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***Olympiodori Philosophi in Platonis Phaedonem  
Commentaria* edidit William Norvin. Leipzig : Teubner,  
M. 5. *Philodemi de Ira liber*: edidit Carolus Wilke.  
Leipzig: Teubner, M. 3.60.**

R. G. Bury

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## SHORT NOTICES

*Olympiodori Philosophi in Platonis Phaedonem Commentaria* edidit WILLIAM NORVIN. Leipzig: Teubner, M. 5.

*Philodemi de Ira liber*: edidit CAROLUS WILKE. Leipzig: Teubner, M. 3.60.

THE Teubner text of *Olympiodorus* contains 12 pp. of preface, 244 pp. of text, and nearly 30 pp. of indexes. The text is based on a good and reliable MS., ascribed to a date not far removed from that of the famous *codex Clarkianus* of Plato, which also contains the commentaries on the *Gorgias* and *Alcibiades*. Most of the *Phaedo* commentaries, however, are not the genuine work of *Olympiodorus*, but the production 'incerti auctoris,' or eclogae from a variety of sources. The passages of the *Phaedo* upon which *Olympiodorus* himself comments are taken from *Phaed.* 61 C-79 E, and his observations are of the usual Neoplatonic type and sufficiently tedious. Nor does the text raise many critical questions of general interest. On p. 146 the editor suggests *πρώτως* for *πρώτου* in the phrase *οὐ προῦπήρχε τοῦ πρώτου ζώντος*, and again *πρώτως* for *πρώτων* in the phrase *περὶ πάντων τῶν πρώτων ὑφισταμένων* on the same page. Would not *πρώτον* (advb.) be an easier correction in both places?

M. Wilke's *Philodemus* is a more interesting book. It consists of about 55 pp. of preface, 100 pp. of text, and 15 pp. of indexes. The text, drawn from Papyrus Herculanensis 182, is to a large extent imperfect and fragmentary, and has called for the exercise of the ingenuity of a number of scholars, including Th. Gomperz, Cobet and Crönert. The preface contains not only an account of the papyrus, but also important discussions of the sources of Philodemus' ethics and other historico-philosophical matters, such as the identification of Nicasirates and Timasagoras. Students of Stoicism especially should consider the arguments by which the editor comes to the conclusion—'Philodemus, vel potius Zeno, quem ille sectatur, cum iram describeret, omnia fere ex Chrysippi

curatorio libro hausisse mihi videtur; his perpauca ex Epicureorum scholis addidit; nonnulla denique lumina orationis ex Bione adpersit.' And to philological critics the text presents riddles such as this—'What was it Metrodorus really said when he said "τ . . . σοφοῦ θυμός," and thereby συνεμφαίνει τὸ λίαν βραχέως?' Philippson guessed *τιθός*, Crönert *τίς ὁ*. Like Philippson I am 'dubitans,' but mindful of Ps. 68. 2 ('Like as the smoke vanisheth, so shalt thou drive them away') I venture the guess *τῦφος*.

R. G. BURY.

The Works of Aristotle translated into English: *Magna Moralia, Ethica Eudemia, De Virtutibus et Vitiis*. Oxford: Clarendon Press. 5s. net.

HERE we have the whole of Vol. IX. of the *Oxford Aristotle in English*, save only the *Nicomacheans*. Mr. St. George Stock is responsible for the *Magna Moralia*, and Mr. J. Solomon for the rest. In addition to the translations the volume contains an Introduction of some 22 pages by Mr. Stock, which deals mainly with the literary problems presented by the ethical writings which bear Aristotle's name, such as the relation of *E. E.* to *E. N.*, the origin of the disputed books, the authorship of the *Great Ethics* and so on. There are also elaborate 'tables of contents,' or analyses, and indexes to all the works. Both translators follow the text of Susemihl, variations from which are recorded in the foot-notes, which also indicate the parallels in *E. N.*, *E. E.*, and *M. M.* It is specially interesting to notice how often the translator of *E. E.* has adopted the brilliant textual corrections of Professor Henry Jackson, whose writings—as is justly observed in the Preface—have 'shed a flood of light on the corrupt passage, Bk. VII., ch. 13, 14,' and—we may add—on many other tracts of bogland. As examples of such corrections we may cite *ἄλλης* for *ἀλλ' εἰς*, 1234<sup>b</sup> 28; *ἐστὶ νῆ Δία* for