

TRANSLATION

FROM his position, his talents, and his intimacies he seemed marked out as the one man who could and would desire to step forward as the saviour of his country. But such self-sacrifice is not exhibited by men of Scipio's type. Too able to be blind to the signs of the times they are swayed by instincts too strong for their convictions. An aristocrat of the aristocrats, Scipio was a reformer only so far as he thought reform might prolong the reign of his order. From any more radical measures he shrank with dislike if not with fear. He was a trimmer to the core, who without intentional dishonesty stood facing both ways till the hour came when he was forced to range himself on one side or the other, and then he took the side which he must have known to be the wrong one. Palliation of the errors of a man placed in so terribly difficult a position is only just: but laudation of his statesmanship seems absurd. His mind was too narrow to break through the associations that had environed him from his childhood. When Tib. Gracchus, a nobler man than himself, had suffered martyrdom for the cause with which he had only dallied he was base enough to quote the well-known line of Homer: 'So perish all who do the like again.'

SCIPIONI vero ea dignitas ea indoles eae demum amicitiae fuerunt, ut unus omnium quasi fato designari videretur qui ad rempublicam servandam cum posset tum prodire vellet. Talium autem hominum non est publico commodo se omnino dedere: sunt enim acutiores quidem quam qui de republica quae sint futura non praevideant, natura tamen magis quam iudicio flectuntur. Scipio igitur homo si quis alius nobilissimus ea tantum mala de civitate tolli volebat quibus sublatis ordo suus diutius dominaturus esset, ab ipsa reipublicae ratione mutanda vel odio vel timore abhorrebat. Animi enim ambiguus ad utrasque in civitate, quoad potuit, partes ita spectabat ut numquam non integro animo sibi esse videretur: aliquando tamen alterutram suscipere coactus preorem sciens amplectitur. Condonare vero, si errasset cui in tantis rerum difficultatibus versandum esset, iuste aestimantis, laudare autem tantum auctor reipublicae gerendae prudens exstitisset absurdi iudicares. A puero enim moribus optimatum assuefactus non is erat qui alia animo concipere posset: itaque Tib. Graccho viro generosiore pro ea causa mortuo quacum ipse tantum lusisset, illud ex Homero turpissime recitavit:

ὡς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε βέβοι.

L. R. STRANGEWAYS.

NEWS AND COMMENTS

OUR readers will be gratified (or not, as the case may be), to learn that the reformed pronunciation of Latin is spreading to Latin tags. It has not yet been heard in the House of Commons, we believe, but the reason for that will no doubt present itself, unsought to the thoughtful mind. *Punch*, however, hitherto most conservative in this respect, had the following lines on Sept. 8, addressed to Dr. Cook:

Though your tale reads like a wheeze
Told to marines by giddy middies,
I must not doubt its *bona fides*.

ATTENTION may be called to a fourth edition of P. Cauer's *Kunst der Übersetzung* (Weidmann, Berlin), in which the author treats of the art of translation. One of his chapters is an amusing analysis of the *Schuljargon* which has grown up around the classical authors. We could parallel this from English schools, where many words and expressions are used that are never used in speech, many mistakes in idiom which would never be made without a classical text. Thus: 'within our most ancient memory,' 'these things having been accomplished,' 'by which the more'—and so

forth. Lattmann has written a paper on *Der Schuljargon des Unterrichts*: a good one might be compiled from the so-called English of Latin and Greek exercise books.

It may be worth while to draw attention to the journal of the Italian Classical Association, *Atene e Roma, Bulletin della società Italiana per la diffusione e l'incoraggiamento degli studi classici* (Firenze, Piazza S. Marco, 2). This journal ranges over a wide field. Amongst recent papers are one on the Graeco-Buddhist art of Gandhāra, another on the evil eye, while other subjects are excavations or museums (with many pictures), Dante's debt to Latin poets, criticisms of Italian translations, and matters of scholarship proper. Even in Italy itself Latin is declared by the *vox dei* to be 'useless,' and is assailed in consequence. It is possible that in this coming year classical study may receive its deathblow in the scheme of public instruction, and its defenders are, in the last ditch, trying to find some way in which it can be preserved. They are seeking for a change of

method as the most hopeful way out of the difficulty.

MR. SPRANGER desires us to say that his paper in the September *C.R.* was written before he had access to the fragments by the Hypsipyle discovered by Messrs. Grenfell and Hunt. These prove that the words $\epsilon\phi\nu\ \mu\epsilon\nu\ \omicron\upsilon\delta\epsilon\iota\varsigma\ \kappa\tau\lambda.$ were addressed by Amphiarasus to Eurydice.

At the end of 1909 the *Classical Review* will cease to be published by Messrs. David Nutt, Ltd. Arrangements are in progress by which it would be published in connexion with the Classical Association, and the Philological Societies of Oxford and Cambridge. Pending their completion the Editor is authorised by a few friends of classical studies to announce that the February and March numbers will appear as usual. Full particulars of the new arrangements will be issued to subscribers and the public at an early date.

CORRESPONDENCE

To the Editor of THE CLASSICAL REVIEW.

A HISTORY OF CLASSICAL SCHOLARSHIP.

(1) The writer of the notice of the concluding volumes of the above work in *The Classical Review* for June, after stating, in his text, that the 'misprints are astonishingly few and far between,' takes exception to the author's statement (in vol. ii p. 114), that it was after 1539 that Cardinal Bembo 'acquired the once celebrated *Tabula Isiaca* (now in the Turin Museum, a spurious product of the age of Hadrian).' The reviewer confidently says, in his note: 'for *Tabula Isiaca* (the same misprint occurs in the Index) read *Iliaca*.' But it so happens that the reviewer is wrong, and the author is right. In Mazzuchelli's *Scrittori d'Italia*, vol. II, part ii p. 743 note, we find the statement: 'Uno de' pezzi d'antichità più famose che ornarono il Museo del Bembo fu la *Mensa Isiaca*,' and in Charles Knight's *English Encyclopaedia*, vol. iv of 'Arts and Sciences,' p. 99, we read that 'the *Isiac table* in the Turin Museum, which is supposed to represent the mysteries of Isis, has been judged by Champollion to be the work of an uninitiated artist . . . probably of the age of Hadrian.' The same information may be found in

Westropp's *Handbook of Archaeology*, in Gsell-Fels' *Ober-Italien*, and in one (at least) of the earlier editions of Baedeker's *Northern Italy* (p. 54, ed. 1886). But in the issue of 1899, by a mistake curiously identical with that of the reviewer, the *Tabula Isiaca* is transformed into the *Tabula Iliaca*. 'The once celebrated *Tabula Isiaca*' is certainly in the Museum of Turin, and the still celebrated *Tabula Iliaca* is, as certainly, in the Capitoline Museum of Rome. The latter *Tabula* was not even discovered until shortly before 1683, some 136 years after the death of Bembo, the owner of the former.

(2) My statement that Brandis edited 'the *Metaphysics* of Aristotle and Theophrastus' rests on the title selected by Brandis himself: *Aristotelis et Theophrasti Metaphysica* (1823), and similarly in the case of two other statements criticised by my reviewer.

(3) My reviewer represents that some of my bibliographical references are vague, and selects 'as a typical instance' the statement, under the head of Traube (iii 195): 'bibliography by P. Lehmann.' He adds that 'few readers will guess that the author refers to the *Rendiconti . . . dei Lincei*, xvi (1907), 351f.' I reply that the guess would be wrong. When I completed my necessarily brief notice of Traube (a few months after his lamented death), I