

UNIVERSITY OF EXETER CLASSICAL SOCIETY

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EDITORIAL

The first task of this the fourth issue of 'Pegasus' is the happy one of welcoming the freshers to the department. We hope that they will all enjoy a satisfactory sojourn in the 'faithful city'. Also we hope that they will be able to contribute to the contents of future numbers.

The aim of 'Pegasus' is not to try to rival the existing classical magazines, but to provide opportunity for members of the University, be they undergraduates, graduates, or staff, to express themselves on any topic related to the classics. Freshers will see from the contents of the present number quite how varied are the topics included. Readers are invited to send in contributions for the next issue, which will be in the Spring Term, by December 31st.

On page 16 of the present issue will be found a bibliography of the classical works of W. F. Jackson Knight (freshers may know that 'JK', as he was affectionately known, was a lecturer in classics here from 1936 until his retirement in 1961, and was also the translator of Vergil's Aeneid in the Penguin Classics Series). There is also a select bibliography of JK's works in the 'Proceedings of the Vergil Society', No.4, 1964-1965 pp.78-85, in which the compiler, Mr. J. G. Landels of the University of Reading, acknowledges assistance given to him by Mr. Glucker. In fact, although Mr. Landels' bibliography was published a week before the present number of 'Pegasus', Mr. Glucker's bibliography is anterior to that in the 'Proceedings of the Vergil Society' by some three months.

Once again we would like to thank Miss Longsdon for her care and expertise in typing this magazine, and also Miss Bethel for her original cover design.

CLASSICAL ASSOCIATION - SOUTH-WEST BRANCH

Programme for Michaelmas Term 1965

Meetings will be held at 5.15 in the Education Department of the University, "Thornlea", New North Road, Exeter (opposite the Imperial Hotel).

Friday October 22nd

Joint meeting with the
University Classical Society

Professor E. G. TURNER, F.B.A. on

MOZART AND MENANDER:

a newly discovered Menander play, the Misoumenos

Professor Turner is Professor of Papyrology at University College, London, and is the editor of several volumes of papyri.

Friday October 29th

JOHN GLUCKER on

THE ACADEMY AFTER ANTIOCHUS

Mr. Glucker is a Lecturer in Classics at the University of Exeter. He is at present engaged in research on Aristotle.

Friday November 12th

Joint meeting with the
University Classical Society

P. A. BRUNT on

THE ROMAN MOB

Mr. Brunt is a Fellow of Oriel College, Oxford, and the author of numerous articles on Greek and Roman history.

Friday November 26th

Joint meeting with the
University Classical Society

JASPER GRIFFIN on

YOUTHS AND MAIDENS IN VERGIL

Mr. Griffin is a Fellow of Balliol College, Oxford. He is at present engaged in research on Hellenistic poetry.

Friday December 10th

Joint meeting with the
Hellenic Society

Professor C. M. ROBERTSON on
THE SACK OF TROY:
a theme in Greek narrative art

Professor Robertson is Lincoln Professor of Classical Archaeology and Art in the University of Oxford, and the author of the Skira volume on Greek Painting. His lecture will be illustrated with slides.

A Translation of Catullus CI

Multas per gentes et multa per aequora vectus
advenio has miseras, frater, ad inferias,
ut te postremo donarem munere mortis
et mutam nequiquam alloquerer cinerem.
quandoquidem fortuna mihi tete abstulit ipsum,
heu miser indigne, frater adempte mihi,
nunc tamen interea haec, prisco quae more parentum
tradita sunt tristi munere ad inferias,
accipe fraterno multum manantia fletu,
atque in perpetuum, frater, ave atque vale.

'Cross many seas and many lands I come,
To pay my respects here at the last,
To speak to your ashes, unhearing, dumb,
In sorrowing service for a love now past.

I bring these offerings, hallowed down the years,
Alas, too cruel your death, too soon you fell;
Take these, my brother, moist with tears,
And for ever now, goodbye, farewell.

Latin Yesterday, Today and ? Tomorrow

There was a battle recently in Lopes Hall: on the one side, a strong band of those in favour of the customary Latin grace being replaced by an English one; versus, the Warden backed by a few traditionalists. "It's a dead language", "It's old", "It's stuffy", "It's completely incomprehensible". At the last, a translation was posted up: "per - through, Jesum - Jesus, Christum - Christ" etc. so that even the most simple amongst us would understand. Eventually a compromise was reached: English on weekdays, Latin on Sundays. And so we have another instance of the gradual disappearance of Latin from everyday life. A pity, for you must admit a few words of Latin lend to an occasion a certain dignity - which is not otherwise to be found in a plateful of rice pudding.

There was a time, when it was regarded as normal for a Member of Parliament to adorn his speeches with Latin quotations, knowing his fellow Members would recognise and understand what he was saying.

I quote from a speech made by William Pitt on the Abolition of the Slave Trade, delivered in the House of Commons on April 2nd 1792:

"Then also will Europe, participating in her improvement and prosperity, receive an ample recompense for the tardy kindness (if kindness it can be called) of no longer hindering that continent from extricating herself out of that darkness which, in other more fortunate regions, has been so much more easily dispelled:

Nosque ubi primus equis oriens afflavit anhelis
Illic sera rubens accendit lumina Vesper

Then, Sir, may be applied to Africa those words originally used indeed with a different view:

"His demum exactis ...
Devenere locos laetos, et amoena vireta
fortunatorum nemorum, sedesque beatas:
largior hic campis Aether, et lumine vestit purpureo."

Today a riot would ensue, and a translation be demanded: the Member would be thought pedantic, and be accused of intellectual snobbery.

Long after Latin ceased to be a spoken language, it became the universal language of diplomats. John Milton, 1608-74, was the Latin secretary of the Commonwealth Council of State, and the following is from his Justification of the Execution of Charles I:

Dicam enim res neque vulgares, regem potentissimum, oppressis legibus, religione afflictus, pro libidine regnantem, tandem a suo populo, qui servitutem longam servierat bello victum; inde in custodiam traditum; et cum nullam omnino melius de se sperandi materiam vel dictis vel factis praeberet, a summo demum regni Concilio capite damnatum; et pro ipsi Regiae foribus securi percussus.

Robert Blake, too, was called upon to put his ability to write Latin to Government service.

At this time if Englishmen wished their words to be read on the Continent they had to write in Latin. Francis Bacon wrote at first in English. In 1605 his "Advancement of Learning" appeared in his own tongue, but he decided it ought to be translated into Latin, as he thought that the "privateness of the language wherein it is written" would exclude many readers. English was flexible, and words, in time, changed their meaning: in Latin his thoughts would remain imperishable: so a translation appeared in 1623, De Augmentis Scientiarum.

Latin was the language used for Medical and Scientific Treatises. Isaac Newton, 1642-1727, entrusted his scientific treatises to Latin. His Philosophiae Naturalis Principia Mathematica describes many complicated principles lucidly in Latin.

In fact Latin was the universal language of scholars. But why Latin? After Latin ceased to be a spoken language, the church continued to use Latin, and it was in Latin that men such as Bede wrote their works. At the time of Petrarch came the revival of learning. Many classical manuscripts were discovered, and scholars turned again to studying the Classics. The controversy was re-opened as to which Latin style it was best to adopt when writing Latin prose: Cicero was the favourite, and the influence of the supporters of his style, the Ciceronians, prevailed in English schools, and has remained until this day.

Erasmus was a great scholar, and naturally wrote in Latin, but he considered the Ciceronians were taking the controversy too far. His friend, John Colet, who founded St. Paul's School, wrote as follows in the statutes of his school:

all barbery all corrupcion all laten adulterate which ignorant blynde folis brought into this worlde and with the same hath distayned and poysend the old laten spech and the varay Romaine tong which in the tyme of Tully and Salust and Vergill and Terence was usid which also Seint Herome and Seint Ambrose and Seint Austen and many hooly doctors lernyd in theyr tymes, I say that fylthynesse and all such abusyon which the later blynde world brought in which more rather may be called blotterature thenne literature I utterly abbanysh and exclude oute of this schole.

Sir Thomas Moore, Erasmus' great friend, agreed with Erasmus and Colet, and thought that children should be taught only the purest Latin authors. He himself was a great Latin scholar, and he saw to it that his children were brought up in the same tradition. There follows an extract from a letter which Sir Thomas Moore wrote to his daughter:

Thomas Morus Margaretae filiae suae charissimae S.P.D.
Epistola tua, dulcissima filia, qua me voluptate perfuderit, supersedebo dicere. Poteris, opinor, plenius aestimare quam impense placuerit patri, quum intelliges quos affectus excitarit alieno. Sedere mihi contigit hoc

vespere cum R. P. Ioanne, Episcopo Exoniae, viro et literatissimo et omnium confessione integerrimo; quum inter confabulandum, ut fit, schedulam quandam quae faciebat ad rem e loculo meo depromerem, epistolam tuam extrahi casu. Delectatus manu coepit inspicere; ubi ex salutatione depræhendit esse mulieris, legere coepit avidius. Sic eum invitabat novitas. Sed quum legisset et (quod nisi me affirmante non erat crediturus) tuam ipsius manum esse didicisset, epistolam, ut nihil dicam, amplius talem - quanquam cur non dicam quod dixit ille? - tam Latinam, tam emendatam, tam eruditam, tam dulcibus refertam affectibus, vehementer admiratus est.

It was these scholars who firmly re-established the pre-eminence of Latin, and Classical study which has lasted to this day. But what of Latin in the 20th Century? Interpreters and translators, the comparative ease of printing books, put paid early on for the need of Latin in diplomatic and scientific fields. To-day, even the Roman Church has sanctioned the disappearance of Latin in Roman Catholic services in England. Lawyers, however, gentlemen known for their conservative traditional ways, still mutter Latin phrases to one another with a strange, unorthodox pronunciation. Classics has now lost its pre-eminence in the field of education; no longer is it regarded as the ideal training for any career, but its place has been challenged by sciences, economics and new subjects. Easily available translations of the works of classical authors now lessen the desire to read them in the original. Latin is still taught in schools, perhaps more because the subject is a requirement for Arts students at University than through any desire on the pupils' part to learn it. But the Universities are still a stronghold of the old traditions - though the students are apt to question the point of writing their weekly Latin Proses. After all, who ever writes or speaks Latin these days?

"Vivat regina" shout the scholars of Westminster School from the gallery of Westminster Abbey - but they have to wait for the crowning of a monarch to do so. St. Paul's School still uses the Latin prayer Erasmus wrote for them. At Oxford and Cambridge Universities, at the ceremony when a new Chancellor has been appointed, the speeches are in Latin. Cyril Bailey, when presenting Mr. P. G. Wodehouse for an Honorary Degree (at Oxford) used not prose, but verse: I suspect Horace gave a helping hand.

Ecce auctor magicus, quo non expertior alter
Delectare animos hominum risusque movere.
Namque novas scaenae personas intulit et res
Ridiculas cuique adiunxit.

Non vitia autem hominum naso suspendit adunco
sed tenera pietate notat, peccataque ridet.
Hoc quoque, lingua etsi repleat plebeia chartas,
non incomposito paritur pede currere verba,
concinnus, lepidus, puri sermonis amator.

8.

Latin can even be humorous.

The following three stanzas are from a poem by F. C. Geary written during the Fuel Crisis:

Ministro Fulminis.

Utinam in Timbuctu fatum me locasset
Vel me Rex in Africa secum invitasset,
Nec in frigidario sic incarceratus
Horreum, Apollinis quaeritans afflatus.

Dum de caelo Jupiter gelat, stridet, ninguit,
In terris Emanuel* foculos extinguit:
Nil agunt artifices, feriati gratis,
Ob deficientiam electricitatis.

Verbis Februarium insectati diris
Imitemur habitus hibernantis gliris
Amphorisque fervidis lectos oneremus,
Ut ad veris tepidos soles dormitemus.

(* The Right Hon. Emanuel Shinwell, then Minister of Fuel and Power.)

For mottoes, epitaphs, occasions demanding great dignity, one can do no better than turn to Latin. Latin is part of too long a tradition to disappear, even if its future in the academic field is at present a little gloomy.

Who knows there may even be a Revival, when the novelty of outer space has worn off?

"September 20th, 2965. Recent Publications.

Oxford Text (complete with app. crit.) of "Fabula de Petro Cuniculo" by Beatrix Potter. It is believed that the original of this recent discovery was a children's tale, in English. Its later translation into Latin most probably originated the 20th Century Classical Revival.

It begins:

Olim erant quattuor cuniculi parvi, et eorum nomina erant -

Flopsa,

Mopsa,

Cauda Linea,

Petrus.

Cum sua matre in arena infra radicem abietis maximae habitabant.

I am the proud possessor of one of the first printed editions - available on request for those wishing to read further.

SUZANNE DINGLE

THE SINGER SAITH OF HIS SONG

The touches of man's modern speech,
Perplex her unacquainted tongue.
There seems through all her songs a sound
Of falling tears. She is not young.

Within her eyes' profound arcane
Resides the glory of her dreams,
Behind her secret cloud of hair,
She sees the Is beyond the Seems.

Her heart self-towered in her steep spirit,
Somewhat sweet is she, somewhat wan;
And she sings the songs of Sion
By the streams of Babylon

Francis Thompson

Quod novant omnes homines recentes
Nescit insueta celebrare lingua,
Tristis apparet recinens sonores
Femina adulta.

Quae videt somnis oculis sub altis
Gloriae magnae, specie relictæ,
Sub comis spissis animae recinctae
Vera tuetur.

Pectus excelsum stabilemque mente
Se tenet pallens, eadem renidens
Et canit juxta Babylonis undas
Carmina Sion.

J. Byrne

IN PRAISE OF A CLASSICAL EDUCATION?

My English text is chaste, and all licentious passages are left in the
decent obscurity of a learned language.

Edward Gibbon, Decline and Fall of the
Roman Empire, ch.3.

A LETTER TO THE EDITORS

Dear Sirs,

Students of French Classicism will, I am sure, have found Mr. K. A. Dickson's article "A Creative Misinterpretation of Aristotle" in the last edition of Pegasus, extremely interesting and stimulating.

It is true that Corneille's mistranslation of the phrase τῶν τοιούτων παθημάτων (Tragedy ... "leads us to purge, moderate, rectify and even up-root in ourselves the passion which before our eyes plunges the persons whom we pity into misfortune") is not very constructive. Indeed, Corneille himself commented: "If purgation is achieved through tragedy, I hold that it happens in the way I have explained; but I doubt whether it is ever achieved, even in those tragedies which have the conditions required by Aristotle".

However, the most perceptive and richest interpretation of Aristotle in the XVIIth century is undoubtedly that of Racine. In his marginal notes to Pietro Vettori's edition of Aristotle's Poetics (Florence, 1573), Racine gives an accurate translation of the passage: "[Tragedy] ... purges and tempers in us passions of this kind", and comments: "That is to say that in stirring these passions it rids them of what is excessive and unbecoming and restores them to a state which is moderate and conformable to reason" (Racine, Principes de la tragédie en marge de la Poétique d'Aristote, ed. E. Vinaver, Manchester U.P., 1951). For Racine, the moderation of emotions is no longer a moral imperative; it is an aesthetic necessity which conforms with the contemporary ideal of les bien-séances, i.e. the conventions regulating the stylization and pleasurable representation of reality. By precluding the total uncontrolled commitment of the spectator, these enable him to retain the independance of judgement necessary for a rational assessment of the issues implied in the tragedy and an aesthetic appreciation of the tragic performance, conducive to the enjoyment of that "majestic sadness wherein lies the whole pleasure of tragedy" (Racine, Preface to Bérénice). We may, then, wonder with Vinaver if "this sadness is anything other than a state of serenity in the face of the tragic fact, a meditation of the soul which, free from all agitation, opens itself to the meaning of human acts and of the supreme laws whose image they bear" (E. Vinaver, ibid., p.25).

Never before Racine had any translator, commentator or dramatist given Aristotle's pronouncement an interpretation so rich in its implications,

Yours faithfully,

J. D. BIARD

COMPETITIONQUAESTIONES EXONIENSES

Regulations: No graduate may enter. Answers should reach me before December 1st, 1965; any method of research, other than bribery of the judge, is permissible. The solution will be published in the next issue; there may be a prize if there is a good enough entry.

F. D. HARVEY

1. (a) Who wrote the following lines, and in what way is he connected with Exeter?

Iliadum lachrymas, concessaque Pergama fatis,
Proelia bina ducum, bis adactam cladibus urbem
In cineres, querimur: flemusque quod Herculis ira,
Hesiones raptus, Helenae fuga fregerit arcem,
Impulerat Phrygios, Danaas exciverit urbes.

- (b) Who wrote the letter from which the following sentence is taken, and in what house in Exeter was he born?

And where before, as I conceive, it was to be reputed but a store of books of diverse benefactors, because it never had any lasting allowance, for augmentation of the Number, or supply of Books decayed: whereby it came to pass that when those that were in being were either wasted or embezzled, the whole Foundation came to ruin: to meet with that inconvenience, I will so provide hereafter (if God do not hinder my present design) as you shall be still assured of a standing annual rent, to be disbursed every year in buying of books, in officers' stipends, and other pertinent occasions, with which provision, and some order for preservation of the place, and of the furniture of it, from accustomed abuses, it may perhaps in time to come prove a notable Treasure for the multitude of volumes, an excellent benefit for the use and ease of students, and a singular ornament in the University.

- (c) From what popular Classical Dictionary are the following extracts taken, and in what way is the author connected with Exeter?

AESCHYLUS: An eagle, with a tortoise in her bill, flew over his bald head, and supposing it to be a stone, dropped her prey upon it to break the shell, and Aeschylus instantly died of the blow in the 69th year of his age, 456 B.C.

HELENA: The age of Helen has been a matter of deep enquiry among the chronologists. If she was born of the same eggs as Castor and Pollux, who accompanied the Argonauts in their expedition against Colchis about 35 years before the Trojan war, according to some, she was no less than 60 years old when Troy was reduced to ashes, supposing that her brothers were only 15 when they embarked with the Argonauts.

HORATIUS: The poetry of Horace, so much commended for its elegance and sweetness, is deservedly censured for the licentious expressions and indelicate thoughts which he too frequently introduces.

- (d) Who wrote the following lines, and in what way is he connected with Exeter?

Grata sibi est: alios mente aversatur iniqua
 si quid habent illi se quod habere iuvat;
 Quid sibi sola placet, similes sibi despicit omnes,
 inscia, dum ridet, displicet ipsa sibi.

2. Where in Exeter are the following inscriptions to be found?

- (a) ... Sed flagrante demum Bello Civili
 Dum civitatis Londiniensis Tutelam
 A Rege ipso sibi concreditam habuit,
 Cives Regiis Partibus adversi
 Praesulem optimum
 Magno cum Tumultu adorti
 Infandum trucidaverunt.

- (b) PURITAS VIRESQUE

- (c) PEREUNT ET IMPUTANTUR

- (d) Any person wilfully INJURING
 any part of this County Bridge
 will be guilty of FELONY and
 upon conviction liable to be
 TRANSPORTED FOR LIFE.

- (e) 'Επιβαλὼν τὴν Χεῖρα 'αὐτοῦ
 'επ' Ἀροτρον 'οὐκ 'εβλεψεν
 'εἰς τὰ 'οπίσω

- (f) ... Exoniensem
 VIII die mensis Maii A.S. MCMLVI
 ab Elizabeth II
 Dei gratia Regina
 et
 Philippo Duce Edinburgii
 visitatam commemorat
 hic lapis a regina develatus.
- (g) cui Pudor et Justitiae soror
 incorrupta Fides, nudaque Veritas
 quando ullum inveniet parem?
- (h) AR]AMEMNONOZ

Entries should be given to F. D. Harvey Esq., or the editors of 'Pegasus'.

EPISTOLA AD EDITORES 'PEGASI'
DE REBUS IN PRIORE VOLUME INDIGNE IMPRESSIS

Quo modo audeat femina calumniari virum tam scholasticum quam ille ioannes exoniensis? Preterea quo modo femina audeat talia suscipere nisi quod 'vigornia' sit nomen falsum? Ego quidem non comprehendo greca verba; idcirco michi non contingit ut dicam utrum scripta procli sint digna studii necne. Sed credo sane non esse dignum scripta auctori solum placere, et letoribus non placere. Michi videtur proprium esse belgis ut existiment aliena esse nullius momenti, sed sua esse maximi. Quis porro est ille 'dignus ioannis filius?' Et iste 'benignus franciscus baconus?' - nisi quod fortasse sit iste impius macellarius londiniensis. Multa sane insunt in epistola que michi sunt preter comprehensionem. Denique michi querendum est quod epistolam scripserit anglice, non latine. Cur lingua uti maluit adhuc male formata? Idcirco quod non sit civis mundi, sed solum belgii. Laus deo.

Dabam Florentie domenico die xviii^o septembris anno domini mccccxvi

POGGII DISCIPULUS

REFLECTIONS ON THE ANTIGONE

A great deal has been said on the theme pervading this play. Doubtless, a great deal more will be said; but to have meaning, Greek tragedy, specifically, must hinge on the inter-play of characters, their individual traits, and the chain reaction sparked off by the slightest self-righteousness which escalates beyond all recognition. It is easy to dismiss a hackneyed theme as "known" and blatantly obvious on a given note. The value of Sophocles lies in his penetrating analyses of characters, their individuality, which causes them to act this way or that in a given situation. His grasp underlies every facet of the play, but his judgement is never 'en bloc'. The plot unfurls, people react, the end is fixed. We live, we react, are we fixed? Sophocles' final note is invariably the same.

The dichotomy presented in the play between the positive and the natural law is our theme. "There is a true law, right reason in accordance with nature; it is unalterable and eternal" wrote Cicero. The concept lurks in our subconscious no matter how technologically advanced we become. The layman probably looks to the execution of Antigone as the crux of the play; the classicist to each stage of the development, the climax, and its aftermath. But we cannot escape coming to terms with the fact that Antigone is right, albeit she is deficient in virtue, whatever justifications are submitted in favour of Creon. An individual has the right to contravene the state laws, no matter how absolute and prepossessing the ruler, no matter how insignificant the defendant. The difficulty is in determining when and where; Sophocles does this for us. Life would be chaotic without laws and there must be a hierarchy of officialdom even in totalitarian regimes. But state laws are not "ipso facto" justified nor is the promulgator. They should never be used in defiance of an individual's conscience, always presupposing there is no flagrant act of malice on the part of the defendant.

In Aeschylean tragedy the didactic content was simple. There were laws. Man was subject to these, and transgressed at his peril. Submission to the Almighty is his lesson. But when Sophocles was writing times had changed not only as regards religious and moral outlook, but we are conscious of a new intellectual and sensitive insight into the relativity of human nature, law, and the role of intelligence in defining laws and their reference to human nature at large. Sophocles presents the conflict between subjective certainty and the objective criterion of society which may flout that certainty.

To turn to the characters. Undoubtedly Antigone is a sensitive and highly strung person who is capable of being a reactionary for her own sake. But at the same time there is a vital need for reactionaries at every level of human activity. Intelligent and headstrong, she sees her opportunity of waiving conventions aside and resents the rash self-righteousness of a ruler, who because he wields untimely temporal authority, believes he is infallible.

Her first reaction to Ismene's waverings demonstrates immediately the girl and her end. It is inevitable she will not flinch; there is no compromise for her. Duty calls. Creon is that stereotype who, while possessing nobility and talents, deludes himself into thinking his word inevitably goes. His inflexibility and his ability to project his own deficiencies of character onto others, has been analysed by modern psychologists and he would be categorised as the 'prejudiced' type. Antigone is the complete opposite. She is arrogant to a degree, she deliberately sets out to exacerbate everybody, even the endearing character of Ismene, who possesses a delicacy and ordinariness to offset the antithesis between the two main characters of the play. But it is not only the traits with which Sophocles vests these which are striking; with his customary grasp, in the delightful interlude with the guard, he depicts an amusing but very mundane character, who is sympathetic but all out for 'number one'. Haemon has a significant contribution to the whole. Wishing not to be at odds without a reason he first attempts to assuage his father, but turns in defiance to his own destruction in the face of his father's obstinate and unflinching futility.

Antigone and Creon mark the two extremities of human personalities. The greatest contributors to society are Antigone types, Creon types on the other hand, apparently are making an efficacious contribution, but in fact are only bringing disaster on themselves and many other guiltless people. But all have their place, if they but realise it, and use their heads. This is Sophocle's presentation in my mundane view. His powers and range are inimitable.

In the play, Sophocles not only demonstrates with amazing versatility all the facets of human personalities, physical, emotional and intellectual, he also points out man's utter dependance on the law. Nobody, more than he, realised its importance for civic and social security. But at the same time he realised that men are not stereotypes to be bandied about like animals. Man has that faculty of rationalising and deciding which raises him to a lofty plane. "πολλὰ τὰ δεινὰ κοῦδὲν ἀνθρώπου δεινότερον πέλει" ... "Comfort's in heaven and we are on the earth", wrote the bard. This conflict between insight and blindness may be our undoing. But the way we can avoid the fall is presented as the final note. "Wisdom is much the primary base of happiness and man must avoid irreverence to the gods. The big words of the proud earn big blows and at long last teach wisdom".

J. BYRNE

THE CLASSICAL PUBLICATIONS OF W. F. JACKSON KNIGHT

A BIBLIOGRAPHY

This is a practical - and almost certainly an imperfect - bibliography. By 'practical' I mean that its only aim is to help the reader to find out the various publications of WFJK related to the Classics, and I have not, therefore, paid much attention to the minutiae of the 'Science of Bibliography'. Excudent alii... The bibliography is strictly limited to any printed materials related to the Classics. Manuscripts not yet printed and articles with no relation to the Classics are not included. On the other hand, I have included summaries and reports of talks and papers by WFJK, since he included suchlike items in lists of his publications made in his lifetime. I include also any items on spiritualism and psychical research, if their subject is also Classical: grammaticus sum, non iudex.

I have waded through whole sets of likely and unlikely periodicals in search of any articles by WFJK, and Professor George Wilson Knight has been most helpful in giving me his kind permission and help in using Jackson Knight's own library and checking this Bibliography against the offprints and manuscripts. I am also grateful to my friend Mr. T. J. Hunt for help in looking up some items; to Mr. J. D. Christie, who saved this Bibliography from many errors in detail due to its author's carelessness in proof-reading; and to various correspondents who kindly answered some queries, especially to Professor Ettore Paratore, to the Headmaster and the Resident Secretary of Bloxham School, Banbury, and to the Managing Director of Collier's Encyclopedia. I should, perhaps, also thank the Editor of the Times Literary Supplement for informing me that the review of Roman Vergil was not written by Mr. John Sparrow.

I have divided the bibliography into sections according to the various types of publications. Within each of these sections the order is chronological. The abbreviations used for periodicals are:

- AJP - The American Journal of Philology
- CJ - The Classical Journal
- CQ - The Classical Quarterly
- CR - The Classical Review
- CW - The Classical Weekly
- JHS - Journal of Hellenic Studies
- JRS - Journal of Roman Studies
- GR - Greece and Rome
- TAPA - Transactions and Proceedings of the American Philological Association
(Arabic numerals used for Transactions, Latin for Proceedings).

No bibliography is quite complete, and I am sure I have missed out a few items. I would be grateful to any reader who has noticed such an omission if he can inform me (c/o the Editor, Pegasus, the Department of Classics, Exeter University) of it. A supplement to this Bibliography will be published in a later number of Pegasus, including suchlike omissions and posthumous publications.

THE CLASSICAL PUBLICATIONS OF W. F. JACKSON KNIGHT

A. BOOKS

1. Vergil's Troy. Essays on the Second Book of the Aeneid.
Oxford 1932, ix & 158 pp.
2. Cumaean Gates. A Reference of the Sixth Aeneid to Initiation Pattern.
Oxford 1936, XV + 150 pp.
(Drawings by L. J. Lloyd)
3. Accentual Symmetry in Vergil.
Oxford 1939, 107 pp.
Reprinted: Oxford 1950.
4. Roman Vergil.
London 1944, VIII + 348 pp.
Second edition 1944.
Paperback edition to be published shortly, with additions and improvements.
Chapter III of this book (Tradition and Poetry) was reprinted in The Proper Study, Essays on Western Classics, edd. Quentin Anderson and Joseph A. Mazzo, St. Martin's Press, New York, 1962, pp. 192-225.
5. (ed.) The Great Tradition. A course of ten weekly lectures given in the spring of 1945 to the Exmouth Branch of the Virgil Society. Ed. W. F. Jackson Knight. Lectures 1-4 and 10 are by W.F.J.K.
Exmouth 1945, 16pp.
6. The Wisdom of the Ages. A course of lectures delivered to the Exmouth Branch of the Virgil Society in the autumn of 1945 and reported by W. F. Jackson Knight.
Exmouth, no date, 12 pp.
7. Poetic Inspiration. An Approach to Vergil.
Vergilian Essays I, Exmouth 1946, 56 pp.
W.F.J.K. was editor of this series. No.2 was 'Aeneas Pontifex' by H. J. Rose, Phoenix Press, London 1948. I cannot trace any other publication in this series.
8. Virgilio Romano. Trad. O. Nemi & H. Furst.
Milano, Longanesi 1949, 507 pp.
An Italian translation of Roman Vergil (4).
9. St. Augustine's De Musica. A Synopsis.
Orthological Institute, London 1949, 125 pp.
10. Selections from the Eclogues, Georgic and Aeneid, ed. by W.F.J.Knight. (The Roman World Series).
London 1949, 112 pp. Second edition with revised vocabulary by J.D. Christie, 1951, 115 pp.
11. Vergil and Homer.
Oxford, 1950, 19 pp.
Presidential Address for 1950 of the Vergil Society, delivered on 21st January 1950. First published in the Autumn 1950 issue of The Wind and The Rain, VII, i.
12. The Aeneid, translated into English prose by W. F. Jackson Knight.
Penguin Classics, 1956, 366 pp.
Reprinted with revisions, 1958.
Reprinted 1959, 1960, 1962, 1963, 1964.

18.

B. ARTICLES

13. A Romano-British Settlement near Bloxham.
The Bloxhamist, December 1929, pp. 106-9.
Corrigenda to this article were printed in The Bloxhamist, April 1930, p.33.
14. A Romano-British Settlement near Bloxham.
North Oxfordshire Archaeological Society
Report 1929, pp. 229-232.
Reprinted as an offprint, Shipston-on-Stour 1932, 6 pp.
15. Vergil and the Maze.
CR 1929, pp. 212-213.
16. Vergil, Aeneid VI, 567-569.
CR 1930, p. 5.
17. The Wooden Horse.
Classical Philology 1930, pp. 358-366.
18. Vergil and Stress.
Latin Teaching XIII,2, June 1930, pp. 37-41.
19. Epilegomena to the Wooden Horse.
Classical Philology 1931, pp. 412-420.
20. Homodyne in the Fourth Foot of the Vergilian Hexameter.
CQ 1931, pp. 184-194.
21. The Defence of the Acropolis and the Panic before Salamis.
JHS 1931, pp. 174-178.
22. Texture in Vergil's Rhythms.
CJ 1931-2 (XXVII), pp. 192-202.
23. Animamque Superbam.
CR 1932, pp. 55-57.
24. Magical Motives in Seneca's Troades.
TAPA 1932, pp. 20-33.
25. Iliupersides.
CQ 1932, pp. 178-189.
26. Maze Symbolism and the Trojan Game.
Antiquity VI, 1932, pp. 445-458.
27. The Wooden Horse at the Gate of Troy.
CJ XXVIII, 1932-3, pp. 254-262.
28. The Romano-British Site near Bloxham in 1933.
The Bloxhamist, July 1933, pp. 41-42.
(Unsigned, but almost certainly written by W.F.J.K.)
29. 'Animamque superbam' and Octavian.
CR 1933, pp. 169-171.
30. Some Motives in Greek Tragedy which can be classified as belonging to the
Poetry of Escape.
CW XXVI, 1933, pp. 90-91.

31. Clarus Aquilo.
CR 1934, pp. 124-125.
32. An Illustration of Vergil, Aeneid II, 692-698.
CW XXVIII, 1934, pp. 63-64.
33. The Pillars at the South Gate of Troy VI.
JHS 1934, p. 210.
34. The Romano-British Site near Bloxham, 1933-35.
The Bloxhamist, July 1935, pp. 220-221.
(Unsigned, but almost certainly written by W.F.J.K.)
35. The Tragic Vision of Aeschylus.
GR V, 1935, pp. 29-40.
36. A Prehistoric Ritual Pattern in the Sixth Aeneid.
TAPA 1935, pp. 256-273.
37. Myth and Legend at Troy.
Folk-Lore XLVI, 1935, pp. 98-121.
(Originally a paper read to the Oxford Branch of the Classical Association,
25th October 1933).
38. Cretae Oaxen.
CR 1937, pp. 212-213.
39. Aeneas and History.
GR VI, 1937, pp. 70-77.
40. A Romano-British Site at Bloxham.
Oxoniensia III, 1938, pp. 41-56.
41. Zeus in the Prometheia.
JHS 1938, pp. 51-54.
42. The Holy City of the East in Vergil.
Vergilius II, 1939, pp. 6-16.
(A slightly altered and extended version of the lecture 'The Sumerian
Provenience of Greek Defensive Sanctity' - No. 141 in this list)
43. Poetic Sources and Integration.
Vergilius V, 1940, pp. 7-16.
44. Caeli Convexa per Auras.
CQ 1940, pp. 129-130.
45. Integration of Plot in the Aeneid.
Vergilius VI, 1940, pp. 17-25.
46. Integration and the Homeric Hymn to Apollo.
AJP 1941, pp. 302-313.
47. Repetitive Style in Vergil.
TAPA 1941, pp. 212-225.
48. The Aeschylean Universe.
JHS 1943, pp. 15-20.

49. A Virgilian Sociology.
Comparative Literature Studies, voll. XIV-XV, 1944, pp. 9-17.
Reprinted Cardiff, 1944, 8 pp.
50. Pairs of Passages in Virgil.
GR 1944, pp. 10-14.
51. The Classics and Psychology.
Comparative Literature Studies, XX, 1946, pp. 1-7, and XXI-XXII 1946, pp. 15-21.
52. Recent Classical Studies.
The Wind and the Rain VI, 2, 1947, pp. 111-117.
53. The Integration of Allecto.
Classical Journal (Malta), No.3 Christmas 1948, pp. 3-4.
54. De Humanitate Prodeunti Litterae.
Humanitas II, 1948-9, pp. 341-342.
55. The Message of the Ancient Poets: Poetae Antiqui, Europa Nova.
Atti della Riunione costitutiva della Sodalitas Erasmiiana, Napoli 1950, pp. 58-66.
56. New Principles in Vergilian Commentary.
Humanitas III, 1950-1, pp. 161-174.
57. Many-Minded Homer.
Orpheus I, 1954, pp. 22-36.
58. The Old European Army.
The Forces Magazine, March 1955, pp. 8-10.
(A popular article on the Roman army).
59. Virgil spans 20 Centuries to prove Identity.
Two Worlds, March 7, 1957. Reprinted with additional matter, Two Worlds, February 2, 1959.
60. Ovid's Metre and Rhythm.
Ovidiana. Recherches sur Ovid (Melanges Herescu) Paris 1958, pp. 106-120.
61. Vergil's Latin.
Acta Classica I, 1958 (Stud. Haarhoff) pp.31-44.
(This article is to be reprinted as an appendix to the paperback edition of Roman Vergil).
62. T. S. Eliot as a Classical Scholar.
T. S. Eliot, a Symposium, ed. Braybrooke, 1958, pp. 119-128.
63. The After-Life in Greek and Roman Antiquity.
Folk-Lore, 1958, pp. 217-236.
64. De Nominum Ovidianorum Graecitate.
Atti del Convegno Internazionale Ovidiano, Vol. II, 1959, pp 339-343.
Rep.: Orpheus VI, 1959, pp. 1-4.

65. The Value of a Classical Education Today.
Rivista di Cultura Classica e Medioevale II,
1960, pp. 199-293.
(Text of a talk broadcast from Johannesburg on 5th September, 1950)
66. Poetic Sources and Integration.
Vergilius VIII, 1962, pp. 2-7.
(A continuation of the article in the same periodical, Vol. V, 1940, pp.7-16 -
No. 43 in this list)
67. Vergilio, Plotino, Boezio.
Orpheus IX, 1962, pp. 3-19.
68. Apollonius of Tyana: A Medium in Classical Times?
Psychic News, May 26 1962; June 2 1962, and
June 9 1962.
69. Vergil's Secret Art.
Rivista di Cultura Classica e Medioevale VI,
2, 1964, pp. 121-139. (Same as 157)
- 69a. Axiochus.
Pegasus I, June 1964.

C. REVIEWS

70. Cesareo: La poetica di Calpurnio Siculo.
CR 1932, pp. 267-269.
71. Cesareo: Le Tragedie di Seneca.
CR 1932, pp. 269-270.
72. Stein: Römische inschriften in der antiken Literatur.
CR 1932, p. 168.
73. Buscaroli: Virgilio, il Libro di Didone.
CW XXVI, 1933, pp. 201-204.
74. Gallavotti: Luciano nella sua Evoluzione Artistica e Spirituale.
CR 1933, pp. 246-248.
75. Some volumes of the Budé series.
JRS 1934, pp. 106-7.
76. Friedrich: Untersuchungen zu Senecas dramatischen Technik.
CR 1934, pp. 229-230.
77. Rand: The Magical Art of Virgil.
CW XXVIII, 1935, pp. 145-148.
78. Murray (transl.): Aeschylus, the Seven against Thebes.
GR V, 1935, pp. 60-61.
79. Nilsson: Homer and Mycenae.
CW XXIX, 1936, pp. 116-119 and 121-124.
80. Bignone: Teocrito.
CW XXIX, 1936, p. 112.
81. Robinson: Pindar, a Poet of Eternal Ideas.
GR VI, 1937, p. 125. (published anonymously)

82. Bramwell: Lost Atlantis.
The Criterion LXVII, 1938, pp. 381-382.
83. Denniston: The Greek Particles.
AJP LIX, 1938, pp. 490-494.
84. Murray (editor): Aeschyli Septem quae supersunt Tragoediae (the Oxford Classical Text).
GR VII, 1938, p. 124.
85. Wainwright: The Sky-Religion in Egypt.
JHS 1939, 171-172.
86. Abercrombie: Saint Augustine and the French Classical Thought.
JRS 1939, p. 136.
87. Hubaux & Leroy: Le Myth de Phenix.
CW XXXIV, 1940, pp. 56-57.
88. Thomson: Aeschylus and Athens.
GR XI, 1941, pp. 46-48.
89. Fletcher (ed. & comm.): Virgil, Aeneid VI.
GR XI, 1941, p. 94.
90. Thomson: Aeschylus and Athens.
JHS 1942, pp. 96-97.
91. Rose: The Eclogues of Vergil.
GR XIII, 1944, pp. 28-29.
92. Stanford: Aeschylus in his Style.
GR XIII, 1944, p. 29.
93. Scheliha: Patroklos.
Carpenter: Folk-Tale, Fiction and Saga in the Homeric Epics.
Pestalozzi: Die Achilleis als Quelle der Ilias.
Howald: Der Dichter der Ilias.
Severyns: Homère, vols. I and II.
JHS 1946, pp. 140-141.
94. Buck & Petersen: Reverse Index of Greek Nouns and Adjectives.
GR XVI, 1947, p. 44.
95. Servius, Harvard Edition, Vol. II.
GR XVI, 1947, p. 91.
96. Carpenter: Folk-Tale, Fiction and Saga in the Homeric Epics.
GR XVI, 1947, pp. 92-93.
97. Pestalozzi: Die Achilleis als quelle der Ilias.
Howald: Der Dichter der Ilias.
Erasmus I, 1947, pp. 728-738.
98. Alfonsi: L'Elegia di Properzio.
Erasmus I, 1947, pp. 850-853.
99. Wehrli (ed.): Die Schule des Aristoteles, Vol. II.
GR XVII, 1948, p. 40.
100. Scheliha: Patroklos.
GR XVII, 1948, pp. 41-42.
101. Robert: L'Humanisme.
Erasmus II, 1948, pp. 65-72.
102. Alfonsi: L'Elegia di Properzio.
GR XVII, 1948, pp. 134-135.
103. Tilly: Vergil's Latium.
GR XVII, 1948, pp. 138-139.

104. Blonk: Vergilius en het Lanschap.
GR XVII, 1948, p. 139.
105. Quandt: Orphei Hymni.
Erasmus II, 1948-9, pp. 602-603.
106. Beujon: Acte et passion du héros: essai sur l'actualité d'Homère.
JHS 1949, pp. 114-115.
107. Frankfort: Kingship and the Gods.
JHS 1949, pp. 115-117.
108. Levy: The Gate of Horn.
JHS 1949, pp. 117-119.
109. Rose: Ancient Greek Religion.
JHS 1949, pp. 119-120.
110. Oeri: Der Typ der komischem Alten in der griechischen Komödie.
GR XVIII, 1949, p. 43.
111. Bernardini-Righi: Il concetto de filologia e di cultura classica ...
GR XVIII, 1949, p. 43.
112. Ziffo: The Light of Horus.
GR XVIII, 1949, p. 90.
113. Frankfort: Kingship and the Gods.
GR XVIII, 1949, p. 140-141.
114. D'Elia: Graecarum Litterarum Historia.
GR XVIII, 1949, p. 141.
115. Rostagni: Da Livio a Virgilio.
GR XVIII, 1949, pp. 141-142.
116. Amatucci: La letteratura di Roma imperiale.
GR 1950, pp. 41-42.
117. Thomson: Studies in Ancient Greek Society.
GR XX, 1951, p. 93.
118. Autran: Homere et les origines sacerdotales de l'épopée grecque;
id.: L'épopée indoue ...
JHS 1952, pp. 127-128.
119. Thomson: Studies in Ancient Greek Society.
JHS 1952, pp. 138-139.
120. Bachofen: Das Mutterrecht.
JHS 1952, pp. 145-146.
121. Schadewaldt: Legende von Homer.
JHS 1953, p. 197.
122. Büchner/Hofmann: Lateinische Literatur und Sprache.
Erasmus VI, 1953, pp. 482-486.
123. Montenegro Duque: La onomastica de Virgilio.
Erasmus VIII, 1955, pp. 233-238.
124. Levy: The Sword from the Rock.
JHS 1957, pp. 318-319.
125. Austin (ed.): Vergili Aeneidos II.
Proc. Virgil Society 3, 1963-64, pp. 44-47.

D. SUMMARIES OF LECTURES AND OTHER SHORT NOTICES

126. 'The Bloxham Site': a report on the discovery, by W.F.J.K. and pupils, of the Roman site near Bloxham.
The Bloxhamist, June 1929, pp. 56-58.
- (Not written by W.F.J.K.)
127. (Report of the excavations of Roman site near Bloxham by W.F.J.K. and pupils)
JRS 1929, p. 195.
128. Letter to the Editor, about the derivation of the name of Homer's Troy.
The Morning Post, 13th September, 1930.
129. Short report on a Romano-British site near Bloxham village.
Antiquity VI, 1932, p. 359.
130. Note on the etymology of ILION.
Antiquity VII, 1933, p. 132.
131. The Romano-British site near Bloxham in 1933.
The Bloxhamist, July 1933.
132. The Tragic Vision of Aeschylus.
TAPA 1933, pp. LXIV-LXV.
133. Report on further excavations near Bloxham.
JRS 1934, pp. 206-207.
134. Aeneas and History.
TAPA 1934, pp. XXXIV-XXXV.
135. Ritual Origin of Myth. (Summary of lecture in St. Andrews).
The Scotsman, November 15th, 1935.
136. A New Light on Virgil. (Summary of lecture in St. Andrews).
The Citizen (St. Andrews), Nov. 30th, 1935.
137. Initiation Pattern. (Report on a talk to the Folk-Lore Society, April 2, 1936)
The Times, April 25th, 1936.
138. (Report on the same talk).
Folk-Lore, XLVII, 1936, p. 121.
139. Integration and the Homeric Hymn to Apollo.
TAPA 1936, pp. XLI-XLII.
140. Texture Patterns in Vergil: Paper read before the Classical Association.
Proceedings of the Classical Association, 1937, pp. 40-43.
141. The Sumerian Provenience of Greek Defensive Sanctity.
TAPA 1937, pp. XXXIV-XXXV.
See above, No. 42.
142. Aeneid I, 193 and VIII, 18-30.
TAPA 1938, pp. XLI-XLII.
143. Poetic Sources.
Record of Proceedings, Sheffield and District Branch of the Classical Association, 1934-39, p.11.
144. Repetitive Style in Vergil.
TAPA 1940, pp. XLV-XLVI.
145. Patriis Virtutibus - Virgil's Political Philosophy.
Summary of Lecture to the Virgil Society, April 15th, 1944. Cyclostyled.

146. Virgil and Europe.
Abstract of Paper read to the Cambridge Branch of the Virgil Society, 20 May, 1944. Cyclostyled.
147. A Virgilian Sociology.
Proceedings of the Classical Association, 1944, pp. 9-11.
148. Callida Iunctura. What is the Virgilian Kind of Poetry?
Abstract of Paper read to the Virgil Society, April 14, 1945. Virgil Society Lecture Summaries, No. 9. Cyclostyled.
149. Our "Aeneid".
Abstract of Paper read to the Exeter Branch of the Virgil Society, 25 October 1945. Cyclostyled.
150. Are they so "dead" after all?
Summary of talk given in South Africa. Reported in the (Johannesburg) Sunday Times, April 2nd 1950.
151. Professor affirms Value of Study of Classics.
Interview with W.F.J.K. reported in The Star, Johannesburg, August 16th, 1950.
152. The making of the "Aeneid".
The Listener, September 20, 1951, pp. 459-461.
153. Many-Minded Homer.
The South-Westerner, November 11, 1953, p. 3.
154. Some Divine Monitions and Revelations in Vergil.
Vergil Society Lecture Summaries, No. 45, 1958, 5 pp. Cyclostyled.
155. Virgil by the Indirect.
Latin Teaching XXX, 4, November 1958, pp. 113-115.
156. Lettura di Virgilio.
Summary of Lecture read on May 1, 1961.
L'avvenire di Calabria, 11 Maggio 1961, p. 3.
157. Virgil's Secret Art.
Proceedings of the Virgil Society, I, 1961-2, pp. 1-14.
158. Vergilius Redux.
(A jeu d'esprit, signed 'P. Vergilius Maro')
Acta Diurna XLV, p. 2. No date given. (But probably 1960 or 1961).

E. ENTRIES IN THE OXFORD CLASSICAL DICTIONARY, 1949.

Note: Most of these entries, especially the unsigned ones, have been reshaped and partly rewritten by the editor, the late J. D. Denniston. I have used the original manuscripts, written by W.F.J.K. with Denniston's remarks and corrections in red ink, now in the possession of Professor G. Wilson Knight. I have reported here all entries originally written by W.F.J.K., unless substantially rewritten by Denniston.

Signed Entries

159. Agon Homeri et Hesiodi. p. 23.

160.	Choerilus (2) of Samos.	p. 187
161.	Epic Cycle.	pp. 319-320.
162.	Eumelus.	p. 344.
163.	Homeridae.	p. 437.
164.	Nonnus.	p. 610.
165.	Olen.	p. 620.
166.	Oppian.	p. 623.
167.	Panyassis.	p. 644.
168.	Peisander (1).	p. 658.
169.	Quintus (2) Smyrnaeus.	p. 754.
170.	Rhapsodes.	p. 765.
171.	Tryphiodorus.	p. 928.

Unsigned Entries

172.	Antagoras of Rhodes.	p. 55.
173.	Arctinus.	p. 85.
174.	Carcinus (3) of Naupactus.	p. 166.
175.	Choerilus (3) of Iasus.	p. 187.
176.	Cinaethon of Lacedaemon.	p. 193.
177.	Cynaethus of Chios.	p. 248.
178.	Demosthenes (3) of Bithynia.	p. 270.
179.	Eugammon of Cyrene.	p. 344.
180.	Lesches of Mytilene.	p. 496.
181.	Moero (or Myro).	p. 577.
182.	Musaeus (2) of Ephesus.	p. 583.
183.	Musaeus Grammaticus.	p. 583.
184.	Peisander (3).	p. 658.
185.	Pigres.	p. 692.
186.	Soterichus.	p. 853.
187.	Stasinus of Cyprus.	p. 858.

F. COLLIER'S ENCYCLOPEDIA

188. Article VERGIL in Collier's Encyclopedia, 1962 edition, vol.23, pp.87-91. It has appeared in the 1965 edition and will continue to appear in the 1966 edition, to be published in January of that year.

G. SOME REVIEWS OF THE WORK OF W. F. JACKSON KNIGHT.

A complete list of all the reviews of any of Jackson Knight's books is out of the question. Reviews of books like 'Roman Vergil' or the Penguin Translation have been published in innumerable periodicals throughout the English-speaking world, and the work of collecting them, if it were to be undertaken, would probably occupy months. I have therefore selected five reviews of Knight's books, each representative in its own way of one of the possible approaches to Jackson Knight's type of research. One should, perhaps, remark that, both favourable and adverse critics are unanimous in pointing out the fact that Knight's books are full of interesting and stimulating points.

189. Roman Vergil. Anonymous review in the Times Literary Supplement, April 1, 1944, p. 162 and p. 165.
(The editor of the TLS has not consented to disclose to me the reviewer's name, except for saying that it is not Mr. John Sparrow, Warden of All Souls).
This is a very enthusiastic review, which hails the new book as a unique achievement.
190. Roman Vergil. Reviewed by R. G. Austin, CR 1945, pp. 16-20.
A very well-balanced review; perhaps the best I have read. It recognizes the book's best qualities but does not attempt to ignore or conceal its shortcomings.
191. Roman Vergil. Reviewed by H. E. Butler, JRS 1944, pp. 162-163.
This is, perhaps, the most adverse review, written by a very conservative critic, who rejects almost everything that is new in this book.
192. Roman Vergil. Reviewed by Ettore Bignone, Erasmus 1950, pp. 31-35.
On the whole, a rather favourable review, but points out some errors in details.
193. Accentual Symmetry in Vergil. Reviewed by O. Skutsch, CR 1940, pp. 93-95.
Skutsch disagrees with Knight's main conclusions on linguistic and philological grounds, but finds some of the points made in the book important and the book itself stimulating.

Exeter, June 19th, 1965.

J. GLUCKER

Note: Since the preparation of this Bibliography some new items have been brought to light. It is too late to publish them now, especially since some of the details have not been found out yet. We shall publish the Addenda in the next issue.

THE EDITORS

