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Xenophon's Memorabilien. für den Schulgebrauch Erklärt, von Dr Edmund Weissenborn. *Oberlehrer am Gymnasium, zu Mülhausen in Thüringcn.* Gotha, Friedrich Andreas Perthes. 2 Mk. 40.

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The Classical Review / Volume 2 / Issue 1-2 / February 1888, pp 29 - 29
DOI: 10.1017/S0009840X00191929, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00191929

How to cite this article:

E. S. Shuckburgh (1888). The Classical Review, 2, pp 29-29 doi:10.1017/S0009840X00191929

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the ordinary view as to the meaning of the middle voice *διδάσκειν*, 'to get taught.' That the active voice may be occasionally used where we might have expected the middle, no more disproves the peculiar force of the latter, than the fact that we find *μεταπέμψω* used in the sense 'to send for' disproves that this is the regular meaning of *μεταπέμψομαι*. The discussion on 'right opinion' would have been made more interesting if the reader had been told that the distinction between the virtue of the Auxiliaries and that of the Guardians in the *Republic* turned upon this point, the former being virtuous through disposition and training, the latter having their virtue further fortified by reason and conviction. We have noticed the following misprints, 74 D note, *οὐτῶν* for *αὐτῶν*, 75 D last line but three 'before' for 'before', 78 C note *λέγειν* for *λέγω*, 81 D *ἡγεῖ* for *ἡγεῖν*, 92 A note 'below' for 'above'; also in *Apology* 17 B note *μή* for *νῆ*.

Xenophon's Memorabilia. Für den Schulgebrauch Erklärt, von DR. EDMUND WEISSENBOHN. *Oberlehrer am Gymnasium zu Mülhausen in Thüringen.* Gotha, Friedrich Andreas Perthes. 2 Mk. 40.

THIS edition of the *Memorabilia* has the advantage of a good clear type, good paper, and convenient size. The text is that of Dindorf, with some regard to improvements proposed by Cobet and Schenkl. Passages of doubtful authenticity are enclosed in brackets. The editor does not appear to have made any independent alterations in the text. There is a short introductory sketch on Greek Philosophy from the earliest times, and an attempt to estimate the position and influence of the Sophists.

The notes, which are at the foot of the page, are almost wholly confined to translation. No references to grammars or other books are, as far as we have observed, ever given, no illustrative passages ever quoted, or anything but the briefest discussion of grammatical usages. Now and then, as is inevitable in short and authoritative dicta, we are inclined to dispute the assertion made, as for instance (I. i. 7) die *Adjectiva auf -ως* bezeichnen "tüchtig in einem thun." There is a useful summary at the beginning of each chapter; and at the end of the book an arrangement of biographical particulars in regard to Socrates to be gathered from the *Memorabilia*. There is, however, no index. The book is emphatically a school book, and of a very elementary kind; but it could be wished that the use of the *Memorabilia* as a Greek reading book were as common in English as in German schools, to make the appearance of such elementary editions commoner in England. It has always seemed to us that with a few omissions no book is better suited for school use than the *Memorabilia*. Being broken up into shorter divisions, and dealing with a variety of subjects, it admits of being read with more interest by boys than the *Anabasis*, in which, though now and then coming upon picturesque episodes, a boy is apt to feel lost in an endless stretch of geographical detail.

E. S. SHUCKBURGH.

THEOPHYLACTI SIMOCATTAE *Historiae. Edidit* CAROLUS DE BOOR. Lipsiae, Teubner, 1887 (in the *Bibliotheca*). pp. xiv, 437. 6 Mk.

The debt under which M. C. de Boor has laid students of the history of the later Roman empire by his editions of Nikêphoros and Theophanês is considerably increased by his new edition of Theophylaktos Simokatta. None of the Byzantine historians has been more neglected than Theophylaktos. Since the Ingolstadt edition of Pontanus (1604), resting on a single late Munich MS., nothing had been done for

the text; the Paris edition of Fabrotti was a retrogression, the Bonn edition of Bekker was a reprint, like most others in the same series. Finlay's notice of the writer implies that he had never read his work; he had no clear idea that it was a history of the reign of Maurice, and he remarks that Theophylaktos 'is supposed to have been of Egyptian origin.' The 'Egyptian origin' is vouched for by the writer himself (vii. 16). This neglect must be partly ascribed to his style, in which artificiality seems sometimes to desire to parody itself.¹ The study of a historian who speaks of a transition from one subject to another as the passage of his pen sailing in a sea of ink, who can not say 'murderer,' but must talk of a 'father of murder,' is a task likely to be shirked. But it is a task quite indispensable, and has been considerably lightened by the inviting edition of M. de Boor. Menander Protector wrote his history in the days of Maurice, but his latest fragments refer to events that occurred in the days of Tiberius; while John of Ephesos, writing in 584, could mention nothing later than the second year of Maurice. Thus for the greater part of Maurice's reign (582-602) Theophylaktos, who wrote his history perhaps some ten years later than Maurice's death, is our best authority. He is supplemented by some letters of Pope Gregory I., by some lives in the *Acta Sanctorum*, and above all by Theophanês, who, writing two centuries later, made use of documents and sources independent of Theophylaktos for domestic events; but as a contemporary the last-named writer supplies the natural basis for the history of the time.

The language of Theophylaktos, moreover, possesses considerable interest in spite of the artificiality of his style. We might say that he represents the transition from late Greek prose to Byzantine prose, from Agathias to Theophanês. For artificial and fastidious as he is, he introduces (apologetically, it is true) such words as *σκούλα*, *τοῦλδον*, *βάνδα*, which are familiar to us in Theophanês, but which Prokopios, Agathias and Menander, who are plain and simple writers compared with the historian of Maurice, would never have admitted. The expression *ἐγκεκορδωμένοι* (*τοῖς ἁλίσσειν*, ii. 11) suggests the question whether the writer was familiar with the 'Clouds,' or whether the word was still used in the seventh century A.D. by the inhabitants of Alexandria and Byzantium as it had been used in the fifth B.C. by the Athenians.

De Boor for the first time gives us a critical text based on ms. Vat. 977 (saec. xi-xii), with various readings at the foot of the page, and two elaborate indexes, i 'nominum et rerum' pp. 315-351: ii 'Graecitatis', pp. 352-437, in which all words which are either wanting, or are supported by no authority in the lexicons are marked with an asterisk.

There is an obvious emendation which has escaped the acuteness of the editor in p. 274 (vii. 16), *ἡ δὲ κόμη τῷ θήλει λίαν μελάντερος*. The editor annotates '*μελάντερος ferri vix poterit.*' Surely Theophylaktos wrote *μελάντερος*.—JOHN B. BURY.

Eine Sammlung byzantinischer Sprichwörter: herausgegeben und erläutert von Karl Krumbacher. (Separat-Abdruck a. d. Sitzungsberichten d. philos.-philol. u. hist. Classe der k. bayer. Akad. d. Wiss., 1887. Bd. II. Heft. I.) München, 1887.

THIS careful and interesting piece of work is intended as a contribution towards the paroemio-

¹ *ψυχρός* is the epithet which most fitly characterizes his style. Photios says of it, *ἡ τῶν τροπικῶν λέξεων καὶ τῆς ἀλληγορικῆς ἐννοίας κατακορῆς χρῆσις εἰς ψυχρολογίαν τινὰ καὶ νεανικὴν ἀπειροκαλίαν ἀποτελεῦσθαι*.