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## Notes on Demetrius περὸς Ἰωάννην

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NOTES ON DEMETRIUS *περὶ ἑρμηνείας*.

4. THE cola of a sentence should not be very long, *ἐπεὶ τοι γίνεταί ἄμετρος ἢ σύνθεσις ἢ δυσπαρακολούθητος*.

As *ἄμετρος* here means only out of proportion, excessive in amount, we ought perhaps to read *καί* for *ἢ*. The two things go together and are almost one, not alternative.

15 *τῶν δὲ τὰς πυκνὰς περιόδους λεγόντων οὐδ' αἱ κεφαλαὶ ῥαδίως ἐστάσιν . . οἷ τε ἀκούοντες ναυτώσι*.

There seems no point in *οὐδέ*. Read *οὐθ'*, which connects with the *τε* following, as in 19. Perpetual periods, he says, make *both* speakers dizzy *and* hearers sick.

25 (*κῶλα*) *παρόμοια τοῖς ἐπ' ἀρχῆς* (in respect of, by virtue of their beginning) . . *ἢ ὡς ἐπὶ τέλους*.

Radermacher's citations do not at all support this use of *ὡς*, for they all refer to something in the mind, while *ὡς ἐπὶ τέλους* here is purely objective and matter of fact. Perhaps *ὡς*, like *ἢ* in 4, is a mistake for *καί*, both confusions being well known.

66 *ὡς Ἡρόδοτος 'δράκοντες δέ που', φησίν, 'ἦσαν ἐν τῷ Καυκάσῳ μέγεθος, καὶ μέγεθος καὶ πλῆθος*.

The words (which he gives as an example of repetition, *ἀναδίπλωσις*) are not to be found in Herodotus, and as they stand they are not intelligible. The second difficulty is however easy to surmount. Probably the phrase intended was something like *μέγεθος <θωμάσιοι>*, *καὶ μ. καὶ π.* 'astonishing in size, both in size and in number.'

95 *ποιεῖ δὲ μάλιστα μεγαλοπρέπειαν διὰ τὸ οἷον φόφοις εἰκέναι, καὶ μάλιστα τῷ ξένῳ*.

Is not the first *μάλιστα* an accidental repetition of the second?

103 *ἔνια γὰρ μὴ ῥηθέντα μείζονα φαίνεται καὶ ὑπονοηθέντα μᾶλλον*.

After the downright *μὴ ῥηθέντα* a *μᾶλλον* seems out of place. Perhaps we should read *μόνον*.

116 *ὅταν διθυραμβώδης συντεθῇ ἢ δίπλωσις τοῦ ὀνόματος*. Perhaps *διθυραμβώδης*. Cf. 91 *διθυραμβικῶς συγκείμενα*. Such a mistake is common enough.

121 *ἑρμηνείων ὅμοιον τῷ Τηλεβόᾳ ποταμῷ*.

Probably *ποταμόν*. 'One like the river

Teleboas' is hardly possible for 'a river like the Teleboas.'

137 *ὅταν τὸ αὐτὸ μηχανούμενον ἄχαρι γένηται*.

As he means not 'has become' but 'becomes,' this should be *γίνηται*.

In 216 editors correct *γινόμενα* to *γενόμενα*.

143. He quotes from some poet unnamed

*δέσποτα Πλούτων μελανοπτερύγων,  
τουτὶ δεινὸν πρὸ πτερύγων  
αὐτὸ ποίησον*.

*πρὸ πτερύγων*, which is of course metrically insufficient as well as difficult in meaning, may perhaps represent *πρὸς τῶν πτερύγων*, 'by thy (or their) wings I adjure thee.' For the apparently pointless *αὐτό* I would suggest the repetition of *τοῦτο*. *τουτί* shows the fragment to be due to a comic poet, or at least to a poet of little elevation.

158 *ἔσται . . ἐμφαίνει*.

Future and present together are unlikely. We might alter either.

164 *τὸ δὲ γελοῖον καὶ <δὲ> ὀνομάτων εὐτελῶν?* Just above we have had *ἐκφέρεται καὶ δι' ὀνομάτων καλῶν*, and without *διὰ* the genitive lacks construction.

169 *ἔνθα μὲν γὰρ γέλωτος τέχνη καὶ χαρίτων*.

'Sometimes humour and grace go together.' This seems imperfectly expressed unless we add something, e.g. reading *<καὶ> γέλωτος*, or *<ἅμα>*.

So in 7 I think *καί* has been omitted before *αἱ Λιταί*.

222 *συνετὸς ἐαυτῷ δοκεῖ διὰ σὲ τὸν ἀφορμὴν παρεσχέκῃ αὐτῷ τοῦ συνιέναι*

*τόν* may be right, but I suspect it should be *τήν*. The construction is that of Thuc. 8. 76. 5 *δι' ἑαυτοὺς ἐν τῇ Σάμῳ προκαθημένους*: 6. 80. 2 *δι' ἡμᾶς μὴ συμμαχήσαντας*: 5. 16. 1: Dem. 18. 32 *διὰ τούτους οὐχὶ πεισθέντας* (τούς after *τούτους* not in Σ), etc.

226 *φαίνεται* seems a mistake for *ἐφαίνετο*. The sense needs that, and in the Platonic MSS. the word is *ἔδοξεν*.

237 *καὶ <ἐπὶ> τοῦ Φαλάριδος τοῦ τυράννου ἔφη τις*, as in 218, 236, 285 (by Sauppe's restoration for *ἐπεὶ*), etc. The genitive, as in 164, needs a preposition.

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