

writers agree with the manuscript tradition as known to-day. L. W. Jones, '*Pin Pricks*' at the *Morgan Library* (pp. 318-26). The positions of pricks made to facilitate ruling afford useful criteria for dating and placing manuscripts. E. K. Rand, *Prickings in a Manuscript of Orléans* (pp. 327-41). More explicit treatment of a similar subject. J. C. Rolfe, *Some Notes on Ammianus Marcellinus* (pp. 342-51). The Loeb translator explains his emendations. E. T. Silk, *Notes on Two Neglected Manuscripts of Boethius' Consolatio Philosophiae* (pp. 352-6).

Philology: J. L. Heller, *Festus on Nenia* (pp. 357-67). *Nenia* never meant 'mince-meat' in living speech.

Philosophy: P. Friedländer, *The Epicurean Theology in Lucretius' First Prooemium* (i. 44-9) (pp. 368-79). New considerations in defence of the authenticity of this passage. C. Murley, *Lucretius and the History of Satire* (pp. 380-95). The common themes of satire are to be found in L., who elevated the tone of this genre by influencing Horace. O. E. Nybakken, *Humanitas Romana* (pp. 396-413). On human nature as understood by the Scipionic circle and Cicero. N. W. DeWitt, *Epicurus, Περὶ Φαντασίας* (pp. 414-27). On the

meaning of *φανταστική ἐπιβολή* (a distinct 'view', reduced to scale).

Religion: G. Downey, *The Olympic Games of Antioch in the Fourth Century A.D.* (pp. 428-38). Relevant material in Libanius is examined. J. E. Fontenrose, *Apollo and Sol in the Latin Poets of the First Century B.C.* (pp. 439-55). There is a clear distinction between Apollo and the sun-god. A. S. Hoey, *Official Policy towards Oriental Cults in the Roman Army* (pp. 456-81). Save for that of Sol Invictus these cults, though officially encouraged, were excluded from the army's official religion. L. B. Lawler, *The Dance of the Owl and its Significance in the History of Greek Religion and the Drama* (pp. 482-502). The mimetic owl-dance influenced the satyr-play. F. A. Sullivan, *Romans and Non-Romans in the Latin Metrical Epitaphs* (pp. 503-14). The names on the epitaphs reveal a racial and religious mixture not to be labelled 'Roman' without reservations.

Topography: D. M. Robathan, *A Reconsideration of Roman Topography in the Historia Augusta* (pp. 515-34). The topography in the *H.A.* is found to be surprisingly accurate.

Christianity: J. C. Plumpe, *Ecclesia Mater* (pp. 535-55). On the early use of this title, particularly in Tertullian and Cyprian.

## CORRESPONDENCE

To the Editors of the CLASSICAL REVIEW.

Sirs,

May I be allowed to comment on one minor point in Dr. Pickard-Cambridge's admirable review of the Loeb Nonnos (*C.R.* liv, p. 188)? My remark about Aion (vol. i, p. xix) is not a slip, but a piece of clumsy expression. I meant to convey that Nonnos' Aion was derived from that particular personification which is of late origin and had some rather curious religious and philosophic developments. Certainly there were also earlier

personifications, not confined, as I think, to Herakleitos.

On the same page a misplaced *s* has converted 'turn nativity-casters' into 'turns nativity-caster', in defiance of grammar; and on p. 514 of the same volume a note of mine is left destitute of meaning by having been somehow appended to the wrong book. It was meant to refer to xiii. 186 and so should be on p. 442.

Yours faithfully,  
H. J. ROSE.

University of St. Andrews.

## BOOKS RECEIVED

All publications which have a bearing on classical studies will be entered in this list if they are sent for review. The price should in all cases be stated.

\* \* \* Excerpts or extracts from periodicals and collections will not be included unless they are also published separately

Alan England Brooke 1863-1939. Pp. 17; 1 photograph. (From the Proceedings of the British Academy, Vol. XXVI.) London: Milford. Paper, 2s. net.

Albano (R.) An Annotated, Modern and Selective Bibliography on the Georgics of Virgil. . . . Compiled at University of Chicago Classics Library & the Union Catalog. 24 typescript pp. pinned together. 1941. Copies from Rose Albano, 1538 Grenshaw St., Chicago, Ill.; 55 c. including postage.

Bonner (C.) The Homily on the Passion by Melito Bishop of Sardis and Some Fragments of the Apocryphal Ezekiel. Edited by C. B. Pp. ix+202; 2 plates. (Studies and Documents, edited by K. and S. Lake, XII.) London: Christophers, 1940. Paper, 20s. net.

Bradner (L.) *Musae Anglicanae: a History of Anglo-Latin Poetry 1500-1925*. Pp. xii+383. New York: Modern Language Association of America (London: Oxford University Press), 1940. Cloth, 16s. net.