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***The Student's Cicero*, by the Rev. W. Y. Fausset, M. A.
London: Swan Sonnenschein and Co. 1889. pp. xiii,
237. 5s.**

G. E. Jeans

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pagus. In general Mr. Haigh is rather for the simplicity of Greek scenery, and perhaps he is somewhat too parsimonious for the highest period of Athenian splendour. The *Peace* of Aristophanes, for example, suggests considerable elaboration; and I should be interested to learn how Mr. Haigh would suppose it to have been set.

From what I have said about the stage it may be inferred what line I should take respecting many other parts of the subject. May we not modestly venture to doubt whether one half of the 'rules' about this

and that, which we find in the Hellenistic tradition, were really known as rules to the great creators of tragedy in the fifth century? I agree with Mr. Haigh in thinking that some of the modern attempts to illustrate these rules from the dramatists have been sterile, if not mischievous. If Mr. Haigh should have, as is to be hoped, an opportunity of revising and republishing his useful work, I only hope that he will be still bolder, and his book even less 'Alexandrian' than it now is.

A. W. VERRALL.

Xenophon's Anabasis, Books I.—IV., with an Introduction, Notes, and Vocabulary, by F. W. KELSEY, Ph.D. and A. C. ZENOS, M.A. Boston: Allyn and Bacon, 1889. [12mo. Map, plates iv. plans vi. pp. 404+160.]

THE most noteworthy feature of this school-edition of the *Anabasis* is an introduction, extending to fifty pages, which deals in a comprehensive and interesting manner with those general subjects that have a bearing upon the 'intelligent study of the *Anabasis*.' Thus we have a geographical sketch of the Persian empire; a historical sketch, extended to the time of Alexander's conquest and more briefly to the present day; civilization of the Persians, and the Persian army; the expedition of Cyrus; the organization of the Greek army and methods of fighting; life and writings of Xenophon. While parts of this may seem too far away from the main theme and too long drawn for an elementary book, nevertheless it marks a wholesome contrast to a barren grammatical treatment of the *Anabasis*. With so many excellent first-books available boys should be able on taking up the *Anabasis* to read it with some facility and so to enjoy its narrative and have some appreciation as well of its significance as history; for such this introduction cannot fail to be helpful and stimulating. There are also four pages of plates illustrating costumes and implements of war, coloured conventionally to show the different materials in them, a cut of a Greek war galley, a map, and six pages of battle and marching plans. The account of Xenophon is in the main fair and discriminating. The charges of lack of earnestness of moral purpose, of lack of patriotism, of selfishness, are not new, but are not to be admitted without qualification. The editors accept the improbable Delium story, and with it 444 B.C. as the date of Xenophon's birth and ninety years for his life against the weight of scholarly opinion and with no discussion of the matter. In the list of Xenophon's writings the *Rep. Ath.* is given as a genuine work of Xenophon's. The statement that Xenophon 'speaks of himself as writer in the first person, but as doer in the third' rests on the slight basis of a single first person plural in the final summarizing section, VII. viii. 25, generally admitted to be not genuine. We miss some reference to Themistogenes (*Hell.* III. i. 2), and the interesting question whether Xenophon simply issued his work anonymously or whether he did not assume a pseudonym.

That Cobet's text is 'clear and consistent' will scarcely be thought good reason for passing by Arnold Hug's recension, based on the Paris MS. 1640, the

pre-eminent excellence of which is generally recognized, though Cobet in his late editions made but superficial use of it.

In the notes grammatical annotation, with the hints on construction, references to grammars, and queries propounded to the pupil, is overdone even for beginners. Something should be left to the intelligence of the pupil and to the guidance of the teacher. A note on the first line of the *Anabasis* gives a reference to the grammars 'for the principal parts of γίγνομαι.' On II. i. 2 a reference is given to the paradigm for an ordinary periphrastic tense-form, while a series of eight abnormal indicatives for optatives passes unnoticed. The exegetical and illustrative notes are uniformly clear and interesting, if sometimes a trifle exuberant, as when at I. i. 9 the mention of Abydos gives occasion to introduce the story of Leander, with Lord Byron's hackneyed feat as a sequel. Of a piece with this is the allusion to a popular 'religious novel' at I. viii. 20.

A short list of helps is furnished: Dakyns' admirable essay on Xenophon in the volume *Hellenica* is noted, but we miss Roquette's life. Editions both of Rehdantz and Vollbrecht later than those noted were issued between 1886 and 1888.

Eight pages of idioms and phrases constitute an excellent feature. The vocabulary covers all seven books. The words are analyzed and the meanings are carefully developed, so that in a measure it avoids the common objection to special vocabularies, that of being a school-boy's 'crib.' The book as a whole hits its mark as the most attractive and the best equipped edition for school use.

S. R. WINANS.

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The Student's Cicero, by the Rev. W. Y. FAUSER, M. A. London: Swan Sonnenschein and Co. 1889. pp. xiii, 237. 5s.

THIS little book is by no means without its merits. It is a handy little volume giving a life of Cicero and analysis of his works which offer—if that be a merit—very little to dissent from; it is almost entirely free from serious blunders; it is fairly readable; and it has a really good frontispiece portrait, reproduced by the typo-etching process from the famous bust in the Uffizi Gallery. But it is difficult to say what place the book is intended to fill, and it is quite certain that it has no sort of claim to such a title as *The Student's Cicero*. It is simply a translation of the chapter, or section, on Cicero in the first volume of Dr. Munk's *Geschichte der Römischen Literatur*, with

a few very slight notes added by Mr. Fausset, who has already done better work in his edition of the *Pro Cluentio*.

Dr. Munk's article is so entirely bloodless that it is hard to state what view he takes with regard to the cardinal questions of Cicero's acts, position, and influence, though on the whole it may be said to be probably that to which the majority of English scholars incline, as a compromise between the unscrupulous admiration of Middleton and the unqualified attacks of Mommsen and Drumann. The text of the book is about equal in length to Professor Ramsay's article in the *Dictionary of Biography*, and is of little more than the dictionary character; but it certainly does not sum up the results of criticism so well for 1889 as Professor Ramsay's did for 1873, since few authors have had so much done to illustrate them as Cicero in the intervening sixteen years. Mr. Fausset's translation for the German part of his work seems to be satisfactorily done throughout; in the quotations from Cicero (where he curiously explains that he 'thought well to go direct to the originals') he renders any ordinary passage fairly and carefully enough, but fails in almost every crucial test. Thus *o tempora! o mores!* he actually leaves untranslated altogether. The famous *abiit, excessit, evasit, erupit* becomes 'he has [*sic*] gone, departed, escaped, broken loose.' *O fortunatam natam me consule Romam*, for which a dozen vigorous translations might have been used, is rendered 'Rome by my consulate born anew to weal!' (p. 67), though with a late repentance (p. 235) he quotes Gifford's masculine rendering. In minor details Mr. Fausset is generally accurate: such spellings as *Caius* and *Mithridates* may perhaps pass by their common use, but *Cneius* (p. 32) was too much even for Mr. Froude. To call Asinius Pollio 'Cicero's chief rival in antiquity,' besides giving a wrong impression of Pollio's position, misdates him by a whole generation. Pollio was twelve years old in Cicero's consulship.

G. E. JEANS.

Ausgewählte Gedichte des P. Ovidius Naso.

Für den Schulgebrauch herausgegeben von H. S. SEDLMAYER. Leipzig: Freytag, 1889. 1 M. 20 pf.

THIS well-printed little volume consists of 187 pages of selections from Ovid without notes, the first part from the *Metamorphoses*, the second from the elegiac poems. At the end is a mythological-geographical vocabulary of 37 pages. The introduction (pp. xvii.) contains a brief account of Ovid's life and works, and a clearly written section on the prosody and metre of the hexameter and elegiac couplet. It seems well suited for the object for which it is intended, a school reading book, and is supplemented by a Schulwörterbuch (1 M. 60 pf.) by Jurenka. At the end of the introduction are a collection of *versus memoriales* or 'tags,' upon which the beginner may practise his unfledged wings, deriving at the same time therefrom much sapient moral counsel. Thus he is taught courage (*Tu ne cede malis, sed contra audentior ito*): he must pursue virtue for its own sake (*ipsa quidem virtus sibi met pulcherrima merces*), and spurn pleasures (*sperne voluptates: nocet empti dolore volupt-*

tas). He is consoled with the thought that if successful, *donec eris sospes, multos numerabis amicos*; but alas! if the reverse be his lot his plight will be indeed pitiable, for *crede mihi: miseros prudentia prima relinquit*. At the same time he learns his prosody, as the scansion of some of the lines is marked, and in a footnote is initiated into the mysteries of elision and aphaeresis.

S. G. OWEN.

Die Kirchengeschichte des Theodoret von Kyrrhos. Eine Untersuchung ihrer Quellen von Dr. A. GÜLDENPENNING. Halle: Max Niemeyer. 1889. pp. 101. 2 Mk.

THIS investigation is conducted in a clear and satisfactory manner, and leads to some substantial results. About a few of the sources from which Theodoret drew his materials there is no doubt, for he names them. Athanasius is by far the most often mentioned, and his *Apologia de fuga sua* is the treatise most often used. Besides him he quotes or alludes to Eusebius once or twice, citing the *Life of Constantine*. The archheretic Arius and Eustathius, Bishop of Antioch, are also quoted; and he seems to have known the writings of other Arians. He had seen some of the letters of Chrysostom, and one or more of his orations: at least he mentions them. He tells us also that he got some of his information at first hand by word of mouth. But when all these are added up together, they cover only a small portion of the ground.

It can be shown, however, that he uses Eusebius, Athanasius, and probably Arius, in other places where he does not name his authority. Can it be shown that he makes use of other sources without ever naming them? Valesius believed that he used both Socrates and Sozomen. Holzhausen contended that all three are quite independent. Our author is satisfied that Sozomen made use of Socrates, but Theodoret makes use of both. He dates the three works as follows, arguing from internal evidence; Socrates, A.D. 439-443; Sozomen, 434-447 and probably 443, 444; Theodoret, 441-449. He gives good reasons for believing that Theodoret certainly made use of Rufinus: thirteen instances of similarities are examined. Three coincidences between Theodoret and Socrates are pointed out, and eight between Theodoret and Sozomen. Dr. Guldenpenning pronounces them to be fatal to the independence of Theodoret. Reasons are also given for placing the epitome of Philostorgius, Gregory Nazianzen, Gregory Nyssen, and Ephraem Syrus among the unnamed sources of Theodoret.

Just a third of the treatise (pp. 62-96) is taken up with a most useful summary of the evidence in a tabulated form. Theodoret is taken chapter by chapter, and the supposed source of each passage that is not independent is indicated. The conclusion drawn is, that Theodoret has not told us much which we should not have known equally well without him; and that he would have done far better had he described the events of his own time instead of re-telling a thrice-told tale.

A. PLUMMER.

NOTES.

EUR. *Rhesus*, 59-60.

εἰ γὰρ φαεινὸν μὴ ζυνέσχεον ἡλίου
λαμπτήρες, οὐκ ἂν ἔσχεον εὐτυχοῖν δόρυ.

The use of the same verb in its primitive and com-

pounded form leads one to give to it in each case a similar meaning. 'For had not the bright rays of the sun withdrawn themselves, I should not have withdrawn my conquering spear.'