

Milobenski inadequately analyzes the psychology of envy, particularly the relationship of divine and human envy; it is precisely here that the irrational side of Greek philosophical thought is most readily seen, and to understand it we must refer to the guilt-culture (so well described by Dodds) of which this is a by-product.

The lack of indices is regrettable; but this book is a conscientious, Pauly-Wissowa-like compilation.

YESHIVA COLLEGE

LOUIS H. FELDMAN

GEORGE NOVACK. *The Origins of Materialism*. New York: Merit Publishers, 1965. Pp. xxvi, 300. \$6.95.

GEORGES COGNIOT. *Le matérialisme gréco-romain*. ("Petite Encyclopédie Marxiste," 3.) Paris: Editions Sociales, c. 1964. Pp. 192. NF 5 (paper).

TWO POPULARIZING accounts of ancient materialism, each written from a Marxist point of view, may be expected to have a good deal in common. Both authors approach the subject with enthusiasm, interpret "materialism" in a broad sense—to include, e.g., religious skepticism but not the Stoic theory of matter—, find its origins in the more naturalistic of the pre-Socratics, see Democritus as the high point, and celebrate the Epicureans and Lucretius as worthy continuators of the tradition. Both rightly emphasize the denial of supernatural causation, but oversimplify somewhat the atomists' positive teaching about the gods.

Novack accepts a good deal which would be questioned by the specialist, and admits perhaps rather too many small inexactitudes (Hecataeus misdated by a century, etc.). He has read widely in the literature, and made good use of predecessors like Thomson, Farrington, and Winspear. Contemplating ancient materialism against the broad background of the growth of civilized thought, he ranges far enough to include chapters on "Greek Medicine and History" and on Lucian (hardly a leading theorist; but Engels called him "the Voltaire of antiquity"). Of course he stresses social and economic conditions, but is not narrowly doctrinaire; he can pay tribute to the positive contributions of the great leaders of ancient idealism and defend them against the attacks of "narrow-minded Marxists."

Cogniot's book, which originated in a series of lectures at the Université Nouvelle de Paris, is somewhat more closely based on the ancient texts. And though he is eager throughout to show as vividly as possible the continuity of ancient and modern (dialectical) materialism, he stays closer than Novack to the central materialist tradition; most of his book (from p. 55) is devoted to Democritus, Epicurus, and Lucretius.

DEPAUW UNIVERSITY

EDWIN L. MINAR, JR.

J. R. HAWTHORN (ed.). *Brasidas in Thrace: Selections from Thucydides IV and V*. ("Modern School Classics.") London: Macmillan; New York: St. Martin's Press, 1964. Pp. xxviii, 104; 5 ill., 6 maps. \$2.00.

HAWTHORN offers an alternative to those elementary students who would otherwise be reading Xenophon: narrative portions of Thucydides describing Brasidas' part in the events of 424-422. It is a military story, the sort that is comfortably assumed

to be appealing to the English young. The editor is unwaveringly clear about the pupils for whom he edits: they are past rudiments but not up to Brasidas' speech to the Acathians. The whole — notes, vocabulary, illustrations and maps, introductory essays — is nicely judged, utterly lucid, enthusiastic, especially good on prepositions; it merits the local success it will no doubt enjoy. Classes in this country will very likely prefer to deal with other texts of English provenance, a bowdlerized comedy of Aristophanes, or a dialogue of Plato (in an antiquated edition).

VASSAR COLLEGE

JAMES DAY

J. E. RAVEN. *Plato's Thought in the Making: A Study of the Development of His Metaphysics*. (Cambridge Paperback, CAM 357.) Cambridge: University Press; New York: Cambridge University Press, 1965. Pp. xi, 256. \$2.25 (paper); \$5.50 (cloth).

RAVEN'S PURPOSE is twofold: to show that there was a development in Plato's philosophy, and to state the most significant advances in Plato's thought by an analysis of the important dialogues. Burnet, Taylor and Shorey argued that the theory of Ideas was to be found in the earliest dialogues, and that consequently Plato's philosophy showed no development. They used as evidence passages such as *Euthyphro* 6 D 9, where the forms seem to be suggested. Raven, however, finds a turning-point in Plato's teachings in the *Meno*, which he places later than the *Protagoras* and the *Gorgias*. The use of hypotheses, the presupposition of the Ideas, and the arguments for immortality and transmigration of souls, he states, show the influence of Pythagoreanism, and point to the period following Plato's visit to Sicily. He supports Grube in believing that the manner in which the Ideas are presented in the *Phaedo* suggests that this is a new theory.

Raven discusses the Sun, Line and Cave Similes in the *Republic* at some length. He argues, for instance, that the Line does not give us a classification of reality. The lower half refers to the visual only and does not include all the objects of sense perception or opinion. In the upper half he allows the lower section to embrace not only mathematics but "the plurality of unco-ordinated Ideas; Man and Pig, Bed and Shuttle, Piety and Justice" (159). This division refers to all forms of knowledge in which a plurality of Ideas is assumed and in which a deduction is made from a hypothesis.

Since the thesis is a difficult one, it seems to me that it requires a more extensive study of the evidence and a more comprehensive bibliography than Raven has provided. This is a popular book which will interest the student and present the scholar with new problems and possibilities.

QUEEN'S UNIVERSITY

MARGARET E. REESOR

FRANCOIS LASSERRE. *The Birth of Mathematics in the Age of Plato*. ("Nuffield Foundation Unit for the History of Ideas.") London: Hutchinson, 1964. Pp. 191. 30s.

MATHEMATICIANS are reluctant to commit themselves on the nature of their subject, and historians hesitate to pin-point its origin; but our author, Professor of Greek at Lausanne and Geneva, is less

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