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Aristóteles, *Politica* by Julián Marías; Aristótele

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δέξιον. τί 37. 11 (τὸ *codd.*) and ὅτε 169. 6 (ὅτι *codd.*) appear no more necessary than φέρουσα 5. 14 for φέρει τὰ *codd.*, with εἴη preceding in the same ὡς-clause, since such combination of moods is not unparalleled in Herodotus. At 214. 10 ἀνὴρ τις ('Ονήτης *codd.*) is proposed in the apparatus. The latter though reasonably full shows occasional gaps; e.g. at 167. 6 nothing is said on ἐθύετο καὶ ἐκαλλιέρετο; at 170. 15 οἰκίσαι (not οἰκίσκι as printed) Schaefer and at 194. 15 περιέσεσθαι Reiske take no account of Powell's comments in *C.R.* lii. 58. On 35. 11 θολερῶ Eldick (*sic*) see Markland on *Eur. Suppl.* 222. καὶ ἐσσοῦτο Paap might be added at 166. 7-8. At 96. 5 [αὐτῶν] lacks attribution (Stein), and at 20. 6 μήτε τῶν Σκυθέων (μ. τὸν Σκυθικὸν *codd.*) is unexplained. Misprints and small errors are not lacking, especially in *Notices*, footnotes, and apparatus. In the text, correct 86. 2 ὠσαύτωζ, 86. 8 αὐτως (αὐτεως), 104. 16 ἀλέες, and 167. 13 πάσῃσι (πάσῃσι). But it is gratifying that, in the longest book of Herodotus with which the editor has to deal, the general standard of accuracy has risen very far above that of some of the earlier volumes.

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W. HAMILTON: *The Symposium of Plato*. A new translation. Pp. 122. West Drayton, Middlesex: Penguin Books, 1951. Paper, 2s. net.

THE *Symposium* is the first work of Plato to appear in the series of Penguin translations, and it is to be hoped that it will not be the last. The choice is a wise one. Less well known to non-classical readers than the *Phaedo* and the *Apology*, the *Symposium* presents a portrait of Socrates which is in some ways more human and less coldly intellectual than in any other work of Plato, and a fundamental doctrine of Platonism is expounded against the brilliantly drawn background of high society at Athens.

The translation by the Headmaster of Westminster School is very good, and follows something of a middle way between the formalized Victorian translation which is now often a barrier to the appreciation of the classics, and an idiom so modern that it is hard to imagine anyone but a person of the present day using it. The introduction of some twenty pages deals with the *mise-en-scène*, the content of the conversation and the character of Socrates. A widely held view is repeated, that the speech of Eryximachus 'is

poor stuff and meant to be so'. But is it not rather the case that what is to us obsolete scientific speculation had its own fascination for Greeks of the fourth century B.C.? In the translation the following points may be mentioned: 175 e Socrates' wisdom ἀμφισβητήσιμος ὡσπερ ὄναρ οὔσα does not mean 'has little more reality than a dream' (p. 38); 182 c φρονήματα μεγάλα does not mean 'a generous spirit' (p. 48); 202 e πᾶν τὸ δαιμόνιον μεταξύ ἐστι θεοῦ τε καὶ θνητοῦ should not be translated 'everything that is of the nature of a spirit is half-god and half-man' (p. 81); p. 41 'That the god should be one of the most ancient of all beings is a title of honour' is correct but awkward.

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Xenophon, *Anabasis*, door P. K. HUBREGTSE, met illustraties van A. A. Tadema. Pp. 260. Groningen: J. B. Wolters, 1951. Cloth, f. 5.90.

CONSIDERABLE use of this book by a pupil and myself suggests that the best way of making Greek texts easy and interesting is to stimulate the imagination of the reader instead of encumbering him with too much help in the form of notes and translations. Here are no helps except the erect Greek type, very clear and very black, in which the text (Hude's for the most part) is printed, summary 'headlines' in the margins, a short life of Xenophon, a business-like explanation of the technical terms for the equipment and organization of the Greek army, and, most effective of all, the numerous illustrations. Apart from a sufficiency of pictures of arms, and of plans and maps of the most probable route followed by the Greeks, there are more than fifty graphic illustrations presenting, against a background of authentic landscapes, many of the incidents described in the narrative. If it was a defect of Xenophon's that he saw scenery only as a succession of military problems, that defect is here handsomely compensated. The book can be warmly recommended to those who wish to read Xenophon as he should be read—swiftly and in large doses.

J. TATE

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JULIÁN MARÍAS: Aristóteles, *Política*. Edición, traducción, introducción y notas. Pp. lxxii+281 (of which 266

double). Madrid: Instituto de Estudios Políticos, 1951. Paper, 150 ptas.

THIS is a translation, in the style of the Loeb and the Budé series, of Aristotle's *Politics*, with the Greek text on one side and the Spanish version opposite. The Greek text is that of W. L. Newman (and the order of the books of the *Politics* is Newman's order): the Spanish version is succinct and bare, and its author notes that he has used only 66 words to render the 55 words of the original Greek of the first section of the first chapter. The rendering, so far as the reviewer is able to judge, is accurate; but it will not greatly help a reader unversed in Greek. The notes, which are packed together at the end of the volume, are sparse: they occupy only 8 pages, and they are mainly a matter of references and brief explanation of historical allusions. The index, of 5 pages, is simply an index of proper names. The book must thus be judged in the main by the Introduction, of some 70 pages, written by Señor Julián Marías. He is a scholar who has written a *Historia de la Filosofía* (5th edition 1950), and an 'Introduction to Plato' in an edition of the *Phaedrus* printed at Buenos Aires in 1948. He is acquainted with the work of modern scholars, both English and German; and his preface is of interest both for its general view and for its indications of contemporary Spanish views on politics. It deals first with the social (or historical) and the intellectual background of the *Politics*: it then turns to the metaphysical bases of Aristotle's theory; and it finally proceeds to a study of the programme of the *Politics*, and to essays on 'the reality of the Polis', the relation of 'Polis and Politeia', and Aristotle's handling of the theme of 'Security'. The author detects in Aristotle a dislike for 'the frivolity of constitutional theorists and jurists', and a deep feeling for the value of *usus* or *ēthos*, issuing in an equally deep desire for *ἀσφάλεια*: 'Aristóteles, en la hora vespertina de la *polis*, está de vuelta de todos los reformismos' . . . We find in Aristotle what we seek; and a Spaniard naturally finds something different from an Englishman.

It should be added, in justice to the classical scholarship of Spain and to the Spanish Institute of Political Studies, that the volume belongs to a series in which a three-volume translation of the *Republic* and a translation of the *Aθηναίων πολιτεία* have already appeared, and which is to include in the future translations of the *Gorgias* and *Protagoras* and of Aristotle's *Rhetoric*. It should also be added that the translation of the

*Aθηναίων πολιτεία* is a necessary complement to the present volume, since its introduction deals with Aristotle's treatment of political science, and with his life and his school.

ERNEST BARKER

JAN ŁUKASIEWICZ: *Aristotle's Syllogistic from the Standpoint of Modern Formal Logic*. Pp. xii+142. Oxford: Clarendon Press, 1951. Cloth, 15s. net.

IN this book we have one of the masters of twentieth-century logic expounding and criticizing and developing part of Aristotle's logic, with the greatest sympathy and insight, and with complete understanding of the Greek. It is therefore a most novel and valuable work; and will probably put an end to those tiresome chapters in recent textbooks of logic, where the author triumphantly tramples on Aristotle's four types of proposition from an alien and unsympathetic point of view, to the boredom of the mature student and the bewilderment of the beginner.

The interpretation of and comment on the text of the *Analytics* are illuminating and convincing. 'Throughout the whole *Prior Analytics* . . . there exists not one psychological term. Aristotle knows with an intuitive sureness what belongs to logic' (13). The book is also illuminating as history of logic; for example, it gives a quite new and yet very convincing explanation of the tradition that Galen invented the fourth figure. Professor Łukasiewicz produces and interprets a text to show that what Galen did was not to invent the fourth figure of Aristotelian syllogism, but to expound the four different figures that can be made with compound syllogisms having four terms instead of Aristotle's three.

The book is fascinating, thirdly, for its development of Aristotle's logic. Łukasiewicz shows us Aristotle's reduction of the other figures to the first figure as an early form of axiomatization. He expounds his own set of four axioms for the syllogistic, and does away with the muddled notion that it can all be derived from a single axiom called the 'dictum de omni et nullo'. He introduces the notion of rejection: as true propositions of the syllogistic are to be demonstrated, so false ones are to be rejected; and he finds axioms and rules for this procedure. Finally, he asks whether we can decide the truth-value of all possible sentences of the Aristotelian syllogistic, and gives an argument that we can do so if we add to the rules of rejection one suggested by his pupil Stupecki.