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St. George Stock's Edition of the Pro Sexto Roscio *Cicero pro Sex. Roscio*: with Introduction and Notes: by St. George Stock, M.A. (Clarendon Press, 1890). 3s. 6d.

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for example had short Latin 'Arguments,' four duodecimo pages of introduction, hardly more than two dozen pages of notes. There was a fear lest the student should receive too much assistance. The change to the present superb edition is most striking. Here the student is not lifted over all the difficult places: he is led to do more hard work by finding before him the most tempting lines of research. He does more than translate so many pages of Latin: he learns to compare the treatise with kindred writings of Cicero himself and of other rhetoricians, Greek and Roman; to trace the history of a noble art, through noble exemplars; to understand the troubled times in which the orator lived, and the studies to which he resorted for consolation; to meet his teachers

and contemporaries; to scan anew the historical and literary setting of this valuable work; to see what perils of oblivion it has survived; to appreciate the labour required in searching out and clarifying the original text; to understand the principles of sound criticism and interpretation.

We have to thank Dr. Wilkins for his wise directions in these and other lines of study. We congratulate him on the completion of a helpful and noble work. It is in itself a reward to link his name, for this generation at least, with the completest oratorical treatise of the greatest Roman orator.

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ST. GEORGE STOCK'S EDITION OF THE *PRO SEXTO ROSCIO*.

Cicero pro Sex. Roscio: with Introduction and Notes: by ST. GEORGE STOCK, M.A. (Clarendon Press, 1890). 3s. 6d.

THIS is a good piece of work, complete in all its parts. The introduction contains a section on Rhetoric which will be found useful by students who have not already traversed the same ground under the fuller guidance of Prof. A. S. Wilkins (introd. to *de Oratore* I.). The statement that Cicero belonged to the 'Rhodian School' of oratory is somewhat crude. Blass (as quoted by Landgraf, *pro S. Rosc.* p. 121) combats the existence of such a school as intermediate between the Attic and Asiatic schools. The Rhodians are indebted to Cicero (e.g. *Brut.* § 51) for this erection into independence. Gratitude to his master Molon prompted it: and further, it was natural that having identified the 'genus grande dicendi' and 'genus tenue' with the Asiatic and Attic schools respectively, he should attribute the 'genus medium' to the Rhodians. But Dionysius Halic. tells us that the latter took the Attic Hyperides as their model; and they may best be regarded as 'part of the Atticizing reaction against the degenerate Asiatic style of their day' (Sandys, *Orator* p. xxxvii., also notes on §§ 20, 25). In his rhetoric, as in other things, Cicero himself belongs to the 'eclectic school.'

A word on a few points in the notes. In § 15, a reference to Quint. iv. 2, 129 would have indicated this 'initium a persona

factum' as a normal opening of a narratio. In § 57 *litteram illam...ita vehementer ad caput adfigent*, the Schol. Gronov. refers the letter K to the 'condemno' of the jurors' voting-tablet, the 'littera tristis' of *Mil.* § 15. It is generally explained by a hypothesis, which lacks all other support (*v. Ernesti, Clav. Ciceron.* sub voc. *lex Remmia*), that calumniatores were literally branded with a K. But the diction seems remote from the usual phrases *inurere*, *inscriptio frontis* (*Sen. de ira* iii. 3, 6): and is surely chosen merely for the sake of a humorous antithesis to 'crura suffringent': *caput* referring in actual fact only to the civil disabling of false accusers. So in *Cluent.* § 129 *ensoriae severitatis nota inuretur*; where a literal branding is out of the question. In § 64 *servus quisquam*, it must be by a lapsus calami that *quisquam* is called a subst.; cp. notes on §§ 74, 94 on its adjectival use. In § 65 it is misleading to compare the use of *non modo* before *ne...* *quidem* with οὐχ ὅπως, which can be translated 'not only not' even before the positive ἀλλὰ καί (Goodwin § 707, 8). The imperf. subj. used as a past potential, to express a case possible in the past, occurs more than once without receiving its true explanation. In § 92 *impelleret* is explained as dependent on *esse* 'an imperfect infin.' We prefer to call this, with *possent* of § 91 and *poneret* of § 102 (these two verbs are under the regimen of *ut* and receive no explanation from Mr. Stock), and finally § 103

(wrongly explained) Africanus...si sua res ageretur, testimonium non diceret, a *potential* denoting a case possible in the past; in fact the analogue of the pres. subj. in protasis and apodosis in primary time. (Since writing this I have read Prof. Sonnenschein's paper on the Prospective Subjunctive, *Classical Review*, February 1893, with which I think I am here in general accord.) In § 112 Mr. Stock accepts Kayser's insertion of *non* before *posse*: not so Landgraf, who reads *minime leve* for *minime grave*, suspecting that *grave* is a gloss which has displaced *leve* in the text. Certainly Cicero represents the commission given to T. Roscius Capito by his fellow-townsmen as a very important one. But the antithesis between *grave* and *leve* is quite Ciceronian. The sense of the ordinary text is—'You undertake a responsibility which you think you can meet, and which seems far from grave to those who are

serious enough themselves: [and yet you fail to fulfil it]. So you are false to your trust.' A link seems wanting in the thought, whatever reading we take.

In § 139 nostri isti nobiles, a depth of meaning is discovered in the words, of which Cicero himself was certainly unconscious: 'this combination of two pronouns of different persons exactly expressing Cicero's position on the outside of the aristocratical party.' The wave of the hand with which he spoke must have been as significant as Lord Burleigh's memorable nod. Equally questionable is the suggestion in § 23 of the Vergilian meaning 'corpse' for *funus*; and the derivation in § 38 of *nequam* ('ne quam frugem habet'), which should surely be regarded as originally a negative adverb formation (cp. *perquam*) giving the same sense as O.E. a 'nithing,' Greek οὐδείς, οὐδένης.

W. YORKE FAUSSET.

SKENE'S 'ANTE AGAMEMNONA.'

'*Ante Agamemnona*': a new departure in philology. Nos. i. ii. iii. iv. (*to be continued*). By ANDREW PHILIP SKENE, of Skene, and of Hallyards-Fife, Scotland; Chief of the name; also of Skenesborough, North America. Oxford and London. 1892. Pp. 118. 3s. 6d.

'At the bottom of Greek,—therefore of course of all the cognate tongues,—lies the strange monosyllable *ιβδ*, preserved almost in Greek alone, and which must have meant "fluid" in general, since it is found not only in *ιβδης*, *βάπτω*, *λάπτω*, κ.τ.λ., but (minus the vowel) in *βδάλλω*, *βδέλλα*, *βδελλίον*, *πτύω*, κ.τ.λ., each of which relates to a fluid other than water.'

'No word in Archaean Greek expressed "wet," nor is any idea traced from it, unless it were composed of this monosyllable no matter how changed (*αβδ*, *ομδ*, *εγδ*, κ.τ.λ.), and another, λ preceded by a vowel.'

'No word expressed "not wet," nor is any idea traced from it, unless composed of this monosyllable and another, ρ preceded by a vowel, so that λ apparently meant "yes" or "plus," and ρ "no" or minus.'

'There are, so to speak, no phonetic changes at all, save that μ is a bad β, ν a bad μ and λ; and σ a substitute for any consonant, which had no existence at all in Archaean Greek; labials and gutturals

interchanging of course according to dialect, but dentals never interchanging with them.'

These are Mr. Skene's main principles, all quoted from pp. 7 and 8. Incidentally, he makes many other remarkable discoveries; the Homeric forms in -σκον are not iteratives but simple imperfects, every one of them from a present in -σκω, -σκ- being a Greek substitution for -κτ-, and -κτ- being one of the forms of the Protean *ιβδ* (pp. 48—66); *F* is a doubled γ, and therefore it is called Digamma, and so the Gortynian KATAΦΕΑΜΕΝΟΝ is καταγγεμένων ('in D. without augment' where D. probably means Doric), and the meaning is 'the citizens having been informed'; (p. 84) *θοάζειν* means 'to purify' or 'atone,' but purification was accompanied with wailing, so *τίνας ποθ' ἔδρας τάσδε μοι θοάζετε*; means 'what temples, pray, are ye re-consecrating that ye wail so?' and *ἵπ' ἀρχῆς δ' οὔτινος θοάζων* means 'rules, not singing small, not covering before any higher power' (p. 113). And the triumphs of Mr. Skene's method are not confined to Greek. By the mere light of nature he can put Mr. Sayce right on Assyrian etymology (p. 114). He says that Tiglath-Pileser is *ιππ-ιγδ-ιλ-αππ-ιλ-εππ-ερ*; Mr. Sayce says that it is *Tulsul-ti-pal-es-ira*, 'the servant of the son of E-sira,' whereupon Mr. Skene goes on: 'I perfectly see that Mr. Sayce's interpretation of *T.* may be correct [his own Italics]. I