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ARNIM ON THE DATE OF PLATO'S DIALOGUES.

De Platonis Dialogis Quaestiones Chronologicae. J. von ARNIM. Rostock: 1896.

THE theory or hypothesis of the comparatively late production of Plato's dialectical dialogues, especially of the *Sophist*, *Politicus*, and *Philebus*, after lying dormant for about thirty years, seems to be gaining ground in Germany, notwithstanding the passive opposition which it has encountered from the great authority of E. Zeller. The statistical investigation into the comparative frequency of certain particles and formulae has confirmed the indications of language which had been previously observed, and the historical study of logical evolution supplies a third strand to a cord that will not be quickly broken.

The present brief monograph contains an independent contribution to the statistical inquiry, dealing principally with formulae of assent. The reasoning appears sound on the whole, although the writer may seem to give too much weight here and there to isolated phenomena. But I gather that he is really quite aware of the reservations under which a method so mechanical is to be em-

ployed, and if pressed he would no doubt admit, for example, that the single use of $\tau\acute{\iota}$ $\mu\acute{\eta}\nu$; in the *Lysis* does not necessarily prove that dialogue to be later than others about equal in volume, from which $\tau\acute{\iota}$ $\mu\acute{\eta}\nu$; is altogether absent.

In a question which turns on what John Stuart Mill would call 'concomitant variations,' the enumeration of particular instances can never be too complete.

The exact placing of individual dialogues in the earlier group will probably always remain more uncertain than the arrangement of the six or seven latest, partly because the style of Attic prose changed more rapidly towards the middle of the fourth century than in previous years. But such uncertainties are comparatively unimportant in comparison of the main point, that the greater Platonic dialogues naturally divide themselves into an earlier, a central, and a later group, which are clearly distinguishable by ascertained peculiarities of thought and expression. When that point is gained, and not before, some further progress may be made in our knowledge of Plato.

LEWIS CAMPBELL.

TWO EDITIONS OF PARTS OF SUETONIUS' LIVES.

THERE are few ancient authors whose writings contain matter of such varied interest as the *Lives* of Suetonius. The unquenchable thirst for gossip may find pleasure in scandals about the dictator Caesar or details of how Vitellius enjoyed his dinner. The student of manners is equally interested in watching what the emperors did and in seeing what it was that a lettered man in the time of Hadrian looked upon as a solecism, a crime, an amiable weakness, or a bit of profanity. The anthropologist, full of the practices of savages and of the survivals of such practices among civilized folk, finds old facts receiving new light from other climes and ages. The scholar looks at the secular change in Latin, from Caesar to Suetonius, or at the 'personal equation' of the writer, comparing his style with the styles of Tacitus or the two Plinys. Yet with all these reasons for the readableness of

Suetonius, neither publishers' lists nor the contents-tables of learned journals show that any very great study is at present being bestowed on him. Men whom one would pick out as specially fitted to edit Suetonius spend their labour on books more likely to be in demand at schools or colleges. A complete edition of the *Caesars*, with notes of moderate bulk, up to the level of modern study of the Roman empire, is still to seek. Friedländer's *Petronii Cena Trimalchionis* illustrates the kind of commentary we mean. Our age is impatient of the long-winded dissertations which a former generation attached to editions. Notes, as we understand them, were once excluded by essays: now, we want our information more compact, more to the point, and measured out with more regard to the shortness of human life.

To a certain extent Mr. Shuckburgh's book (*C. Suetoni Tranquilli Divus Augustus*,