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***Luciani Menippus et Timon*, with English notes by E. C. Mackie, B.A., late classical master at Heversham Grammar School. Edited for the Syndics of the University Press. Cambridge University Press. 1892. 3s. 6d.**

G. C. M. Smith

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well calculated to stimulate the student's interest. The index of proper names has been enlarged. And the attractiveness of the book has been materially increased by eight beautiful cuts taken from gems, coins and paintings, and by clearer, brighter pages. The book can hardly be called a scholarly edition of Horace, but it has its good points and will be welcomed.

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Cornell University.

Luciani Menippus et Timon, with English notes by E. C. MACKIE, B.A., late classical master at Heversham Grammar School. Edited for the Syndics of the University Press. Cambridge University Press. 1892. 3s. 6d.

MR. MACKIE prefaces his edition (which is based on Dindorf's text) by some readable excursuses on Lucian's life and style, on his attitude to Greek religion and philosophy, and on the two selected dialogues. He defends the *Menippus* as a genuine work of Lucian. The notes would have been improved if the annotator had remembered that he was writing for schoolboys. Too often we find him stringing together parallel passages on the slightest excuse, and even where the illustrations are relevant the point illustrated is frequently not specified—a fatal omission in notes intended for boys. Thus in the note on ἀφοδῆλφ (p. 75) six parallel passages are referred to, but there is no indication of the point of comparison, which appears to be merely the occurrence of the word in these passages.

Under the head of irrelevance we might include most of the illustrations from Dante—which (left without a word of warning) tend to mislead rather than enlighten by introducing non-classical ideas. This for example on Cerberus (p. 73):

‘Clawed are the hands with which

He tears the spirits, flays them, and their limbs
Piecemeal disparts.’

More serious are actual inaccuracies, and these are not wanting. Thus on καὶ δὴ we find the misleading statement (p. 67): ‘They help to cut short the previous conversation (something like the Tacitean *ceterum* after a digression).’ In p. 75 it is said that Charon ‘seems to have had a special dread of Heracles, cf. *Æn.* VI. 392 *Nec vero Alciden, dc.*’ As Vergil immediately afterwards names Theseus and Pirithous in the same connexion, he gives no support whatever to Mr. Mackie's statement.

On the words τῶσαν ἐπιθείσα Mr. Mackie makes the extraordinary suggestion (p. 83): ‘Perhaps the ἐπί has the force of “placing upright” which is allowed only to the great king, and endeavours shortly afterwards to support this new sense of ἐπί in composition by a passage in which neither ἐπί nor ἐπιτίθημι appears.’

On ταραχοπωλοῦντας, *Menip.* § 17, Mr. Mackie follows Liddell and Scott in connecting the word with embalming (though he introduces a vulgarity of his own in a reference to ‘spirits of wine’). May we not better take the word in its natural sense = *selling salt fish*?

There is a curious note on Νέστωρ (p. 88): ‘the aged counsellor of the Greeks who had seen three generations of men (*i.e.* presumably 300 years).’ Why three generations should be presumed to be 300 years is not explained.

On μετοικεῖν, *Men.* § 18, which is clearly nothing but ‘change their abode,’ Mr. Mackie says (p. 88): ‘There is of course an allusion to one who is technically known as a μέτοικος, a “resident alien.”’

I need not dwell on cases in which a note seems required and we do not find it. Every edition must have some such omissions. It is a pity however that

Mr. Mackie in speaking of the *Vitarum Audito* (pp. xxxi. xxxii.) missed the fine point (noticed by Heitland in his preface to the *Piscator*) that *Plato* is not put up for sale at all.

One other point I must object to, viz. the habit of introducing foreign or slang expressions where English equivalents could have been found. What boy would be wiser for ‘cavalier servente’ given as the representative of θεραπευτικοί (p. 76)? Why is ἐν τῷ μέρει translated à leur tour and ἐν μέρει vicissim? Why descend to such a vulgarity as ‘Socrates goes about “button-holing” people’ (p. 17)? or ‘the first gives the man a “tip” to say he is out’ (p. 133)?

It is only fair however to say that the notes to the *Timon* seem to me to be generally an improvement on the notes to the *Menippus*.

G. C. M. SMITH.

Commentationes Woelflinianae. Leipzig, Teubner. 1891. Mk. 8.

THIS is a collection of fifty-two short papers by as many contributors, all of whom have also been collaborators in Eduard Wölflin's *Archiv für Lat. Lexicographie*. These papers are printed in a volume of 408 pp. Of course most of these papers are abrupt, and for a full appreciation require a familiarity with particular spheres to which the present reporter cannot lay even a remote claim.

The volume is a well-deserved honorary tribute apropos of Wölflin's sixtieth birthday.

The three English scholars whose papers are added to those of continental scholars are John E. B. Mayor, Henry Nettleship, and Robinson Ellis, all of whom employ Latin as the medium of communication. L. Havet of Paris uses his native French. T. W. Beck of Groningen, the solitary representative of the Netherlands, writes German.

Surveying residences of the contributors we note that Bavaria proper is represented by Munich (4) Memmingen, Landshut, Augsburg, Amberg, Nuremberg, Erlangen, Tauberbischofsheim, Spire (2) Landau, Würzburg; Baden by Heidelberg and Karlsruhe; the rest of Germany is represented by Bremen, Cologne, Kiel, Greifswald, Hildesheim, Halle, Giessen, Strassburg, Göttingen, Berlin, Breslau, Brunswick, Camenz, Hörter in Westphalia. Lund represents Sweden. Austria has contributors in Vienna (7) Innsbruck, Graz and Krakau. After the septennium of the *Archiv*'s activity in collecting matter the present papers may fairly be considered an aftermath and a concluding volume of that concerted effort.¹

Nine of the papers or 17 per cent. of the whole employ the medium of Latin.

Of papers referring to particular writers or literary forms the following may be mentioned.

Zur frage der Calliopianischen Rezension des Terenz by K. Dziatzko. D. concludes that it was not earlier than in the 5th century A.D. that Calliopius prepared an edition of the Comedies of Terence, with pretty incisive changes. This text was very readable and thus either became the archetypus of many MSS. or at least materially influenced many others, the Bembinus alone (prima manus viz.) being free from this influence.

L. Havet (*Les Anapestes de Lucilius*) claims that the versification of L. was more varied than has been hitherto supposed, and that it included anapaests. In this paper Havet resorts to editing some of the fragments in his own way, in some cases with conjectures.

¹ Since the above was written, the *Archiv* has come to life again.