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The Classical Weekly

VOL. XVI, No. 7

MONDAY, NOVEMBER 20, 1922

WHOLE No. 430

HELPS TO THE STUDY OF THE METAMORPHOSES OF OVID

(Continued from pages 27, 34, 42)

III. - ANNOTATED EDITIONS OF THE METAMORPHOSES

1. German Editions

Haupt, Moritz. Die Metamorphosen des P. Ovidius Naso, I-VII², by Müller, H. J. (Weidmann, Berlin, 1885).

There are very many excellent notes in this edition, especially those that deal with Ovid's language, and with the mythology.

Korn, Otto. Die Metamorphosen des P. Ovidius Naso, VIII-XV³, by Ehwald, R. (Weidmann, Berlin, 1898).

This is the second part of the edition begun originally by Haupt. The notes on the mythology are as good as those in Müller's version of Haupt, perhaps even better. In addition, excellent summaries are prefixed to the various books.

Sibelis, Johannes. P. Ovidii Nasonis Metamorphoses: Auswahl für Schulen (Teubner, Leipzig). Books I-IX reached a fifteenth edition, by Polle, Friedrich, in 1892; Books X-XV reached a twelfth edition, also by Polle, in 1888. An admirable and extensive selection of stories is given; the notes are clear and good.

2. American Editions

I shall put down now, in alphabetical sequence, the names of the American editions of the Metamorphoses known to me, with some indication of their contents. I shall not, however, attempt to differentiate them on the score of merit. A somewhat particular account of their contents will be given, that each reader may judge of their adaptability to his individual needs.

Allen, J. H., and W. F., and Greenough, J. B., revised by Fowler, Harold N. Selections from Ovid, Chiefly the Metamorphoses. (Ginn and Company, Boston, 1890).

Contents: The Life of Ovid, v-vi; Writings of Ovid, vii; Introduction to the "Metamorphoses" of Ovid, xv-xxii; Text, 1-205; Met. 1.89-415 <1.1-88 are relegated to an Appendix, pages 202-205, with explanatory notes at the bottom of the page: Professor Fowler regards them as too difficult for the beginner, and as without interest for such students>, 452-567, 2.1-400, 760-796, 833-875, 3.1-137, 138-252, 4. 55-166, 432-542, 615-803, 5.341-661, 6.1-145, 165-312, 7.1-293, 294-353, 614-657, 8.152-546, 620-724, 9.134-272, 10.1-77 86-219, 560-680, 11.1-193, 583-748, 12.1-145, 13.750-897, 14.772-828, 15.622-744, 745-879, Selections from

the Fasti, Heroides, Amores, Tristia, and Epistulae Ex Ponto (170-201); Notes, 3-153 <3-6 deal with the verse of Ovid>; Vocabulary, 1-168.

Anderson, James N. Selections from Ovid. (D. C. Heath and Company, Boston and New York, 1899).

Contents: Ovid's Life and Works, v-viii; The Meters of Ovid, viii-x; Text, 1-86; Met. 1.89-150, 262-415, 2.1-328, 680-706, 3.582-691, 4.55-166, 631-662, 5.385-571, 8.183-235, 626-720, 10.1-77, 11.85-145, 12.612-628, 13.1-298, 15.746-860, 871-879, Selections from Heroides, Amores, Ars Amatoria, Remedia Amoris, Tristia, Proverbs and Short Selections (pages 76-86); Commentary, 87-176; Appendix, Notes on the More Difficult Passages, 177-178; Vocabulary, 179-258.

Bain, Charles Wesley. The Poems of Ovid: Selections. (The Macmillan Company, New York, 1907).

Contents: Life and Writings of Ovid, 1-5; Scansion, 6-15; Text, 17-190; Met. 1.89-150, 244-312, 313-415, 2.1-328, 680-707, 760-796, 3.1-137, 4.55-166, 662-763, 770-787, 5.341-445, 462-538, 564-567, 6.146-312, 339-382, 7.1-158, 8.183-235, 610-715, 9.101-272, 10.1-77, 162-219, 11.194-220, 12.39-63, 13.749-896, 15.871-879, Selections from Fasti, Heroides, Amores, and Tristia (110-141), Passages for Sight-Reading, 141-190 <mostly from the Metamorphoses, with notes at the foot of the page>; Notes, 191-302; Word-Groups, 303-322; Vocabulary, 323-461.

Gleason, Clarence W. A Term of Ovid: Ten Stories from the Metamorphoses for Boys and Girls. (New York, American Book Company, 1900).

Contents: Text, 9-84 <the captions are Mr. Gleason's>: Atalanta's Last Race, Pyramus and Thisbe, Apollo's Unrequited Love for Daphne, How Phaëthon Drove his Father's Chariot, The Death of Orpheus, The Touch of Gold, Philemon and Baucis, The Impiety and Punishment of Niobe, The Flood, Perseus and Andromeda; Notes, 87-133 (Ovid's Life and Works are treated on pages 87-89); Helps to Scansion, 134-138 (General Observations, 134-135, Special Notes on Irregularities Occurring in the Lines Contained in the Text, 135-138); Vocabulary, 139-209.

There is no hint in the book of the parts of the Metamorphoses from which the selections are taken. The 1421 lines are numbered continuously, and are so referred to throughout the notes. The first 100 lines are divided into feet for scansion; accent marks are set where the ictus should be placed in each verse, and the position of the caesura is indicated. For 200 lines more, the verses are marked off in feet for scansion, and

the place of the caesura is indicated; the ictus, however, is not represented by an accent. For another 48 lines only the place of the caesura is indicated. In these 348 verses, every vowel that is to be elided is written above the ordinary line, and in a smaller type; the same is done with every instance of final *m*, when that letter with a preceding vowel is to be elided. Finally, it may be noted that, for the first three selections, the ordinary Latin prose-order is given below the text of Ovid itself; below this are given synonyms for the more unusual words in Ovid's text, or for words in that text which show some special poetic use.

Kelsey, Francis W. *Selections from Ovid*. (Allyn and Bacon, Boston, 1891).

Contents: Ovid and his Works, 1-14; The Greek and the Roman Mythology, 15-49; Text, 51-158: Amores, Ars Amatoria, Fasti, Remedia Amoris, Tristia, Epistulae ex Ponto, Ibis, Met. 1.1-421, 2.1-400 (with many verses omitted), 684-707, 760-782, 3.6-137 (with some verses omitted), 597-691, 4.55-165, 432-462, 6.614-764 (with some verses omitted), 5.385-571 (with some verses omitted), 6.155-312 (with some verses omitted), 8.183-235, 620-724 (with some verses omitted), 10.1-77 (with some verses omitted), 162-219, 11.90-143, 592-615, 12.39-63, 14.805-828, 15.60-172 (with many verses omitted), 746-851 (with some verses omitted), 871-879; Notes, 161-293; <Bibliographical> Helps to the Study of Ovid, 295-298; Vocabulary, 3-142.

Knapp, Charles. *Selections from the Metamorphoses of Ovid*. (To be published soon, Scott, Foresman, and Company, Chicago, 1922).

Contents: Introduction; Text: Met. 3.1-137, 4.55-166, 663-764, 6.165-312, 8.183-235, 10.1-77, 11.85-145; Vocabulary.

This edition will be published soon, at first as a separate pamphlet; later, it is to be incorporated in the author's edition of the Aeneid.

Laing, Gordon J. *Selections from Ovid*. (D. Appleton and Company, New York, 1905).

Contents: Life and Works of Ovid, xi-xix; The Augustan Age, xix-xxv; Greek Mythology, xxvi-xxxv; Roman Religion, xxxv-xxxvii; Prosody, xxxviii-xliii; The Metamorphoses, 1-7; Text, with English summaries interspersed, 7-153; Met. 1.253-415, 452-567, 2.1-366, 833-875, 3.1-250, 359-399, 4.55-166, 631-764, 5.341-571, 6.146-312, 7.1-158, 8.183-259, 10.1-77, 143-219, 560-680, 11.85-145, 12.1-145, 580-619, 13.623-729, 14.527-608, 772-851, 15.745-879, Selections from Heroides, Fasti, Tristia, Epistulae Ex Ponto (123-153); Notes, 157-261; Vocabulary, 265-358.

Miller, Frank Justus. *Ovid: Selected Works*. (New York, American Book Company, 1900).

Contents: Text, 11-225: Selections from Tristia, Heroides, Amores, Ars Amatoria, Remedia Amoris, Fasti, Met. 1. complete, 2.1-328, 3.1-137, 402-510, 4.55-166, 432-480, 663-752, 5.177-235, 341-437, 462-532, 572-641, 662-678, 6.146-312, 7.1-293, 8.183-258, 611-724, 9.1-97, 134-210, 229-272, 10.1-63, 11.102-193,

12.1-38, 580-628, 13.1-398, 429-480, 750-897, 15.143-236, 453-478, 745-879; The Poetic Form of Ovid's Works, 227-242 (a discussion of Ovid's verse); Notes, 243-416; Vocabulary, 417-528.

IV. ANNOTATED EDITIONS OF OTHER WORKS OF OVID

It has been well said that the best way to review the parts of an author already read is to read some other part of that same author's work. On that principle, an excellent way of studying the Metamorphoses of Ovid is to study his other works—at least by way of supplement or complement. I am putting down here, therefore, the names of some convenient editions that deal with other works of Ovid, or with them and with parts of the Metamorphoses itself.

Bailey, Cyril. P. *Ovidii Nasonis Fastorum Liber III*. (Oxford, University Press, 1921). Pp. 141.

The introduction deals with the Fasti and the Study of Roman Religion, 7-24, The Roman Calendar, 25-33, Mars, 33-47.

Edwards, G. M. *Phaethon and Other Stories from Ovid*. (Cambridge, University Press, 1909). Pp. xxviii+132.

The stories have the following titles: The Golden Age, The Deluge, Phaethon, Proserpine, Arion, Niobe (very briefly given), Orpheus and Eurydice, Daedalus and Icarus, Perdix, Ariadne to Theseus, Perseus (very briefly given: the selection does not include the Andromeda story), Narcissus, Iphigenia, The Fall of Troy, Penelope to Ulysses, The Cyclops. There are also selections from the elegiac poems.

Freeman, C. E. *Selections from Ovid*. (Oxford, University Press, 1917). Pp. 128.

The selections in this volume are mostly from the elegiac poems.

Hallam, G. H. *The Fasti of Ovid*. (The Macmillan Company, New York, 1893). Pp. xxix+352.

The book covers all of the Fasti.

Johnson, B. H., and Firth, R. B. *Easy Stories from the Metamorphoses*. (Longmans, Green, and Company, London and New York, 1914). Pp. xix+58.

——— *Stories from the Metamorphoses*. (Longmans, Green and Company, London and New York, 1914). Pp. xix+57.

For these Volumes see THE CLASSICAL WEEKLY II. 41 (November 12, 1917).

Palmer, Arthur. *Heroides* (Oxford, University Press, 1898). Pp. lx+542.

Pearce, J. W. F. *Ovid: Elegiac Poems*. 3 Volumes. (Oxford, University Press, 1914). Pp. xxviii+210; xxiv+206; xxviii+182.

Volume I contains The Earlier Poems; Volume II contains The Roman Calendar (Selections from the Fasti); Volume III contains Letters from Exile. For these volumes see THE CLASSICAL WEEKLY II. 33-34 (October 29, 1917).

Strangeways, L. R. *Elegiaca* (Oxford, University Press, 1915). Pp. 74.

On this book see THE CLASSICAL WEEKLY 11.33.

V. TRANSLATIONS

I shall mention only the translations of Ovid that have appeared in the Loeb Classical Library.

Showerman, Grant. *Ovid: Heroides and Amores* (1914).

Miller, Frank Justus. *Ovid: Metamorphoses*. 2 volumes (1916).

Volume 1 contains the translation of Books 1-8, Volume 2 that of Books 9-15. On this translation see THE CLASSICAL WEEKLY 12.58.

The Loeb Classical Library is handled in the United States by Messrs. G. P. Putnam's Sons, New York City.

VI. THE PLACE OF OVID IN THE LATIN COURSE

Teachers who are interested now in a discussion of the proper place of Ovid in the High School Latin course may be glad to know that the subject was discussed by Professor Charles E. Bennett, in the book which, in conjunction with Professor George P. Bristol, he published under the title *The Teaching of Latin and Greek in the Secondary School*² (Longmans, Green and Company, New York, 1911). See page 124.

To a volume entitled *Principles of Secondary Education*, edited by Professor Paul Monroe, of Teachers College (The Macmillan Company, New York, 1914), Professor Gonzalez Lodge contributed an article on *The Teaching of Latin* (pages 387-405). For his discussion of Ovid, see page 403.

(To be concluded) C.K.

THE PROBLEM OF EVIL IN SENECA

At first sight it would seem that in treating the problem of evil in the world Seneca is an orthodox Stoic. Indeed a Roman philosopher could scarcely be expected to advance any new solution of a metaphysical problem which the keenest minds of the Stoics school had already faced with such adroitness. Moreover, if Seneca adopts the explanations of the Stoic for this difficult question, he may claim at least as much originality as more modern and abler thinkers, who often, consciously or unconsciously, repeat or rework the arguments of the Stoics in their attempt to solve the riddle of evil in the universe. Certainly to no other persistent problem of philosophy or religion can the words of Terence be more truly applied (*Eunuchus*, Prologue 41): *Nullumst iam dictum quod non sit dictum prius*.

Any religious system which emphasizes the ultimate goodness of the world finds itself put on the defensive when it is obliged to reconcile this goodness with the obvious existence of evil, be it physical or moral. Inevitably, then, the Stoics, with their idealistic conception of the universe, are hard pressed to explain the ways of God to man.

For the existence of physical evils the Stoics have, in general, three explanations to offer. It is natural,

of course, that the Stoics should say that physical evils are not evils in themselves, since they belong to the class of *indifferentia*—things indifferent. This is the point of view of all the Stoics from Zeno and Chrysippus to Seneca and Marcus Aurelius, and it finds its Christian analogy in many passages of the New Testament.

Again, the Stoics stress the practical value of physical suffering. War may appear to be deplorable, but is it not an advantage in an overpopulated world? Similarly, Seneca maintains that the amputation of a limb may benefit the body as a whole (*De Providentia* 3.2). Even to-day there are those who assert that physical evils are 'teleologically necessary', that floods teach us how to build dikes, and that disease has produced the art of medicine and the science of the body and of life (compare Friedrich Paulsen, *A System of Ethics*, 323-324 [New York, 1900]).

Finally, the Stoics extol the beneficial effect of physical evil as discipline, and this argument, of course, applies also to moral evil. Seneca, especially, praises the advantages of evil as a test of character. A brilliant expression of this thought is found in the epigram of *Epistle* 110.3: *Adhibe diligentiam tuam et intueri quid sint res nostrae, non quid voveatur, et scies plura mala contingere nobis quam accidere*. The famous passage, *Hebrews* 12.6, 'For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth', has its pagan parallel in Seneca, *De Providentia* 4.7: *Hos itaque deus quos probat, quos amat indurat, recognoscit, exercet*.

The punishment of the wicked is occasionally spoken of as a warning for others. Seneca actually appears to have what is for a philosopher before the Christian era an unusual conception of vicarious suffering. God, he says (*De Providentia* 6.3), may cause the just to suffer that they may serve as noble examples for other men.

The Stoics are similarly skilful in explaining moral evil. Good and evil, they say, are relative. How could we know good if there were no evil by way of contrast? *Nulli vitium est*, observes Seneca (*Epp.* 124.19), *nisi cui virtus potest esse*.

Evil thus becomes a guarantee against a morally colorless and therefore characterless universe. The Stoic reasoning here is both ancient and modern, for Socrates in Plato (*Theaetetus* 176 A) maintains that there must always be in the world an element which is antagonistic to good, and John Fiske¹ argues that without an element of antagonism there could be no consciousness and therefore no world.

But the Stoics are fertile in invention, and have other solutions of the problem. Following closely in the footsteps of Plato, they declare that everything, in spite of the apparent evil in the world, makes for the good of the whole. Several passages in Seneca are of similar content². In substance, this is the explanation which evolutionists are forced to give, and, unsatisfying as it is from the point of view of the individual, it is a commonplace of philosophy. The

¹Through Nature to God, 35-36 (New York, 1899).

²Epp. 74.20; *De Vita Beata* 15.7; *De Providentia* 1.3.1.