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**Tucker's *Life in Ancient Athens* *Life in Ancient Athens. The Social and Public Life of a Classical Athenian from Day to Day*. By T. G. Tucker, Litt.D., etc. 8vo. Pp. xiii + 212. With 2 Maps and 85 Illustrations in Text. London: Macmillan & Co. 1907. 5s.**

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The Classical Review / Volume 21 / Issue 04 / June 1907, pp 116 - 117  
DOI: 10.1017/S0009840X00167526, Published online: 27 October 2009

**Link to this article:** [http://journals.cambridge.org/abstract\\_S0009840X00167526](http://journals.cambridge.org/abstract_S0009840X00167526)

## How to cite this article:

W. C. F. A. (1907). The Classical Review, 21, pp 116-117 doi:10.1017/S0009840X00167526

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pathos in a coincidence which, if I may be excused a personal reminiscence, may be here recorded. I received a letter from Prof. Dörpfeld stating his adhesion to this earlier date on the very day on which I attended Mr. Penrose's funeral. I regret that my *Ancient Athens* was published too soon for me to take advantage of a theory which, among other advantages, offers a far better explanation of the presence of the calcined drums of marble in the north wall of the Acropolis.

Finally, I have one or two personal criticisms to meet. Miss Harrison takes me to task for translating, in the Thucydides

passage, 'τὸ ὑπ' αὐτὴν' as 'the district outside it.' I admit that this was injudicious, in a passage where every word is a matter of controversy, and will correct it when I have an opportunity. Another criticism I cannot so readily accept, and this is the objection to translating 'ἱερόν' by 'temple.' I chose this as the vaguest word: if Miss Harrison can suggest a better, she will confer a boon on all who have to discuss these matters; but the word 'sanctuary,' which she suggests, appears to me inadmissible, as having a definite technical meaning equivalent to the Greek ἄστυον.

ERNEST A. GARDNER.

### TUCKER'S *LIFE IN ANCIENT ATHENS*.

*Life in Ancient Athens. The Social and Public Life of a Classical Athenian from Day to Day.* By T. G. TUCKER, Litt.D., etc. 8vo. Pp. xiii + 212. With 2 Maps and 85 Illustrations in Text. London: Macmillan & Co. 1907. 5s.

THIS differs in many ways from the other 'Handbooks of Archaeology and Antiquities' which have appeared in the same series. It is not the work of a specialist and is frankly a compilation from various easily accessible books of reference. The author does not strive to compete with any of the current handbooks, but to set before the general reader who knows no Greek a clear and vivid picture of Athenian life from 440 to 330 B.C. He says, in his preface, 'the style adopted has therefore been the opposite of pedantic, utilising any vivacities of method which are consistent with truth of fact.' As a fair specimen of the vivacity, the following passage may be taken:

'In the Lycaeum . . on the terrace called "The Walk," an individual with a capacious skull and a distinct fancy for personal adornment may be working solidly down, in language, not ornate, but effective, to the fundamental principles of politics, ethics, poetry, or logic. That is Aristotle, the more human and interesting Herbert Spencer of ancient Athens.'

The vivacity in fact is often little better than a rather slipshod and slangy colloquial mannerism. This appears in the occasional renderings from the Greek, as when we are told that Hippocrates, wishing to take Socrates 'to hear 'Professor Protagoras,' 'gave a tremendous thump on the door with his stick' (p. 67), which is certainly a forceful construe of πάνυ σφόδρα ἔκρουε.

The English reader is not worried with Greek equivalents, and there seems to be only one word printed in Greek in the whole book, *σεμνότης*, though here and there a few appear in italics, e.g. *existo* (p. 30) and *kalos kagathos* (p. 206). It is rather unfortunate that Latin, French, and Italian words also appear in italics. This may prove a trap to the unwary who may take a passage on p. 122 to mean that *ex cathedra* is Greek: 'His master sits on the chair which was called *cathedra* and which has given vogue to our expression *ex cathedra* for the dogmatic utterances of a master.'

In the matter of transliteration the unlearned will also be at a loss, for he will find *Academe*, 'Academus,' and 'Academia,' used indiscriminately, and if he looks up the 'Peiraeus' on the maps will discover that it is also spelt 'Piraeus.' It would be well to accept the latter form, as the place is known to all sailors, and appears in gazetteers without the *e*. It would also be well to retain

Phidias, for Pheidias side by side with Epaminondas is unsightly.

Taking the book as the author wishes it to be taken, the earlier chapters give a very summary and rather scrappy account of the topography of Athens, followed by a description of the various elements in the population, 'citizens, outlanders, slaves, and metics,' and the house and its furniture.

Then follows the social day of a typical citizen who is dubbed Pasicles, has a wife Pasiclea and a son Lysimachus. He is the Charicles of our boyhood brought up to date and not allowed to 'sow any wild oats' or run into scrapes. One gets the impression that the book is *virginibus puerisque* and that the writer has had in view the requirements of young ladies attending college or extension lectures. This explains the curiously unsatisfactory way in which Art and Architecture are dealt with. We have vague generalities such as that: 'All genuine Athenian art was democratic' and 'The chisel of Praxiteles seems to have been inspired by Nature personified' (p. 189). The few allusions to actual works of Art are in no way helpful, and might be omitted without loss, e.g. 'So far as they have survived, the sculptures of the Parthenon—which were partly superintended by Pheidias—are the admiration of the world, many of them, chiefly from the frieze, being familiar in the shape of the Elgin marbles' (p. 23). Oddly enough the Panathenaic procession is described, in some detail, later in the book, but not a word is said of the frieze. Some of the references are actually misleading. Lysippus is grouped with Phidias and Praxiteles, apparently as an Attic sculptor (p. 181). The Parthenon is said to have 'three naves' (p. 21).

The best part of the book is the description of Pasicles and his doings, and one is sorry that the author did not confine himself to the social and domestic side of Athenian life, omitting the constitution,

law courts, and art. The work is throughout most conscientious, and actual mistakes are difficult to find, although one might dispute some of the renderings, e.g. 'Athenian society, says Aristophanes, consists of the flour, the bran, and the chaff. The flour is the citizens, the bran is the outlanders, the chaff is the slaves' (p. 40). Reference to *Acharnians* 507–8 shows that the quotation must be from memory, for slaves are not mentioned there.

The classical scholar will perhaps regret the absence of all references, or may amuse himself by supplying them. He will find most of them in the handbooks and will occasionally differ from the author, e.g. the statement that 'over the water supply there was a board of overseers' is rather out of date since the discovery of Aristotle's *Constitution of Athens* (43), where only one official is mentioned (cf. *Classical Review* v. p. 428). Jevons and Gardner's handbook gives the more correct account, 'a special official elected for a term of four years.' The illustrations are not remarkable and are nearly all old friends borrowed from other works. Some are the worse for wear, e.g. the Discobolus (p. 125), and some are of venerable antiquity (p. 64). The reference to Fig. 19, a brazier in the British Museum, is not correct, as Smith's *Dictionary* gives a wood-cut, not a photographic block.

In conclusion we may note that the book omits agriculture and sport, and only gives a passing reference to athletics and wrestling. It is however a useful work for a school library, and, as it cannot well be used in class, may serve to awaken in a boy who has no special liking for the classics, an appreciation of the modern character of the ancient Athenians. He will read it as most of us read Charicles, but probably with not quite so much relish.

W. C. F. A.