



New Studies of a Great Inheritance by R. S. Conway

Review by: J. W.

The Journal of Roman Studies, Vol. 9 (1919), pp. 229-230

Published by: [Society for the Promotion of Roman Studies](#)

Stable URL: <http://www.jstor.org/stable/296015>

Accessed: 18/06/2014 00:56

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at
<http://www.jstor.org/page/info/about/policies/terms.jsp>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.



Society for the Promotion of Roman Studies is collaborating with JSTOR to digitize, preserve and extend access to *The Journal of Roman Studies*.

<http://www.jstor.org>

is he more vivid, more moving, more triumphantly successful. So far from its being 'a positive blemish that he does not make the necessary explanation', it would be a positive blemish if he did.

l. 686, *effusaeque genis lacrimae*: *genis* is not 'from his eyes', but 'over his face.' Much confusion would be avoided if it were realised that *gena* does not properly mean the cheek (which is *bucca*), but the part of the face surrounding the eye and defined by the bony structure of the eye-socket, including both the *inferior gena*, the lower rim of the cheek-bone, and the *superior gena*, the upper rim of the frontal bone: see Pliny, *N.H.* xi, 156. It is sometimes used more widely to cover the cheek and jaw as well (so in *Aen.* viii, 160); but not here.

A number of misprints and minor inaccuracies might be corrected in a second edition: *insidia* for *invidia*, p. 85; "made at Delphi" for 'made as at Delphi,' p. 95; *O sate gente deum* for *Sate sanguine divom* p. 109; Grossrau for Gossrau p. 203; *κόν λαλέοντα τόπον* for *κού λαλέοντα τύπον* p. 203; *haec P¹* for *haec MP¹* p. 262. Nor is it correct to say that l. 901 is not in MRP¹. 'The Gates of Sleep are borrowed from the Iliad', p. 20, is a slip which is unfortunate, because it must perplex any reader who does not know his Homer well; but the discussion of this passage (ll. 893-8) in the commentary, where the correct reference to *Od.* xix, 562, is given, is very full and clear. There can be little or no doubt that, notwithstanding what Servius says, the meaning which Virgil wished to convey was simply that Aeneas returns to the upper world before midnight. His way of indicating this is very characteristic; on this subject the remarks of Heinze, *Vergils Epische Technik*, pp. 355 foll. in the third edition of 1914, are excellent and worthy of study.

NEW STUDIES OF A GREAT INHERITANCE, being lectures on the modern worth of some ancient authors. By R. S. CONWAY, Litt.D. F.B.A. Hulme Professor of Latin in the University of Manchester, Hon. Fellow of Gonville and Caius College, Cambridge. pp. viii. + 241. London: John Murray. 1921. 7s. 6d. n.

The burden of each of the ten lectures brought together in this volume (most of them reprinted from various periodicals) is best described—if we may adapt a familiar phrase—as *humanitas humanitatum, omnia humanitas*; it follows that the writer has more of the prophet in him than of the preacher. Those of his students at Manchester who do not learn from him this lesson, illustrated now in the pages of this book, before they leave him (but there can scarcely be any), fail to learn one of the best lessons he has to teach. Any comment on the soundness of Professor Conway's learning and scholarship would be an impertinence: here we have them applied to the interpretation of several Latin authors, Cicero and Virgil, Horace and Livy, to mention only the chief names, and in a way which illuminates their writings not only for the classical student, but also—what is equally important—in relation to modern life. The last essay, *Education and Freedom*, ranges over a wider topic; but those who heard it delivered publicly in Manchester, on the night of a Zeppelin raid in the Midlands, will remember how, when the lights were extinguished before the lecture was half-way through, an eager audience called for the lecturer to go on, how he went on with the light of a solitary candle, and they probably have not forgotten the effect those circumstances had in reinforcing the claims of the Classics for a prominent place in our schools and Universities, so ably and persuasively, yet modestly, stated in the lecture itself. We wonder what the British Association thought about it a few months earlier.

But if all University lecturers would consider it a part of their duty to make Greek and Latin studies a living force in the teachers they send out to the schools (leaving out of the account their pupils who follow other careers), there need be no misgiving about the Classics living on in others too. It is chiefly because this volume is such an admirable example of the proper way to make the Classics live without making them cheap or lowering the standard of scholarship, that it deserves a welcome and careful attention from teachers as well as students of the Classics and of Roman studies in particular.

Professor Conway possesses a rare faculty for seizing upon that in ancient authors which makes them κτήματα ἐς ἀεί and then for making it clearer to others in a form worthy of his subject.

A careful perusal has revealed little matter for detailed comment. It is not quite fair perhaps to describe as 'a pamphlet' (p. 63 n.) a volume of close upon four hundred pages of vigorous, if at times somewhat shapeless, American classical propaganda; and we doubt whether many who know Roumania from within would share Professor Conway's views (p. 232) on the strength of Roumanian love for the Graeco-Roman tradition.

J. W.