

name in Regensburg, or in the neighbouring monastery of St. Emmeram. The style of illumination is plainly modelled upon that of the French school above described, perhaps upon the St. Emmeram Gospel-book itself; but it is somewhat degenerate, and will not bear comparison for beauty with the work of the contemporary Winchester school in England. The writing is a rather large and heavy Caroline minuscule, with a tendency to lean forward, which also appears in other German MSS. of the same period.

The other plates are of purely palaeographical interest. They are spread fairly evenly over the minuscule period, except that the latest stages are only scantily represented. Seven of the MSS. reproduced belong to the 9th century, three to the 10th, eleven to the 11th, six to the 12th, six to the 13th, four to the 14th, and two to the 15th. Six of the plates represent charter hands, while one is a purely private hand, containing a draft letter written in the chancellery of Landshut in 1473; but the remainder consists of various kinds of book-hand, ranging from the year 818 to 1394. They do not, however, represent all the varieties of book-hand within that period.

The handsome style which we find in Bibles and chronicles of the 12th century, and the minute and compressed style of the Parisian Bibles of the 13th century, are not exemplified here. Rather we have the less formal writings of the monastic registers, with a few official documents from the courts of the Bavarian princes. Future parts will no doubt add more variety of style and place; but, considering how far the *general* field of palaeography is covered by existing publications, it is to be hoped that Dr. Chroust will, on the whole, adhere to the plan which he has so far followed, and will give us full materials for an adequate judgment on the development of writing in various parts of Germany. If, however, he wishes to go further afield, it may be worth while to suggest that the libraries of Russia have hardly been touched by the existing palaeographical repertories.

I may perhaps be allowed to comment from time to time on the future issues of this publication. For the present it must suffice to call attention to Dr. Chroust's enterprise, and to invite for it the consideration of librarians and students of mediaeval palaeography.

F. G. KENYON.

CORRESPONDENCE.

PLATO, *HIPPARCHUS* 230 A.

MR. H. RICHARDS points out (*Platonica* iii, *C.R.* xv 301) that in the *Hipparchus*, 230 A, οὐτι πᾶν γε τουτί μοι ἀνάθου, a colon should be inserted after οὐτι πᾶν γε. So W. H. Thompson, *Journal of Philology* v (1874) p. 220: 'Ita edd. soloece. Distinguendum οὐτι πᾶν γε τουτί μοι ἀνάθου. Ad quae infra

respondet Socrates ἀνατίθεμαι τοίνυν σοι τοῦτο.' Thompson's notes were, he says, 'sent to Prof. Baiter of Zürich, who is preparing a new edition of his Plato': but I am not aware that Baiter's new edition has ever appeared.

H. J.

ON EURIPIDES, *HECUBA*, LL. 1214-15.

'Ἄλλ' ἤνιχ' ἡμεῖς οὐκέτ' ἐσμὲν ἐν φάει
καπνῶ δ' ἐσήμην' ἄστου πολεμίων ὑπο
ξένον κατέκτας.

Mr. Marchant's suggestion¹ that πολεμίων ὑπο should be taken with οὐκέτ' ἐσμὲν ἐν φάει and not with καπνῶ δ' ἐσήμην' ἄστου is

¹ *Cl. Rev.* (1901), p. 295.

surely neither necessary nor natural. I understand καπνῶ δ' ἐσήμην' ἄστου to mean just what Aeschylus otherwise expresses when he writes, *Ag.* 815, καπνῶ δ' ἀλούσα νῦν ἔτ' εὔσημος πόλις. In other words, the point of the words may or may not be to indicate 'how Polymestor knew that the Trojans were lost,' but assuredly that in-

dication is not given directly by the words in question. The phrase *καπνώ δ' ἐσήμεν'* ἄστυ is complete in itself and involves no 'singular ellipse.' Cf. also the absolute use of *δηλώ* in Soph. Antig. 471, *ἄστυ δὲ γέννημ'*

ὧμὸν ἐξ ὧμοῦ πατρός | τῆς παιδός. The similar words, Aesch. Ag. 497 *σημανεῖ καπνώ πυρός,* seem to me to support this interpretation.
A. W. MAIR.

CHARLES LAMB ALSO AMONG THE PROPHETS.

In the twentieth volume (Berlin, Schwetschke, 1901) of the *Theologischer Jahresbericht*, p. 178, is a curious proof that bibliographical industry may cast its net too wide. Under the heading 'Israelitische Religionsgeschichte' I find: 'Lamb, C., Essays of

Elia. 2nd series. N.Y. Scribner (London, Macmillan).' I gladly bear witness to the general accuracy and astonishing diligence of the contributors to this serial, which stands at the head of its department.

JOHN E. B. MAYOR.

ARCHAEOLOGY.

THE TITULI ASIAE MINORIS.

THE appearance of the first volume of this splendid publication of the Vienna Academy marks a considerable advance in the series of *Corpora* of ancient inscriptions on which a whole army of epigraphists are engaged. It is edited by Prof. Ernst Kalinka, and contains the *Tituli Lyciae lingua Lycia conscripti*, with the addition of two stray examples, one of Carian, the other of Aramaic—the only inscriptions of their kind from this part of the peninsula. The Corpus is to contain all inscriptions, in whatever ancient language, with the exception of the *Monumentum Ancyranum* and Diocletian's Edict; since these documents have already been well edited, and have no special local significance, they will not be included unless fresh circumstances make their revision necessary. We are to have the inscriptions of each site collected together, whatever their language—an arrangement which will considerably lighten the physical portion of the labours of historian and topographer. The first volume forms an exception to this rule, since the Greek inscriptions of Lycia are severed from the native ones, except in cases where the two languages figure on the same stone. The reason for making this exception is as excellent as it is obvious; the main object of the student of Lycian inscriptions at present is a philological one,

and what he requires more than anything else is a convenient collection of all known texts. The vast majority of Greek texts from these parts belong to a later date, and their inclusion would only hamper the 'Lyciologist.' Indeed, the honorary decree of the demos of Telmessus (No. 5) cut on a tomb already provided centuries before with a suitable sepulchral inscription, might very well have been excluded.

The recent publications of the Vienna Academy and the Austrian Archaeological Institute have taught us what to expect in the way of printing and illustration. In many of the epigraphic collections which we have to use, anything in the way of a facsimile comes like an oasis amid a desert of type. Here every inscription, where the original is not lost or inaccessible, is reproduced in facsimile, and there is a considerable use of blocks showing the construction of some of the more important inscribed monuments. A brief, but carefully written introduction, full indices (arranged both by initials and by terminals), and a revision of Kiepert's map by Dr. Rudolf Heberdey, make the equipment of the book admirably complete.

The introduction contains, among other things, a good summary of what we know about the Lycian accidence—it does not fill two pages!—and an interesting paragraph on the ethnological relationship of the Lycians. The editor argues that nearly all