

the second part historical. However, I am not satisfied with certain things about Roelli's book. The section marks (§x) and footnotes should be running, so that they would be clearly identifiable – this would make the use of the book easier. Some figures, moreover, are not very clear or illustrative (such as in the p. 115). A more serious drawback is that due to its extensive content, the book contains minor errors and controversial claims – e.g., Lucretius' atheistic stance (p. 171) is not self-evident as Lucretius speaks of gods frequently in his *De rerum natura*, and Roelli's claim that "Lucretius' aims were not scientific" (p. 195) is to my mind problematic since Lucretius argues that the understanding and knowledge of nature is essential for human beings (cf., e.g., *De rerum natura*, book 1, lines 127–130 and 146–149). Finally, a separate index for the figures, tables and lists would have been helpful. In its entirety, Roelli's *Latin as the Language of Science and Learning* is a thought-provoking and versatile work, which is, I think, usable in different contexts and for many purposes.

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MARIA GIOVANNA SANDRI: *Trattati greci sui tropi: Introduzione ed edizione critica*. Untersuchungen zur antiken Literatur und Geschichte 150. De Gruyter, Berlin – Boston 2023. ISBN 978-3-11-107214-2; ISBN (e-book) 978-3-11-107570-9. XV, 600 pp. EUR 119.95.

Maria Giovanna Sandri's book provides a critical edition and an Italian translation of the περὶ τρόπων treatises transmitted by mediaeval codices. The seven treatises are attributed to Concordius, Georgius Choeroboscus, and the authors known as Trypho I, II and III and Anonymus III and IV. This is the *editio princeps* for Trypho III and Anonymus IV, while the other texts are found in the volumes of the *Rhetores Graeci* (C. Walz, L. Spengel). The so-called Trypho II was edited by M. L. West in 1965 ("Tryphon *De Tropis*", CQ 15.2, 230–248). The fragmentary treatises preserved on papyrus are included in the discussion although not in the edition; Sandri emphasises their significance for the comprehension of the tradition of the περὶ τρόπων (p. 27; p. 47 ff.). The meticulous edition has undoubtedly benefitted from Sandri's familiarity with the papyri and also her previous work with a group of texts in many ways similar to the treatises περὶ τρόπων: the *Trattati greci su barbarismo e soecismo. Introduzione ed edizione critica* edited by Sandri was published in 2020 (Untersuchungen zur antiken Literatur und Geschichte 135; Berlin – Boston). The critical apparatus is, as Sandri herself observes (p. VIII), quite comprehensive.

With an introduction of about 50 pages, the book is not simply an edition of the treatises but a clearly written and informative study on tropes in antiquity. Part 1 of the introduction discusses,

among other things, the origin of tropes and figures and the ancient traditions and definitions of tropes. One might perhaps ask whether it is still necessary to argue in detail for the view that the Stoics did not invent the theory of tropes (p. 3 ff.). However, this is an indication of the thoroughness of Sandri's work: she re-evaluates the focal modern views on ancient tropes opening them up to the reader for examination. Part 2 of the introduction presents the treatises on tropes, their structure, the examples used, their relationship and their circulation and fortune. The credibility of Sandri's analysis and interpretation of various aspects of the treatises is strengthened by the Appendices.

As has become clear by now, I find the book quite excellent and a fine example of philological ἀκριβεία. There is an index of the manuscripts and an index of the loci; what might be considered a drawback is the lack of an index of the tropes – there is, however, something better. Appendix A (p. 55 ff.) presents the literary examples used for each trope in each of the treatises – and makes quite evident the fact that the list (and number) of tropes is different from treatise to treatise. This is even more evident in Appendix B (p. 65 ff.), which allows us to see in which of the treatises each autonomous or generic trope is found. As becomes clear from Sandri's chapter on the classifications of tropes (p. 22 ff.), the question is truly about classifications, not about a classification, and what is a trope for one author may be a form of trope for another, or, it may even be a σχῆμα, a figure. The various systems found in the treatises are illustrated by Appendix C (p. 68 ff.). There is, in addition, Appendix D (p. 556 ff.), which discusses some of the poetic examples found in the treatises.

The edition cum translation of each treatise is furnished with an informative text of its own. The translations, adhering quite closely to the text of the treatises, are clear and useful. I myself will profit from this book when, for instance, preparing a course on ancient grammar and rhetoric. This edition, with its introduction, is an excellent instance of the way these two seemingly separate fields of ancient learning interacted in antiquity.

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ALFRED SÖLLNER – CHRISTIAN BALDUS: *Römisches Recht*. Jedermann-Verlag, Heidelberg 2022. ISBN 978-3-86825-353-5. 312 S. EUR 24.90.

Crocodiles are part of a group commonly known as evolutionary survivors, having remained largely unchanged in their structure and characteristics since their first ancestors emerged two hundred million years ago. While dinosaurs came and went, mammals evolved and life in general flourished in countless variations, subspecies upon subspecies, crocodiles stuck to their strong tails, sharp teeth,