



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

Recueil de Textes Latins Archaïques, by ALFRED ERNOUT.  
Librairie C. Klincksieck, 1916. Pp. VIII+289.

This book is made up of epigraphical texts, running in point of time from the ancient Forum inscription to the *lex* Cornelia, of half a dozen pages of early prose, of specimens of Latin verse from the time of Livius Andronicus to that of Laberius, and of an index of Latin words.

The purpose of the editor in selecting his extracts, as he says in his preface, is to show the evolution of the language, to bring out dialectal differences, and to illustrate the beginnings of the different genres of Latin poetry. In making his commentary he has aimed to solve the various difficulties which present themselves, and "to omit nothing which is essential". The first part of this programme has been carried out successfully. The selection is well made, and approved texts have been followed for the literary fragments.

In attaining his second object the editor has not been so fortunate. There are at least four different fields of study suggested by these fragments. The study of the language engages our attention, the study of the literary style, of early literary history, and of the points of political or archaeological interest involved. Unfortunately the editor is so preoccupied with linguistic matters that other subjects receive practically no attention. Even in the field of language the vocabulary, as well as the syntax and the growth of its principles, is passed over. So far as style goes, there is no discussion of those characteristic features of it, which, for instance, Altenburg has brought out in his monograph *De sermone pedestri Itolorum vetustissimo*, and nothing is said about its gradual development. The failure to give the student any help in literary history is still more unfortunate. So far as the reviewer has noticed, nothing is said about any one of the genres of literature represented here, not even about the mime, the farce, or the *togata* with which the reader who is taking up the study of early Latin would hardly be familiar. There are practically no comments on the verse of Ennius, and the Saturnian verse receives no attention whatever. If the editor did not wish to take these topics up in his commentary it would have been a simple matter to refer the student to the pertinent literature.

In the same way difficulties and questions of considerable literary importance arising in particular inscriptions or fragments pass without explanation or comment. For instance, vv. 9-11 in no. 141 are much in need of a comment, and Horace's reference to a passage in the laws of the Twelve Tables in one of his Satires (II. i) was deserving of notice. It would have

been interesting also to have had a word on Wölfflin's theory that Ennius was the author of certain of the Scipionic epitaphs. His discussion of the point would have been accessible to most French students in the *Revue de Philologie*, and in this connection something might have been said of the six-verse structure of the three important Scipionic inscriptions (nos. 13-15) and its significance.

Of minor points no use is made of *Teurano*, without ablative *-d*, in proving to the student that the forms of no. 126 are more archaic than those which one would find in a contemporary non-legal extract, although this form furnishes the only sure clue in the matter. In no. 132 *senatu* is probably not a genitive form, but the result of the mistake made by the stone cutter who was led astray by the preceding *de* and the following *s-*. The famous inscription to Maarcus Caecilius (no. 135) is probably not "contemporaine d'Accius", but is clearly an archaistic composition, perhaps of the imperial period. On the other hand the editor seems to think that the inscription on the Columna Rostrata (no. 147) was composed outright in the imperial period. It seems to the reviewer however that Wölfflin's analysis of the language and style of this inscription has made such a theory untenable. Two slight misprints have been noticed. On p. 64 near the bottom *dans dans* for *dans*, and in the transcription on p. 67 we should have *habere* or *habuisse* at both points in the text, not *habere* in one place and *habuisse* in the other.

The reviewer has felt compelled to call attention to the fact that Ernout's book fails to take into account certain important aspects of the study of archaic Latin, but it is only fair to say that it contains the best collection of specimens of Latin which we have for the early period, and that in the discussion of forms, to which Professor Ernout has largely restricted himself, his comments, as we might expect from his contributions in that field, are sound and judicious.

FRANK FROST ABBOTT.

Virgil's "Gathering of the Clans": Observations on Aeneid VII, 601-817. By W. WARDE FOWLER, Oxford; B. H. Blackwell, 1916. pp. 1-96.

Hirtzel's text is accompanied by Mr. James Rhoades' blank verse translation of the passage. In a ten-page introduction Mr. Fowler calls attention to the magnificent pageant portrayed in Virgil's lines, no mere dry catalogue of forces but