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Hadley's Edition of the *Alcestis* The *Alcestis* of *Euripides*. Edited with Introduction and Notes by W. S. Hadlet, M.A., Fellow and Assistant Tutor of Pembroke College, Cambridge. Cambridge: University Press. 1896. [Pitt Press Series.] 2s. 6d.

H. W. Hatley

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doing, but in the feeling that I once lived securely as a citizen.' The question is not whether the italicised words represent the sense of the Greek, so much as, whether they represent any sense whatever. Alcibiades could hardly have been supposed to hold that his love of country '*consisted in suffering injustice*.' He here regards (or pretends to regard) himself as a true patriot still, though now virtually in arms against his native land. He argues by 'division of the records of the mind,' separating the present when his country wrongs him from the past when it honoured him. He loves Athens in the

retrospect, as it were. He says:—'Though my patriotism revolts from the injustice of which I am now the victim, it still lives in the memory of the past, when my rights as a citizen were secure.'

We have, in what precedes, noticed almost all the points in this work which seemed to us to deserve unfavourable comment. They are not enough to alter the opinion which we expressed at the beginning, that it is a valuable addition to the series of classical school books in which it appears.

JOHN I. BEARE.

HADLEY'S EDITION OF THE *ALCESTIS*.

The Alcestis of Euripides. Edited with Introduction and Notes by W. S. HADLEY, M.A., Fellow and Assistant Tutor of Pembroke College, Cambridge. Cambridge: University Press. 1896. [Pitt Press Series.] 2s. 6d.

THIS compact little volume is intended for the use of beginners in the study of the Greek tragedy. Hence it addresses itself to a less advanced class of students than does the edition of Prof. Earle reviewed some time since in these columns. Mr. Hadley's brief introduction is well adapted to give the young scholar a just idea of the surroundings amid which a Greek tragedy was performed. We note, however, that he maintains a very cautious attitude as to the much vexed stage-question; although at the present time, when the victory seems so clearly to belong to the 'no-stage party,' he might, perhaps, have been safe in taking more decided ground. It is noteworthy, also, that while doing full justice to the brilliancy and acuteness of Dr. Verrall's recent book on Euripides, Mr. Hadley temperately but decidedly rejects the new theory of the '*Alcestis*' therein propounded. The same note of conservatism is perceptible in Mr. Hadley's treatment of the text. The departures from the reading of the MSS. are much less numerous than they are, for example, in Prof. Earle's edition. The explanatory notes are, for the most part, clear and concise, and are well adapted to their purpose; but I have noted a few statements that seem to require correction or modification. At v. 321 the old explanation that ἐς τρίτην refers to 'the days of grace allowed

to a debtor' is revived. But what *real* evidence is there that the custom of allowing a three-day extension of time for the payment of a debt ever existed at Athens? In the note on βαρβίον (v. 345) there is a good deal of information about the lyre and cithara, but very little as to the nature of the βάρβιτος.

The explanation of the difficult construction κατὰλλον ἄν in v. 360 is much too brief. Alcestis is not yet dead, and the speaker is addressing her. The Greeks, having no distinct form of expression for the *conclusion of a contrary-to-fact condition in future time*, were obliged to use the aorist with ἄν in this way; whether by a kind of 'mental prolepsis,' as Mr. Hadley seems inclined to think, or not is not so certain. What is the *time* of παρῆν in v. 357? See for other instances Goodwin *M. and T.* 414, and add to the list there given Euripides *I. A.* 1211. In the note on 608 it should have been pointed out that πυράν does not necessarily imply the burning of the *corpse*. A grave might possess a πυρά even though the body of the deceased was buried. Thus in the Mycenaean graves there are distinct traces of burning although (Dr. Verrall to the contrary notwithstanding) the bodies of the occupants were not cremated. (See Rohde, *Psyche* pp. 31-2.) But these are minor points. The explanatory notes are followed by brief critical notes, which contain some good conjectures. A few conjectures made by the editor have also been introduced into the text. Noticeable are τᾶν for τ' ἄν in 197; οὔσα for οὔτε in 332 with τό τ' for οὗτ' in 333 (but Wecklein's brilliant εὐπρεπὴς οὕτω for εὐπρεπεστάτη seems

better); κύκλον, and ὥρα with the MSS., in 449 (which may be right, though Καρνείον... μηνός is then awkwardly placed and ἀειρομένας seems to require an object); πᾶσιν for πασι in 501 (anticipated by Wecklein); κυρία with α in 1140. The book is, taken all in

all, to be heartily recommended for the use of students beginning the study of the Greek drama.

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CRUSIUS' BABRIUS¹.

FIFTEEN years have elapsed since Dr. Rutherford published his edition of the Babrian Fables, by which, and probably by which alone they are known to most Englishmen. Professor Crusius, whose monograph *de aetate Babrii* is allowed to be the most important attempt yet made to solve the difficult question of the period when Babrius lived, had preceded Rutherford's edition by several years; whence it is evident that among the eminent Germans to whom the task of a new revision might fitly be assigned, he, if any one, had the first claim. It is therefore with great satisfaction that we hail at last the appearance of a work which cannot but revive interest in a poet whose fables, like those of Phaedrus possess an undoubted literary charm. A new and extra circumstance of interest is the accidental discovery in 1881 of some Palmyrene wax-tablets containing fourteen Babrian fables; these were presented by A. D. van Assendelft de Coningh, brother of a Dutch officer into whose possession they first came, to the library of the University of Leiden, and Hesselning has edited them in *J. of Hellenic Studies* xiii. pp. 293-314. A facsimile is given by Crusius at the end of his volume, which will be of some service for showing the shape of the letters, hardly for much more: a defect which is perhaps inseparable from such photographic reproductions, though the facsimile of the Athoan MS. seems tolerably, and is, certainly, comparatively clear.

The Prolegomena contain six chapters, i. on the MSS. of Babrius; ii. on the Paraphrases; iii. on the Excerptors and Imitators; iv. on the Epoch of Babrius, his Rules of Metre and the principles to be observed in emending him; v. on some modern critics of the fables; vi. on the Dactylic and Iambic versions. Those who have read Crusius' masterly dissertation *de aetate Babrii* will, I

think, be a little disappointed not to find it reprinted; but this would have materially increased the bulk of the volume. The most important of the above chapters, next to that on the MSS., is iii., discussing the metrical laws observed by Babrius.

After these six chapters Crusius prints the Testimonia beginning with Pseudo-Dositheus A.D. 207, then *seriatim* Emperor Julian, Libanius, Aphthonius, Themistius, Gregory of Nazianzus, Ausonius, Avianus, Suidas. The evidence of Avianus is particularly important, from its circumstantiality: *quas (fabulas) Graecis iambis Babrius repetens in duo volumina coartavit*, the most explicit statement which antiquity has left us as to the form in which the Babrian fables were issued by their author.

Then comes the actual text of the fables, with a full app. critic. of the reading of the Athoan and other MSS., including, where extant, those of the Assendelft tablets, a new feature of signal value, these tablets having till now only been accessible to a few. Pp. 112-123 contain the fables preserved by the Vatican codex, eleven in all; 124-129, the four *new* fables found in the Assendelft tablets; 130, one fable extant in Pseudo-Dositheus, (paraphrased by Avianus 34); 131, the single specimen preserved by Natalis Comes; what remains after this is merely a series of prose fables from which fragments of Babrian scazons may be certainly or plausibly elicited, or actually occur in Suidas. Pp. 215-221 contain fragments of hexameter or elegiac, 234-244, of iambic fables. On pp. 242 *sqq.* C. Fr. Mueller has edited the iambic tetrastichs of Ignatius the Deacon or others. The work concludes with several indices, the most valuable of which gives a complete conspectus of the words used by Babrius.

From the above analysis, which does not pretend to be minute, it will be seen that the new Babrius may serve as a general introduction to Greek Fable.

xxxvi. 7, λεπτός τε ὢν καὶ βληχρός A.

¹ [Babrii Fabulae Aesopeae. Recognovit Prolegomenis et Indicibus instruxit Otto Crusius. ed. Maior Teubner 1897].