

Cicero than by any other author. The works from which he drew most were the *De natura deorum*, *Tusculanae*, *Academica* and *De legibus*. He quotes from lost treatises—e.g. the *Hortensius* and *Consolatio*, also once from the *Pro Murena*, which nearly shared their fate. Fessler analyses Books I.-II., giving an account of their subject-matter and showing how the treatment is modelled upon Cicero. In the case of the remaining books (III.-VII.), he contents himself with a list of imitations, with references, to which he adds a subject-index. The work will be found useful.

ALBERT C. CLARK.

Queen's College, Oxford.

The Influence of Isocrates on Cicero, Dionysius and Aristides. By H. M. HUBBELL. 9 $\frac{3}{4}$ × 6 $\frac{1}{2}$. Pp. 84. (Yale University Press) Oxford: Clarendon Press. (\$1.25.) 5s. 6d. net.

THIS is a degree thesis which traces the influence of Isocrates not on the style but on the thought of later writers. The first section, which contains nothing new, sets forth the Isocratean idea of oratory. (The *idéai* seem to be better represented in English by 'common-place arguments' rather than by 'thought elements,' p. 7). The peculiar character of the *πρὸς Νικοκλέα* is explained by its being a mere collection of *idéai* on government and morality such as Isocrates put before his students. After this preliminary section the *De Oratore* is examined to prove that Cicero took his whole idea of the art of oratory from Isocrates. To both the orator is a statesman. The dichotomy between 'philosophy' and rhetoric is false. This theme is adequately developed, but there is nothing very striking in it. The orator-statesman was traditional in Greece, and it is only Plato's use of the term *φιλοσοφία* as confined to *θεωρητικὴ φιλοσοφία* that has made the case worth bringing forward at all. Cicero obviously admired Isocrates, but it is defending a thesis to trace the whole of Cicero's conception of the function of the orator to Isocrates. Still some of the parallels do prove that Cicero

was imitating, especially when he follows Isocrates in claiming various Athenian statesmen as orators on grounds of barest probability. Then the same is done for Dionysius and his *φιλόσοφος ῥητορικὴ* and for Aristides. Parallels are deduced with great care and learning, but the theme is a little thin. And surely revision was needed here. So far as I have observed, no writers notice oratorical ability in Solon or Clisthenes (p. 36). *Aristides also praises Solon, who was adduced by Isocrates as an example of the orator-statesman* (p. 59). *These five statesmen form the basis for Aristides' claim that oratory and statesmanship are inseparably united. These are the same examples used by Isocrates (who adds to the list Clisthenes)* (p. 60)! *Dormitat Homerus* with a vengeance. The book is beautifully produced.

R. B. APPLETON.

Bibliotheca Philologica Classica et Archaeologica. (Catalogue de livres anciens et modernes aux prix marqués, No. 50). Large 8vo. Pp. 548. Leyde (Hollande): Burgersdijk and Niermans. 2 fl. (3s. 4d.).

Bibliographie Pratique de la Littérature Grecque des origines à la fin de la période Romaine. Par PAUL MASQUERAY. Pp. 334. Paris: Klincksieck. 5 f.

THE first of these two useful reference books, though but a trade catalogue, is a catalogue that occasionally supplements *Engelmann* on some old edition and is wonderful value for the price. It is not so full as *Klussmann*, but quite full enough for ordinary working purposes. Occasional notes are given as to the merit or rarity of some particular edition. There is a section on Neo-Latin authors, and nearly two hundred pages on books on the classics arranged under headings such as grammar, metric, history of literature, religion, etc. It represents, of course, the peculiarities of one bookseller's stock, but it is a very extensive stock of some sixteen thousand volumes. Certainly no classical scholar who is attempting to collect a small library should be without it.

The second is particularly useful to those who wish to know something about the manuscripts and scholia. Bibliographically, it is not very full, but it contains the most important things with full and useful comments. Published originally for the guidance of Professor Masqueray's own students at Bordeaux, it should be welcome to any student who does not want the more exhaustive and more expensive German works. It is divided into two books—before and after Aristotle—and classes the authors as historians, orators, etc. There is a subject, and also a general index.

R. B. APPLETON.

The Peace of Aristophanes. By B. B. ROGERS. Pp. i-xliii + 1-228. London: Bell, 1913. 10s. 6d.

WHETHER or no there was a second edition of the *Peace*, Mr. Rogers' excellent volume has now appeared for the second time, revised and augmented for the complete *Aristophanes*. There

is no need now to dwell on the merits of Mr. Rogers' series—the brilliant verse translation, the pleasant and shrewd commentary, the full and instructive critical notes. Mr. Rogers may be a little too much attached to the old and disinclined to the new: that is a quality which he shares with his author, and he always defends his position with good sense and temper. Since the date of his former book a large amount of work has been done on the *Peace*, and he seems to have mastered it all, even if some of it in his judgment has been but labour lost, e.g. the various speculations on the scenic difficulties; these he solves for himself by the supposition of a second stage drawn across the first, so as to give the higher level needed for the palace of Zeus. His excellent English trochaics match in attractiveness the Greek ones in which Hermes gives the true story of the Peloponnesian War and those which paint the life of the country, the weather, the fruitage, and the well-side where the violets are.

H. RICHARDS.

TRANSLATION

Σκόλιον δὲ φασὶ τινες καὶ τὸ ὑπὸ Ἰβρίου
τοῦ Κρητὸς ποιηθέν. ἔχει δ' οὕτως.

Ἔστι μοι πλοῦτος μέγας δόρυ καὶ ξίφος
καὶ τὸ καλὸν λαισήιον, πρόβλημα χρωτός.
τούτῳ γὰρ ἄρῳ, τούτῳ θερίζω,
τούτῳ πατέω τὸν ἄδυν οἶνον ἀπ' ἀμπέλω·
τούτῳ δεσπότας μνωίας κέκλημαι.

Τοὶ δὲ μὴ τολμῶντ' ἔχειν δόρυ καὶ ξίφος
καὶ τὸ καλὸν λαισήιον, πρόβλημα χρωτός,
πάντες γόνυ πεπτηώτες ἄμυν
. . . κινεῦντι τε δεσπόταν
καὶ μέγαν βασιλέα φωνέοντες.

Apud *Athenaeum*, 595 f.
(ed. Dindorf, 1827).

SONG: *From the Greek of Hybrias the
Cretan.*

Great wealth is mine in spear and sword
And goodly shield of hides, to guard
My body from the foeman.
Therewith I reap, therewith I sow,
Therewith I make sweet vintage flow,
Therewith I give the world to know
That I'm a sturdy yeoman.

And them that shun the spear and sword
And goodly shield of hides, to guard
Their bodies from the foeman—
Down at my feet I make 'em fall,
Till grovelling low the recreants call:
'Thou art the master of us all,
A mightier lord is noman!

J. LODGE.

15, *Wexford Road, Wandsworth Common.*