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The Emancipation of Roman Women *Zur Geschichte der Frauenemanzipation im alten Rom.* Teufer Von Johannes. Pp. 43. Leipzig: Teubner, 1913. M. 1.

Frank Granger

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Weber was mistaken. K. shows that (1) in fourteen of the treatises $\acute{\omega}\varsigma$, (2) in twenty-one $\delta\kappa\omega\varsigma$, is the prevailing (or the only) particle employed in the pure final clause. If we sum up the occurrences in these two groups separately we get the following numbers:

	$\acute{\omega}\varsigma$	$\acute{\omega}\varsigma \acute{\alpha}\nu$	$\delta\kappa\omega\varsigma$	$\delta\kappa\omega\varsigma \acute{\alpha}\nu$	$\iota\upsilon\alpha$
Group (1) ...	82	11	18	1	8
Group (2) ...	16	3	85	12	7

If we compare these statistics with Goodwin, p. 398, we see that, as K. says, 'ista scripta Hippocratica in usu particularum finalium omnino singularia sunt,' especially in the comparative rarity of $\iota\upsilon\alpha$. In the preference of $\acute{\omega}\varsigma$ the first group resembles the tragedians, with all of whom it is the favourite particle; $\acute{\omega}\varsigma$ is also used to some extent by Hdt. and to a considerable extent by Xen., who is in this as in so many ways peculiar; but in the orators and Plato together there are not half-a-

dozen examples. The $\delta\kappa\omega\varsigma$ group may be compared with Thuc. and Xen. who prefer $\delta\pi\omega\varsigma$ to other final particles, but also use $\iota\upsilon\alpha$ freely.

K. has done his work carefully. But there is one figure which needs some explanation. He says on p. 40 (cp. pp. 10 and 15) that there are in the *Iliad* and *Odyssey* 102 examples of $\acute{\omega}\varsigma$ (without $\kappa\epsilon\nu$ or $\acute{\alpha}\nu$) in pure final sentences. Ebeling in his *Lexicon Homericum* (1880) gives twenty-four or twenty-five, Goodwin (p. 398) following Weber gives the same number. To the bibliography might be added: J. F. Dobson, ' $\acute{\omega}\varsigma \acute{\alpha}\nu$ and $\delta\pi\omega\varsigma \acute{\alpha}\nu$ in the Tragedians,' *Classical Review*, xxiv., (1910), pp. 143-4; W. W. Goodwin, *Syntax of the Moods and Tenses of the Greek Verb*, Rewritten, 1897. K. apparently knows Goodwin only by his Greek Grammar.

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THE EMANCIPATION OF ROMAN WOMEN.

Zur Geschichte der Frauenemanzipation im alten Rom. Von JOHANNES TEUFER. Pp. 43. Leipzig: Teubner, 1913. M. 1.

THIS is a study of the opening chapters of Livy's thirty-fourth book, where the historian contrasts Cato the upholder of ancient tradition with the women who claimed an increasing freedom. The repeal of the Oppian Law was accompanied with such circumstances as those with which now we are familiar. The women of Rome, who resented the restrictions imposed upon them by the Oppian Law, refused to stay within doors. They occupied the approaches to the forum. 'They even dared,' says Livy, 'to approach and ask the support of the consuls, praetors and other magistrates.' Two of the tribunes had announced their intention of defending the obnoxious law. They were besieged in their houses and yielded. In the end the women gained the day and the hated law was repealed with the consent of all the tribes. Such is the setting of the speeches of Cato and Valerius.

Dr. Teufer has published this pamphlet as a preliminary to a larger work. After a translation of the two speeches, he examines their authenticity, and has little difficulty in showing that they were composed by the historian himself and that they contain little of Cato and less of Valerius. The rest of the pamphlet deals briefly with the legalized assemblages of women, which are traced to a religious origin; the position of women under the civil law; their part in public life. Obviously these large topics can only receive a superficial handling within the few pages which are devoted to them. I venture, however, to think that something should be added to what the author tells us about Livy's own treatment of the subject.

Since the two speeches are composed as a rhetorical exercise in which the arguments of Cato against the repeal of the Oppian Law are balanced by those of Valerius for the repeal of the Oppian Law, we cannot glean from them the opinions of the historian. But the frame in which the speeches are set contains some striking touches

in which we may trace Livy's own attitude to the emancipation of women. He interrupts the history of war to deal with a topic which he almost disdains to mention, *res parva dictu*. The behaviour of the Roman wife towards her husband is, or should be, governed by a natural modesty in presence of his authority and express orders, *auctoritate verecundia imperio*. It was presumption on her part even to approach and make requests to the leading magistrates. Here surely we see the provincial so far overwhelmed by the traditions of the great families of Rome, that he is blind to the facts before his eyes. The increasing influence of women is shown in two directions at least. In the first place it was already a tradition in the Julian house that women should stand by their husband's side in great affairs. The aunt of the dictator accompanied her husband in his campaign against the Teutones. Caesar refused to be separated from Cornelia even in order to secure himself. Livia looked upon the world—and upon Livy—with those calm imperial eyes that blend with the eyes of Venus in the museum at Arles. Not without meaning, therefore, was Venus the especial goddess of the Julii.

Through the patronage of noble Roman ladies foreign religions spread because of the hopes which they held out to women. And among these religions Christianity stood upon the threshold of the future. When therefore Augustus with a magnanimous jest described Livy as a Pompeian, he reached the limits of criticism. Livy drew his picture of an impossible past, of a Rome which never existed. It is also true that the partisans of Caesar failed to comprehend the whole of Rome. But Caesar's own *Commentaries* suggest that the modern student of Roman history has suffered greatly by the sifting out of the sources which the literature of the opposition completed in the interests of the Senate. The emperors of the first century and the ladies of their court are seen only through misrepresentations not less calculated than those of our own partisan press. It is not difficult, therefore, to thank Dr. Teufer for the promise of the work to which he has committed himself, and to express the hope also that he will subject his sources to a more rigorous criticism than in Livy's case.

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NEW TEUBNER TEXT OF THE *DE SENECTUTE*.

M. Tulli Ciceronis Cato Maior de Senectute liber. Ed. C. SIMBECK. Pp. 1-58. Leipzig: Teubner. 1912.

DR. SIMBECK has studied carefully the chief MSS. which contain the *Cato Maior*, and provides a fuller apparatus than was previously in existence. The most valuable of the new material which he has collected, is a collation of Brux. 9591 (b), cent. ix. This MS. had previously been used by Anz and Kornitzer. Simbeck has used a photographic reproduction made for Vollmer. He says that the character of the hand closely resembles that found in the Paris MS. of the Verrines, 7774 A, and the Holkham MS. 387, collated by Dr. Peterson. Apparently it is a product of the Tours *scriptorium*. He gives a good account of the script in which it

is written and the compendia employed. In view of its antiquity and importance the MS. seems to deserve the honour of a capital letter, rather than a twelfth century MS. *Benedictoburanus*, which he allows to retain the symbol *B*.

Simbeck terms the archetype Ω . His use of this symbol is sometimes confusing. Thus § 73 he says *consequatur* Ω , *om.* V^1 , *add.* V^2 . This seems somewhat roundabout. It would be simpler to say, *consequatur om.* V^1 . On § 2, he says, *sicut* Ω , *sic Charisi codex*. As he prints *sicut*, the point of the note is not clear. In § 10 he prints *oenus*, and says in his note *unus* Ω . It would be well to say who made the change, just as in the next line he ascribes *noenum* to Lachmann. On p. 15, he says *fort. domo mos patrius*, but in his note on § 37 he quotes four MSS. for