works had appeared. We hope future editors will give Ἀϊόνα a place in their texts.

R. Y. TYRRELL.

SANDYS' FIRST PHILIPPIC AND OLYNTHIACS.

Demosthenes. The First Philippic and the Olynthiacs, with Introduction and Critical and Explanatory Notes, by J. E. SANDYS, LITT. D. Macmillan & Co. 1897. 5s.

THE qualities of Dr. Sandys' work on Demosthenes are well known, and in this edition of *The First Philippic* and *The Olynthiacs* there will be found the carefulness, the accuracy, the moderation and judgment, the completeness, which appear in his edition of the oration against Leptines. Indeed if any fault can be found with the book, it is that it is too elaborate; more than once we come upon mere strings of names in the notes which might well be omitted, e.g. p. 102, where an excellent note on the unity of the *First Philippic* ends with an enumeration of nine writers who are against the unity to twenty-four who are in favour of it!

The text we are told 'though founded mainly on that of the Teubner edition, not unfrequently departs from it, not only in cases where Blass himself has changed his mind, but also in others where the evidence

of the MSS. seems too strong to be overruled.' In this Dr. Sandys is much to be commended. Corrections made in obedience to Blass's 'law,' that Demosthenes avoided three short syllables in succession, except under certain conditions, are liable to the objection brought against corrections made to preserve the law of the 'cretic' in an Iambic line: no reason can be given why a scribe should blunder at these points in the line or sentence more frequently than elsewhere. Why then should the MSS. be wrong in these instances more frequently than in others?

Dr. Sandys arranges the orations in their chronological order, and indeed they cannot otherwise be read intelligently. The order of the *Olynthiacs* is discussed in § vi. of the Introduction. 'Whatever uncertainty there may be as to the relative position of *Or.* 1 and *Or.* 2, *Or.* 3 is clearly the last'—is the conclusion with which the editor is content.

A few points may be noticed. In *Phil.* 1, 32 Dr. Sandys keeps the MS. reading: πρὸς αὐτῇ τῇ χώρᾳ καὶ πρὸς τοῖς τῶν ἐμπορίων στό-