The translation seems to be, if a non-native speaker of Swedish is allowed a judgement, good and clear. Thus, the volume, as the other ones in the same series, will prove very useful for general readers in the Scandinavian countries as well as in Finland.

Heikki Solin


This book, whose preface is signed by J. Taylor (he must thus be considered as its author, even though this is not expressly stated anywhere), offers a selection of New Testament texts with vocabulary, from the introductory words of John to the last two chapters of the Revelation. At the end, an appendix provides a survey of differences between classical and New Testament Greek. The purpose of the book is to help readers understand and enjoy the New Testament in Greek; it is aimed at those who have been studying Greek perhaps a year. Knowledge of the commonest word-endings and constructions is assumed. Brief introductions draw attention to distinctive features of the various passages explained. A selection of illustrations (ancient and modern) gives life to the text passages.

Heikki Solin


We Finns cannot but envy our western neighbours for the varied range of good quality samples of translations of Greek and Roman authors in the series "Klassiker". At the same time, our thanks go to Paul Åström, a retired classical archaeologist from Göteborg, who has taken the risk of publishing volumes surely not destined to be bestsellers in the Nordic market.

The two writers, one a Hellenist, the other a former senior physician at a women's clinic in Stockholm, have given a complete Swedish translation of the work by Soranus in four books, usually called Γυναικεία or Γυναικεία πόθη, based on the fresh Budé text. Soranus of Ephesus, one of the greatest physicians of the Empire, has entered medical history as the author of the best ancient study of gynaecology. The translation is of a high standard, as even a non-native speaker like myself can see. The introduction could have been a little more comprehensive, as could the notes which, in fact, are non-existent. But notwithstanding such wishes, the authors have, on the whole, done a great service by rendering this difficult selection of illustrations (ancient and modern) gives life to the text passages.

Heikki Solin


This book offers a thorough discussion on Apollonius Dyscolus' treatise On the Pronoun. Alongside the new edition (which fills in a good number of omissions to the previous authoritative edition by Schneider), the book contains a German translation of the entire treatise, as well as a long introduction and commentary. The book amounts to over six hundred pages.

The introductory part (p. 3–213) consists of a detailed account of the ancient doctrine of the parts of speech. Some of this information is quite necessary in order to understand Apollonius' position in ancient linguistic historiography, since the definition of the pronoun is intimately associated with that of the noun in Apollonius' theory. However, B. offers a much too extensive description of the development of the parts of speech, their names and their ordering; much of this discussion is irrelevant for the present purposes, and fails to throw any new light on the subject.

B.'s bibliography covers a wide range of modern research literature, but I am critical of the way he often uses it. This is the case, for instance, when B. quite frequently leans on the authority of nineteenth century works, where more recent literature would be abundantly available. Moreover, he resorts to such early, outdated works where hardly any reference is needed at all, e.g. "Die früheste im Primärüberlieferung erhaltene Quelle ist Varro. Durch Varro erhalten wir einen Einblick in den Stand der römischen Grammatik am Ende der hellenistischen Periode" (Steinthal 1891, 219–220; Lersch 1840, 143) (B., p. 24). Surely this is common knowledge among those working on ancient linguistic historiography. Such miscalculations may result from the thesis-like nature of this book.

B. maintains the traditional dichotomy between technical and philosophical grammar, which has been – correctly, as I think – abandoned in Daniel Taylor's "new model of the history of Graeco-Roman language science" (1987:13). B. emphasizes the division between Alexandrian philology and Stoic philosophy to the extent of ignoring the influence of Stoic logic in Apollonius' grammar altogether:


As a result, no question is raised as to the origin of Apollonius' philosophical terms, such as oiusia and poioites. I find their translations as 'Existenz' and 'Eigenschaft' (p. 183, 209, 239) rather than substance/subject and quality infelicitous.

It emerges, however, that B.'s knowledge of the Stoic theory of meaning is highly limited; he is content to quote the common three-fold division between a corporeal sound, meaning and the referent given by Sextus Empiricus (Adv. math. VIII, 11–13). This problematic passage does not reflect genuinely Stoic doctrine, as has been pointed out by Frede, Long (1971: 77 n. 11) and Luhtala (2000: 77). Sextus illustrates the Stoic theory of

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