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**Corpus Glossariorum Latinorum III. V Vol. III.
Hermeneumata pseudodositheana edidit Georgius
Goetz. Accedunt Hermeneumata medicobotanica
vetustiora. Lips.: Teubner. 1892. 22 Mk. Vol. V. *Placidus
liber glossarum, glossaria reliqua*. Edidit Georgius
Goetz. 1894. 22 Mk.**

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the three ἀποστάσεις ($2, \frac{3}{2}, \frac{4}{3}$, the intervals of the octave, the fifth, and the fourth) and four ὅροι, which are αὐξόντων καὶ φθινόντων according to the order in which you take them, and ὁμοιούτων καὶ ἀνομοιούτων because two cords of equal tension give forth like sounds if one is twice the length of the other, and unlike sounds if the conditions are different. It will be observed that Dupuis does not regard the first section of the passage as expressing any single number at all. To come to the second. ὃν ἐπίρριτος πυθμὴν is $\frac{4}{3}$, ὃν ('among which') having as its antecedent αὐξήσεις: πεμπάδι συζυγείς is 'plus 5.' This gives $\frac{19}{3}$. The words τρὶς αὐξηθείς, according to Dupuis, denote three successive multiplications, but what the multipliers are has to be discovered from the sequel. In other words, the unknown

quantities of the equation (for such, in common with most recent writers on the subject, Dupuis believes the Number to be) are contained in τρὶς. We thus reach $\frac{19}{3} \times xyz = \text{what?}$ The first harmony (according to Dupuis) is $100 \times 100 = 10,000$: the second is (ισομήκη μὲν τῇ) $100 \times (4,800 + 2,700) = 100 \times 7,500 = 750,000$. Having reached this stage, Dupuis adds the harmonies together and pronounces the ἀριθμὸς γεωμετρικὸς to be 760,000. The equation $\frac{19}{3} \times xyz = 760,000$ is satisfied by interpreting x as 3, y as 4, and z as 10,000. Such is Dupuis' solution of the Number: those who have busied themselves with the subject, will be able to appreciate its value; those who have not, will not, and need not, care.

J. ADAM.

CORPUS GLOSSARIORUM LATINORUM III. V.

Vol. III. *Hermeneumata pseudodositheana* edidit GEORGIUS GOETZ. Accedunt *Hermeneumata medicobotanica vetustiora*. Lips.: Teubner. 1892. 22 Mk.
Vol. V. *Placidus liber glossarum, glossaria reliqua*. Edidit GEORGIUS GOETZ. 1894. 22 Mk.

THE four volumes now published contain the bulk of the glosses thought to deserve publication. Supplements will be appended to vol. i, which is devoted to a general discussion of glosses and glossaries. Vols. vi vii, on which Goetz is now engaged, will contain a general glossary. In this the glosses will be critically revised; as yet the exact reproduction of the MSS. is all that has been aimed at. Hence it appears premature to suggest corrections, until the editor's final results are known. Already many valuable contributions have appeared from the pen, among others, of H. Nettle-ship; the latest, and not the least instructive, in the fifth volume of the 'Commentationes philologae Jenenses'; (1) 'De Festo Pseudophiloxeni auctore scripsit Albertus Dammann,' pp. 1—48; (5) 'Hermeneumata Vaticana emendavit illustravit Immanuel David,' pp. 197—238. It is a pleasure to welcome the latter critic, who signs himself 'Lesbius.' Bryennios does not stand alone among the Greeks of today.

Sometimes doubts are expressed whether great scholars, as Scaliger, Lindenbrog,

Ruhnken, who devoted so much time to the correction of glosses, might not have been better employed; but no one will share the doubt who is acquainted with the progress of lexicography. Many words have found their way into the dictionary on the authority of a gloss, which later research has discovered in authors of name. For a long time to come this tracing of glosses to the rock from which they were hewn will afford interesting occupation to the student. I give three examples which I have lately noted.

Aug. enarrat. in ps. 139 12 a.m. bestiis subrexerunt. corp. gl. v 443 5 bestiis subrigi ad bestias mitti. Paucker spicileg. 163 seq. Vict. Vit. iii 27. Non. 50 2. Rönsch in Hilgenfeld's Zeitschr. 1880, 379, 440. Rufin. h. e. (ed. Cacciari, Romae 1740, 4to) iv 15 p. 210: Proconsul dixit: bestias habeo paratas, quibus subrigeris, nisi cito paenitueris. vii 11 f. devorandi, inquit, bestiis subrigantur, where Cacciari reads *subigantur*, supposing that *subrigantur* of the printed copies is a misprint. viii 7 p. m. p. 476: iubentur alii vere criminosi bestiis subrigi. ix 6 p. igitur apud Tyrum Phoenicis urbem tres quidam iuvenes correpti cum se christianos esse confiterentur, bestiis subriguntur.

Aug. in ps. 66 10 p.m. renovabitur iuventus nostra sicut aquilae; tantummodo nos vetustatem nostram ad petram Christum conteramus...Sive illa vera sint, fratres,

quae dicuntur de serpente, vel quae dicuntur de aquila, sive sit fama potius hominum quam veritas...Tu esto talis, ut iuventus tua renovari possit sicut aquila. et scias eam non posse renovari, nisi vetustas tua in petra contrita fuerit. . . Tu ergo talis noli esse: sed esto talis quod contra invenis, id est, ut praeterita obliviscaris, in anteriora te extendas; ut vetustatem tuam in petra conteras. Here the mention of the serpent made me suspect that *vetustas* =

senecta or *senectus*, the 'slough,' but I was not fully assured till I found in corp. gl. v 621 30: *meratrum* est herba de qua comedunt serpentes et exuunt vetustatem.

Add to lexicons *conviciosus* Hier. in ps. 38 hom. 2 2. Aug. c. sec. resp. Iul. i 11. in ps. 21 enarr. 1 7. corp. gl. iv 325 10. Hildebrand gl. Paris. 429 p. 79. *conviciose* Aug. serm. 126 8. c. Petil. iii 18. Acron on Hor. s. i 5 65.

JOHN E. B. MAYOR.

VOLLMER ON PUBLIC FUNERALS AT ROME.

De funere publico Romanorum, scripsit FRIDERICUS VOLLMER. Commentatio ex supplemento undevicesimo Annalium Philologicorum seorsum expressa. 8vo. 319--364 pp. Leipzig: Teubner. 1 Mk. 20.

THIS is the first exhaustive treatise on the subject. A *funus publicum* was an official funeral, not one merely to which the public was invited, as Guhl and Koner (*Life of the Greeks and Romans*, p. 590 English translation) thought. It corresponds in many respects to the funeral of a United States Congressman, being at the public expense, costly, and stopping public business. Vollmer's treatment is lucid and logical.

§ 1 states the origin of the custom. The *funus collaticium* was paid for by voluntary contributions; such, for instance, were the funerals of Valerius Poplicola and Menenius Agrippa; other forms of the *collaticia* appearing in funerals the expenses of which were met by burial societies; and in the field the military funeral of the common soldiers paid from the *folles*. When the state paid the expenses through the quaestor, acting under the instructions of the consul, who was obeying a *senatus consultum* made for the purpose, then the *funus* became strictly *publicum*. The first Roman *funus publicum* positively known was that of Servius Sulpicius Rufus 711/43. Syphax and Perseus were buried at the expense of the state, but as guests of the commonwealth; their funerals were not properly *publica*. Vollmer gives a list of thirty-four *funera publica*, the last being Caracalla's 971/217. The custom survived into mediaeval and modern times.

§ 2 is a closer examination of the meaning of *funus publicum*; a state funeral expressed

the public sorrow. Toward the end of the Republic the state not only paid the expenses, but undertook the whole management of the funeral. This included the eulogy by a magistrate, often a place of burial, but never the erection of the monument itself—except in case of the emperors—nor any cult of *manes*.

§ 3. The decree was made by the senate, either independently, or at the suggestion of the emperor; and finally by the emperor alone, when the senate became a *nomini umbra*. The consuls executed the decree through the quaestors. The funerals were always *indicta*, and often accompanied by *ludi*.

§ 4. The order of the ceremonies was as follows: *expositio corporis mortui* (vel *imaginis*) in foro, *contio totius populi praesentibus ordinibus senatorio et equestri virorum et mulierum, pompa militum, imaginum comitatio amplificata, laudatio a magistratu habita, portatio mortui per honoratos viros, agmen magistratum et pontificum, ludi magistratum et pontificum, ludi militares circa rogam, incensio rogi per magistratum*. There was a *iustitium* and mourning by the women for a year.

§ 5. It was decreed in honour of distinguished men; not for women until the time of Augustus, but afterwards to women of the emperor's family. In the *municipia*, at least, boys and young men were so honoured for the sake of their families.

§ 6. The cost is not easy to discover. *Vespasian's* funeral cost *sestertium centies*, but numbers are rarely given. *Decies* is stated in some Italic titles; at Surrentum HS c; at Pompeii HS ∞ ∞ for an aedile and *IIviro iuri dicundo*.

§ 7. In the *municipia* the custom was general. The oldest instance is the funeral