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The Oxford Aristotle in English The Works of Aristotle translated into English: *de Mundo, de Spiritu*. Oxford: Clarendon Press. 2s. net.

R. G. Bury

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on the dialogue, chorus, etc. An account of Greek music is interrupted by an irrelevant panegyric on the music of his own countrymen and a speculation on the reasons why the North of Germany is less musical than the South. The research recently made into the earliest origins of Tragedy is treated somewhat sketchily in relation to the bulk of the whole work; stage arrangements and mechanism are considered, and attention is paid to the theories of Bethe, Wieseler, and Dörpfeld.

We were told recently that a German savant need have no more than half a shelf of English books, so trivial have been the contributions of our countrymen to learning. It is to be observed that in his half-shelf Professor Müller has a well-thumbed Shakespeare, but of English scholarship he professes but slight acquaintance. Two references are made to Jebb, both in connection with the same scene in the *Antigone*. Dr. Rouse's theory of the burial by

Ismene is dismissed as incredible, and Professor Ridgeway is once referred to as being wrong in a chapter, which, whether directly or indirectly, seems to owe not a little to his speculations. That is all.

Professor Müller has collected much that is useful. His analysis of dramatic technique is sound; no part of the book is more satisfactory than his treatment of such questions as the motives for the entrance and exits of characters, such as the apparently purposeless entrance of Creon in *Ant.* 882 (there is a misprint in Müller's reference). The chapter on dialogue, with its analysis of stichomythia and symmetrical verse-groups in tragedy, is one of the best in the book. But if the whole work were compressed, it would be of greater value. Where a love of beauty is to be encouraged, there, if anywhere, a writer should keep in mind μέγα βιβλίον μέγα κακόν.

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THE OXFORD ARISTOTLE IN ENGLISH.

The Works of Aristotle translated into English: *de Mundo, de Spiritu*. Oxford: Clarendon Press. 2s. net.

THESE translations (together with the *Parva Naturalia* already published) are the first instalments of Vol. III. of the *Oxford Aristotle in English*. Mr. E. S. Forster is responsible for the *de Mundo*, Mr. J. F. Dobson for the *de Spiritu*. The *de Mundo*, addressed to Alexander, is as the translator says 'an interesting little treatise,' and one that has been the subject of much discussion because of the mystery of its authorship and date. In Zeller's *Eclectics* (Eng. tr. c. 5) the student will find an examination of some current views on the treatise; and besides this there is the later and more elaborate essay by Capelle in *Neue Jahrbücher* XV., to which reference is made in Mr. Forster's Preface. The translation follows Bekker's text with a few variations recorded in the foot-notes, and the passages which seem open to doubt on the score either

of text or interpretation are but few. In 391^b 10 ff. the reading of Capelle ὑπὸ θεοῦ καὶ διὰ θεόν is approved, in place of the plurals θεῶν given by Bekker: this may be right, but is it right to render it 'preserved by and through God'? Again, at 392^b 8, it seems doubtful whether the view adopted is the best: I should have thought that ἐκείνης, alluding ultimately to αἰθέρος, was a likelier reading than κινήσεως. In 394^b 36 there is mention of a wind that 'follows a bending course' called 'Caecias': here, too (as at 391 above), I should be inclined to read 'Circias,' because of the etymological suggestion of 'circularity.' In the note on ὁρωμένον, in the sense of 'heard' (395^a 18), a reference might have been added to the well-known Aeschylean κτύπον δέδορκα. The rendering of the words περαίνεται δὲ καὶ ὁ μῦθος οὐκ ἀτάκτως 401^b 23, viz. 'this fable is well and duly composed,' fails to bring out the full force of περαίνεται, with its echo of the preceding συμπεραίνουσα (cf. the

περαίνει 4 ll. *infra*), and slurs over the *καί* to boot.

The *de Spiritu*, like the *de Mundo*, is a spurious production, and, as Mr. Dobson justly observes in his Preface, 'No amount of emendation will remove the incoherence of the work, which must be regarded rather as a collection of Problems than as a finished treatise.' The translation is adapted to the new Teubner text of Jaeger, though in several cases dissent from Jaeger is recorded in the foot-notes, and occasionally new conjectures are adopted. At 483^b 23 ff. the translation runs: 'It is also proved both by dissection and by the fact that the veins and air-ducts . . . connect with the intestines and the belly,' with the foot-note 'Here again there seems to be a dislocation, for it is not clear what is proved by dissection.' The Greek (Bekker) is: *φανερὸν δ' ἔκ τε τῶν ἀνατομῶν εἶναι, καὶ ὅτι εἰς τὸ ἔντερον . . . αἱ ἀρτηρίαι συνάπτουσιν, κ.τ.λ.* Why not excise the *καί*, together with the preceding comma, so that the sense is 'dissections prove the connection between veins and belly,' etc.? Another place where the rendering seems open to doubt is 484^b 38 ff.—'for perhaps some, *e.g.* the spine, have little or no function except that of bending . . . others are bound together by sinews.' The Greek runs: *ἐνίοις γὰρ ἴσως οὐδὲν ἢ ἐπ' ὀλίγον, οἶον ἢ ῥάχιν· ἄλλ' ἢ κάμψιν . . . τὰ δὲ καὶ συνδέεται νεύροις, κ.τ.λ.*, except that Mr. Dobson corrects *ἀλλ' ἢ* to *ἄλλ' ἢ*. Where, then, does Mr. Dobson get his 'function' from? For it looks from the context as if the sentence ought to run 'some have little or no need'—viz. of sinews for connecting purposes. *ἀλλ' ἢ κάμψιν* is difficult, but by a slight correction, reading *ἀλλ' ἢ κάμψει*, we can get the meaning which, I take it, is required, viz. 'except for the purpose of bending.' Further, the translation entirely skips the *καί* in the last clause, which seems to mean 'also,' as if the connection was by sinews as well as by serum; while, if that is an impossible sense, we should like to know what the translator makes of it. Of the new readings adopted, that by Mr. W. D. Ross (485^b 27), *λίαν ἀπλῶς . . . <ἐπεὶ> εἴπερ* (for *αἰτίαν ἀπλῶς*) strikes one as specially neat

and attractive. By way of general commendation, it is needless to say more than that the translations of both these treatises are well up to the high standard already set in the earlier sections of the Oxford Aristotle.

R. G. BURY.

The Works of Aristotle. Translated into English. *De Coloribus. De Audibilibus. Physiognomonica. De Plantis. Mechanica. Ventorum Situs et Cognomina. De Melisso, Xenophane, Gorgia.* Oxford: At the Clarendon Press, 1913. Price 5s. net.

THE present volume consists of translations of the above-mentioned short treatises which, though they have been ascribed to Aristotle, are all of them almost certainly the work of other and later authors. Some (or perhaps all) were probably Peripatetic products. The *De Coloribus* has been ascribed to Theophrastus and to Strato. The *De Audibilibus* has also been attributed to Strato. The *De Plantis*, alone of these treatises, was possibly in its original form written by Aristotle, and the meagre references to botanical science in Aristotle's accredited works, which otherwise are so inclusive, lends some support to this view. The first three treatises in the present volume, and also the last, have been translated by Messrs. T. Loveday and E. S. Forster, of the University of Sheffield. The translations of the *De Plantis*, the *Mechanica*, and the *Ventorum Situs et Cognomina* are the work of Mr. Forster alone. The *De Plantis* is translated from a Latin text dating from the thirteenth century, the original Greek and the Arabic translation from which the Latin text had been rendered having been lost. It is noteworthy that the only existing Greek edition of the treatise is one which is three times removed from the original.

Excepting for the *De Plantis* the treatises contained in this volume are of relatively small scientific interest. The *De Coloribus* and *De Audibilibus* show little evidence of that extraordinary insight into natural phenomena which gained for Aristotle for many centuries