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Josephus *Piavii Josephi Opera. Edidit et apparatu critico instruxit* Benedictus Niese. Vol. iv. *Antiquitatum Iudaicarum Libri xvi.–xx. et Vita.*

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Oaxos E represented the η resulting from contraction, while H represents primitive Greek η . This view, however, as the author himself is forced to admit, is directly contradicted by the employment of H to designate the η -sound arising by compensative lengthening; so that the variation in question, if it actually have etymological significance, must be explained on other grounds than those suggested by the author.

In the discussion of Cretan infinitives in $-\mu\eta\eta$ (p. 112) we miss a reference to

Brugmann's explanation of these forms as locatives (*Gr. Gr.*² p. 104). Cf. Avestan $-\bar{a}n$. Dr. Σκιά, on the other hand, regards H in this termination as an inaccurate designation of the short e -sound, so that to him $\delta\acute{o}\mu\eta\eta$ is for $\delta\acute{o}\mu\epsilon\eta$,—a conclusion rendered the more doubtful by the fact that no other instance of H in this function occurs, except in the very infinitives which it is thus proposed to explain.

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JOSEPHUS.

Fiavii Josephi Opera. Edidit et apparatu critico instruxit BENEDICTUS NIESE. Vol. iv. *Antiquitatum Iudaicarum Libri xvi.-xx. et Vita.*

WE are glad to welcome the appearance of another volume of Niese's critical edition of Josephus. The learned editor has reserved all discussion of the text contained in the present volume for a full treatment in his preface to the third volume, which we hope he will soon be able to give us. We observe that, as in former editions, the spurious passage (*Ant.* xviii. 3. 3) containing a reference to Jesus as the Messiah, to His crucifixion and resurrection, is retained in square brackets. In deference to the principles upon which he edits his text, Niese has restored several MSS. readings which call for emendation. Thus in *Ant.* xvi. 2. 2 we find $\kappa\alpha\iota\ \gamma\acute{\alpha}\rho\ \alpha\upsilon\tau\acute{o}\varsigma\ \delta\upsilon\alpha\ \delta\iota\alpha\ \chi\eta\rho\acute{\mu}\alpha\tau\omega\eta\eta\ \eta\eta\ \pi\acute{\iota}\xi\epsilon\omega\varsigma\ \circ\upsilon\ \pi\alpha\rho\acute{\epsilon}\lambda\epsilon\iota\pi\epsilon\eta\ \epsilon\chi\ \alpha\upsilon\tau\acute{o}\upsilon\ \tau\acute{\alpha}\varsigma\ \delta\alpha\pi\acute{\alpha}\nu\alpha\varsigma\ \pi\circ\iota\acute{o}\upsilon\mu\epsilon\eta\eta\varsigma$, where editions following the Codex Vaticanus (V) have read $\eta\ \delta\epsilon\lambda\acute{\iota}\omega\sigma\epsilon\omega\varsigma$. Niese doubtfully conjectures $\epsilon\pi\acute{\epsilon}\lambda\epsilon\omega\varsigma$; we will suggest $\eta\ \pi\acute{\iota}\sigma\tau\epsilon\omega\varsigma$. Another instance occurs in *Ant.* xvii. 9. 8 $\tau\acute{\omega}\ \delta\acute{\epsilon}\ \epsilon\kappa\tau\omega\ \epsilon\tau\epsilon\iota\ \mu\epsilon\tau\acute{\alpha}\ \tau\acute{o}\ \pi\rho\acute{\omega}\tau\omega\eta\eta\ \phi\theta\omicron\rho\acute{\alpha}\ \epsilon\eta\ \beta\alpha\beta\upsilon\lambda\acute{\omega}\eta\eta\ \epsilon\gamma\acute{\epsilon}\nu\epsilon\tau\omicron\ \alpha\upsilon\tau\acute{\omega}\eta\eta\ \kappa\alpha\iota\ \kappa\alpha\iota\ \nu\alpha\iota\ \kappa\tau\acute{\iota}\sigma\epsilon\iota\varsigma\ \epsilon\kappa\ \tau\acute{\eta}\varsigma\ \pi\acute{o}\lambda\epsilon\omega\varsigma\ \kappa\alpha\iota\ \delta\iota\ \alpha\upsilon\tau\acute{\eta}\eta\eta\ \alpha\ \phi\iota\epsilon\iota\varsigma\ \epsilon\iota\varsigma\ \tau\acute{\eta}\eta\ \Sigma\epsilon\lambda\epsilon\upsilon\kappa\epsilon\iota\alpha\eta\ \epsilon\kappa\delta\acute{\epsilon}\chi\epsilon\tau\alpha\iota\ \mu\epsilon\acute{\iota}\zeta\omega\eta\eta\ \alpha\upsilon\tau\omicron\upsilon\varsigma\ \sigma\upsilon\mu\phi\omicron\rho\acute{\alpha}$, where Hudson's $\mu\epsilon\tau\omicron\iota\kappa\acute{\eta}\sigma\epsilon\iota\varsigma$ has hitherto found favour, and $\alpha\ \phi\iota\epsilon\iota\varsigma$ is also commonly read. Among other readings which have attracted our notice, may be mentioned *Antiq.* xvii. 9. 2 $\alpha\eta\alpha\sigma\tau\alpha\sigma\acute{\iota}\varsigma\ \tau\epsilon\ \eta\eta\ \delta\epsilon\upsilon\acute{\epsilon}\iota\ \nu\ \delta\rho\gamma\acute{\eta}\ \chi\omega\mu\acute{\epsilon}\nu\omega\eta\eta\varsigma$, where the editions have read $\lambda\iota\alpha\eta\eta$, and where, the Ambrosian (A) and Vatican (M) MSS. reading $\lambda\acute{\upsilon}\epsilon\iota\eta\eta$, the conjecture $\lambda\acute{\upsilon}\epsilon\iota\eta\eta$ is hazarded, 'nam lapides in eos coniectos esse narrat bell. jud.' (Niese): xviii. 5. 1 $\upsilon\pi\acute{o}\delta\ \tau\omicron\upsilon\ \sigma\tau\rho\alpha\tau\eta\gamma\omicron\upsilon\ \alpha\mu\alpha\ \tau\epsilon\ \pi\alpha\rho\eta\eta\eta$, where we have been accustomed to read $\upsilon\pi\acute{o}\delta\ \tau\omicron\upsilon\ \sigma\tau\rho\alpha\tau\eta\gamma\omicron\upsilon\ \text{'}\acute{\alpha}\rho\epsilon\tau\alpha\text{'}$: *Vita*, c. 10 $\Gamma\alpha\delta\alpha\rho\eta\eta\ \kappa\alpha\iota\ \beta\alpha\rho\alpha\gamma\alpha\eta\eta\ \kappa\alpha\iota\ \tau\acute{\upsilon}\rho\iota\omicron\iota$, where the MSS. show an extraordinary variety of readings and editions have given us $\Gamma\alpha\delta\alpha\rho\eta\eta\ \kappa\alpha\iota\ \Gamma\alpha\beta\alpha\rho\eta\eta\ \kappa\alpha\iota\ \tau\acute{\upsilon}\rho\iota\omicron\iota$: c. 70 $\text{'}\text{Κ}\rho\acute{\iota}\sigma\tau\omicron\eta\eta\ \alpha\sigma\phi\alpha\lambda\acute{\epsilon}\sigma\tau\epsilon\rho\omicron\eta\eta\ \omicron\iota\kappa\acute{\eta}\sigma\epsilon\iota\eta\eta$, where the proper name appears instead of $\text{'}\text{Κ}\rho\acute{\epsilon}\iota\sigma\tau\omicron\eta\eta\ \kappa\alpha\iota$.

Possessors of Niese's vol. v. *Contra Apionem* should take notice that an 'Addendum' to its *Apparatus Criticus* is prefixed to this volume.

We are glad to see that useful cross references to parallel passages in the *Bellum Iudaicum* are placed at the foot of the text, wherever, as is so often the case in the narrative of *Antiq.* xvi.-xviii., the same ground is traversed in both works.

H. E. RYLE.

The works of Flavius Josephus. Whiston's Translation Revised by the Rev. A. R. SHILLETO, M.A. (London: George Bell and Sons. 1889—1890). 5 vols.

WHISTON's translation of Josephus has been one of the most popular books in English literature. In the first quarter of the present century there were probably few houses in which, if a score of books stood upon the shelves, Whiston's 'Josephus' did not hold an honoured place among the indispensable literature of the family. In the present day it has not altogether been dethroned. If its frequent appearance at railway-bookstalls is any indication, we should judge that there is even now a steady demand for the work. And those of us who can recollect the impressions of frequent incursions into—we will not say perusal of—Whiston's 'Josephus' in our boyhood, will not be at a loss to understand the secret of its fascination.

The need of a revised edition has long been felt; and we have now before us such an edition, published for Bohn's Standard Library and prepared by Mr. A. R. Shilleto, who is also known as a translator of Plutarch's *Morals*. It is probable that the five handy little volumes which are the result of this undertaking will receive a hearty welcome from the English reading public. Their outward appearance is taking, and the print compares most favourably with that to which we are generally accustomed in reprints of Whiston's work.

As to the translation itself, Mr. Shilleto has endeavoured to improve it in two ways, by correcting errors of scholarship and by simplifying the style of the English. In some measure he has succeeded. But he quite overstates the case when he asserts in his preface that 'there is, indeed, not much of Whiston left though I have retained him where practicable.' If his object was to produce a more literal rendering, he might with advantage have made a greater sacrifice of Whistonian style, in order to secure a more scholarly result.

The impression produced upon us by the first few passages which we compared was that of considerable disappointment. Thus in the well-known passage $\delta\iota\alpha\ \tau\acute{o}\ \mu\eta\ \gamma\epsilon\eta\acute{\epsilon}\sigma\theta\alpha\iota\ \tau\acute{\eta}\eta\ \tau\acute{\omega}\eta\eta\ \pi\rho\omicron\phi\eta\tau\acute{\omega}\eta\eta\ \alpha\kappa\rho\iota\beta\acute{\eta}\ \delta\iota\alpha\delta\omicron\chi\eta\eta$ (*Contr. Ap.* i. 8), Whiston's rendering 'because there hath not been an exact succession of prophets since that time' is altered to 'because there was not then an exact succession of prophets': and in the following chapter, where Whiston gives 'I made use of some persons to assist me in learning the Greek