

And overhead the young Loves flutter
 now,
 Like fledgling nightingales that in the
 tree,
 Feeling their wings for flight, adventur-
 ously
 Flutter from bough to bough.

5.

O ebony, O gold!
 O eagles of white ivory that hold
 And lift the boy amid the courts divine
 To Cronus' son for bearer of his wine!
 The crimson tapestries more soft than
 sleep
 Droop down above them. She who
 feeds the sheep
 In Samos, the Milesian maid, will say,
 'My hands have strewn Adonis' bed to-
 day.'
 There Cypris lies, the bride,
 With rosy-armed Adonis by her side.
 Soft is his kiss and pricks not, golden-
 brown
 Around his lips the down.

6.

Now to the Cyprian we bid good-night
 Who holds her lover claspt for her
 delight.
 But through the early dews of dawn
 will we
 Bear him to where the sea

Jets on the beach, with hair shed loose,
 and gown
 Ungirt about our ankles falling down:
 And from our bright breasts naked to
 the sun
 The treble song shall run.

7.

Darling Adonis, thou alone, alone,
 They say, of all the saints, from
 Acheron
 Revisit'st earth. Not Agamemnon so
 Nor lordly wrathful Aias to and fro
 May pass, nor Hector, eldest of the
 score
 Of sons whom Hecuba to Priam bore.
 Not this Patroclus earned,
 Or Pyrrhus who alive from Troy
 returned;
 Not those yet earlier ones,
 The Lapiths, and Deucalion's ancient
 sons,
 Or Pelopids, or princes that in high
 Pelasgic Argos held their sovranly.

8.

Be gracious now to us,
 Darling Adonis, and make prosperous
 This coming, so with each returning
 year
 Shall thy return be dear.

J. W. MACKAIL.

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CORRESPONDENCE

To the Editors of THE CLASSICAL REVIEW.

WILL you allow me to make one observa-
 tion on Mr. Goodrich's kindly review of my
Vuria Socratica, with reference to the mean-
 ing of *εἰσάγειν*, *εἰσφέρειν*, and the like when
 applied to the 'introduction' of 'divinities'
 on philosophical theories? Of course I know
 that the words mean to 'bring in,' and thus are
 of wider sense than our word 'to import.'
εἰσάγειν can e.g. mean to 'bring on the stage,'
 'to introduce a suit into the courts' (*εἰσάγειν*
τὴν δίκην said of the formal procedure of the
 presiding magistrate). But what is 'brought
 in' is always brought from somewhere. The
 question is, Whence was Socrates supposed to
 have 'brought' his strange divinities?—from
 abroad or from the depths of his own fancy? I
 have tried to support the former view (1) by
 two parallels, one for *εἰσηγείσθαι* and another for
εἰσφέρειν taken from the *Bacchae*, an almost
 contemporary work, and these, I think, have

some weight; (2) from Aristotle's use of the
 words *εἰσάγειν*, *κομίζειν* in connection with the
εἶδη. I know, of course, that the words them-
 selves do not establish my case (e.g. Theo-
 phrastus also speaks of Anaximander, in con-
 nection with the expression *τὸ ἄπειρον*, as *πρῶτος*
τοῦτο τοῦνομα κομίσας τῆς ἀρχῆς, *Doxographi*
Graeci 476, 3), but that Aristotle really meant
 them in the sense of 'to import' is, I think,
 plain from his insistence that the doctrine of
εἶδη and *μέθεξις* was a borrowing from the
 Pythagoreans.

As for Mr. Goodrich's own citation (*Frogs*
 959), I think it makes for me rather than
 against me. 'Euripides,' as I understand him,
 is boasting that he 'imported' into the sphere
 of tragedy matters which had hitherto been, so
 to say, 'contraband,' the affairs of daily life
 with which everyone is familiar. That is, the
 metaphor is from commerce; 'Euripides' im-
 proved tragedy by bringing into it the actual
 concerns of modern life, which had formerly

been thought to lie outside its boundaries, to be 'foreign' to its scope. The only alternative, so far as I see, is to take *εἰσάγων* as = *εἰσάγων πρὸς τοὺς θεαράς*, 'bringing on the stage.' But does not the context justify me in taking the word rather as = *εἰσάγων εἰς τὴν τραγωδίαν*, in which case it clearly means 'importing'?

A. E. TAYLOR.

St. Andrews, December 29, 1911.

To the Editors of THE CLASSICAL REVIEW.

I SEE that the careful review in your columns (November, 1911, p. 209) of vol. iv. of the Oxford translation of Aristotle complains of 'the extremely cumbrous system of pagination adopted by the editors . . . whereby the numbers of the sections only appear, and not the numbers of

the pages. By adopting this method the use of the index is rendered unnecessarily difficult.'

Readers not familiar with the facts may be puzzled by the criticism of a system in which the numbers of the pages do not appear as a 'cumbrous system of pagination,' and misled by the statement that 'the numbers of the sections' are given. The facts are, of course, that the (often arbitrary and misleading) sections of Bekker are ignored; that the Bekker chapters, with the pages and lines of the Berlin edition, are accurately indicated in the margin; and that the index is, accordingly, a page and line index not only to the translation but to any modern text of Aristotle. The Oxford pages are unnumbered, because the indexes refer to the Berlin pages, not *vice versa*.

R. W. CHAPMAN.

The Clarendon Press, Oxford,
January 11, 1912.

BOOKS RECEIVED

Publishers and Authors forwarding books for review are asked to send at the same time a note of the price.

* * * *Excerpts and Extracts from Periodicals and Collections are not included in these Lists unless stated to be separately published.*

American Philological Association. Transactions and Proceedings, 1910. Vol. xli. 9½" × 6¼". Pp. cxlii + 186. Ginn; Arnold.

Apollonius Dyscolus. See Kleine Texte.

Aristophanes, Lysistrata and Thesmophoriazusaë: Greek Text, with translation into corresponding metres, etc. By B. B. Rogers. 9" × 6¾". Pp. xvi + 247. London: G. Bell and Sons, 1911. Cloth, 15s.

— *Frogs: Translated into kindred metres by A. D. Cope. 8" × 5". Pp. 96. Oxford: B. H. Blackwell, 1911. Paper boards, 3s. net.*

Blinkenberg (Chr.) The Thunder-weapon in Religion and Folklore: A Study in Comparative Archaeology. 8½" × 5½". Pp. xii + 122. Cambridge: University Press, 1911. Cloth, 5s. net.

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Brock (M. D.) Studies in Fronto and his Age. Girton College Studies, No. V. 7½" × 5". Pp. xiv + 348. Cambridge: University Press, 1911. Cloth, 4s. net.

Cicero. See Zillinger.

— *Ausgewählte Briefe von Luthmer-Busche, pp. xxix + 113, M. 1.50. Schülerkommentar, pp. 72, M. 0.75. 7½" × 5½". Vienna: F. Tempsky, 1912.*

Commentationes Philologiae Ienenses, ediderunt. Seminarii Philologorum Ienensis Professores. Vol. ix., Fasc. 1. De C. Maecenatis Frag-

mentis, P. Lunderstedt. 9" × 6". Pp. 119. Leipzig: B. G. Teubner, 1911. M. 5.

Corcoran (T.) Studies in the History of Classical Teaching (Irish and Continental, 1500 to 1700). 9" × 5½". Pp. xviii + 306. London: Longmans, Green and Co., 1911. Cloth, 7s. 6d. net.

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Delulle (H.) Les Répétitions d'Images chez Euripide. 10" × 6½". Pp. xx + 86. Brussels: A. Dewit, 1911. Fr. 3.50.

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Enk (P. J.) Ad Properti Carmina Commentarius Criticus. 11" × 8". Pp. xii + 366. Zutphen: Thieme, 1911.

Entz (Gustav) Pessimismus und Weltflucht bei Platon. 9½" × 6¾". Pp. viii + 192. Tübingen: J. C. B. Mohr, 1911. M. 5.

Erdmann (F.) Lateinisches Elementarbuch für Reformschulen. 8½" × 6". Pp. 252. Leipzig: G. Freytag, 1912. Cloth, M. 3.

Euripidis Fabulae. Ed. R. Prinz et N. Wecklein. Vol. i., Pars ii., Alcestis. Ed. R. Prinz. Editio Tertia. 8½" × 5¾". Pp. 60. Leipzig: B. G. Teubner, 1912. M. 1.80.