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M. Tulli Ciceronis Tusculanarum Disputationum Liber Primus et Somnium Scipionis. Edited with Introduction and Notes by Frank Ernest Rockwood, Professor of Latin in Bucknell University. Ginn and Co., Boston, U.S.A., and London. 1903. Pp. vii, 109 and xiii, 22. 4s. 6d.

J. P. P.

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In the elm-woods and the oaken,
 There where Orpheus harped of old,
 And the trees awoke and knew him,
 And the wild things gathered to him,
 As he sang, amid the broken
 Glens, his music manifold.

The second is from the *Bacchae* (vv. 1005 sqq.) :—

Knowledge, we are not foes !
 I seek thee diligently ;
 But the world with a great wind blows,¹
 Shining, and not from thee :

¹ In 1007, for ἀεὶ τῶν of P, Murray conjectures ἀέντων 'let them blow.'

Blowing to beautiful things,
 On amid dark and light,
 Till Life, thro' the tramellings
 Of Laws that are not the Right,
 Breaks, clean and pure, and sings
 Glorying to God in the height !

It must be admitted that this last rendering is exceedingly free; it is, however, singularly successful in seizing and conveying the sense of a most intricate passage, in beautiful English.

E. H. BLAKENEY.

BRIEFER NOTICES.

M. Tulli Ciceronis Tusculanarum Disputationum Liber Primus et Somnium Scipionis. Edited with Introduction and Notes by FRANK ERNEST ROCKWOOD, Professor of Latin in Bucknell University. Ginn and Co., Boston, U.S.A., and London. 1903. Pp. vii, 109 and xiii, 22. 4s. 6d.

A satisfactory English edition of the Tusculan Disputations would be a great boon to the student, and Prof. Rockwood deserves credit for having observed the need. How far he has succeeded in supplying it may be best seen from an extract from his commentary. For this purpose I transcribe in full his notes on i. § 68.

'ut: the correlative is sic, 70. —*primum*: the series is continued by *dein . . . tum . . . etc.*—*temporum*, "the seasons."—*maturitatem*, "the ripening."—*temperatorem corporum*: cf. IV. 30 "*corporis temperatio, cum ea congruunt inter se a quibus constamus, sanitas . . . dicitur.*"—*quasi . . . dies*: *quasi* modifies *rotantem et significantem*; *fastorum* depends upon *dies* "the days of the calendar": thus the moon is likened to a person who arranges the calendar.—*in eodem orbe*: the zodiac with the twelve constellations.—*quinque stellae*: see "*quinque errantium*," 63 n.—*fixum in . . . loco*: see "*in medio sitam*," 40 n.—*duabus oris . . . cultum*: cf. "*habitabiles regiones*," 45 n.—*sub axe . . . nives*: from the *Philoctetes* of Accius; the measure is iambic trimeter—*sub axe* "under the pole"; *ad* "towards," "near to"; *molitur* "piles up"—*ἀντιχθονα*, "the land of the antipodes."

The introduction is on a somewhat higher level. But if Prof. Rockwood desires the edition of some of the remaining books which he 'hopes in the future to prepare' to receive serious attention, he will revise his methods.

Compositions and Translations. By the late HENRY CHARLES FINCH MASON, sometime Scholar of Trinity College and Bible Scholar in the University of Cambridge; Porson Prizeman and Sir William Browne's Medallist (1878); Assistant Master in Haileybury College, 1885–1902. With Prefatory Memoir by R. C. GILSON, Trinity College, Cambridge; Headmaster of King Edward VI.'s School, Birmingham. Edited by H. H. WEST, formerly of Trinity College, Cambridge. Cambridge University Press Warehouse, 1903. Pp. xvi, 167. 3s. 6d. net.

It was with a shock that I learned from this memorial volume that one of the most gifted composers among my former pupils was no more. H. C. F. Mason stood out in a brilliant year for the ease and grace of his Greek and Latin verse: and this small and well printed volume is a worthy and fitting tribute to his memory. He had the taste and plastic touch of the born literary artist, and he served the Muse with a single devotion. It follows that this selection from his literary remains is, speaking generally, of a high order of merit and can be recommended to all (and these are happily still not so very few) who love to see Greek and Latin elegances flowing from an English pen. The variety in the passages selected shows the versatility of Mason's powers. And that with him Classical composition was not the knack which it sometimes is and much oftener is asserted to be is evident from his felicitous translations into English, few as these are.

I quote from the version of Martial viii 32 the four last lines

si meliora pia^s fas est sperare sorori
et dominum mundi flectere vota ualent,
haec a Sardois tibi forsitan exulis oris
fra'tre reuersuro nuntia uenit auis.

If sister fond may hope once more
And prayers may bend the King of men,
It heralds from Sardinia's shore
Her exile brother home again.

Minute criticism in the present instance would not be fair either to the author who could not or to the editor who might not revise: and the occasional lapses and oversights, accentual or otherwise, will detract but little from the pleasure of the reader. But I may advert to a licence in the Greek anapaests, the too common use of a paroemiac like *τεύχε' Ἀπείων ἐπιβωστροί*, inasmuch as it points to a reading of the anapaestic measure with the ictus of the hexameter still very prevalent in schools. And I think moreover that it would have been better if the alternative renderings of single lines had been relegated to an appendix. The conscientious editor has placed them at the foot of the page; but in a matter of this kind the lesser accuracy is the greater fidelity.

J. P. P.

Introduction à l'étude comparative des Langues Indo-Européennes. Par M. A. MEILLET, directeur adjoint à l'école des Hautes-Études, professeur à l'école des Langues Orientales. Un volume in-8°, broché, 10 fr. (Hachette et C^{ie}, Paris).

'Ce livre a un objet très limité: celui d'indiquer brièvement les concordances qu'on observe entre les diverses langues indo-

européennes et les conclusions qu'on en peut tirer. Il n'est pas destiné aux personnes qui savent la grammaire comparée des langues indo-européennes; elles n'y trouveraient ni une idée nouvelle ni un fait nouveau. Il présente seulement un aperçu de la structure de l'indo-européen, telle que la grammaire comparée l'a révélée.'

The useful purpose thus modestly described by its author may be said to have been judiciously and lucidly carried out. The style is clear and the examples throughout seem excellently chosen. Prof. Meillet acknowledges warmly his debt to Brugmann, Delbrück, and others, including the veteran De Saussure, on whose teaching the book is really based. This gives a rather old-fashioned shape to the treatment of Ablaut ('Alternance des Voyelles'), a section in which there is hardly any trace of the research pursued so actively for the last twenty years, and much that in form at least is decidedly misleading. The most interesting part of the book, and the most independent, is perhaps the two concluding chapters 'The Vocabulary' and on the general features of the development and differentiation of the I.-Eur. languages. Both are eminently sane and suggestive, and show a healthy scepticism towards the Schrader-type of 'Palaeontology'; though one would have gladly seen a deeper familiarity with Kretschmer's results than is indicated by a distant though respectful reference (in the Appendix to his *Einleitung zur Geschichte der Griechischen Sprache*). The book should do much for Comparative Philology in its own country, and something, perhaps, further afield; and it is greatly to be regretted that the absence of an Index of forms makes it almost useless for reference.

R. S. CONWAY.

MANCHESTER, August, 1904.

ARCHAEOLOGY.

MISS HARRISON'S GREEK RELIGION.

Prolegomena to the Study of Greek Religion.

By JANE E. HARRISON, Hon. D.Litt. Durham, Hon. LL.D. Aberdeen, Fellow and Lecturer of Newnham College, Cambridge. Cambridge University Press. xxii + 630 pp. 15s.

MISS HARRISON has long been recognized as an authority on the archaeological side of

Greek religion; but the present volume is a much more ambitious attempt than those which she has written before. It is an attempt to penetrate below the organized pantheon of the Olympians, to the bedrock of faith. Thus it comes about, that part of the work is devoted to rank superstition, and part to the more or less exalted and ethereal doctrines which were evolved by those who were not satisfied with superstition.