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'as I have no doubt that some important results would be thereby attained.' Amongst the copies to which he alludes as of Irish origin (whether rightly or wrongly matters not) are the following: the Gospels of Mac-Regol and MacDurnan, the book of St. Chad, the Gospels of Luke and John in Corpus Christi Library, Cambridge, portions of the Royal MS 2 A 20 in the British Museum, the Duke of Buckingham's Gospel of John, the Gospels of S. Germain des Prés No. 108, the Gospels of the Bibliothèque du Roi Lat. 693, the Gospels of S. Gatien at Tours, of S. Boniface at Fulda, besides the Ancient Gospels at Dublin and several at St. Gall. Of these more than half may be reckoned as either collated or actually printed. J. RENDEL HARRIS.

Dionysii Thracis Ars Grammatica qualem exemplaria vetustissima exhibent subscriptis discrepantiis et testimoniis quae in codicibus recentioribus scholiis erotematis apud alios scriptores interpretem Armenium reperiuntur edidit GUSTAVUS UHLIG. Leipzig, B. G. Teubner, 322 pp. Price 8 m.

A school-book with a record of thirteen to fourteen centuries of continuous popular favor is a rarity in the history of pedagogics. The little *Τέχνη* of Dionysios Thrax, prepared in the second century before Christ, maintained its place as the "standard" handbook of Greek grammar—the terror of lazy boys and the joy of learned pedagogues, down into the twelfth century of our reckoning. Around its crisp, succinct statements and rules clustered themselves gradually with the lapse of time masses of learned annotation both expository and supplemental, which are handed down to us partly in the form of continuous commentaries like those of Heliodoros and Melampus, partly as collections of scholia. A large number of appendices or supplements attached themselves from time to time to the original work, and are handed down with it in the manuscripts; the four oldest of these, *Περὶ προσφιδῶν*, *Περὶ τέχνης*, *Περὶ ποδῶν*, and full inflectional tables of the verb *τίπτω* (which latter flavor strongly of the ancient schoolroom), are edited by Uhlig in the book before us. The others he promises for a later day.

In the fifth century the *Τέχνη* was translated into Armenian, and forced to do the duty of a grammar for that language, a position which it maintained through ten centuries. A little later, perhaps in the sixth century, it was turned to a similar use for the Syriac.

In the Greek-speaking world it maintained its undisputed place at least until the twelfth century, when, in accordance with some new educational fashion, it was wrought over into the form of a catechism (*Ἐρωτήματα*), which afterwards appeared in various modifications under various names, as of Moschopulos, Neilos and others. These catechisms formed in their turn the basis of the grammatical treatises of those Greek scholars who brought the Greek learning of the renaissance to Italy—Chrysoloras, Gaza, Lascaris, Chalcondyles.

To the work of restoring the original form of the *Τέχνη*, Professor Uhlig has brought not only a rare capacity, but also a rare enthusiasm. One can, for instance, scarcely accuse him of *underestimating* the importance of his subject, when he declares (Proleg. p. vi) that in the whole realm of profane literature there is no book whose influence has been so great ("qui tantos

habuerit effectus"). He has spared himself no pains in collecting and dealing with the unusually numerous sources of the text. The *Τέχνη* is handed down to us in nine different manuscripts, in seven of them entire. Hitherto it has been known to us chiefly through the edition of Fabricius in the seventh volume of his *Bibliotheca Graeca* (1715), which was based solely on the Hamburg and Paris manuscripts; and through Bekker's edition in the second volume of the *Anecdota* (1816), which took cognizance further of the Venetian and Vatican manuscripts. It remained for the industry and insight of Uhlig to bring into honor three superior manuscript sources; the present edition presents the reading of Codex Monacensis (9th century) supplemented by that of its particularly accurate copy, the Leidensis (11th century). Furthermore the Grotta-ferratensis (from the monastery Grotta Ferrata) has been found, though belonging to the inferior manuscript-family, to represent an older type than the other known MSS of the same family, Vaticanus, Hamburgensis, Parisinus. Uhlig's first account of his discovery is contained in his paper "Ueber zwei alte Handschriften der griechischen Grammatiker und über die notwendigen Bestandtheile eines Corpus grammaticorum graecorum," in the *Verhandlungen der 34 Philologenversammlung zu Trier*.

The second class of sources is composed of the Armenian and Syriac translations. In the fifth century an Armenian grammar was prepared by an unknown hand on the novel plan of filling out a literal translation of Dionysios' *Τέχνη* with Armenian examples. It is an eminent service of Prof. Merx that he has called attention to the slavishly verbal accuracy of the rendering, and has so made the translation, which takes us back presumably to a text of the fourth century, available for critical purposes (vid. *Disput.* p. lxiii seqq.). The closeness with which the translator followed his Greek original in the rendering of the technical terms and in replacing the Greek with Armenian examples led to some most astounding acts of violence against the tongue whose interests the translation was expected to subserve; for instance, the Armenian possesses neither definite article, distinction of genders nor the dual number, and yet it was forced to furnish representatives for the Greek duals *τῶ, τᾶ*. The Armenian readings, so far as they have bearing upon the reconstruction of the text, are given among the critical material on the several pages. The Syriac translation, belonging to the fifth or sixth century and exhibiting in the main the same relations to the Greek original as the Armenian, was discovered some five years since by Merx in two MSS of the British Museum, and it is to be shortly published by him in full. Uhlig has made use of its readings only among the *Addenda et Corrigenda* (pp. lxxxiii-c).

A concise, clear statement of the value of these two translations for the restoration of the text is to be found, together with other interesting matter, in Uhlig's contribution to the *Heidelberger Festschrift zur 36 Philologenversammlung (Karlsruhe): Zur Wiederherstellung des ältesten occidentalischen Compendiums der Grammatik* (cf. pp. 66-72).

The most difficult part of Uhlig's task, and at the same time that part whose results are most available for the use of the average philologist, is that which deals with the masses of ancient annotative material; this material appears in a variety of forms and belongs to different periods; some portions

have been themselves subject of learned commentary, and have worked themselves in the subtlest way through the entire Byzantine grammatical literature. Here Uhlig shows a master-hand, and the student of the grammarians finds in the second division of his critical notes ("Discrepantiae et testimonia scholiorum erotematum aliorum scriptorum") a perfect storehouse of valuable material, which is made accessible in every nook and corner by the admirable indices.

A recent addition to the number of the continuous commentaries to Dionysios is the late-Byzantine Interpretatio, edited at the instance of Uhlig by his former pupil Hilgard, in a Programme of the Heidelberg Gymnasium for the year 1880.

Prof. Uhlig has also taken to heart the admonition "By their fruits ye shall know them," and has made a most diligent study of the grammatical text-books—Byzantine and Italian—which succeeded the *Tέχνη*. An idea of the extensiveness of the material involved, as well as of the admirable spirit in which Uhlig has approached the work, may be obtained from his "Appendix artis Dionysii Thracis" (Beilage zum Jahresbericht d. Heidelb. Gymnas. 1880-81). The comparative tables appended to this paper constitute an invaluable contribution to the history of grammatical terminology. A supplement to the Mannheim Gymnasialprogramm of 1879-80 (*Erotemata grammatica ex arte Dionysiana oriunda. Maximam partem nunc primum edidit Petrus Egenolff*) arranges in most convenient form the texts of the four catechisms under the respective paragraphs of the *Tέχνη* from which they took their origin.

In its externals Uhlig's book is an admirable specimen of what the Teubner press is capable of doing. Misprints have as yet escaped my eye. The indices cannot be too highly praised; they form almost a dictionary of the *termini technici* of Greek and Latin grammar. The Greek index is the work of Gymnasiallehrer C. Pfaff, the Latin of Uhlig himself, assisted by his pupil L. Sütterlin. Appended to the book are two photo-lithographic plates, representing each one page respectively of the Codex Monacensis and the Codex Leidensis.

The first step toward the restoration of Dionysios' *Tέχνη* has thus been taken; but only the first step. The book before us makes no attempt at emendation, it reproduces simply the text of the Munich and Leyden MSS with the "Discrepantiae" of the other MSS, as well as of Fabricius and Bekker. For the second part of the work we have probably some time (perhaps two years) to wait, but, as an assurance of Prof. Uhlig's purpose to complete it, it is a pleasure to learn that at least one half of the matter is already in manuscript, and that the Teubners have announced the book. Concerning the strict and somewhat radical method of restoration which it is proposed to follow we have already received information in Uhlig's paper "Zur Wiederherstellung des ältesten Compendiums," etc.

The reviews of the present edition which, so far as I know, have thus far appeared are the following: W. Ihne, *Academy*, Sept. 20, 1884, p. 187. F. Blass, *Göttinger gelehrte Anzeigen*, October 1, 1884, S. 806-808. Ernst Maass, *Deutsche Literaturzeitung*, N. 43 (1884), S. 1579. R. Schneider, *Berliner philol. Wochenschrift*, Dec. 13, 1884, S. 1566-1571. L. Cohn, *Berliner philol. Wochenschrift*, Jan. 24, 1885, S. 99-104.

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