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Shuckburgh's Fifth Book of Herodotus *Herodotus V. Terpsichore*, by E. S. Shuckburgh M.A. Cambridge University Press. 1890. 3s.

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SHUCKBURGH'S FIFTH BOOK OF HERODOTUS.

Herodotus V. Terpsichore, by E. S. SHUCKBURGH M.A. Cambridge University Press. 1890. 3s.

IN this edition of the fifth book of Herodotus Mr. Shuckburgh has given us another of his very useful volumes. The book supplies the reader with a great deal of the information required to enable him to understand both the text and the history. We have a historical introduction, notes on the text, a text with analysis, explanatory notes, a historical and geographical index or dictionary, and an index to the notes. There is also a map but, like most of the maps issued in English books, it is a very indifferent affair.

In the notes there are some oversights which will need consideration in a second edition.

Chap. 2.—*νῦν ἡμέτερον τὸ ἔργον* is printed both in text and 'lemma,' but the note is on *ἔργον* without *τό*, which is quite a distinct reading.

Chap. 8.—In a difficult passage *κατὰ λόγον μονομαχίης* are taken together and translated 'in the way of single combat.' In illustration two instances of *ἐν λόγῳ* are quoted, which is quite a different thing. *Κατὰ λόγον* means 'in proportion:' cf. i. 134 *κατὰ λόγον τῆς ἀρετῆς*. The meaning of the passage seems to be; 'prizes are given in proportion (to the nature of the contest) and the largest for single combat.'

Chap. 11.—*ἐντράποντο κατὰ* is translated 'turned their attention to:' and so in chap. 15. It is rather 'went away to.'

Chap. 25.—We are told that Western Asia was divided into two satrapies, with a reference to iii. 90. It is there divided into three, and the difficulty is to understand the relation of the original three to the later two satrapies.

Chap. 28.—The words *οὐ πολλὸν χρόνον* need cause no trouble, even if we take Grote's date for the Scythian expedition. For Herodotus uses the words (with the addition of *τινά*) of the reign of Cleomenes, which lasted about thirty years (chap. 48).

Chap. 35.—*Μεγαβάτη διαβεβλημένος* (see chap. 97) does not mean, 'because he had been rendered an object of suspicion to Megabates,' but because 'he was at variance with M.' There had been an open quarrel.

Chap. 38.—*ἔδεε—συμμαχίης—ἐξευρεθῆναι*, 'it was necessary for him to find up (?) some

strong body of allies.' The expression of Herodotus implies a confusion of the construction of *δεῖ* with the accusative, in which the infinitive cannot be omitted, with the construction with the genitive, in which it is not required. This should have been noticed.

Chap. 41.—There should have been a note on the curious phrase *τὸ δεύτερον ἐπελθοῦσα*, in which *τὸ δεύτερον* is used as = *ἐπίστερον*.

Chap. 59.—*οὐδέ οἱ ἐξεγένετο*, 'nor had he the opportunity.' Rather: 'nor did he succeed,' as in the well-known passage, iii. 142, *τῷ δικαιτάτῳ ἀνδρῶν βουλομένῳ γενέσθαι οὐκ ἐξεγένετο*.

Chap. 56.—'The Great Panathenaea, because on the day of that feast alone was it possible for a citizen to enter Athens with arms without rousing suspicion.' For this Thucydides vi. 56 is quoted; but Thucydides merely says that it was the only day on which those who conducted the procession could assemble in arms.

Chap. 58.—'The earliest settlements of the Phoenicians were on the island of Thera.' What is meant by this?

ibid. 'In speaking of the Ionians as being nearest to them Herodotus seems to refer to the early settlements of Phoenicians in Kypros and Rhodes.' But Herodotus is speaking of the Phoenicians in Boeotia.

Chap. 62.—'75 talents' should be 300 talents (see ii. 180).

Chap. 89.—*ἀπὸ ἀδικίου*, 'from doing trespass on the Aeginetans.' But the text is *ἀπὸ τοῦ ἀδικίου*, and this seems decisive for translating 'after the outrage of the Aeginetans.' Nor is it easy to see how the act of the Athenians, who wished to punish an unprovoked attack, can be called *ἀδικίου*.

Chap. 95. and chap. 113.—In both of these chapters serious chronological difficulties occur, about which something might be said. How could Periander settle a quarrel which must have been going on long after 560 B.C. ? or is it credible that Aristocyprus in 498 was the son of the Philocyprus who entertained Solon *circ.* 580 B.C. ?

Chap. 102.—*ἐν δὲ αὐτῇσι* 'and among them:' surely it means; 'in it,' i.e. in Sardis.

In chapter 46 the date of the battle of Alalia is put at 557 B.C. But it must have occurred five years after the fall of Croesus. The whole note is confused. The Phoenicians may be the Carthaginians, but there is no

certainty that they were, and it is very probable that they were the Phoenicians who had been settled in Sicily before the Greeks arrived there. In chap. 68 Dyman-

teis and Aegineios are misprints for Dymânes or Dymanâtae, as Herodotus calls them, and Aegimios.

EVELYN ABBOTT.

TYRRELL AND PURSER'S LETTERS OF CICERO.

The Correspondence of M. Tullius Cicero, with a Revision of the Text, a Commentary, and Introductory Essays, by R. Y. TYRRELL, M.A., Regius Professor of Greek, Trinity College, Dublin, and L. C. PURSER, M.A., Fellow of Trinity College, Dublin. Vol. III. Dublin: University Press Series. 1890. 12s.

It is happily unnecessary at the present time to commend this edition to the attention of scholars. In the opinion of all competent judges the great promise of the first volume of this important work, of which I spoke in the Preface to my *Life and Letters of Cicero*, in 1880, has been fully sustained in the two that have succeeded, and it has distinctly taken its place in the front rank of English editions of the classics, as one showing not only great industry and scholarship, but also singular freshness and virility. There is no need now to do more than to inquire what special contribution this third volume makes to the progress of the work.

It will be seen that in accordance with the announcement made in the Preface to the second volume, 1886, Mr. Purser, who had largely assisted Prof. Tyrrell before, especially in the tedious work of the collation of MSS., is now associated with him as joint editor. What exact share each may have taken, one cannot of course tell; but I venture to think that, whatever the cause, the result, as a whole, is, without any loss of vigour, a distinct gain in soundness. The fault of the first volume certainly was too great readiness to admit clever conjectures into the text without adequate discussion or sufficient foundation. In the present volume the mere conjectures actually admitted into the text are comparatively few and are not mostly of a very startling character. By far the most brilliant of these is not due to the editors, who nevertheless may claim some credit for being the first to adopt it in the text, namely Dindorf's ἀκρα Γυρέων *pura* for the 'ἀκρατήρεων *iura*' of the Medicean MS. in *Att.* v. 12, given in all edd. as ἀκρωτηρίων οὖρα, which is supposed

to mean 'signs of fair weather from the mastheads.' 'The reading in the text,' say the editors, 'was admirably restored by L. Dindorf from a fragment of Archilochus (54, Bergk):

ἀμφὶ δ' ἀκρα Γυρέων ὀρθὸν ἴσταιται νέφος,

quoted by Plutarch, *de Superst.* c. 8, and by Theophrastus, *de Sign. Temp.* 3, 8. So the heights on the promontory of Gyrae (the southern point of Tenos, due north of Paros) afforded a recognized, almost proverbial, weather-gauge, and nothing is more natural than that Cicero, who knew the words of Archilochus well, and who was now close to Paros, the birthplace of the poet, should refer to this passage, finding himself in the neighbourhood of the very place. Cicero says, here "I don't mean to stir from Delos till I see *all the peaks of Gyrae* clear." This brilliant emendation perhaps comes as near to carrying positive conviction as any conjecture can do, and we may anticipate that henceforward it will form part of the *textus receptus*.

In *Att.* v. 21 the editors adopt the reading of Gronovius, *caculae*, 'a soldier's servant,' for the MS. reading *canule*, which is generally taken to represent a proper name, Canuleius. In *Att.* vii. 1 they give a very probable explanation of the curious sentence, 'ubi illae sunt densae dexteræ?' by printing it as a verse from an iambic poet, with the first syllable of *illae* short according to the archaic usage. The strange epithet *densae*, for which *tensae* has been commonly conjectured, is then probably a rendering or reminiscence of a Greek original πικναί. In *Att.* vii. 3 they retain, with Lachmann, the archaic *noenu*, for the MS. 'noen' which has been too hastily changed into *non* by editors. It is clear that such an archaism was much more likely in Cicero himself than in any of his copyists. So also they print *quoivus* in a letter of Caelius, *Fam.* viii. 1, for *cuius*, introduced against the MSS. In *Att.* vii. 2 they alter *prudentialius* of the MSS. into *pudentius*, as an essential antithesis to *spurce*.