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***La Morale d'Aristote*, par Mme. Jules Favbe (née Velten). Paris, F. Alcan. 1889. 3 f. 50.**

Herbert Richards

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as they bear directly or indirectly on the narrative of Ktesias. The extant remains of the twenty-three books of the *Persika* consist of two epitomes (that of books 1–6 by Diodorus, that of the remaining books by Photius), and fragments, seldom verbatim, preserved in various authors from Xenophon to Eustathius. Of the two objects the present editor has had before him, the former is of minor importance, few of the fragments being of a value which calls for a determination of their place in the original work. With regard to the latter, it becomes a question whether the knowledge of ancient Eastern history which the editor possesses would not have been better employed in producing some independent work, rather than by grafting his knowledge in the form of notes on an obscure and untrustworthy writer. Mr. Gilmore annotates with care and impartiality; he holds no brief either for Ktesias on the one hand, or Herodotus on the other. He has to make the best of a bad author, and he perhaps makes it when he says that Ktesias' statements on Persian history from the defeat of Astyages down to B.C. 398 are 'at least deserving of consideration.' He does not embark upon the task of whitewashing one more evil reputation, and his verdict upon his author would probably on the whole be that of Aristotle, Plutarch, Arrian, and Lucian, with whom to characterise anything as 'a statement made by Ktesias' is often only a polite way of saying that it is a *λαμπρὸν ψεύσμα*.

A. H. COOKE.

Demosthenes, Ausgewählte Reden; für den Schulgebrauch herausgegeben von DR. KARL WOTKE. Mit einer Karte u. einem Titelbild. Zweite vermehrte Auflage. Leipzig, Freytag. 1889. pp. 92; 80 Pf.

THE first edition of this text of eight of the public speeches of Demosthenes was noticed at some length in the *Classical Review*, i p. 271. After a lapse of nearly two years we now have a slightly enlarged edition reproducing the same text, together with all the misprints which I then pointed out; the only difference being that they are now enumerated in the preface with the quiet remark that the proper correction of the text is reserved for a third edition. The short biographical notice and the summaries of the speeches, which were formerly in Latin, now appear in an expanded form and a German dress. Notes on historical points have been added at the end of the book. In the index of names, the same blunders which I mentioned in Nov. 1887 are repeated in the German version. Thus Erythrae in *Chers.* 24 is still described as situated in Boeotia, when the context clearly proves that Erythrae in Asia Minor is meant; and the Carian Prince of the *de Pace* 25 is still identified with Mausolus instead of his brother Idrieus. The editor is good enough to thank reviewers of his first edition *für ihr freundliches Wohlwollen*. If he cares to retain their goodwill, he will take pains not to allow his book to be reprinted again without removing these flagrant mistakes.

J. E. S.

La Morale d'Aristote, par Mme. JULES FAVRE (née Velten). Paris, F. Alcan. 1889. 3 f. 50.

AN unpretending book might be written on the *Ethics* of Aristotle, which would both give considerable assistance to those who were studying the original for the first time, and also perhaps prove of interest to the general reader unacquainted with Greek or unwilling to grapple with the difficulties

of Aristotle's own text. Such a book would give the contents of the *Ethics* accurately and completely, but would present them in an easier form with a certain amount of explanation and expansion, so as to be half a translation and half a commentary. Its author would need to be a good Greek scholar, well read in more of Aristotle than the *Ethics*, and yet aware of the differences between the different Aristotelian writings, with a lucid style, a clear understanding, and something of Aristotle's own love for the *minutiae* of analysis, division and classification.

La Morale d'Aristote stops considerably short of this ideal. There is no evidence in it that its author has any knowledge of Greek, and it contains some things that would suggest the opposite inference. Mme. Jules Favre quotes Aristotle very often, at great length, and by no means injudiciously, but the quotations always come from the translations by Thurot or Saint-Hilaire, and there is not a single reference anywhere to the original. Again, without a single word of explanation or comment, the author treats the *Nicomachean Ethics*, the *Eudemian Ethics*, the *Magna Moralia*, the *Politics*, &c. as all equally Aristotelian and authoritative, quoting from each in turn anything that she likes, as though the author were known to be the same and to have written them all on exactly the same principles. *A fortiori*, therefore, no doubts are hinted at as to the internal unity of the *Nicomachean Ethics* themselves.

These are serious drawbacks, but not the worst. Not only have we all sorts of things obtruded upon us which are not to be found in what must be reckoned at any rate as the most complete and authoritative exposition of Aristotle's views on moral subjects, but the account of what is to be found there is by no means satisfactory. It cannot be said with truth that the author has properly grasped either the first principles of the system or the details in which it is worked out. There is not room here to show this with regard to the first principles, but the unsatisfactory way in which details are dealt with may be illustrated.

The general theory of the mean is stated in the very briefest way, and it is quite plain that Mme. Favre has never realised to herself accurately in detail what it means. She has no idea of what the thing is, of which there may be too much, too little, or the right amount. In the general statement she does not tell us, and we presently find her representing Aristotle (p. 99) as making vice to be an excess of virtue, and again (p. 108) as making rashness an excess of courage and insensibility an excess of temperance. It is no wonder therefore if she thinks that Aristotle contradicts himself (p. 108). Aristotle says that the 'absolute mean' belongs to arithmetical proportion, and that the 'relative mean' is different: Mme. Favre makes him compare the relative mean and its extremes to arithmetical proportion (p. 99).

One of the best tests of capacity to understand and expound a complicated subject is furnished by the book on justice, for, though there are no metaphysical difficulties about it, it certainly requires a clear head. But the exposition here given is not clear nor complete nor accurate. For instance in the brief account of 'la justice dans la réciprocité' there is not a word about the subject to which Aristotle gives nine-tenths of the chapter, the subject of trade, money, &c. In many other matters also the details are either omitted or erroneously stated. Yet Aristotle has a special turn for details, and it is only by going carefully into them that we can really understand his meaning and appreciate his intellectual power.

On page 366 Mme. Favre calls Aristotle 'l'ami de Socrate et de Platon.' Now Socrates was put to death more than a dozen years before Aristotle was

born. It would however be unfair not to add that there are many points well put and many things quite accurately stated in Mme. Favre's book. If she sometimes puts Aristotle right wrongly, and at other times leaves the reader in doubt whether she is stating his views or her own, there is still much in her book to please and benefit any one who wishes on easy terms to obtain some knowledge of a famous philosopher.

HERBERT RICHARDS.

Ovidii Tristium Liber Tertius. Edited, with notes by Rev. EDGAR SANDERSON, M.A. (Oxford, Parker). 1s.

THIS is a hastily written edition, the author of which has not taken the trouble to acquaint himself with the literature of his subject. In a section of the introduction devoted to the editions he omits the important second Aldine of Nangerius, though the first Aldine is duly recorded. The ablest of all Ovid's editions, N. Heinsius, is not mentioned, though we are referred to the feeble edition of D. Heinsius. The last Teubner text by Ehwald is ascribed to Merkel; Riese and Güthling are unknown. The section on the MSS. reveals still deeper depths of ignorance. When we read in the preface that the text of this edition has been corrected by a careful collation (Weise's apparently) of the Leipsig and Aldine (!) MSS. (Weise says 'ad codicum Lipsiensium Aldinarumque fidem') we at once grow suspicious. The editor has not heard of the best MS., the Marcianus (L), nor of the Wolfenbüttel MS. (G), to say nothing of the Holkham and Vatican MSS. (HV). He contents himself with an inexact list of the MSS. of Heinsius and Merkel. He imagines that the Palatine MSS. are still in the Palatine library, whereas they are in the Vatican. He does not know that the Hamburgensis is no longer at Hamburg (where there is no MS. of the *Tristia*), but at Copenhagen. It is such work as this that deservedly brings English editions into contempt on the Continent, and fosters habits of inaccuracy. In the introduction we learn that the *Ibis* is 'a satire.' To say nothing of the Greek poets, whoever has read Catullus will demur to the statement that 'of all ancient poets, Ovid is the least antique in style.' A sentence such as the following, 'he would have been filled and thrilled with a yet more poignant pride' is disagreeably suggestive of Mr. Swinburne. A glance at Sedlmayer's or Ehwald's edition will show that H. xiii. 135 must not be quoted as the single example of *egō* in the Augustan poets.

We are told that 'Ovid has *Nasō* several times'. Where has he *Nasō*? The notes are hopelessly slovenly: diffuse where a note is not needed, vague or misleading or more frequently absent (as e.g. on the singular use of *num* in a series of questions (i. 41) where real difficulties present themselves. *Locus Vestae* (i. 29) is wrongly explained as the 'temple of Vesta.' *Carus* (cl. v) is imagined to be a mere pseudonym. *Insomnia* (viii. 27) is explained as neut. pl. of the adj. *insomnis*. *Axe tremende* (x. 12) is translated 'the shivering pole' without comment. *Marmor* (x. 47) is wrongly implied to be frequently used by Ovid for the sea. In xi. 33, 34 *nūl sit* &c. is rendered 'let there be (in your view) nothing in those charges' &c.: the editor fails to see that the subj. is hypothetical. In the same place *quod* is absurdly explained as equivalent to *quale*. As long as such books are in the hands of schoolboys, it will be vain for their masters to attempt to create in them habits of grammatical accuracy.

S. G. OWEN.

Le Puniche di Tiberio Cazio Silio Italico.
Traduzione di ONORATO OCCIONE. Seconda Edizione. Torino, 1889.

THIS is a translation in blank verse of the *Punica* of Tiberius Catus Silius Italicus, as we learn the poet's full name to have been from an inscription in the *Fasti Sodalium Augustalium Claudialium* (C. I. L. vi. 1984). M. Occione thinks the original name was Silius, and that he was adopted by a Tiberius Catus. At the same time he mentions other views in his instructive *Proemio*, pp. x. xi.

The Latin text of the poem faces the Italian translation. It is very difficult for a foreigner to pronounce on the merits of the latter, but the verdict of his countrymen may be accepted as conclusive in its favour. For Silius is not an interesting poet, except here and there; and the large size and costly get-up of the two handsomely printed octavos would never have reached a second edition if the work did not stand on merits of its own. So far as I can judge, it is tolerably close to the Latin, but with enough variation in the diction and forms of expression to relieve the monotony of the original. A fair specimen is the well-known passage describing Ennius fighting as a soldier in the Roman army, xii. 393 sqq.:

Dalla vetusta origine disceso
Di re Messapo, nelle prime file
Ennio pugnava, della lazia vite
Onorato la destra. Era ei venuto
Dalla rozza Calabria e nell' antica
Rudia era nato, in Rudia ora soltanto
Pel suo figlio nomata. Or egli (pari
Al tracio vate che, deposto il plettro,
Quando furon da Cizico assalite
Le navi d'Argo, rodopee saette
Acre lanciava) per la molta strage
Che facea de' nemici e l' indomato
Bellico ardore, si pare fra tutti
Maraviglioso. Il vide Ostò e d'un tratto,
Gloria immortal sperando, ove togliesse
Quel flagello dal campo, un' asta avventa
Gagliardamente. Ma lo sforzo vano
Derise Apollo su le nubi assiso,
E sviando lo stral lunge nell' aure.
—Troppo, dice o garzon, oh! troppo osasti,
Ebbio di speme. Questo capo è sacro,
E dolce cura delle Muse; è un vate
Digno di Apollo. In nobil carne ei primo
Dirà l'itale guerre, e a cielo i duci
Leverà col suo canto. L'Elicona
Risonare ei farà di lazii modi,
Non in fama secondo e non in merto
Al veglio d'Ascrea.

ROBINSON ELLIS.

**De Hygini Memoria Scholiis in Ciceronis /
Aratum Harleianis servata.** Scripsit G.
KAUFFMANN. Breslau, 1888. 3 Mk. 60.

THIS is one of the dissertations contained in the third volume of the *Breslauer Philologische Abhandlungen*. In the British Museum there are two MSS., Harl. 647 of cent. ix.-x., Cotton, Tib. 13, 5 of cent. xi., in which vv. 1-226 of Cicero's *Aratea* are illustrated by figures of twenty-four constellations, and Latin Scholia explanatory of each. Both MSS. are well known, owing to the minute account of them, especially of the pictures (which in the former MS. are, where perfect, of great beauty) given by Otley in the *Archaeologia*, xxvi. pp. 145 sqq. Kauffmann's object is to present in an exact form the Latin Scholia as given by both MSS., to which he adds fragments