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On Isidore, VIII. xi. § 83

Samuel Allen

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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.

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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