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Hatzfeld and Dufour's *Poetics La Poétique d' Aristote.* … Par MM. Adolphe Hatzfeld et Médébic Dufour. Lille. 1899. Pp. lxiii. 121.

Herbert Richards

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'craving popularity' attributed to δοξοκοπεῖν is impossible in xxiii. 2, and unsuitable to the passage quoted from Plutarch's *Life of Pericles*; neither is κόπτειν τὴν δόξαν 'to hit (some one else's) fancy' possible Greek: the word is framed on the same model as γνωμοτυπεῖν, and means exactly to be 'sententious,' 'opinionated,' of one who 'coins' or who 'raps out opinions' too dogmatically; the sense 'conceit' is quite admissible in M. Anton. xi. 18. τοῦ περιέχοντος is of course neuter, not masculine understanding ἀήρ, and for usage such passages as M. Ant. iv. 39, viii. 54 give better comparisons than the *Eurip. Fr.* cited; in the same way τῶν παραφώνων xxviii. 1 represents τὰ παράφωνα rather than παράφωνοι φθόγγοι as given in Index. It would have been better to omit particles from the Special Glossary, and the notes on ἀμέλει, αὐτίκα and γοῦν are quite at fault.

Though not free from flaws, the book is a valuable addition to English Classical literature, and deserves a place on the shelves of all scholars and humanists. They will find in it delight and stimulus. The volume is a fragment of a larger literary scheme, which has our heartiest sympathy, and for the execution of which Prof. Rhys Roberts shows himself highly qualified. It is most satisfactory to see English scholars turning their energies to the too neglected fields of Hellenistic literature.

GERALD H. RENDALL.

HATZFELD AND DUFOUR'S *POETICS*.

La Poétique d'Aristote.... Par MM. ADOLPHE HATZFELD et MÉDÉRIC DUFOUR. Lille. 1899. Pp. lxiii. 121.

MESSRS. Hatzfeld and Dufour give us a text with a translation opposite and very brief notes below, preceded by an introduction of sixty pages in which some of the main points involved in the *Poetics* are dealt with. The notes are terse and clear, but too few, brief, and elementary to be of much use, except to quite young students; difficulties are not discussed, and very little information is given as to points in the history of the drama. The translation seems to be in most places very accurate. But what do the editors mean by saying that οἱ τῶν ὀρχηστῶν (1. 3) is equivalent to οἱ ὀρχησταί? The notes on οὐχ ὅτι (4. 5) and πρὸς ὃ ἐστι (21. 4) are far from clear, and perhaps point to some misunderstanding. In 26. 1 the editors fail to see that λίαν goes with φορτική, and that in ἂν μὴ αὐτὸς προσθῇ the performer, not the poet, is meant. They do not quite seize the meaning of τὸ τερατῶδες (14. 2). The text is very conservative, so much so, indeed, that it adheres to impossibilities like the Ἀθηναῖοι of 3. 3. One or two things which are, at any rate to me, novelties, do not recommend themselves. Such is the insertion of a stop after ἐπὶ δὲ τῆς τραγῳδίας in 9. 3, and the theory given for 16. 5. The introduction puts clearly and well some of the main doctrines of the treatise, confirming and illustrating what is said from other Aristotelian writings. The most interesting part of it is the rejection of the 'physiological' or homoeopathic theory of the κάθαρσις. The editors contend that pity and fear are brought by tragedy to an Aristotelian mean and that comedy in like manner effects an *éducation du rire*.

HERBERT RICHARDS.

ZIMMERHAECKEL ON CAESAR'S RHINE-BRIDGE.

C. Julius Caesars Rheinbrücke, Comm. de Bell. Gall. iv., 17. Ein Rekonstruktionsversuch von F. ZIMMERHAECKEL, Sekondelieutenant. Mit 28 Figuren im Text und einer Tafel. 12 pp. Leipzig, B. G. Teubner, 1899. 1 M.

THE author of this paper—a reprint from the 29th and 30th vols. of the *Zeitschrift für Mathematischen und Naturwissenschaftlichen Unterricht*—has much the same title to be heard upon his subject as had Aug. von Cohausen, also a Prussian Officer of Engineers. As was to be expected, his criticisms are eminently practical, and to reconstruct the bridge as he conceives it, would, under his guidance, be perfectly simple to his own countrymen. Englishmen