



Testimonies by Rendel Harris

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found in their early employment for medicine ; Apollo came from the Hyperborean north, bringing his garden of healing simples with him. He also brought the belief in the curative virtues of mice, frogs, and lizards, which crystallized later into the cult of Apollo Smintheus and the sculpture-type of the Sauroktonos. Artemis is the witch counterpart of the medicine-man, Apollo ; her plant is the common mugwort (*Artemisia vulgaris*), which has special virtue for healing diseases of women and ailments of children and as a safeguard from misfortune. Lastly, Aphrodite is the mandrake, or love-apple, anciently conceived to be of human form, male and female, or black and white ; hence the occasional traces of bearded or black Aphrodite. Unlike the other cults, which show northern origin, the cult of the mandrake appears to have come into Greece from the Levant, possibly from Cyprus.

Testimonies. By RENDEL HARRIS, with the assistance of VACHER BURCH. Pt. I. Pp. 138. Cambridge University Press, 1916.

This is the first part of a work which aims at the recovery of the 'first known treatise on Christian theology'; it collects the proofs of the existence of an Apostolic work which has passed into obscurity and it shows along what lines, by collation of the Fathers, it may be possible to restore the text. Part II. is to be devoted to the recovery of this text.

The work in question is a collection of passages extracted from the Old Testament for controversial purposes against the Jews. There are still in existence early Christian works which are little more than a succession of such anti-Judaic texts with accompanying commentaries. These should be traced to one original, which ante-dates the New Testament literature and by which the problem of the Johannine quotations should be explained. This original was attributed to Matthew and was divided into five sections, which were the basis of the five books of 'Commentary on the Dominical Oracles' compiled by Papias in the second century, and possibly of the five books of Hegesippus on the Apostolical Preaching ; it still appears to survive in a sixteenth-century manuscript at Mount Athos described as *Matthew the Monk against the Jews*.

The Ichneutae of Sophocles. By RICHARD JOHNSON WALKER. Pp. xix + 644. London : Burns and Oates, 1919. £3 3s. net.

This book contains a new text of the play, an English version, elaborate discussion of the style, vocabulary, plot and metres, essays on the Satyric Drama and on the origin of Tragedy, reconstructions of alleged lost works of Sophocles, and an Appendix on tetralogies. Like 'Avri Mûs, it is erudite, enthusiastic, speculative, and in consequence to a pedestrian critic baffling.

As an example we may take the author's treatment of line 15, where Hunt reports [. . .] υθιαγαρεμμαν[ε]ισκυνηγεω (i.e. four or five letters are lost at the beginning, θ is doubtful, and the papyrus gives us ειο corrected to ισ. Wilamowitz reads ἀκολουθία γὰρ ἐμμανῆς κυνηγεῶ, Murray suggesting δυσπευθία and Pearson πολυμυθία. Mr. Walker suggests ὁ ξὺν θεῖα παρ' ἐμ' (sic) ἀνὶς κυνῆς ἔπω, 'the business that mortal in hand, unlike unto myself, I conduct with my head discovered.' For ὁ ἔπω in this sense he can cite, for what it is worth, line 218 πόνων οὐς πρόσθεν εἶπες (W-M εἶχες). Elsewhere he can find nothing nearer than the very different τεύχε' ἔποντα of *Il.* vi. 321. ἀνὶς is a Doricism used by a Megarian in Aristophanes and by certain Alexandrians. Mr. Walker thinks it characteristic of a Satyric dialect conventionally adopted by Sophocles from Pratinas. For παρ' ἐμε he adduces παρὰ τὴν ἑαυτοῦ φύσιν, not very convincingly, from Herodotus. Finally, he believes that the whole line describes the appearance of Apollo, in the costume