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Xenophon *Xenophon: Cyropaedia*, with an English translation by Walter Miller. Loeb Classical Library. Heinemann. 2 vols. 5s. each.

E. C. Marchant

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anism is based: a new translation of the Gathas; Greek texts (translated) from Herodotus, Plutarch, Strabo, and Diogenes; and excursus on foreign forms of Zoroastrian names, with the Cappadocian Calendar. There are full indices.

The *Early Religious Poetry of Persia* is a little book of 170 pages, in which Prof. Moulton sets forth the story of the Avesta in a popular form. In some parts it covers the same ground as the larger work, but the subject is of course

treated in a different manner, in wide outline; and it contains much which in the larger work is assumed as known. Thus there is a general description of the Avesta, and an analysis of the Gathas, with specimens. The language is also treated, and its relation to Vedic Sanskrit, so as to make the matter clear to the reader who knows neither. It is an admirable book, clearly written and attractive, and it fills a place which has hitherto been empty in English.

W. H. D. ROUSE.

XENOPHON.

Xenophon: Cyropaedia, with an English translation by WALTER MILLER. Loeb Classical Library. Heinemann. 2 vols. 5s. each.

A COPY of the *Cyropaedia*, merely the text, must have been a considerable addition to the *impedimenta* of Africanus or Quintus Cicero. We now are in far happier case, and can carry in our pockets one, or even both, of Mr. Miller's pleasant little volumes, enriched, but not encumbered, with *variorum* text and a readable translation. Mr. Miller sticks close to the original. He is never, as Mr. Dakyns was apt to be, so carried away by enthusiasm as to indulge in little flourishes of his own. But he is master of a style that neither soars above nor sinks below the plain eloquence of the original.

There is indeed no fault to be found with the version, which is just a fair presentment of Xenophon. Many will wish that Philemon Holland's translation had been used for the Loeb Series. Where it does not correspond with a modern text, it would have been easy to add a footnote; and I had thought that 'the translator general' had settled once for all with the *Cyropaedia*, nor ever regretted that Mr. Dakyns was unable to complete his task. I will place in contrast the new and the old translation of a few lines from the Story of Panthea, with no wish to disparage the new, which, judged by itself, is as good as can be wanted.

Holland: 'Now when Cyrus was come, and saw the woman sitting on the ground, and the dead corps there lying, he wept for very ruth of this hard fortune, and said withall, O valiant and faithful heart: alas the while: and hast thou left us and gone thy waies? With that he tooke him by the right hand: and loe, the dead man's hand followed him: for cut off it had beene by Aegyptians and dissevered from the body with an arming sword: which when he saw he grieved so much the more. The Lady also, setting up a piteous cry, and taking the hand from Cyrus kissed it, and fitted it againe as well as she could in the right place; saying also, The rest of his body, O Cyrus, is in the like case. But, what should you see and view the same? . . . For I, foolish and silly woman that I was, used many words to encourage him so to carry himself as might beseeme your friend and one worthy of men's commendation: . . . Therefore he verily for his part hath had a noble and renowned death, whereas I who exhorted him thereto sit here alive. When Cyrus had continued a good while silent and weeping still, at length he spake and said, This Knight, Madame, hath made an excellent end. For he died with victory.'

Miller: 'And when he saw the lady sitting up on the ground and the corpse lying there, he wept over his loss and said: "Alas, O brave and faithful soul, hast thou then gone and left us?" And with the words he clasped his hand,

and the dead man's hand came away in his grasp; for the wrist had been severed by a sabre in the hands of the Egyptian. And Cyrus was still more deeply moved at seeing this; and the wife wept aloud; but taking the hand from Cyrus, she kissed it and fitted it on again as best she could and said: "The rest of his limbs also you will find in the same condition, Cyrus; but why should you see it? . . . For it was I that, in my folly, urged him to do his best to show himself a worthy friend to you. . . . And so," she said, "he has indeed died a blameless death, while I who urged him to it sit here alive." For some time Cyrus wept in silence and then he said aloud: "Well, lady, he indeed has met the fairest of ends, for he has died in the very hour of victory."

Well is it that Mr. Miller comes out no worse from the ordeal of such a comparison. Of course we sadly miss the flavour of the old, and hardly feel compensated by the accuracy of the modern. I judge from an accumulation of small indications that Mr. Miller has diligently studied the commentators. I should like to break a lance with him over the rendering of some of those moral terms that Xenophon delights in. But I must be content to take one example—a group of words that belong specially to Xenophon, and which, with help of Sturz, I have lately gone through—*ῥαδιουργία* and its relatives.

The renderings given by Mr. Miller in different passages are 'idleness' (VII. 5. 74 and 75), 'self-indulgence' (I. 6. 8), 'to be indifferent' (II. 1. 25),

'to conduct himself ill' (VIII. 4. 5). At I. 6. 34 it is not clear exactly what he assigns to the substantive. The words are *ἵνα μὴ πρὸς τὴν ἰσχυρὰν ἐπιθυμίαν αὐτοῖς ῥαδιουργίας προσγενομένης ἀμέτρως αὐτῇ χρῶντο οἱ νέοι*: and Mr. Miller renders 'lest in case lax discipline should give a free rein to their passions the young might indulge them to excess.' Dindorf renders here 'facilitas faciendi orta ex disciplina,' Hutchinson 'audacia,' Lenklau 'levitas.' This is the passage to which the statement found in Suidas and others that Xenophon used *ῥαδιουργία* as equivalent to *εὐκολία* is rightly held to apply. The statement is true enough. But Hesychius, etc.—or rather him from whom they derived—did not mean 'ease' in the sense of 'ready opportunity,' *facilitas*. They—or he—meant 'a readiness to do what is wrong.' Hence Hesychius' *ῥαδίως*¹ *εὐκόλως*—i.e. as in Sophocles' *ῥαδίως καθύβρισαν*, the only use of the word that could prompt a gloss. If, then, Mr. Miller means by 'lax discipline' laxity on the part of the boys, he is right. If he attributes the *εὐκολία* to the elders, as the rendering suggests, he is certainly wrong. There is no reason for separating this passage from the others. The only meanings of *ῥαδιουργία* in Xenophon are 'idleness,' the 'self-indulgence' that comes of idleness, and 'misconduct' or 'a propensity to misconduct.' Lenklau's *levitas* therefore was nearest the mark.

E. C. MARCHANT.

¹ So in *ῥαδίως ποιεῖ*, the first gloss on *ῥαδιουργεῖ* in Hesychius, we must see a reference to *immoral* conduct in *ῥαδίως*.

SUETONIUS.

Suetonius. With an English Translation by J. C. ROLFE, Ph.D., Professor of the Latin Language and Literature in the University of Pennsylvania. 2 vols. 8vo. Vol. i. pp. xxxii + 1-500; vol. ii. pp. 1-556. Frontispiece. (The Loeb Classical Library.) London: W. Heinemann; New York: The Macmillan Co., 1914. 5s. each.

IN these two volumes Professor Rolfe has edited and translated *The Twelve*

Caesars, and from *The Lives of Illustrious Men* the extant portions *On Grammarians*, *On Rhetoricians*, with the *Lives* of six poets accepted by the editor (Terence, Virgil, Horace, Tibullus, Persius, and Lucan), one historian (the elder Pliny), and one orator (Passienus Crispus). Suitable introductions deal with the life and works of Suetonius and the MSS.; there is a useful bibliography; and the brief notes subjoined to the text sensibly elucidate the right sort of