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***Cicero's Ausgewählte Reden erklärt*, Karl von Halm.
Vol. iii. in *Catilinam et pro Archia*: 13th edition by G.
Laubmann. pp. 140. 1 Mk. 20.**

R. C. S.

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I may here take the opportunity of assenting to Prof. Tyrrell's criticism of the rendering in my translation of *Fam.* xii. 10, 2, and admitting that *ut arbitrar-entur* is expegetical of *persuasum erat*, and the second *ut* correlative to *ita*. The translation should therefore be modified accordingly.

On the whole it must be said that Prof. Tyrrell has given us an interesting and stimulating sixth-form or undergraduate book, and it is to be hoped that this divagation will not prove to have been any delay to the greater work for which he is even better fitted.

G. E. JEANS.

Cicero's Ausgewählte Reden erklärt, von KARL HALM. Vol. iii. in *Catilinam et pro Archia*. 13th edition by G. Laubmann. pp. 140. 1 Mk. 20.

ANY volume of this edition of Cicero's speeches is too well known and appreciated to need commendation. I may say however that since the later editors of the *Catilinarian* speeches, C. F. W. Müller, H. Nohl and A. Kornitzer have, after A. Eberhard and C. A. Lehmann, shown the superiority of the MSS. family α over β , a new revision of the text has been made for this edition. $\alpha = a$ (Mediceus) + A (Ambros.), $\beta = b$ (Benedictoburanus) + i (Indersdorfiensis) + s (Salisburgensis).

R. C. S.

Vergil, Aeneid X, by S. G. OWEN, M. A. Macmillan & Co. (Elementary Classics). 1s. 6d.

THE text follows Deuticke's revision of Ladewig's *Aeneid* (1889), but the editor has occasionally exercised his own judgment. There is a vocabulary at the end, pp. 71–110: and notes, pp. 33–70, including English analysis of the various divisions or paragraphs of the poem. The notes are generally short and to the point. The reader is referred, not very frequently, to Roby's *Grammar* on points of syntax and the like. Is this not too advanced a book for young boys, for whom the edition is presumably intended? In v. 188 *Crimen amor vestrum, formaeque insigne paternae*, Mr. Owen takes *Amor* as vocative; but his explanation of this obscure passage is not more satisfactory than that of his predecessors, most of whom take it as nominative. The book is thoroughly trustworthy and suited to its purpose.

E. S. SHUCKBURGH.

T. Livii ab Vrbe Condita Libri. WILHELM WEISSENORN'S erklärende Ausgabe, neu bearbeitet von H. J. MÜLLER: (i.) Buch viii.–x., fünfte Auflage (2 Mk. 10 Pf. Berlin 1890); (ii.) Buch. xxii. achte Auflage (1 Mk. 50 Pf. Berlin 1891).

ALL who have worked upon Livy in the way of explanation have found great assistance from the commentary of Weissenborn and Müller. These new editions now brought out by Prof. Müller will be very welcome. In the former (fifth edition of Books ix. and x.) considerable alterations have been made in the commentary; in the latter, though the notes bear traces of a careful revision, much less has been altered. In the recension of the text great weight has been given to the authority of Madvig, and although Prof. Müller has not always been able to accept his conjectures he has generally agreed with him where he has suspected traditional readings. In Books ix. and x. the text has been emended in several places; in Book xxii. there was much less to be done and what has been done brings the text in more important points into closer correspondence with that of Madvig, just as Madvig brought his last edition of that book into closer correspondence with

the text of Weissenborn. In his preface to this book Prof. Müller expresses a hope that the text has now attained to something like finality.

M. T. TATHAM.

Livy, Books I. and II. Edited with Introduction and Notes by J. B. GREENOUGH. Ginn and Company. 6s. 6d.

THE editor tells us in his preface that 'the essential object of studying Latin is to learn to read Latin with readiness and accuracy; that the proper method of *learning to read* is to *try to read* in the form and order in which the author presents his ideas and conceptions and with as little translation into the vernacular as possible. This is especially true of Livy,' and accordingly the book 'is edited with a view to that object and that method.' Other points on which notes are often written 'have been made subordinate to the presentation of Livy's exact ideas as they lay in his mind, and the precise order in which he intended to present them.' The editor also warns us that he has avoided 'the customary method of exhaustive comment on irrelevant topics.' Here he seems a little hard on his contemporaries. But whatever may be the faults that Mr. Greenough sees in others, his own method of commenting is, for Livy at least, a very good one. I cannot find that he has left any grammatical difficulty untouched, and the historical comment, though purposely brief, is never absent when it is wanted. There is besides a useful Introduction on Livy as a historian and a writer.

The book is excellently printed, and is bound in cloth, not merely stuck into the cover. The notes are at the foot of the page.

I have noticed the following points:—

On Bk. i. ch. 1 § 2 Mr. Greenough explains *casibus...variis* by 'through various vicissitudes; they were alike spared but their later destiny was different.' Surely *variis* (or 'various' in English in such a context) does not imply this, but means only that Aeneas and Antenor each passed through varied adventures. '*Per varios casus, per tot discrimina rerum Tendimus in Latium*' certainly does not imply that Aeneas and his men had a different set of adventures each.

In the note on § 4 of the same chapter there is the misprint *Segeste* for *Segesta*.

On *Quirites* i. 13, 5 the editor says 'according to Livy both peoples were called so. It is more probable that the two words were independent, and had nothing to do with Cures.' All that Mr. Greenough means is that *Quirites* had nothing to do with *Cures*.

In his note on the oath made by sacrificing a pig with a flint weapon, i. 24, 9, Mr. Greenough compares *Iovem lapidem iurare*, but it seems probable (see Strachan-Davidson's *Polybius*, Prolegomena viii., where the subject is thoroughly discussed) that in this formula *lapidem* is not in apposition with *Iovem*, and that the stone in that ceremony was not symbolical of Jupiter.

On i. 26, 6 *Lex horrendi carminis* the note translates *carminis* 'purport.' Would not 'formula' be more correct: 'The law with its terrible formula'? *Carminis* is explained by 'formula' in ch. 24 § 6 (wrongly referred to in this note as 24 § 7).

'Fisticuffs' reads strangely in the note on ii. 29, 4.

On ii. 36, 1 *velut ea res nihil ad religionem pertinisset* the note is not clear as to the exact meaning of *religionem*. It is explained successively 'the religious character of the proceedings,' which is interpreted to mean 'the desecration of them,' and 'a religious