

'The Siege,' V, vii: 'My teeth do ch-chatter.'

In the ten years that have intervened between the larger and the smaller publication, great additions have been made to our knowledge of Plautus. Prof. Sonnenschein goes perhaps too far in his retention of old theories and his suspicion of new. In his note on v. 1069 he seems to allow *modod*, an ablative form common in editions of last generation but justly excluded by editors nowadays. Even to so universally accepted discoveries as the identification of the Bodleian marginalia with a collation of the *codex Turnebi*, and the scansion of *nempe, ille*, etc., before an initial consonant as *nemp', ill'*, he does not commit himself without reserve. Caution is no doubt commendable, especially in a school edition; but, if carried too far, it leaves a book under the stigma of being a little behind the times. The note on the scansion of *fenestras* in v. 88 shows the danger of pouring new wine into old bottles.

The *cum frude* of the larger edition in v. 1248 has rightly given place to Mr. Exon's admirable emendation *conlusim*. But why have *collum* (v. 888), *surpta* (v. 1105), been retained? Surely both forms are un-Plautine. In 927 can the *ex populo* of the MSS. be a corruption of *extemplo (-pulo)*?

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Paulys Real-encyclopädie der classischen G. Altertumswissenschaft. Herausgeg. von WISSOWA. Supplement. Erstes Heft. Stuttgart (Metzler). 1903. Pp. vi., 374 col., 1 plan. 5 mk.

It is hardly necessary to do more than chronicle the appearance of the supplement

to the first four volumes of the indispensable 'Pauly-Wissowa.' The editor is to be congratulated that the necessary corrections and additions are so few. A good part of the supplement is occupied by the articles *Athenai* (Wachsmuth), so long postponed, *Civitas* (Kornemann), and *Demokratia* (v. Schoeffer). The last, which properly belongs to Vol. V., is relegated to the supplement for reasons sufficiently explained in the preface. *Athenai*, we note, may be obtained separately and will be useful to travellers. The following minutiae (some too newly discovered to have been included) occur to me in turning the pages, and may be noted for the final supplement. A curious personification of τὸ Ἄγαθόν on a coin of Ephesus (B.M.C. *Ionica*, p. 109). The Ionian *Airai* has coins (Imhoof, *Kleinas. Münzen* II. p. 512). *Anaxagoras*: king of some Cypriote city (Ctes. *Pers.* 63). *Anan* (ios?): coin engraver at Messana (*Num. Chr.* 1896, p. 123). Ἀπήμη ἱερὰ (ἱεραπήμη) of the Ephesian Artemis (*J.H.S.* 1897, pp. 87 f.). *Aphrodisias* in Cilicia now boasts of an important series of coins, attributed to it with much probability by Imhoof, *Kleinas. Münzen* II. pp. 483 f. *Aphrodite*: most of the many mistakes in this article have been corrected; but Tacit. *Ann.* III. 62 does not refer to her temple at Salamis. *Aristophantos* (2) was by no means certainly king of Paphos. The coins inscribed Ἀριστο more probably belong to Aristochus son of Onasias (Hoffman, *Gr. Dial.* I. no. 120). *Aziothea*, the heroic queen of Nikokles of Paphos (Diod. 20, 21; Polyæn. 8. 48) was worthy of mention. *Cartimandua* struck coins (*Num. Chr.* 1897, p. 298).

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CORRESPONDENCE.

ON HORACE *EPIST.* I. II. 31.—A COINCIDENCE.

I HAVE just learnt that at page 18 of Vol. xiii. of this *Review*, Mr. Herbert Richards suggested to read here 'ad strepitum citharæ cessantes' (or 'cessantem') 'ducere cenam,' thus anticipating my proposed correction of 'curam.' Instead of exclaiming 'perant qui ante nos nostra dixerunt,' I feel pleasure

in knowing that the view which I have independently taken of this passage coincides to a great extent with that of so eminent a scholar.

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