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A Modern Greek Treatise on the Cretan Dialect *Περ τς Κρητικς Διαλεκτου, π 'Ανδρον Ν. Σκι, Δ. Φ. 'Εν 'Αθναις, κ το Τυπογραφου Π. Δ. σακελλαρου. 1891.*

Charles E. Bennett

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from that which we find in the two books of elegies. Whoever is their author they have a real value as poetry, and a unique value as a most interesting page from the active life of the time.'

In his two chapters on Propertius we could wish that Professor Sellar had given us more criticism on his poetry and less discussion as to his birthplace. However he has, in our mind, seized the quality which has secured for Propertius and will for ever maintain for him his niche in the temple of fame, when he writes, 'If the rank of a poet were to be assigned by the weight and power of single lines and phrases no Roman poet would be more worthy than Propertius to be placed beside Virgil and Lucretius. No others show in their language so much energy and variety of imagination, so vivid a susceptibility to powerful emotions, so much capacity of receiving and interpreting certain aspects of beauty in art, in nature, and in human passions.' The same point of view is well developed in the acute and tasteful criticism applied by Professor Sellar to a comparison between the lament for Paetus (iii. 7) and the *Lycidas* of Milton. On the whole, it would be well for the fame of Propertius if we could adopt the suggestion of Aeacus in the *Ranae*, and weigh poetry by butchers' weight in the scales. Tried by his test he would surpass Ovid as easily as Aeschylus prevailed over Euripides. Ovid even at his best, as in

Qui bene pro patria cum patriaque iacent,
could hardly produce a pentameter to outweigh

Viximus insignes inter utramque facem,

or

Iura dare et statuas inter et arma Mari,

or

Nunc tibi pro tumulo Carpathium omne
mare est,

or

Et trahere occultum membra soporis iter.

The short chapter on Ovid was quite incomplete at its writer's death. It represents merely the framework laid down for an essay which was to be as complete as those on Horace, Propertius, and Tibullus. The biography of Ovid and the later poems are left untouched, but the fragment teems with clever *aperçus*. It sketches the rise of a school of love-poetry which regards love merely as physical desire not serious passion, and in which the lover aspires to nothing higher than *bonne fortune*—an epoch which is sure to come, and only too soon, in the train of civilisation. The elegiac muse is no longer *flebilis*; she is now *genialis*. Men do not love but intrigue, and we begin to foresee the entrance on the scene of the modern *femme souffrante*. Professor Sellar agrees with Macaulay in regarding the *Art of Love*, which he compares with Byron's *Don Juan*, as the greatest work of Ovid. Of the *Metamorphoses* he shrewdly remarks that 'though in no ancient poem do the old gods play a larger part, no work is more irreligious.'

The memoir of Professor Sellar prefixed to the volume is by his kinsman and pupil Mr. Andrew Lang. We need not add that it is admirably written and most interesting.

R. Y. TYRRELL.

A MODERN GREEK TREATISE ON THE CRETAN DIALECT.

Περὶ τῆς Κρητικῆς Διαλέκτου, ὑπὸ Ἀνδρέου Ν. Σκιά, Δ.Φ. Ἐν Ἀθήναις, ἐκ τοῦ Τυπογραφείου Π. Δ. Σακελλαρίου. 1891.

INDUSTRY and good judgment, rather than originality, are the chief characteristics of this new monograph on the Cretan dialect. The author brings forward little that is new; his work in the main consists simply in a methodical presentation of the accepted facts of the dialect,—chiefly of its phonology. This service is not without value. The most recent treatise on the dialect, Herforth's *De Dialecto Cretica* (Halle, 1887),

was far from satisfactory, while the discovery of new inscriptions has added to our sources of knowledge.

The author's theory concerning the employment of E and H in archaic inscriptions (pp. 108 ff.) deserves consideration. His hypothesis is that the use of these two characters was analogous to their employment in early Naxian and Cean inscriptions, in which, as demonstrated by Dittenberger, E represents primitive Greek *η*, while H represents the *η* of secondary origin. Similarly Dr. Σκιά maintains that in the earliest Cretan inscriptions of Lyttos and

Oaxos E represented the η resulting from contraction, while H represents primitive Greek η . This view, however, as the author himself is forced to admit, is directly contradicted by the employment of H to designate the η -sound arising by compensative lengthening; so that the variation in question, if it actually have etymological significance, must be explained on other grounds than those suggested by the author.

In the discussion of Cretan infinitives in $-\mu\eta\eta$ (p. 112) we miss a reference to

Brugmann's explanation of these forms as locatives (*Gr. Gr.*² p. 104). Cf. Avestan $-\bar{a}n$. Dr. Σκιά, on the other hand, regards H in this termination as an inaccurate designation of the short e -sound, so that to him $\delta\acute{o}\mu\eta\eta$ is for $\delta\acute{o}\mu\epsilon\eta$,—a conclusion rendered the more doubtful by the fact that no other instance of H in this function occurs, except in the very infinitives which it is thus proposed to explain.

CHARLES E. BENNETT.

*Brown University,
Providence, R.I.*

JOSEPHUS.

Fiavii Josephi Opera. Edidit et apparatu critico instruxit BENEDICTUS NIESE. Vol. iv. *Antiquitatum Iudaicarum Libri xvi.-xx. et Vita.*

WE are glad to welcome the appearance of another volume of Niese's critical edition of Josephus. The learned editor has reserved all discussion of the text contained in the present volume for a full treatment in his preface to the third volume, which we hope he will soon be able to give us. We observe that, as in former editions, the spurious passage (*Ant.* xviii. 3. 3) containing a reference to Jesus as the Messiah, to His crucifixion and resurrection, is retained in square brackets. In deference to the principles upon which he edits his text, Niese has restored several MSS. readings which call for emendation. Thus in *Ant.* xvi. 2. 2 we find $\kappa\alpha\lambda\ \gamma\acute{\alpha}\rho\ \alpha\upsilon\tau\acute{o}\varsigma\ \delta\upsilon\alpha\ \delta\iota\alpha\ \chi\eta\rho\acute{\mu}\alpha\tau\omega\eta\eta\ \eta\eta\ \pi\acute{\iota}\xi\epsilon\omega\varsigma\ \omicron\upsilon\ \pi\alpha\rho\acute{\epsilon}\lambda\epsilon\iota\pi\epsilon\eta\ \epsilon\chi\ \alpha\upsilon\tau\omicron\upsilon\ \tau\acute{\alpha}\varsigma\ \delta\alpha\pi\acute{\alpha}\nu\alpha\varsigma\ \pi\omicron\iota\omicron\upsilon\mu\epsilon\eta\eta\varsigma$, where editions following the Codex Vaticanus (V) have read $\eta\ \delta\epsilon\lambda\acute{\iota}\omega\varsigma\epsilon\omega\varsigma$. Niese doubtfully conjectures $\epsilon\pi\acute{\epsilon}\lambda\epsilon\omega\varsigma$; we will suggest $\eta\ \pi\acute{\iota}\sigma\tau\epsilon\omega\varsigma$. Another instance occurs in *Ant.* xvii. 9. 8 $\tau\acute{\omega}\ \delta\acute{\epsilon}\ \epsilon\kappa\tau\omega\ \epsilon\tau\epsilon\iota\ \mu\epsilon\tau\acute{\alpha}\ \tau\omicron\ \pi\rho\acute{\omega}\tau\omega\eta\eta\ \phi\theta\omicron\rho\acute{\alpha}\ \epsilon\eta\ \beta\alpha\beta\upsilon\lambda\omega\eta\eta\ \epsilon\gamma\acute{\epsilon}\nu\epsilon\tau\omicron\ \alpha\upsilon\tau\acute{\omega}\eta\eta\ \kappa\alpha\iota\ \kappa\alpha\iota\ \nu\alpha\lambda\ \kappa\tau\acute{\iota}\sigma\epsilon\iota\varsigma\ \epsilon\kappa\ \tau\acute{\eta}\varsigma\ \pi\omicron\lambda\epsilon\omega\varsigma\ \kappa\alpha\iota\ \delta\iota\ \alpha\upsilon\tau\acute{\eta}\eta\eta\ \alpha\ \phi\iota\epsilon\iota\varsigma\ \epsilon\iota\varsigma\ \tau\acute{\eta}\eta\ \Sigma\epsilon\lambda\epsilon\upsilon\kappa\epsilon\iota\alpha\eta\ \epsilon\kappa\delta\acute{\epsilon}\chi\epsilon\tau\alpha\iota\ \mu\epsilon\acute{\iota}\zeta\omega\eta\eta\ \alpha\upsilon\tau\omicron\upsilon\varsigma\ \sigma\upsilon\mu\phi\omicron\rho\acute{\alpha}$, where Hudson's $\mu\epsilon\tau\omicron\iota\kappa\acute{\eta}\sigma\epsilon\iota\varsigma$ has hitherto found favour, and $\alpha\ \phi\iota\epsilon\iota\varsigma$ is also commonly read. Among other readings which have attracted our notice, may be mentioned *Antiq.* xvii. 9. 2 $\alpha\eta\alpha\sigma\tau\alpha\sigma\acute{\iota}\varsigma\ \tau\epsilon\ \eta\eta\ \delta\epsilon\upsilon\acute{\epsilon}\iota\eta\ \nu\ \omicron\rho\gamma\acute{\eta}\ \chi\omega\mu\acute{\epsilon}\nu\omega\eta\eta$, where the editions have read $\lambda\iota\alpha\eta$, and where, the Ambrosian (A) and Vatican (M) MSS. reading $\lambda\acute{\upsilon}\epsilon\iota\eta$, the conjecture $\lambda\acute{\upsilon}\epsilon\iota\eta$ is hazarded, 'nam lapides in eos coniectos esse narrat bell. jud.' (Niese): xviii. 5. 1 $\omicron\pi\delta\ \tau\omicron\upsilon\ \sigma\tau\alpha\tau\eta\gamma\omicron\upsilon\ \alpha\mu\alpha\ \tau\epsilon\ \pi\alpha\rho\eta\eta\eta$, where we have been accustomed to read $\omicron\pi\delta\ \tau\omicron\upsilon\ \sigma\tau\alpha\tau\eta\gamma\omicron\upsilon\ \text{'}\acute{\alpha}\rho\epsilon\tau\alpha\text{'}$: *Vita*, c. 10 $\Gamma\alpha\delta\alpha\rho\eta\eta\ \kappa\alpha\iota\ \beta\alpha\rho\alpha\gamma\alpha\eta\alpha\iota\ \kappa\alpha\iota\ \tau\acute{\upsilon}\rho\iota\omicron\iota$, where the MSS. show an extraordinary variety of readings and editions have given us $\Gamma\alpha\delta\alpha\rho\eta\eta\ \kappa\alpha\iota\ \Gamma\alpha\beta\alpha\rho\eta\eta\ \kappa\alpha\iota\ \tau\acute{\upsilon}\rho\iota\omicron\iota$: c. 70 $\text{'}\text{Κ}\rho\acute{\iota}\sigma\tau\omicron\eta\eta\ \alpha\sigma\phi\alpha\lambda\acute{\epsilon}\sigma\tau\epsilon\rho\omicron\eta\ \omicron\kappa\acute{\eta}\sigma\epsilon\iota\eta\text{'}$, where the proper name appears instead of $\kappa\rho\acute{\epsilon}\iota\sigma\tau\omicron\eta\eta\ \kappa\alpha\iota$.

Possessors of Niese's vol. v. *Contra Apionem* should take notice that an 'Addendum' to its *Apparatus Criticus* is prefixed to this volume.

We are glad to see that useful cross references to parallel passages in the *Bellum Iudaicum* are placed at the foot of the text, wherever, as is so often the case in the narrative of *Antiq.* xvi.-xviii., the same ground is traversed in both works.

H. E. RYLE.

The works of Flavius Josephus. Whiston's Translation Revised by the Rev. A. R. SHILLETO, M.A. (London: George Bell and Sons. 1889—1890). 5 vols.

WHISTON's translation of Josephus has been one of the most popular books in English literature. In the first quarter of the present century there were probably few houses in which, if a score of books stood upon the shelves, Whiston's 'Josephus' did not hold an honoured place among the indispensable literature of the family. In the present day it has not altogether been dethroned. If its frequent appearance at railway-bookstalls is any indication, we should judge that there is even now a steady demand for the work. And those of us who can recollect the impressions of frequent incursions into—we will not say perusal of—Whiston's 'Josephus' in our boyhood, will not be at a loss to understand the secret of its fascination.

The need of a revised edition has long been felt; and we have now before us such an edition, published for Bohn's Standard Library and prepared by Mr. A. R. Shilleto, who is also known as a translator of Plutarch's *Morals*. It is probable that the five handy little volumes which are the result of this undertaking will receive a hearty welcome from the English reading public. Their outward appearance is taking, and the print compares most favourably with that to which we are generally accustomed in reprints of Whiston's work.

As to the translation itself, Mr. Shilleto has endeavoured to improve it in two ways, by correcting errors of scholarship and by simplifying the style of the English. In some measure he has succeeded. But he quite overstates the case when he asserts in his preface that 'there is, indeed, not much of Whiston left though I have retained him where practicable.' If his object was to produce a more literal rendering, he might with advantage have made a greater sacrifice of Whistonian style, in order to secure a more scholarly result.

The impression produced upon us by the first few passages which we compared was that of considerable disappointment. Thus in the well-known passage $\delta\iota\alpha\ \tau\omicron\ \mu\eta\ \gamma\epsilon\eta\acute{\epsilon}\sigma\theta\alpha\iota\ \tau\acute{\eta}\eta\ \tau\omega\eta\eta\ \pi\rho\omicron\phi\eta\tau\omega\eta\eta\ \alpha\kappa\rho\iota\beta\eta\ \delta\iota\alpha\delta\omicron\chi\eta\eta$ (*Contr. Ap.* i. 8), Whiston's rendering 'because there hath not been an exact succession of prophets since that time' is altered to 'because there was not then an exact succession of prophets': and in the following chapter, where Whiston gives 'I made use of some persons to assist me in learning the Greek