now well-established in this series. Harold Cherniss, the eminent specialist in Plato and the Platonic traditions, has produced a critical text, comments and translation of Plutarch's 'Platonic questions', 'On the generation of the soul' with its 'Epitome' (XIII.1.), 'Stoic self-contradictions', 'Synopsis of "Stoics and the poets"', and 'On common conceptions' (XIII.2). The result is virtually a new edition which is partially based on new collations and provided with very useful introductions, detailed notes, references, and an *Index Nominum* (compiled by E.N. O'Neil). In the Platonic volume the text follows fairly closely, but not mechanically, Hubert & Drexler (Bibl. Teubneriana, Moralia VI.1, 1959); the text of the anti-Stoic tracts diverges somewhat more often, not always convincingly, from that of Pohlenz & Westman (ibid. VI.2, 1959). At any rate, this high-standard elaboration of a section of Plutarch's work is an extremely important achievement.   *H. Thesleff*

Dorothei Sidonii Carmen astrologicum. Interpretationem Arabicam in linguam Anglicam versam una cum Dorothei fragmentis et Graecis et Latinis edidit *David Pingree*. Bibliotheca scriptorum Graecorum et Romanorum Teubneriana. BSB B.G. Teubner Verlagsgesellschaft, Leipzig 1976. XX, 444 p. M 97.-.
The text contained in this publication is the work of a Hellenistic astrologer who lived in the first century A.D. As the subtitle of the book indicates, only fragments of the Greek text are preserved in addition to Latin fragments, and the entire work or rather an adaptation of it has survived only in an Arabic translation based on a Pahlavi (Middle Persian) original. The publication contains the Arabic text established on the basis of two manuscripts, an English translation of it and the extant Greek and Latin fragments.
      In this short review we can only make some comments on the Arabic text and translation. It appears that the editor is a specialist in astrological texts and their specific terminology, and it is to be hoped that this aspect of the translation is correct. In other respects the translation cannot be regarded as particularly successful. It is scrupulously literal in a way that rather indicates an incomplete command of Arabic than conscientiousness. Expressions like "a master of women" (p. 229) or "a master of fornication" (p. 232) may give the English reader an approximately correct idea of what is meant, but they are quaint in a way that is not necessarily consistent with the Arabic. Many passages in the translation make no sense at all, being invariably based on a deficient understanding or misinterpretation of the Arabic text. P. 3 1. 17 *fa-yakūnu minhu l- ʿasalu ṭ-ṭayyibu* "and it produces good honey" is translated (p. 161) "for from it there is the honey of medicine" (as if written *aṭ-ṭibb*). P. 9 1. 11 *fa-ẓanna bihi ẓanna s-sū'i* "and he has evil suspicions of him" is translated (p. 166) "and believes in him a belief of misfortune". P. 9,13-14 we read: *fa-'innahu yaḫruǧu min manzilihi bi-ʿilmin min wālidaihi wa-hawāhumā*

"and he will leave his home, his parents being aware of it and with their consent", which is translated (p. 166): "he departs from his house learning from his parents who they are". Moreover, the Arabic text often has to be emended to give a satisfactory meaning. If we read, for example p. 47 l. 16 *karīh* for *krbh* the translation is: "or a woman who has been blamed for some unpleasant thing" (instead of: "a woman who is deficient in the matter of caring about him" p. 201). P. 62 l. 11 *wa-yʿlʾyh ʾahlu baladihi* which is translated p. 215 "and the people of his city will elevate him" is impossible as a grammatical form and the translation does not suit the context; read *yuʿādīhi* and translate: "the people of his city will treat him inimically and incite (*yuhayyiǧūna*) some of his powerful enemies against him." P. 73 l. 27, read *mumtaliʾan ǧadaban* "full of anger" for "be filled up forcibly" (p. 227). The word *muzǧiyan* occurs twice on p. 80 l. 9 and 27; it does not mean "insignificant" which would be *muzǧan*, but rather the opposite: "efficient". P. 100 l. 15 *hinzīrin barriyy* is of course simply "wild hog", not "hogs will vie (with him)". P. 106, 10-11, translation p. 262 is once again a good example of what the translator makes out of a completely natural and commonplace Arabic text: "He says in his book that he is follow-ing the tracks of the learned men who practised from among the learn-ed of Babylon and Egypt since they were the first who looked con-cerning the science of stars - -." Translate: - - that he is follow-ing the tracks of the ancient learned men of Babylon and Egypt since they were the first who investigated the science of astrology,- -."

This is just a small selection of the more obvious blemishes which mar the translation and in places the Arabic text, too. Of the text edition one can say that it can be used although with some caution, and the translation is also adequate for giving a general idea of the work, except for the inclusion of details which are very often misleading.   *Jussi Aro*

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Scriptorum Romanorum de re rustica reliquiae. Collegit recensuit
    Felicianus Speranza. Volumen prius. Editionis a. MCMLXXI prolatae
    impressio altera correctior. Biblioteca di Helikon, Testi e
    Studi 8. Università degli Studi, Messina 1974. XIX, 129 p. Lit.
    4900.
L'importanza di questo primo volume mi pare piuttosto limitata data la scarsità del materiale. Il primo capitolo, "Ab vetustissi-mis temporibus ad aetatem Catonianam", consiste in otto "scrittori" così disposti: Praecepta vetustissima (nessun esempio), Canticum rusticum (1 esempio), Oracula. Leges (8 esempi), Caesonius (nessun esempio), M. Atilius Regulus (nessun esempio), Minius Percennius (1 esempio - ma è difficile che si tratti di uno 'scriptor Romanus de re rustica'), Manlii (piuttosto agricoltori esemplari citati da Catone) e M. Porcius Cato stesso (16 esempi tra cui anche il famoso detto *nihil agendo homines male agere discunt*).
Il secondo capitolo, "Ab Karthagine capta ad aetatem Varronia-nam", è un po' più interessante del primo. Meraviglia comunque che