Athenaei Naucratae Dipnosophistarum.
Libri xv. Recensuit G. KAIBEL. Vol. ii. Libri
vi-x. Teubner. 1887. 4 Mk. 80.

ALTHOUGH Kaibel proposes expressly to edit Athenaeus, and not the fragments quoted by Athenaeus for their own sake, his edition is indispensable to all students of the comic fragments, as he has collated anew the Marcian MS. (A). His critical notes contain many good suggestions, not only of his own but of Wilamowitz. For example on p. 56 (= 249b) for *σιλοδούρους* of A. he proposes *σολιδούρους*, comparing *soldurii* in Caesar B. G. iii, 20. Again in a corrupt quotation from Hipparchos' Egyptian Iliad

οὐδέ μοι Αἰγυπτίων βίος ἥρεσεν οἷον ἔχουσι
χέννια τίλλοντες καλκατιαδεισαλέοντα

Kaibel very cleverly and probably suggests that in the last word *κάλλαστis* (a sort of Egyptian bread, mentioned by Herodotus and Hecataeus) may be latent. I cannot however go with him when he supposes that *εἰσαλέοντες* ended the line. It would be much better to read

χέννια τίλλοντες καὶ κυλλήστεις ἄλεοντες.

On p. 409 (= 418b) it seems to me that a corruption of the text is unnecessarily assumed. The passage is: Πολύβιος δ' ὁ Μεγαλοπολίτης ἐν τῇ εἰκοστῇ τῶν ιστοριῶν φησὶν ὡς Βοιωτοὶ μεγίστην δόξαν λαβόντες κατὰ τὰ Λευκτρικὰ κατὰ μικρὸν ἀνέπεσον ταῖς ψυχαῖς καὶ ὀρμήσαντες ἐπ' εὐωχίας καὶ μέθας διέθεντο καὶ κοινωνεῖα τοῖς φίλοις. The meaning seems clear enough: ἀνέπεσον ταῖς ψυχαῖς = *animis* (or *studiis*) *refrigerunt*, that is, they degenerated, and διέθεντο κοινωνεῖα = 'they got up clubs.'

In a passage from the *Πρόγονοι* of Antiphanes, Kaibel as well as other editors has missed what appears to me a very obvious emendation (p. 34 = 238c)

... ἀλλὰ τοῖς φίλοις
τοιούτους εἰμι δὴ τις † τύπτεσθαι μῦθος
τίπτειν κεραυνός, ἐκτυφλοῦν τιν' ἀστραπή, κ.τ.λ.

Read *ἄπτεσθαι* for *τύπτεσθαι*, placing a comma after *τις*, and all runs smoothly—'I am hot iron to touch,' that is, to be touched, like *καλὸς ἰδεῖν*. On p. 125 (= 282d) Kaibel notes 'extrema corrupta' to a line of Epicharmos about the sturgeon,

τόν τε πολυτίματον ἔλοπ' ὁ δ' αὐτὸς χαλκὸς ὄνιος.

But is it not possible that there may have been a word *χάλξ* = a bronze coin, of which *χαλκός* here is the genitive of price?

Perhaps Kaibel's best emendation is on p. 84 (= 263a) where in the clause καὶ τὰλλα τὰκίλουθα ἔπειτα ἀλέσας ἐξέινεν αὐτοῦς he reads ἐπιτέλεσας for ἔπειτα ἀλέσας.

JOHN B. BURY.

Die Attische Beredsamkeit; Von Gorgias bis zu Lysias. F. BLASS. 2nd Edition, 1887. Leipzig: Teubner. 14 Mk.

IN 1865 Friedrich Blass, who had then lately completed his course as a student at Bonn, published at the early age of two and twenty an interesting sketch of the history of Greek eloquence during the period of its decline, between the death of Demosthenes and the age of Augustus. Only three years afterwards appeared the first volume of his great work on Attic Eloquence, giving a connected and comprehensive account of its development from the time of Gorgias to that of Lysias. The volume on Isocrates and

Isaeus followed in 1874, that on Demosthenes in 1877, and that on his contemporaries in 1880. This admirable series of volumes is well known to scholars as giving a complete account of the history of the subject. Before their appearance the field was occupied by Westermann's work on the History of Oratory in Greece and Rome, containing in a compact form a great store of references and authorities on the subject, but supplying materials and hints for a connected history rather than the history itself. From such a work, valuable as it still may be for purposes of reference, it is a relief to turn to the far more readable volumes of Professor Blass, which have deservedly won the widest recognition and have given a fresh impulse to the study of the subject, both in Germany and elsewhere. It is to be remembered that they are by no means confined to the literary criticism of the *Attic Orators* alone, but, in accordance with their title, cover the whole field of *Attic Oratory*. Thus in the first volume, which has lately reached a second edition, we have as many as fourteen pages on Thrasymachus and nearly forty on Thucydides. In the new edition the author refers to all the dissertations that have appeared during the last twenty years so far as they deserve mention in connexion with his own work, the best among these being Professor Jebb's *Essay on the Speeches of Thucydides*, which was first published in *Hellenica*, and has since been translated into German, and F. Berbig's pamphlet on the *genus dicendi tenue* of Lysias. The discussion of the date of the birth of Lysias has been slightly altered and expanded, with the general result that whereas in the former edition 440 B.C. was provisionally adopted, instead of the date of Dionysius (459), we now have it placed in '446 B.C. or later.' To Lysias are devoted more than 300 pages, or nearly half the volume; and, as in the former edition, this is the most interesting and valuable part of the work. All the speeches that have come down to us under the name of that orator are passed in review, with a sufficient account of their purport and with elaborate criticisms on their style. In dealing with the style of Lysias the author naturally quotes Cicero's description of the *tenue orator*, and refers to Cicero's remarks on the *tria genera dicendi*, the *tenue*, the *medium*, and the *grave*. But in connexion with the last he uses, on p. 391²=381¹, the word *granditer*, which is not really found in Cicero, but is confined to verse and post-Augustan prose; it would therefore be best to alter it into *gravior*. On p. 248²=243¹, in quoting Juvenal vii 203, he prints *Thrasymachi* instead of *Tharsymachi*, which the editors generally prefer for metrical reasons in the line beginning *Sicut Tharsymachi probat exitus*. But as a whole the new edition has been most carefully revised. By judicious retrenchment of some superfluous portions it has been shortened to the total extent of sixteen pages. Meanwhile, room has been found for many minor additions, and the work in its new form is thoroughly worthy of the author's high reputation.

J. E. SANDYS.

Aufsätze zur persischen Geschichte, von TH. NOLDEKE. 8vo. Leipzig, Weigel. 1887. (German version of the articles PAHLAVI, PERSEPOLIS and part of PERSIA in the *Encyclopaedia Britannica*. 9th. ed. vol. xviii. 1885). 4 Mk.

THESE articles, which now appear in German, and in separate form, by the courtesy of Messrs. A and C. Black, the proprietors of the *Encyclopaedia Britannica*, have undergone a final revision by the author, but do not present any feature to distinguish them

substantially from the earlier English publication. In this respect they differ from the posthumous *Geschichte Irans... von Alexander... bis zum Untergang der Arsaciden* of the late Prof. Gutschmid, which is much less condensed than the close-packed section of the *Encyclopaedia* article PERSIA to which it corresponds. Nöldeke's share in this article embraces the Median, Achaemenian, and Sāsānian empires, periods of history which are full of interest to the classical student, but gain much by being treated from the point of view of an oriental scholar. For the Sāsānian period the oriental sources are of the first importance, and among these must be included not only the inscriptions and coins but above all the Syriac and Arabic records. As editor of the corresponding part of Tabari's great chronicle, which he has accompanied by a translation and by notes of very great learning and historical value (*Geschichte der Perser und Araber... aus Tabari*, 8vo. Leyden, 1879), Prof. Nöldeke has had the chief share in making these new lights available for the historian, and his supreme authority on the Sāsānian period is undisputed. The result of his researches is now presented in a clear and continuous narrative.

For the Achaemenians the eastern sources are less copious; but Prof. Nöldeke has used the latest photographic copies of the Old Persian Inscriptions (cf. his *Bemerkungen* on these in the *Persepolis* of Andreas and Stolze, 2 vols. fol. Berlin, 1882), and his knowledge of eastern antiquity throws much valuable light on a record which classical scholars generally approach from too western a standpoint. The essay on Persepolis is an important critical study resting on the most recent explorations. The short papers on Pahlavi or Pehlevi and on the names Persia and Iran supply in a convenient form information of a trustworthy kind on subjects that no classical scholar can afford to ignore.

W. ROBERTSON SMITH.

Didascalia CCCXVIII Patrum Pseudepigrapha, E Graecis Codicibus Recensuit PETRUS BATTIFOL, Coptico Contulit HENRICUS HYVERNAT. Parisiis. Leroux. 1887. 3 frcs.

M. BATTIFOL has used for his edition of the *Didascalia* three Greek MSS., which have been hitherto unknown, and which he describes as (P.) Parisinus gr. 1087, (M.) Marcianus 498, both of the fourteenth century, and (R.) Regius=Parisinus gr. 1053, of the tenth. M. Hyvernât has added the readings found in the Turin Coptic MS. (tenth century), which differ from those of the Greek MSS.; and he has given them, in a Greek translation, in an appendix. It was not the intention of the editors to make use of all the material available for a new edition: 'sat erit hic Didascaliam graecam recensuisse,' they state (p. 19). They have omitted to consult the earlier editions of this book, as well as the Coptic *Codex Borgianus* at Naples. But in spite of the limits which they have imposed upon their enterprise, the editors have furnished a text which is in the main far correcter than that hitherto received. The *Didascalia* opens with the Nicene Creed (omitting, however, the words *ἐνανθρωπήσαντα* after *σαρκωθέντα* sc. *vidē* l. 8, and *ἡ κριστὸν* before *τρετὸν* l. 13); there follows the interpretation of the symbols bearing on Christology and the doctrine of the Trinity; the second part of the book contains rules and precepts intended to regulate the life 'of bishops and clerics and monks, and all the other Christians' (Chaps. I.—VIII. pp. 10—18). M. Battifol's statement respecting the origin of the *Didascalia* is open to criticism on two points. He says that this book is a Greek translation from the Coptic, and that the Coptic itself is a version

of the Athanasian tract *Syntagma doctrinae ad monachos* (Migne XXVIII. 835). But the first—the dogmatic—part of the *Didascalia* is closely allied to *Athanasii interpretatio in symbolum* (Migne XXVI. 1232). And as to the second part, Eichhorn, to whom we are indebted for this last remark, maintains (*Theol. Literatur Zeit.*, 1887, N. 24, p. 570), on the authority of Revillout, that the present *Syntagma* cannot have been the original, whence the Coptic version was made, but that the *Syntagma* formed part of the acts of the Alexandrine Council 362, and was afterwards revised and made into a separate treatise, which has been handed down to us. The *Didascalia* has the value of a document which bears on the theology of the fourth century; its main importance, however, lies in the fact that it throws light on the early history of monastic life and institutions. It contains, as has been recently pointed out, numerous quotations from the *Teaching of the Apostles*. A comparison of texts has shown us the main parallels to be—*Didascal.* l. 1. 12–14 comp. *Didache* I. 2. *Dl.* I., l. 14–16 comp. *Dd.* II. 2. *Dl.* I., l. 17, 18 comp. *Dd.* VI. 1. Some of the terms in *Dl.* I. l. 24–27 are evidently taken from *Dd.* II. 4, III. 5, 6. The commandment *τὰ ὀφθαλμοὺς καὶ τὰς ἀκοὰς* *καθάραι* *Ἰουδαίου*, *Dl.* II. l. 3, and the other injunction *μὴ παράβαινε τὴν νηστείαν κυρίου, τούτῃστι τετράδα καὶ παρασκευή*, II. l. 13, refer most probably to *Dd.* VIII. 1. The order given to all Christians to 'fear above all the words of the Lord,' *Dl.* IV. 1, seems but a repetition of *Dd.* III. 8; and that given to monks to learn a handicraft or to work on the fields, *Dl.* VI. 4, lest they eat the bread of idleness, and to give the firstfruits to the priests, *Dl.* VI. 9, seems taken from *Dd.* XII. 3, 4, and XIII. 3. (Comp. *Apostol. Constit.* VII. 29). An inquiry into the manner, however, in which the injunctions given to primitive Christian congregations in the *Didache* have been enlarged into rules and regulations for monastic settlers in the *Didascalia* would require a separate monograph.

CHARLES MERK.

Critica Biblica. *Le Recensioni dei LXX. e la versione detta Italica.* Nota del M. E. ABATE A. CERIANI, letta al R. Istituto Lombardo nell' adunanza del 18 febbrajo 1886 (Estratto dai Rendiconti del R. Istituto Lombardo, Serie II., vol. xix., fasc. iv.) pp. 7.

ST. JEROME in his preface to the book of Chronicles writes thus: 'Alexandria et Aegyptus in Septuaginta suis Hesychium laudat auctorem, Constantinopolis usque Antiochiam Luciani martyris exemplaria probat. Mediae inter has provinciae Palaestinos (or Palaestinae) codices legunt, quos ab Origene elaboratos Eusebius et Pamphilus vulgaverunt.' Until lately we did not possess the means of distinguishing these three recensions amongst the existing MSS. The Abbé Ceriani believes that he is in a position to do so now. The idea flashed upon him when he saw the facsimile of Cod. VIII. (Holmes) published in Dublin in 1880 (*Par Palimpsestorum Dublinensium*) a MS. manifestly written in Egypt. I will merely give his conclusions drawn from comparisons with the Coptic versions, the Commentary of S. Cyril Alex., etc. The MS. which seems to have generally preserved the Hesychian recension is Holmes 106. In the Prophets the MSS. which generally agree with 106, are XII. 26, 33, 86, 97, 198, 306 and some others. The Palestinian text is represented by the Chigian codex (88 Holmes and Parsons) codices IV. V., and the Hexaplar Syriac version. Some other codd. exhibit this recension more or less, either in text or margin. In several books of the Syro-hexaplar version the