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Christ's *History of Greek Literature Geschichte der griechischen Litteratur bis auf die Zeit Justinians*, W. von Christ, dritte vermehrte und verbesserte Auflage, mit 28 Abbildungen. München, 1898.

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of the same sort. None of them are worth quoting except as corrections for a second edition, which I hope will soon be needed. In the multitude of statements contained in this book no one can complain of an

occasional trivial oversight, and I end as I began with wishing that we had more books like it.

P. GILES.

CHRIST'S HISTORY OF GREEK LITERATURE.

Geschichte der griechischen Litteratur bis auf die Zeit Justinians, von W. CHRIST, dritte¹ vermehrte und verbesserte Auflage, mit 28 Abbildungen. München, 1898.

SINCE June 1890, when the second edition of this the seventh volume of the *Handbuch* appeared, many finds of capital importance to the historian of Greek Literature have been made public—Aristotle's *Constitution of Athens*, Herondas' *Mimiambics*, the Poems of Bacchylides, the Alexandrian Erotic Fragment, and other papyrus novelties. Moreover, special periods and subdivisions of the subject have for the first time received adequate treatment in such works as Susemihl's *Geschichte der griechischen Litteratur in der Alexandrinerzeit*, or Harnack's *Alchristliche Litteraturgeschichte bis Eusebius*, or Reitzenstein's *Geschichte der griechischen Etymologika*. So that, even without reckoning the steady flow of new editions, monographs and periodicals, much fresh material has accumulated. Indeed to keep abreast of the times in traversing so wide a field as the whole of Greek Literature might well tax the energies of a Chalkēuteros. And already fourteen years ago, in the Preface to his text of Aristotle's *Metaphysics*, Prof. Christ, looking back to a date more than thirty years earlier when he had published a dissertation on the same abstruse theme, described himself as 'an old man hankering after the pleasures of his youth.' But if Prof. Christ is a veteran, he is a veteran accustomed to march in the van-guard. Throughout his book a phrase here and a footnote there attest the diligence and judgment with which he has turned to account the recent contributions to his subject. Historical and archaeological side-lights are not neglected. And, though he expressly disclaims any desire to be exhaustive ('ich wollte eben kein Repertorium aller möglichen litterarischen Erscheinungen auf dem Gebiete

der griechischen Autoren liefern'), his range of reading and his familiarity with German *reperta* at any rate, are truly astonishing. The chief change made in this edition is naturally the insertion of paragraphs dealing with the papyrus finds enumerated above. About a page (480 f.) has been devoted to the 'Αθηναίων πολιτεία and the fragments of the Νόμιμα βαρβαρικά contained in the Flinders Petri (*sic*) Papyri. Bacchylides now claims three pages (165 ff.) and Herondas one (542 f.). In each case the author has pursued his old policy, wisely content to summarise ascertained facts and accepted or acceptable theories without ventilating new views of his own. As a fair sample of his style, which suffers from compression not to say congestion, I translate his remarks about the Erotic Fragment. '§ 378. THE MAIDEN'S LAMENT. Akin to the mime is a papyrus fragment recently brought to light by an English scholar, Grenfell, *An Alexandrian erotic fragment and other Greek papyrus (sic)*, Oxford, 1896. It is an aria which in style and metrical treatment resembles Euripidean Tragedy, and affords quite a new insight into the metrical and musical art of the early Alexandrine period. The piece, which is not quite intact, contains in varying rhythms, for the most part tumultuous dochmiacs, the passionate outcry of a deserted maiden, who despite her forlorn condition cannot forget her faithless lover. We are probably justified in recognising here a sample of the *magodia* or *simodia* much in vogue during the Alexandrine age, whose paeonic rhythms found a Roman echo in the *cantica* of Plautus.² Crusius has discussed the fragment in *Philologus*, lv. 353–384 and supposes that the hilarodist Simos of Magnesia, from whom this type of

¹ The first edn. was reviewed by Dr. F. B. Jevons in the *Class. Rev.* (1889) iii. 461 ff.

² 'This suggestion is worked out by Wilamowitz in his admirable elucidation of the new discovery, 'The Maiden's Lament, an Alexandrine aria,' *Nachr. der Gött. Ges.* 1896, Heft 3. Cp. Fr. Leo *Die plautinischen Cantica und die hellenistische Lyrik*, Abhdl. d. Gött. Ges. 1897.'

poetical composition derived its name *συμφῶδια*,¹ was actually its author.' The extract here given as a specimen is solid stuff, so far as it goes. We do indeed miss the obvious comparison with Theocr. *Id.* ii.; and the possibility that the Fragment is after

¹ 'Cp. Strab. 648. On the other hand Dieterich *Pulcinella*, p. 30 derives the word from *Διδόντος* [*sic*] *Δόσιος*.' [This sounds nonsense: Prof. Christ means that the word *Αυσιδόσι*, which in Strabo *loc. cit.* is linked with *Μαργδοί* and closely follows *τὴν Συμφῶδιαν*, is according to Dieterich connected with *Διδόντος* *Δόσιος*, not as Strabo implies with *Δόσις*.]

all rhythmical prose (Grenfell, Diels, Blass, Weil) rather than poetry (Crusius, Rohde, Wilamowitz) should have been recorded. Still, everything cannot be said. The second edition contained six sheets more than the first; the third contains ten sheets more than the second, and runs up to 946 pp., exclusive of the eighteen plates of authors' busts and statues given at the end. The book as it stands is certainly the widest and fullest one-volume history of Greek Literature in existence.

ARTHUR BERNARD COOK.

STRACK'S DYNASTY OF THE PTOLEMIES.

M. L. STRACK: *Die Dynastie der Ptolemäer*. Pp. x. + 294. Berlin. 1897.

THERE are few periods of ancient history for which at once the literary sources are so scanty, the materials afforded by archaeology so considerable and so miscellaneous, as that of the Ptolemies. The author of this book has performed a most valuable service in putting together the widely-scattered evidence bearing on the chief problems connected with the Ptolemaic dynasty, and in attempting a critical estimate of the very divergent views which have been held on most points. While some few of the difficulties admit of a definite solution, it is not our author's fault that in a great number of questions our sources of information are still insufficient for him to obtain a very convincing answer.

The book is divided into four chapters, of which the first deals with the order and relationship of the various sovereigns and of those associated with them. In the third century B.C., in which the baleful custom of intermarriage between brother and sister and the recognition of the rights of queens to sovereignty had not yet produced a cloud of complications, there are but few difficulties. The chief problem is the personality of the mysterious son of Philadelphus, who appears with his father in the protocols of papyri dated between the nineteenth and twenty-seventh years of the second Ptolemy. Strack, following Wiedemann, identifies him doubtfully with Euergetes, but confesses his inability to account for his disappearance from the dates in the year 27. Another explanation has recently been advocated by Prott (*Rhein. Mus.* liii. 460), that the *viós* in

question was an obscure son of Philadelphus mentioned by Athenaeus and Trogus, a theory which is as impossible to prove or disprove as the other. The only fact that is tolerably certain is that the *viós* was not a son of Arsinoe II., since it is now known that she did not live till the twenty-seventh year, and according to the scholiast on Theocritus she died *ἄτεκνος*. Hence Krall's explanation that the *viós* was a son of Arsinoe II. and died in infancy is a degree worse than the other two. In the second century B.C. we are met by a more serious difficulty, the position of Eupator and Philopator Neos in the order of kings. Which of these was the son of Philometor, murdered by Euergetes II. in 146, and who was the other? As regards Eupator the question would seem to be settled, as Strack observes, by a Cypriote inscription which calls him the son of the gods Philometores. Philopator Neos is supposed, on the strength of a coin with a double date (year 50 = 1) to have been regent in Cyprus about 120 B.C. This, however, is far from certain.

The dates in papyri of the second Euergetes' reign cause some difficulty owing to their varying statements concerning the king's wives. He is represented as reigning sometimes with Cleopatra II. 'the sister,' sometimes with Cleopatra III. 'the wife,' sometimes with both. By making a chronological list of all the authorities, and rejecting a few that were inconvenient, Strack reaches the general conclusion (p. 49) that there were at least twelve changes between B.C. 145 and 116. From the thirtieth to the thirty-fourth years only Cleopatra II. is assigned to the king. But in a recently discovered papyrus of the