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***Quaestiones Epicteteae.* R. Asmus. Pp. 1–51. Berlin: Freiburg. 1888. *Pythagoras In India.* H. H. Howorth. Pp. 1–25. 1887. *Commentationes Philologiae* in honorem Sodalitii philologorum Gryphiswaldensis secundum lustrum a. d. iv. Kal. Aug. a. 1887 condentis. *Scripscrunt veteres Sodales.* Berlin, Weidmann. Mk. 1. 60.**

John B. Bury

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eclectic Stoic of the most liberal school, after Posidonius and Antiochus, but probably before the birth of Christ.' The most important part of Von Arnim's work will be found in the second of his chapters which forms an appreciable addition to our knowledge of the dim but interesting figure of the Sceptic Philosopher. But from the nature of the case the discussion though conducted with much learning and ingenuity can only lead to somewhat shadowy results.

C. BIGG.

Quaestiones Epicteteae. R. ASMUS. Pp. 1-51. Berlin: Freiburg. 1888.

THE writer shows (1) that many of the fragments assigned to Epictetus in the standard editions are either doubtful or may be certainly assigned to other authors; (2) that Epictetus wrote nothing himself, and that we have no reason to suppose that Arrian wrote any other treatise on the subject of Epictetus beyond the two which we now possess.

Pythagoras in India. H. H. HOWORTH. Pp. 1-25. 1887.

MR. HOWORTH here puts into popular form the arguments by which Schroeder endeavours to prove that the origin of the Pythagorean philosophy in Greece was due to the same impulse which gave birth to Buddhism in India. He has certainly succeeded in showing that there is a remarkable similarity between doctrines or practices attributed to Pythagoras and the teaching of the Indian sacred books.

Commentationes Philologiae in honorem Sodalitii philologorum Gryphiswaldensis secundum lustrum a. d. iv. Kal. Aug. a. 1887 conditis. Scripserunt veteres Sodales. Berlin, Weidmann. Mk. 1. 60.

OF the six papers which compose this little publication of sixty-seven pages, five are concerned with investigating sources. A. Brunk attempts to establish the existence of a collection of anecdotes which Aelian in his *Varia historia* and the author of the collection of apophthegmata, attributed to Plutarch, made use of independently, and he would identify such a collection with τὰ ἀπομνημονεύματα or τὰ ἀποφθέγματα to which Plutarch himself sometimes refers. Waldemar Olsen makes it probable that Propertius influenced Tibullus and not *vice versa*. G. Knaack in a paper 'De fabulis nonnullis Cyzicenis' compares the account of Conon who derived his information from Ephoros, with that of Apollonios Rhodios who followed Deilochoos, in regard to the Argonauts at Cyzicus. P. Rasch investigates how far Pliny made use of Hyginus' treatise on bees, and M. Wellmann determines the extent to which Apollodoros in his *Bibliotheca* adopted statements of Hellanicus. The only paper that is not a study in sources is by G. Schulze on πολὺς and νόος in Homer. For πολέας which occurs eighteen times as a dissyllable he would read πολός (= πολύς), just as Christ reads πελέκῦς for πελέκεας in four places in Ψ. To explain the shortening of the first syllable of νόος or νός in several passages in Homer, he has recourse to a primary form νός (= *suñs**), cf. Sk. *sānus*, Germ. *sūnus*, from which he derives all the forms in use by an elaborate process of contamination.

JOHN B. BURY.

Leptodendron Septentrionale. By L. CAMPBELL. Edinburgh.

THIS charming little book deserves a warm welcome from scholars. Prof. Campbell has shown himself a

master of many styles of Greek verse, and if less successful in Epic and Elegiac than in Tragic metres, there is much of every kind which challenges unstinted praise.

Two Homeric fragments much amplified in translation, perhaps too much, open the volume. Gray's *Elegy* is one of the toughest morsels for the translator and has been most vigorously assailed, with what success such lines as these will show:

χλωραῖς δ' ἐν βήσσησιν ἀκύνδονον τε κατ' ὀμον
ἄσφορον ἐξετέλεον ἀτραπιτὸν βιοτῆς.

Here is a good couplet from another quarter:

Affliction follows Fortune's wheels,
And soon is shaken from her heels.

ῥα Τύχης κύκλοις ἔπεται πόθος, ῥα δ' ἀπορρεῖ
κλινθέντων ὀχέων λὰς ἀποκρούμενος.

The Iambics which follow, translations from Shakspeare for the most part, are in the Aeschylean strain, more so perhaps than might have been expected from a commentator on Sophocles. But neither is this tone absent, and two beautiful epigrams in honour of the 'sweet singer of Colonus' are to be found in the book.

The well-known lines of the Chorus in *Henry V.* describing the preparations for war are nobly rendered. What again can be more dexterous than the way in which tennis-court phrases are handled in the tennis-court scene from the same play.

When we have matched our rackets to these balls,
We will, in France, by God's grace, play a set
Shall strike his father's crown into the hazard.
Tell him he hath made his match with such a
wrangler
That all the courts of France will be disturbed
With chaces.

σφαίραις σπάθην δὲ ταῖσδ' ἐπαρτίσας ἐγὼ
σφαίρισμ' ἐκείσ' ἂν σὺν θεῷ παίζοιμ', ὅπερ
κείνου πατρὸς κύκλον εἰς ἔρκος βαλεῖ.
τοῖφδε γὰρ τοι τῆσδε παιδιὰς ἔριν
ἀντιστατῇ ξυνῆψεν, ὥστ' ἄλλας ἐκεῖ
χέραν θ' ἄπασαν, ὡς δόμον σφαιριστικὸν,
κτυπεῖν κροτητοῖς Ἀπῖαν δραμήμασιν.

The scene in the Forum over Caesar's body, with the speeches of Brutus and Antony, is given at length, and though unequal contains much admirable work.

Choric fragments most melodious in tone and happy in expression are interspersed in the volume.

The only criticisms which occur are minute: κλῶθι should perhaps be confined to Choric metres; κατὰβα, κάτω βῆθ' with its suggestion of Aristophanes contrasts significantly the true Attic form with the Epic; and against ζῆθι we must enter a protest: the form βιοῦσαι which occurs in Hamlet's soliloquy, 'To be or not to be,' is of doubtful authority; and in the last line of the great passage in the *Tempest*—

ἴω, βρότεια πράγμαθ', ὡς ὄνειράτων
ἀλίγκιοι μορφαῖσι, τὸν βραχὺν βίον
τελοῦντες οὐδὲν ἄλλο πλὴν κολῆς ἀπο
σμεκρὸν χρόνον βλέψαντες αὖ κοιμώμεθα—

surely αἶ is incorrect, and we should read either αἰθῖς
εἶδομεν or εἶδομεν πάλιν.

Greek Elegiacs are free from dialectic rules, and avowedly follow on the lines of late authors: but ἐπέων in page 15 should have been plainly written ἐπῶν, as it is an Iambic in scansion.

E. D. S.