

# The Classical Review

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*The Editor of the CLASSICAL REVIEW will be glad to receive short paragraphs (or materials for such paragraphs) upon classical topics of current interest. These should reach him as early as possible in the month preceding the publication of the REVIEW.*

THE classical event of the summer is the appearance of the first instalment of the *Oxyrhynchus Papyri*. A most lively and various progeny this, which Messrs. Grenfell and Hunt, with Prof. Blass as accoucheur-in-chief, have given to the world! Its interest lies perhaps not so much in the illumination which its scraps of extant classical works—and imprimis the now famous fragment of Thucydides—throw upon Greek textual history and criticism, nor in the excitement of discoveries like the portions of a treatise upon metre and the twenty restored verses of Sappho, an *etwa verblasstes Gedicht* if one may say so without disrespect: but in the window which it opens upon the living ancient world. Here we may read the authentic account of the last scene in the career of the condemned rebel Heliodorus, and witness the unequal conflict between Egyptian bravado and imperial dignity. Is our taste for more domestic incidents? There is the litigation between Pesouris the father and the nurse about the parentage of her foster-child. If we delight in the unconsciously humorous official, we may learn how the medical officer notifies the strategus of the nome that, having been directed to inspect the body of a man who had died from hanging, he found him hanged by a noose and reports accordingly. Here, too, are all sorts of epistles, the ruffled schoolboy's ill-spelt effusion to papa, the formal epistle of the outraged

father who gives his *congé* to his son-in-law elect, invitations to a wedding breakfast or to dinner at the club.

When we have read all these, we shall probably be conscious and a little ashamed of the partly priggish and partly dollish Greek in which we should ourselves have had to express our quotidian wants if the modern practice of ancient composition bore any relation to actual life and living entities. This, however, is not precisely the complaint of the preface to *Musa Clauda*, the modest title of a book of translations into Latin elegiacs by Messrs. Owen and Phillimore. They say it is 'to be regretted that the practice of verse composition has declined in England, and it is significant that a marked decline in English scholarship is coincident with this. Theorists and specialists we have many: scholars are a dwindling quantity.' The lament comes from Oxford where verse composition should have all the fragrance of the violet, as it certainly has enjoyed all its seclusion; and of its local truth the *fidicines* of the Isis must judge themselves. But so far as I can estimate the general position, the decline, if any, in the practice of versifying, has been accompanied by a noticeable rise in its standard. Less perhaps may be written; but what is, is more strictly judged and on the whole better worth the writing. Both in fidelity and in accuracy there has been a gain, and not a

few 'fair copies' which did well enough twenty years ago could hardly pass muster now.

But 'the marked decline in English scholarship.' That is more serious; but frankly we do not believe in it. The 'nineties' certainly stand in marked contrast to the 'fifties' and 'sixties.' The mode of work has changed. Those earlier decades were discursive: the present one is concentrative. The difference is an inevitable result of the expansion in the field of classical learning and of a more general recognition of the importance of minute and conscientious research. The number of English workers in our field has greatly increased. To see this we need only compare the list of the contributors to the *Journal of Philology*, say twenty-five years ago, with that of present contributors to the same journal and to the *Classical Review*. This multitude is itself a sign of vigour. It is clearly the duty of our educators at school and at the universities to ensure that specialism does not begin too soon; and not less clearly a matter of individual prudence not so to devote one's self to any department, however wide its ramifications, as to lose capacity and inclination for everything besides. But it is idle, in the present cycle at any rate, to expect that a mature student will not work by preference at what he knows best and at what interests him most. We need have no great apprehension about the future. Your true Englishman is a dilettante in grain.

It is well known that at both the older Universities there is considerable dissatisfaction with the classical honours curriculum. At Cambridge the position is the more acute. After a long series of sittings the Board for Classics finally in May last elaborated a scheme; there was a time fuse attached to the bomb to explode in October. At Oxford three desperadoes have assaulted the time-honoured arrangements of 'Mods' and 'Greats' in a series of proposals which will be dealt with in the same Michaelmas Term. The friends of classics will do well to watch events at both these seats of learning.

It is no secret that one of the causes of this ferment is the prospective Anglo-Indian, to whom neither the Oxford nor the Cambridge course is altogether convenient. Every one will be glad to see the way smoothed for the directors of our Indian

Empire to take their fill in the groves of Academe; but the public will not be pleased if in their pursuit of competition wallahs the Universities forget their own ancient ideals.

The following observations by Mr. W. M. Lindsay, who has recently returned from the United States, upon classical studies there will be read with interest.

'At school the classical training given in America is greatly inferior to ours. In Latin the schoolboy scarcely gets beyond Cæsar, Livy and Virgil; in Greek, beyond Homer, Xenophon, and perhaps Euripides. It seemed to me that the almost total absence of entrance scholarships (in our sense of the term) at the Universities has the effect of making schoolmasters satisfied with a Pass rather than a Class standard. The want of a thorough grounding in Latin and Greek puts classical students at the American Universities at a great disadvantage. Nor does the American Honours man seem to read classical authors on his own account so much as is done at Oxford and Cambridge. In fact I doubt whether even the best American students, at the time of graduation, know so many Latin and Greek books as the candidates for our University Prizes in their first year. Ignorance of 'quantities' is a common failing, due only in part to the absence of Verse Composition; for in Greek the accentual pronunciation which makes *ἀνθρώπος* a dactyl and *σοφία* a bacchius has certainly something to do with it.'

'But the point in which we are inferior to our transatlantic cousins is postgraduate work. For three, or it may be four, years the best classical graduates go through a higher course of study, which includes subsidiary subjects like Palaeography and Textual Criticism, Epigraphy, Archaeology, and perhaps Comparative Philology. In the Classical Seminary they get that acquaintance with methods of work and with bibliography which enables any one who has ability, inclination and leisure, to extend the bounds of classical knowledge after he has left the University. This postgraduate course is in preparation for the Degree of Doctor of Philosophy, a necessary qualification for the higher educational posts; and to obtain this Degree a thesis is usually required that embodies some original research. The uninteresting nature of the thesis is often complained of. But it is no fault of the system if a candidate, feeling himself unequal to higher flights, has to descend to a mere

collection of statistics, useful indeed in its way, but hardly interesting or inspiring. The wider a candidate's reading and the better his previous education, the more adequate will be his thesis.'

For the following paragraph I am indebted to my colleague, Prof. Seymour. In England too it is not so long ago that the Greek question was lowering over us; but the storm has passed—for the moment.

'Most readers of the *Classical Review* are aware that several of the most prominent of the Universities of the United States are discussing the removal of the requirement of Greek for the degree of bachelor of arts. In this connexion, and in its bearing on higher classical studies in America, although it belongs strictly to what is called secondary education, it is interesting to learn that a reaction in favour of the classics has sprung up where it was least expected—in the southern and western states, and under the

influence of the State Universities, which used to be thought the centres and hot-beds of the practical spirit of the times. In the extreme west, in California, three times as many persons are studying Greek as three years ago; in Wisconsin about four times as many are studying Greek as five years ago; while in Mississippi, though four years ago only two schools taught Greek, now Greek has been introduced into thirty-five schools. A similar report of encouragement comes from the extreme south, from Texas. The schools of Chicago are introducing Latin to a degree unknown before, and, according to the superintendent of these schools, with the best results. Thus many schools, which have had but a four years' course on Latin hitherto, now have a five or six years' course. The new interest in classical studies in the central, western, and southern parts of the United States may be expected to exert a strong influence on the institutions of the east.'

#### VARIA.

##### I.—THE SLAVES IN THE *Wasps*.

My friend Mr. R. A. Neil, of Pembroke College, Cambridge, in conversation recently expressed the idea that in Aristophanes *Vesp.* 433 two slaves are summoned, and not three.

ὦ Μίδα καὶ Φρύξ βοήθει δέυρο καὶ Μασοντία,  
καὶ λάβεσθε τουτουί.

This view prompted the following notes, in which I have the advantage of using suggestions of his.

The two slaves who speak in the *Wasps*, Xanthias and Sosias, are the two persons summoned in 433. They are summoned in a line of somewhat mock-heroic tone:<sup>1</sup> 'Midas Phryx, hither to my aid, and thou Masyntias.' Then in the following line both are addressed in the plural, and in 453 in

<sup>1</sup> On the meaning of this line, see the sequel. For two slaves again in Aristoph., Mr. Neil quotes *Aves* 656-7, ἔγε δὲ, Ξανθία καὶ Μανόδωρε, λαμβάνετε τὰ στράματα: probably Μανόδωρος is the slave called Μανῆς in 1311 and 1329. Here also we seem to have a Lycian and a Phrygian: on Manes see *Cities and Bishoprics of Phrygia*, i. pp. 294, 626. Mr. J. F. White mentions to me Eur. *Alc.* 675, Ἄνδρ' ἢ Φρύγα ἄργυρώρητον.

the dual, as Mr. Neil points out. That Midas Phryx is a single slave, and not two separate slaves, is shown by the singular βοήθει. The usual view is that Midas and Phryx are two distinct slaves, and Masyntias a third, while Xanthias and Sosias are a fourth and fifth; and the latter pair are understood to be referred to in 453. Mr. Starkie in his learned edition takes this view. He defends 433 (βοήθει) by quoting other cases where a singular imperative is employed when two or three persons have been addressed by name; but his examples are not so bold as this case, where we have first Midas Phryx summoned with a singular imperative, then Masyntias called, and then a plural imperative addressed to them both. Still the argument based on the βοήθει would not be conclusive, if it stood alone: but there are more weighty reasons.

If only two slaves are summoned in this line, it is clearly implied that they are barbarians: one is a Phrygian, and the other of some uncertain nationality. Now the two slaves, who speak in this comedy, are clearly marked out as foreigners: Xanthias is obviously a Lycian, 'the man from Xanthos' (Xanthos a Lycian slave is mentioned in the remarkable inscription found at Laurion, see Foucart *Associations Relig-*