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The Story of the Nations: Carthage. By Professor A. J. Church. T. Fisher Unwin. 5s.

W. W. F.

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Demetrius and Eumenes, are handled (the former especially), with due appreciation of the importance of their lives by Plutarch; we have two or three interesting pages upon Hellenistic city life, and wish for more, for we do not learn anything about the method of government of these cities, nor does the author make it clear to us (see p. 95), whether he agrees with Droysen or Grote as to the number of foundations attributed to Alexander and his successors. A brief sketch of the philosophy of this period, given in chapter xi., is written in Dr. Mahaffy's most lively and original style, and the strange contrast of Aristotle's political thinking and his great pupil's political actions is skilfully touched. Leaving the Diadochi, the author faces the most difficult part of his task with surprising coolness, and the chapter on 'the three young kings' is a model of the art of marshalling complicated facts in a very short space; it is followed by a valuable chapter, one of those which must have greatly tempted its writer to give himself rein, on the *litterati* and scientists of Alexandria. Thence we pass to the further history of the three great kingdoms, to the age of the Achæan League, the reign of Philip V., and the first interference of Rome in Greece and the East, where the young reader will find himself once more on ground with which he is tolerably familiar. In this last part of the book it must be confessed that even Dr. Mahaffy has not always been able to make the narrative perfectly lucid or really interesting; but he has probably done all that could well be done in the space allowed him. The chapters on Pergamon and Rhodes, and on the influence of Hellenism on Rome, contribute some relief to the rapid narrative of events.

The book is copiously illustrated with maps, and cuts of statues and coins; and the only real blemish I have found is on p. 50, where a strange blunder has been committed which the author must have already noticed. It is all the more to be regretted that we are occasionally offended by faults of taste, which betray a tendency to loose historical thinking, and a desire to make the book readable by means which a judicious writer would on second thoughts reject.

W. W. FOWLER.

The Story of the Nations: Carthage. By Professor A. J. CHURCH. T. Fisher Unwin. 5s.

PROFESSOR CHURCH has used his story-telling powers to great advantage in this excellent little book. It is a melancholy tale of continuous defeat and disaster, but by going to the original authorities, and selecting from them what best suits his purpose, he has contrived to make it really interesting. Even an unpretentious book, written for young readers, gains greatly by being the work of a scholar; and this one has also the advantage of numerous cuts of Carthaginian coins and monuments, together with plans of Carthage, Utica, &c. and a rough but pleasant-looking map of the Carthaginian empire. A good map of Sicily might well have been added.

The author has wisely broken the long record of the campaigns which constitute almost all we know of Carthaginian history by three short but useful and interesting chapters on the discoveries, the constitution, and the trade of Carthage, the first of which contains a translation, with geographical notes, of the *Periplus* of Hanno. In the second, as indeed throughout the book, he has carefully steered clear of all controversy, in order to give as clear an outline as possible of the really salient facts. This is by no means an easy matter, in a history bristling, like that of Carthage, with points of doubt and controversy; but the result is quite successful. Incidentally it is interesting to note that Professor Church (in spite of Mommsen) accepts the date 509 B.C. for the first treaty with Rome, following Polybius, for whom he evidently has a great liking; that he takes Hannibal over the Alps by the Little St. Bernard, and has not become a convert to Mr. Freshfield, and the Durance theory (here again he follows Polybius rather than Livy); and that he places the battle-field of Trasimene (rightly perhaps) to the *west* of the long defile under the hills.

The book may be heartily recommended to readers of all orders and ages. It brings together in a single volume of 300 pages some of the most vital and interesting events in the history of Phœnicians, Greeks, and Romans, and tells the story of them with much skill in arrangement, and in perfectly simple language.

W. W. F.

NOTES.

ÆSCHYL. *Agam.* 301.

πλέον καίονσα τῶν εἰρημένων.

Mr. Paley translates the words τῶν εἰρημένων 'than those hitherto described.' Others have thought the line in some way corrupt. But why may it not mean 'than what had been commanded?' τὰ εἰρημένα is found in this sense in Soph. *Antig.* 215 ὥς ἂν σκοποὶ νῦν ἦτε τῶν εἰρημένων. The poet, wishing to describe the eagerness with which the watchmen carried out their orders in transmitting the glad intelligence by means of a fire, says that they kindled a bigger fire than had been ordered.—ALEX. PALLIS.

ARIST. *Ach.* 100. The following note has been communicated to me: 'That the words of the ambassador must belong to some real language has been recognised by most scholars; we should have expected them to be Old Persian, but the attempts at explaining them from that language by the eminent authorities Brockhaus and Spiegel (see W. Ribbeck's edition) are obvious failures. I do not know whether it has been noticed that the verse with (practically) no alterations will translate as old Sanskrit; we may thus transliterate

ιαρταμαν εξαρταν απισσωνα σατρα

(the reading of most MSS., see A. Müller's note)

iyarti māh xarxā nā piṣṇa satrā

'mittit me Xerxes, o scelerate, nequaquam.' Each of these words, with the exception of *xarxā* (a proper name), may be verified with the aid of Grassmann's Concordance from the Rig-Veda:

iyarti, Gr. col. 99.

piṣṇa, Gr. col. 819; frequent in later Sanskrit.

nā-satrā, 'not at all,' Gr. col. 1454; nā vindāmi satrā, 'I can by no means find!'

Vesprae 355. μέμνησαι δῆθ' ὅτ' ἐπὶ στρατιάς κλέψας ποτὲ τοὺς δαείλσκοις

ἴεις σαυτὸν κατὰ τοῦ τείχους.

On the nature of these δαείλσκοι and the object of stealing them, the commentators (Richter, Mitchell, Green) offer no suggestions; Voss (1821) renders the word by 'Bratspiesschen.' Müller-Strübing, A.H.K. p. 615, 599, notices the difficulty and suggests δαείλτας, a reading apparently represented by the 'Spiesskuchen' of Droysen, ed. 3.—I am inclined to think that a passage of Diodorus (xix, 45, 4) may throw some light on the passage in the *Vesprae*: εὐθὺς (at the flooding of Rhodes) τὰ ταπεινὰ τῆς πόλεως ἐπληροῦτο, τῶν μὲν ὀχετῶν διὰ τὸ δοκεῖν παρεληλυθέναι τὸν χειμῶνα, κατημελημένων, τῶν δ' ἐν τοῖς τεί-