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Marcus Aurelius Antoninus *Marcus Aurelius Antoninus*.
Translated by C. T. Haines. One vol. 8vo. Pp. xxxii +
414. Frontispiece (Triumphal Panel). W. Heinemann, 41,
Bedford Street, W.C. Cloth, 5s. net; leather, 7s. 6d. net.

R. G. Bury

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Latinorum, has been already noticed in a Jena programme (of 1888) by Goetz and in *Arch. Lat. Lex.* 9, 142 by Woelfflin; but both these notices seem to leave the explanation incomplete. I suggest that it is a list of phrases for Latin (prose) writing, and that St. Columban, who founded Bobbio in 614, may have been the compiler. For our extant record is clearly a copy made after the list had gone out of use. The form of the original was, I take it, that of Synonyma, e.g. 'amat perditim et perdit, disperit eum.' But the stupid transcriber has omitted all that he could not easily decipher and rearranged the rest in alphabetical order, so that in his copy the first of this pair

stands in Goetz' apograph at 660, 15 (in the A-section), the second at 661, 37 (in the D-section). Since the abbreviation-symbols are Irish (expand Goetz's 'dx' at 661, 29 to 'dixit'), some thick-headed Paddy may be charged with this literary murder. Sometimes St. Columban (?) took the phrases from classical authors; e.g. 661, 58 ('emunctae naris') from Hor. *Sat.* 1. 4. 8; 660, 33 ('brevis crevit') from Sall. *Cat.* 7. Sometimes he seems to have invented them, e.g. 'disperit eum' (quoted above); although *deperit* is so used by many authors (even by St. Jerome in the Vulgate, 2 *Reg.* 13, 2 'deperiret eam valde').

W. M. LINDSAY.

REVIEWS

MARCUS AURELIUS ANTONINUS.

Marcus Aurelius Antoninus. Translated by C. T. HAINES. One vol. 8vo. Pp. xxxii + 414. Frontispiece (Triumphal Panel). W. Heinemann, 41, Bedford Street, W.C. Cloth, 4s. net; leather, 7s. 6d. net.

MR. HAINES' Loeb edition of Marcus is a very creditable piece of work, the result of much careful and independent study. In addition to a complete text, with English rendering on the opposite page, of the *Meditations*, *Speeches*, and *Sayings*, we are supplied with an admirably concise account of the Emperor's stoic tenets, and with a review of earlier translations, in an Introduction of some twenty pages. Eight or nine pages at the end of the book are devoted to an interesting 'Note on the Attitude of Marcus towards the Christians,' in which there is a valuable discussion of 'his supposed uncompromising attitude towards the Christians'; 'nothing has done the good name of Marcus so much harm' as this. Apropos of Mr. Haines' defence of the Emperor in this matter, we may notice his mention (p. xx) of Mr. Jackson's recent version, in which he says: 'The book would have been more

acceptable without the introduction by Dr. Bigg, which gives a most unfair and wholly inaccurate view of the life and character of Marcus.' Another scathing allusion to Dr. Bigg will be found on p. 213 note. Mr. Haines also supplies us with three Indexes—of *Matters*, of *Proper Names* and *Quotations*, and a *Glossary of Greek Terms*—which are evidently compiled with much care, and add greatly to the usefulness of the book.

As regards the translation—which is, after all, the main matter—here is what the translator himself says about it in the Preface: 'No trouble has been spared to make the translation as accurate and idiomatic as possible. I have preferred to err, if error it be, on the side of over-faithfulness, because the physiognomy of the book owes so much to the method and style in which it is written. Its homeliness, abruptness, and want of literary finish (though it does not lack rhetoric) are part of the character of the work, and we alter this character by rewriting it into the terse, epigrammatic, staccato style so much in vogue at the present day. Another reason for literalness is that it makes a comparison with the Greek,

printed beside it, easier for the unlearned.' For accuracy and faithfulness, in the sense of closeness to the original, there is no doubt, I think, that Mr. Haines surpasses all his competitors. None the less, I imagine that most English readers, innocent of pedantry and of Greek, would vote for Dr. Rendall's version as the more attractive and the more impressive. If we admit that Marcus is commonly abrupt, it does not seem so much amiss to render him in a somewhat staccato style; while if a literal 'crib' style of translation is needed for the edification of the 'unlearned,' an ultra-censorious critic might ask why our translator in Book VII. 10 starts his sentence with 'a little while and' to render *τάχιστα*, and in VII. 20 uses the same phrase to render *ἐγγύς*; and he might cite a number of other instances of back-sliding from the creed and cult of literal exactitude.

In the construction of the text Mr. Haines has had the advantage of being able to use Schenkl's *editio major* (printed in 1913), and he acknowledges his debt 'to Professors Leopold and Schenkl for advice and help on various points.' The traditional text, as he tells us, 'is often difficult, and in many places corrupt beyond cure.' Mr. Haines is careful to mark the places

where the Greek is obviously wrong, but he rarely ventures on bold restorations. He retains, e.g. *ἥπερ ἐστὶ τὸ ὑπηρετοῦν* (III. 3), and *συμπεφορημένος μὲν, ἀλλὰ κόσμος* (IV. 27, where, as I have elsewhere observed, his rendering seems to me to make nonsense). On the other hand, he adopts Rendall's brilliant *τοκεῶναν* in IV. 46, and Gataker's *ἀνίαν* (for *αὐτήν*) in IV. 3; in III. 12 he makes the plausible suggestion *μηδὲν ἐν παρεμπορεύματι*, and the *locus desperatus* in VII. 24 he patches up with <δ> *ὅταν πολλάκις ἐνῇ, ἀποθνήσκει δὴ πρόσχημα*—which is ingenious enough, and at least as likely as most of the previous guesses. On the whole, Mr. Haines' text may be described as soundly conservative, though quite up to date.

A feature which is most useful for the study of Marcus' thought is the system of cross-references to parallel passages which Mr. Haines has added to his footnotes.

I have noted only a few misprints, all of minor importance; but there is at least one place (IV. 30) where the Greek and the English seem discordant.

There is a pretty topical touch about the frontispiece which represents (from a panel of a triumphal arch) the Emperor 'receiving German prisoners in the field.'

R. G. BURY.

THE GREEK ANTHOLOGY.

The Greek Anthology. With an English translation by W. R. PATON. In five volumes: Vol. II. Pp. 517. London: William Heinemann; New York: G. P. Putnam's Sons (Loeb Classical Library, Vol. LXVIII.), MCMXVII. 5s. net.

MR. W. R. PATON's edition of the *Greek Anthology*, of which this is the second volume, comes out appropriately at a time when the *Anthology* has been receiving much attention, especially from scholars in Italy, such as Veniero, Rostagno, Setti, Calderini, Cessio, and Colangelo, and in Germany. The text, based upon Duebner in the Didot edition, contains some of Stadtmueller's

results and some of Mr. Paton's own suggestions. The volume contains Book VII. of the *Anthology* (the Sepulchral Epigrams), and Book VIII. the Epigrams of Gregory of Nazianza, for whom Stadtmueller presumably cared little, since he omitted the book in his edition, although the Didot edition contains it. The theologian had a ready pen and a gift of facile expression; though Dr. Gildersleeve in his irrepressibly cheerful way has lately told us that he does not want 'to read fifty-two Epigrams on the blessedness of giving up the ghost in church, and thus exchanging a temporary slumber for the eternal sleep.' One welcomes the witty American