

means 'bearer', a good epithet for the Gnostic *Sophia*, that carries something from the divine world to the material.

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H. F. North, *The Concept of Sophrosyne in Greek Literary Criticism*: examines the non-moral use of *σωφροσύνη*, its cognates, and its opposites, as applied to style. B. L. Charney, *Textual Notes on Seneca*: defends the manuscript reading at *Ep.* 17. 6 *quanto hoc*, 23. 10 *putat*, 26. 8 *sacra*, 47. 5 (<toro> unnecessary), 47. 8 *habent*, 59. 15 *illi*, 68. 14 *domuit*, 76. 16 *perfecta*, 78. 8 (<sui> unnecessary), 78. 3 (<et> *amici* unnecessary), 78. 17 *exsurgat*, 82. 14 *extrema*, 88. 17 *utique secunda*, 88. 13 *communem*, 89. 15 *inter aestimata*, 89. 20 *arationibus vestris*, 101. 2 *imminebat*, 114. 21 *avertunt*, 119. 10 *circa dicimus*, 123. 4 *tolliit*. R. A. Brower, *The*

Theban Eagle in English Plumage: illustrates the inadequacy of English translators in reproducing the metaphors and the patterns of Pindar. B. B. Boyer, *Insular Contribution to Medieval Literary Tradition on the Continent* (II): discusses insular manuscripts of Bede. R. S. Brumbaugh, *The Numbers in Plato's Critias*: the numbers in the account of Atlantis are so constructed that each 'reflects some aspect of the rulers' basic and traditional mathematical and philosophic confusion'. R. J. M. Lindsay, *The Chronology of Catullus' Life*: points out difficulties in theories of Rothstein and Maas; poem 101 gives no evidence for a visit to his brother's tomb and so is useless for dating. G. Downey on Procopius, *De Aedif.* i. 4. 3, deletes *καὶ ἐνεῖρα . . . παρακείμενον* as an insertion due to misunderstanding: P. mentions only two churches, SS. Peter and Paul and SS. Sergius and Bacchus. M. P. Cunningham on Seneca, *Ep.* 14. 8, defends it a *quo propior*.

CORRESPONDENCE

THE EDITOR. *The Classical Review*

Sir,

The splendid, though alas! mutilated, mosaic in the Naples Museum, representing the victory of Alexander over Darius at the Battle of Issus, is, of course, well known; but I am not aware that attention has ever been drawn to the great tree whose gaunt trunk and lifeless boughs form so conspicuous a feature in the left half of the design.

To me, at least, it is tempting to connect this with the following passage from Yule's *Marco Polo* (l. xxii):

At the end of (those) eight days you arrive at a Province which is called Tonocain [E. Kuhistan of Persia]. It . . . contains an immense plain on which is found the *Arbre Sol*, which we Christians call the *Arbre Sec* . . . ; there are no other trees near it nor within 100 miles of it, except on one side where you find trees within about 10 miles distance. And there, the people of the country tell you, was

fought the battle between Alexander and King Darius

Yule places the Tree of the narrative in the vicinity of Bostam or Damgham. Actually, no such battle took place in that region; but, as he points out, we know that Darius, after his defeat, was murdered near Hecatompylos, which appears to have been somewhere near Bostam or Damgham.

In Yule's opinion, Polo was confusing the Dry Tree described, for example, by Mandeville with the fabulous Tree of the Sun (*Arbre Sol*) which figures prominently in all the legendary histories of Alexander. The Naples mosaic, on the contrary, suggests that Polo simply recorded a local and far older tradition. Obviously, the great Tree—an *Arbre Sec* if ever there was one—must have been depicted for a definite reason. Why not as an allusion to a legend—possibly based on fact—that it had witnessed the death, though not the defeat, of the last of the Achaemenidae?

Yours faithfully,

F. S. BURNELL.

Sydney, N.S.W.

BOOKS RECEIVED

Excerpts or extracts from periodicals and collections are not included unless they are also published separately.

Abrados (F. R.) El sistema gentilicio decimal de los indoeuropeos occidentales y los orígenes de Roma. (Manuales y Anejos de 'Emerita', VII.) Pp. 189. Madrid: Consejo Superior de Investigaciones Científicas, 1948. Paper.

Abrados (F. R.) Estudios sobre el léxico de las fábulas esópicas. En torno a los problemas de la Koiné literaria. (Theses et Studia Philologica Salamanticensia, II.) Pp. ix+285. Salamanca:

Consejo Superior de Investigaciones Científicas, 1948. Paper.

Albenque (A.) Inventaire de l'archéologie gallo-romaine du département de l'Aveyron. Pp. 206; 7 plates, 7 maps and plans. Rodez: Carrère, 1947. Paper, fr. 390.

Andrew (S. O.) Homer's *Odyssey* translated. Pp. x+310. London: Dent, 1948. Cloth, 10s. 6d. net.