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***Aus Platos Werdezeit.* By Max Pohlenz. 1 vol. 8vo. Pp. 427. Berlin: Weidmannsche Buchhandlung, 1913. M. 10.**

Marie V. Williams

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many. It is a comprehensive review of one half of the Roman army, which is alike up-to-date, complete, brief, and lucid, and is written with sound historical insight. The auxilia are important to all classical students. They are repeatedly mentioned in ancient literature; no one can read much of any Roman historical writer—Caesar, Tacitus, or anyone else—without encountering many references to Roman auxiliary regiments and needing to understand them if he is properly to appreciate his text. Yet no good and full account of the auxilia exists in English. Mr. Stuart-Jones, in his *Companion to Roman History*, gives indeed a capital chapter on 'War,' but he does not deal with the matter of Mr. Cheesman's book. Even the two admirable monographs on the Roman *Alae* and *Cohortes* (which made up the chief auxilia) which Cichorius contributed to the first and fourth volumes of *Pauly-Wissowa* are more of an army list than an account of the principles and growth—as well as the details—of the Roman Auxilia, and one of the articles is now twenty and the other fifteen years old. Few books fill a real gap so really well as Mr. Cheesman's volume. Moreover, in modest and incidental fashion, he introduces much new matter, so that he not only codifies but carries forward our knowledge of the Roman army. It is not very easy to indicate these advances in detail without occupying more space than might seem justifiable. But every reader of the book will notice that the author has formed his own opinion, alike on many details and on various general matters treated by previous writers, and that while (as he states in his preface) he has found little cause to leave the path indicated by Mommsen thirty years ago, he has followed it with independence and judgment and has attained good original results. I may cite one instance of somewhat general interest, the good or evil of the 'celibacy' of the Roman soldier (pp. 118 ff.). Seeck's arguments on this matter, first set out in the *Rheinisches Museum* and since summarised in his *Untergang*, are not only refuted, but there emerges a truer statement than I have seen elsewhere of the actual position in the Roman army.

Again, the army lists, if one may so call them, in the two appendices, contain a fuller conspectus of the Auxilia in respect of distribution and composition than any scholar has yet put together, and the concluding note on the *cohortes voluntariorum* adds to its value. If, as Mr. Cheesman says, Mommsen laid very well the foundations of our knowledge of the Roman Imperial army, if progress does not here lie through the bouleversement of received opinions, there was still room for advance and this book has filled a good deal of it.

Let me add that the volume may well interest a wider circle than professed scholars or historians. It is written by one who has long known of military things, and it is plain that as he wrote his book the conditions and problems of modern armies were always in his mind.

[NOTE.—This review was written some time ago, before Mr. Cheesman went out to fight and die. I have left it as it was. For the rest, see p. 222.]

F. HAVERFIELD.

Aus Platos Werdezeit. By MAX POHLENZ. 1 vol. 8vo. Pp. 427. Berlin: Weidmannsche Buchhandlung, 1913. M. 10.

HERR POHLENZ has given us an interesting study of the intellectual development of Plato in his earlier years. The treatise is based throughout on a painstaking investigation of the dialogues, and bears evidence of wide reading in connection with the subject.

An examination of the purely Socratic dialogues brings Herr Pohlenz to the conclusion that none of them can have been written before the death of Socrates, seeing that the *Apology*, *Laches*, and *Charmides* were evidently meant to be a justification of his character and methods, while the *Hippias Minor* must, by reason of many allusions, be subsequent to these three dialogues, and the *Protagoras* similarly presupposes the existence of the *Hippias Minor*.

These Socratic dialogues give only hints of a positive answer to the question, 'What is Virtue?'—but in the *Gorgias* and the *Meno* Herr Pohlenz sees a deliberate grappling with the problem

of conduct and the dawning of a conviction that knowledge of the Good is possible through an *à priori* comprehension of the Ideas. In the *Gorgias*, and especially in the *Republic*, the conclusion is reached that political virtue can be practised by citizens only when the statesman regulates their lives in accordance with the Idea of Good.

In his later chapters the author analyses the *Menexenus* (which he regards as certainly authentic), the *Phaedo*, the *Phaedrus*, the *Lysis*, and the *Symposium*. In the *Phaedo* the Theory of Ideas, which was introduced in the *Meno* in order to explain the possibility of knowledge, finds further support as a necessary complement to the doctrine of Immortality. The *Phaedrus*, *Lysis*, and *Symposium* show that reminiscence of the Ideas depends upon Eros, upon a divine *μῦστα*, that begins with admiration of sensible beauty, but finally rouses the soul to a desire of contemplating the Good. Eros is the mediator between the Sensible and the Ideal.

To turn to some minor points, Herr Pohlenz throws out the interesting suggestion that the introductory narrative (Ich-Erzählung), in dialogues like the *Parmenides* and the *Symposium*, which has hitherto been regarded as chiefly an artistic device to supply the reader with a proper temporal perspective, may have served as a form of dedication. In these dialogues Plato brings into special prominence the personality of the narrator, who is thereby offered a friendly compliment similar to that rendered in more modern times by a formal dedication. As regards the question of the historical verisimilitude of the Platonic Socrates—a thesis upheld by Ivo Bruns, and more recently by Professor Burnet—we find in this volume a well-reasoned argument in favour of the more orthodox view, that the Socratic discussions represent Plato's own mental questionings rather than the sentiments of the real Socrates.

Herr Pohlenz, following the tradition of Aulus Gellius and the work of Usener and Rohde, considers that the present form of the *Republic* is a second edition, and that the political discussion, recapitulated at the beginning of the *Timaus*, refers to an earlier and less metaphysical treatise. The difficulty of

making Plato allude to an earlier rather than a later version of the *Republic*, is overcome by the supposition that after his second Sicilian journey he found it useful to fall back on his first practical version as the first member of a tetralogy comprising the *Republic*, *Timaus*, *Critias* and *Hermocrates*. There is no inherent objection to this supposition, but the introductory dialogue of the *Timaus* might quite conceivably be a summary of our present *Republic*, modified for the purposes of the dialogue.

Apart from points like this, there is little in the volume that is likely to raise much controversy. The author has given a very satisfactory sketch of the early development of Platonic theory.

MARIE V. WILLIAMS.

Huguenot College, Wellington, Cape Colony.

ON ISIDORE, VIII. xi. § 83.

REFERRING to Sir J. E. Sandys' note on pp. 139, 140 of vol. xxix. of this *Review*, as to the words 'villosus est (sc. Pan), quia tellus convestita est agitentibus,' I suggest that 'agitventibus' is a corruption of 'leguminibus' (i.e. 'leguminous plants'). *u* = *it*, *m* = *ue*, *in* = *nt*; and, if the upstroke of *l* had been merged in the downstroke of a letter above it, *le* might have looked like *a* (open).

SAMUEL ALLEN.

NEW EDITION OF BURY'S GREECE.

A History of Greece to the Death of Alexander the Great. By J. B. BURY. Second edition. Pp. 909. 1913. 8s. 6d.

FOR the new edition Professor Bury has re-written the greater part of Chapter I. The researches of Professor Ridgeway and Dr. Leaf and the discoveries of Sir Arthur Evans and others in Crete have rendered this necessary, and have further led him to abandon the belief that previous to the Achaean invasion Greece was inhabited by a non-Greek population. He now thinks it probable that in the third millennium B.C. Greek-speaking peoples