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***The Euthydemus of Plato.* By E. H. Gifford, D.D. Oxford: Clarendon Press. 1905. Pp. viii + 184. 3s. 6d.**

H. Richards

The Classical Review / Volume 19 / Issue 05 / June 1905, pp 277 - 277

DOI: 10.1017/S0009840X00992862, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00992862

How to cite this article:

H. Richards (1905). The Classical Review, 19, pp 277-277 doi:10.1017/S0009840X00992862

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BRIEFER NOTICES.

Xenophontis Opera Omnia. Recognovit E. C. MARCHANT. Tomus III. *Expositio Cyri.* Oxford: Clarendon Press. 3s.

IN his preface Mr. Marchant to some extent takes up the cause of the *codices deteriores* against C and its copies. Besides general considerations he points out that the third century papyrus fragment of vi. 6. 9-24 has readings in common with the former class of MSS which are in themselves as good as those of the latter class, just as the *deteriores* and the papyrus are also free from some undoubted mistakes which deface the better class. He has therefore by no means neglected to cite them in his critical notes, which are considerably fuller than those of his former volumes. An Eton MS, not well collated before, he has carefully recollated and finds to be directly or indirectly another copy of C. The readings of C itself, a fourteenth century MS, he takes from Hug and Gemoll. There are few, if any, really difficult passages in the text of the *Anabasis*. Mr. Marchant seems to have maintained a sound judgment and may be congratulated on producing a very careful and useful text, though in a few places it is hardly possible to be satisfied with what he gives us. In l. 4. 15 ὑμῖν . . πιστοτάτοις χρήσεται cannot mean 'use you as most faithful,' the sense required. 4. 3. 26 is there any parallel for πρὸς τῶν Καρδούχων ἵέναι? 4. 5. 15 οὐκ ἔφασαν πορεύεσθαι is certainly not Greek for 'refused to proceed,' nor 6. 6. 25 βία πάσχειν for 'suffer through force' or 'suffer forcible treatment.'

It is to be hoped Mr. Marchant will now be able to do good service to the text of the *Cyropaedia*.

H. RICHARDS.

The Euthydemus of Plato. By E. H. GIFFORD, D.D. Oxford: Clarendon Press. 1905. Pp. viii + 184. 3s. 6d.

It may be doubted whether Dr. Gifford is right in thinking that schoolboys and undergraduates will enjoy the *Euthydemus*. They are not fond of logic, even though it be logic at play. But in any case they may as well have a fair edition to read it in, and this Dr. Gifford's is. In respect of arrangement, completeness, and lucidity of expression it leaves perhaps something to be

desired, and on a few points of syntax—notably the question of optatives without ἄν—I think the editor's views untenable. The notes do not always agree with the text. Thus in 286E οὐδ' ἄρα ἐκέλευον is printed as a question but translated as a statement: 291A is cited in a note (271c) as having τό γε, but in the text Dr. Gifford prints τόδε γε without comment. 286A again text and note are at variance. The phrase ὁ τι μαθὼν (283E, 299A) greatly needs explaining, and on its first occurrence it is odd to quote the *Apology* and yet not refer to the other passage in the *Euthydemus* itself. On 291A the reader should be told that οἱ κρείττονες is a regular term for the gods. The sign < >, which most scholars employ to indicate an insertion, is oddly used to mark conjectural emendations, and only some of these. In 293c ἐπίστασθαι is an awkward misprint for ἐπίστασαι. The book will however be found serviceable.

Two new readings of Dr. Gifford's own are printed in the text: for κατὰ in 271c καθ' ἃ (to which the passages he quotes are not really parallel) and for οὐδὲ κελεύεις in 286E σὺ δ' ἐκέλευες.

After a long active and distinguished life Dr. Gifford has died within a few weeks of these words being written.

H. RICHARDS.

La Jeunesse d'Ovide. Par H. DE LA VILLE DE MIRIMONT. Paris: Albert Fontemoing, 1905. Crown 8vo. Pp. 291. 3.50 fr.

LITTLE need be said of this work. There is nothing in it at all so startling as its cover and title. It is a plain story expanding Ovid's early life from the thirty pages which might seem a generous allowance to nearly three hundred, and this is how it is done.

The author takes the year of Ovid's birth and gives a short sketch of the history that culminated in the deaths of Hirtius and Pansa. He does not think that the events of the year affected the development of the poet's genius—'rien de ce que dit Alfred de Musset. . .' Then he deals with his author's native land, though, unlike other Latin poets, whose cases are discussed, it did not greatly touch Ovid—he was a 'déraciné.'