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THE YEAR'S WORK IN CLASSICAL STUDIES

1910

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EDITED FOR THE COUNCIL OF
THE CLASSICAL ASSOCIATION

BY

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PREFACE

THIS year there are no sections on Greek History, Textual Criticism, Hellenistic Greek, or Modern Greek: the year's work has not been large enough. 'Literature' covers two years. The others are as before.

W. H. D. ROUSE.

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THE YEAR'S WORK IN CLASSICAL STUDIES

I

CLASSICAL WORK IN SCHOOLS

I. *Education in General: the Time-table.*—This year no book has appeared on the general question: but more people seem to be thinking about it. Why otherwise should the *Times* publish an educational supplement now and then? Education is, of course, not so important as Engineering and Commerce, which have their supplements every week: but it is now on a level with Woman, and that is something to be thankful for. Mr Alexander Devine[1] has brought out a pamphlet, in which he warns us that we are in a time of crisis: his warnings are drawn from his own experience. He deplores early specialising, and the meaningless character of preparatory education. At the British Association,[2] Principal Miers urged the importance of intellectual stimulus for the young; our education, he holds, is too mechanical. His speech dealt also with the relation of school to university. The other papers do not appear to have touched the classics. Various type of curricula are discussed by Miss Burstall

[1] *A Crisis in the Education of the Governing Classes of England*, by Alex. Devine. Lutterworth and London: Garden City Press; 1d.

[2] *The Times*, September 2, 1910; J. W. Iliffe in *School World*, 1910, pp. 277-279.

in the *School World*.[1] *A.M.A.* continues its excellent papers on various subjects.[2] Mr A. C. Benson again comes forward to champion education without Latin, in a paper read before the Modern Language Association, last December.[3] The present writer had the honour to respond.[4] There is a symposium on the value of humanistic studies in the *School Review*, which I have not been able to see.[5]

In America, the fight still rages round the college entrance examination. It is clear that the schools can do little so long as this examination is so narrow and mechanical.[6] Mr Hecker[7] gives a sketch of a course of Latin, dealing chiefly with the arrangement of the matter. He does not seem to have studied English books on the subject.

The Committee of the Headmasters' Conference have issued a Report dealing with the work of preparatory schools.[8] They see that harm is done by beginning Greek before Latin is familiar up to a certain standard, but they see no relation between these and the learning of French. They also see that the public school entrance and scholarship examinations decide the work of preparatory schools. They do not see their way to dropping Greek from those examina-

[1] 'Various types of Curricula in Secondary Schools,' by Sara Burstall: *School World*, 1910, p. 323.

[2] 'The Curriculum: First steps in French,' by L. von Glehn: *A.M.A.*, March 1910.

[3] 'Humanistic Education without Latin,' by A. C. Benson: *Cornhill Magazine*, February 1910.

[4] 'Humanistic Education not without Latin,' by W. H. D. Rouse: *Cornhill Magazine*, July 1910.

[5] 'A Symposium on the value of Humanistic, particularly Classical, Studies: The Classics in European Education,' by E. K. Rand: *School Review* (Chicago), September 1910. Cambridge University Press, Fetter Lane.

[6] 'The New Latin Requirements,' by J. C. Kirkland: *Classical Journal* (Chicago), June 1910, p. 340; editorial, *ibid.*, May 1910, p. 289. 'Report of the Commission on College Entrance Regulations in Latin:' *Educational Review*, February 1910, p, 182.

[7] *The Teaching of Latin*, by E. A. Hecker. Scholarship Book Company, Boston (Mass.).

[8] 'Report of the H.M.C.' 1909, p. 131: revised March 15, after a special meeting on March 10, 1910. *School World*, February 1910, p. 64.

tions, but they propose to add papers in French and English apparently as qualifying subjects (III.). It is difficult to see how this meets the complaint of the preparatory schools, that their work is too much already.

There seems to be a general feeling that the classical course is too hard, or too heavy, or too full; and various suggestions are made to remedy these defects. That of the Headmasters' Conference has been mentioned; in the opposite extreme we have Mr T. C. Snow,[1] whose book has made quite a sensation. Mr Snow wishes to save Greek by dropping Latin Prose. It should be unnecessary to point out that no language can be properly learnt if the learner cannot express himself in it. In later years we have to get a smattering of languages in this way, to read up facts: but such a method of learning when the learner is untrained must have bad results. What Mr Snow really seems to object to are the meaningless exercise books; but if it can be shown that these are not necessary in any case, the author would have to accept his argument. An attempt has been made by the present writer to show this;[2] and Mr Lyttelton maintains that Mr Snow would only gain one hour a week by dropping Latin Prose.[3] This time seems to be too low an estimate. The ancient world, as seen in exercise books, is described by an anonymous writer in the *School World*.[4]

II. *Method.*—To judge from the structure of the newest manuals, and from *obiter dicta*, it would seem that the importance of oral work is becoming more widely recognised. The *Morning Post* has a paper by Miss M. Macmillan on Speaking and Reading;[5] although this deals with elementary schools, it

[1] *How to save Greek, and other Paradoxes of Oxford Reform*, by T. C. Snow. Blackwell; 2s. net.

[2] 'Shall we drop Latin Prose?' by W. H. D. Rouse: *Classical Review*, xxiv. p. 73.

[3] 'A new Development of the Classical Question,' by E. Lyttelton: *Classical Review*, xxiv. 41.

[4] 'Sidelights on History, with apologies to the compilers of a recent exercise book:' *School World*, May 1910.

[5] 'Speech-training in Elementary Schools,' by Margaret Macmillan: *Morning Post*, November 26, 1910.

is no less important for ours. Without systematic training in English reading, the work of the classical teacher is made much heavier. Reading aloud is very important in classical work. It is insisted on for Latin by Mr Riess,[1] and for Greek it is implied in a paper by Mr G. A. Williams.[2] Speaking and discussion in Latin is one of the subjects dealt with by L. Vives in his well-known tract on Education, translated in the *Educational Times*.[3] How this may be made useful is exemplified in a paper on classical method in the *Athenaeum*.[4] Prof. Allen[5] points out the importance of reading classical texts without translations, side by side with the usual methods. The Government has now published a report which will help to show the results of such methods applied to Latin.[6] It may be not out of place to mention here a book that has just been brought to my notice, in which Hebrew is taught by the same method as that now used for French and German.[7] No one can fail to be struck in seeing how many scholars, in how many departments, hit on the same principles when they seek for the best way to teach a language. A French inspector's advice (M. Hovelaque) may be quoted for the same reason.[8] Finally, I may refer to Mr P. Tietz's appeal for 'Leben in der Stube.'[9]

[1] E. Riess, 'Latin in Secondary Schools, IV.': *Classical Weekly*, 1910, p. 268.

[2] 'Problems of Elementary Greek,' by G. A. Williams: *Classical Weekly*, 1910, p. 194.

[3] *Educational Times*, September 1, 1910; *Classical Weekly*, 1910, p. 41.

[4] 'The Teaching of Classics:' *Athenaeum*, September 17, 1910, p. 328.

[5] *Educational Review*, April 1910; *Classical Weekly*, 1910, p. 225.

[6] 'Educational Pamphlets,' 20; *Educational Experiments in Secondary Schools*, No. 1; *The Teaching of Latin at the Perse School, Cambridge*. Eyre & Spottiswoode; 6d.

[7] *Hebrew Lesson Book:* An introduction to Mr David Yellin's *Method of Teaching Hebrew;* prepared for English readers by A. Lucas and I. Abrahams. Fisher Unwin, 1903; 1s. net.

[8] 'A French Inspector's Directions for the Teaching of Modern Languages:' *Modern Language Teaching*, 1910, p. 182.

[9] 'Los vom Buch!' von P. Tietz: *Lehrproben und Lehrgange*, 1910, p. 40.

III. *Schoolbooks.*—In this section mention is made only of those books which offer something new in matter, or those which are made to fill a place in some definite plan based on principles. It does not include annotated books of the current type, which explain all difficulties, and include masters' notes and boys' notes together. These, of course, differ in value very much, but they are all alike in one thing: they try to suit more than one stage of knowledge, and they are written for the study, not for the classroom.

First should come Lee Byrne's *Syntax of High School Latin*,[1] a companion volume to Prof. Lodge's vocabulary (*Year's Work*, 1908, p. 7). This work deals with the same texts as Lodge's Vocabulary,[2] and it is therefore not so useful to us as if it dealt with more: but it is the only book of its kind, and it is quite indispensable to the teacher. Here he can see what are really the common constructions; and very instructive it is. For the learner, we have Mr Williams's *Second Latin Book*.[3] This book is not consistent in marking quantities, and the page is confused to the eye; the matter of the exercises is also dull. But there are plenty of all sorts of exercises, and it is suited to its purpose. Two new Readers[4] give new matter. One has pieces illustrative of Roman life, with brief and sensible notes; it is meant for a fifth form. The other is more advanced, and includes the mind of the Roman as well as his outer life; the notes are fuller. Both have unhackneyed and attractive pieces. The only other books that concern us are Mr Murray's 'Clari Romani':[5]

[1] *The Syntax of High School Latin:* Statistics and selected examples arranged under grammatical headings, and in order of occurrence, by fifty collaborators, edited by Lee Byrne. Chicago University Press, 1909.

[2] See *Year's Work*, 1908, p. 7.

[3] *Second Latin Book*, being the second year of a two-years' course preparatory to Caesar, by C. A. Williams. Rivingtons; 2s. 6d.

[4] *Roman Life Reader*, by S. E. Winbolt and F. H. Meek. Constable; 2s. 6d. net. *Selections for the Latin Literature of the Early Empire*, by A. C. B. Brown; 4s. 6d. Clarendon Press.

[5] 'Clari Romani:' *Metellus and Marius* (the Jugurthine War), by A. J. Schooling; *Agricola*, by W. L. Paine; *Julius Caesar*, by J. H. Dakers; *Camillus*, by C. H. Broadbent. Murray; 1s. 6d. each.

simplified texts with exercises on grammar, sentences for translation into Latin, Latin questions to be answered in Latin, and vocabulary. The texts vary in difficulty, and they are not reduced to a normal vocabulary; the Latin vocabularies also are, I think, out of place: but the series is likely to be very useful. They are meant for a fifth form.

IV. *The Aim.*—The aim of classical teaching is eloquently set forth by Mr J. W. Headlam, in his report on German Schools.[1] It is high time that this subject engaged our attention; probably most fight shy of it because they feel how far we fall short of our proper aim. A noble example of the practical value of classics is to be found in six papers on Ancient Imperialism which appeared in the *Classical Review*.[2]

As a specimen of results too common, consult the reminiscences of an Old Boy in the *Bystander*.[3]

W. H. D. Rouse.

[1] 'Board of Education School Reports,' 20: *Teaching of Classics in Secondary Schools in Germany.* Eyre & Spottiswoode, 1910; 1s. This also contains reports by Mr J. L. Paton and Mr F. Fletcher, already described in this *Year's Work.*

[2] 'Ancient Imperialism.' 1. Introduction, 'Roman Empire,' by F. Haverfield; 2. 'Roman Republic,' by J. L. Strachan-Davidson; 3. 'Greeks and Barbarians,' by E. R. Bevan; 4. 'Greek Imperialism,' by E. M. Walker; 5. 'Assimilation,' by D. G. Hogarth; 6. 'History and Politics,' by Lord Cromer: *Classical Review*, 1910, pp. 105-116.

[3] 'Public School Shortcomings,' by an Old Boy: *Bystander*, August 17, 1910, p. 322.

II

EXCAVATIONS IN GREECE

The season 1909-10 has seen the beginning of work at Sardes and Cyrene, important discoveries at Knossos, and the end of the work of the British School at Sparta. From Thessaly, Delos, Corinth, the Acropolis of Athens, and East Crete there is much that is fresh to report; and the Greek Archaeological Society has also excavated at numerous sites: Dr Stais at Sunium, Dr Soteriades at Chaeronea, Dr Arvanitopoullos at Pagasai, and several others, mostly continuing work begun in previous years.

The prehistoric culture of North Greece has been further investigated by Messrs Wace and Thompson, who have now examined two more tumuli, one of which is at Tsanglí, between Pharsala and Velestino, and the other at Rachmáni, between Larissa and Tempe. Four prehistoric periods in Thessaly can now be distinguished: Neolithic I. and II., Chalcolithic, and, fourthly, the early Bronze Age, the last being contemporaneous with late Minoan II. and III. At Tsanglí houses were found, rectangular in plan and with two internal buttresses at each corner. The object of this very characteristic feature is not as yet clear. Vases, celts, and many terra-cotta figurines were discovered, the most remarkable being four human figures from a house at Rachmáni belonging to Period III., with terra-cotta bodies and inset heads of painted stone, a primitive anticipation of acrolithic sculpture.[1]

[1] From notes given me by Mr Wace. The general results of this series of excavations are shortly to be published in book form. Previous campaigns have been noticed in *The Year's Work*, 1908, p. 10, and 1909, p. 11, and published in the *B.S.A.* xiv. pp. 197 fol.; and *Liverpool Annals of Archaeology*, I. pp. 118 fol.; II. pp. 149 fol.

At Tiryns the German Institute has continued digging in the Palace, and this year important finds of mural paintings have been made. The subjects included two warriors with lances, a charioteer, parts of horses, a part of a cult-scene, and some very interesting fragments of a picture of a boar hunt, in which white dogs are attacking boars caught in a net. A parallel subject may be seen in the bull hunt on the gold cup from Vaphio. The wide range of subject allowed to the mural artist makes such paintings unrivalled for the light which they throw upon Mycenean art and life.[1]

At Sparta the British School has excavated the Mycenean remains discovered last year near the Menelaion, on the hill on the east bank of the Eurotas,[2] opposite the site of Sparta. Remains of an extensive town were found, all dating to the latter part of the Mycenean Age. It had apparently been destroyed by fire. Natural erosion had almost entirely carried away most of the houses, and, unless for chronological purposes, the finds were of slight importance, except for some curious clay sealings for wine jars, stamped with an intaglio gem. Except at the Menelaion itself, nothing whatever Greek was found, just as nothing Mycenean has as yet been discovered at Sparta itself, and it thus appears that at the end of the Bronze Age the old Sparta was destroyed by a conflagration, and the new town founded at the beginning of the Iron Age on the classical site. The old hero Menelaos continued to be worshipped at the place rendered sacred by long-established custom, although then otherwise deserted.

Crete is another prehistoric region which has yielded results of importance, and here Knossos again takes the first place. The great vault underneath the southern portico of the palace has been proved to be a large rock-cut cistern with an internal spiral staircase. It dates to the Early Minoan period, and is thus older than the first palace of which any remains exist. After the Early Minoan period it

[1] My thanks are due to Dr Kurt Müller for notes on these latest unpublished excavations.

[2] See *The Year's Work*, 1909, p. 13.

was filled up, as is proved by the sherds found in the earth dug from it. It is a wonderful piece of engineering, but Mr Seager's discoveries at Mochlós had already suggested the high point reached by this Early Minoan civilisation.[1]

The cemetery located last year near the royal tomb at Isópata has now yielded remarkable rock-cut tombs. Of these the most important is the Tomb of the Double Axes, in which the sepulchral chamber is arranged as a Minoan sanctuary, presumably for the cult of the dead. It had already been pillaged, but enough remained to suggest that the dead man had been a warrior, and the benches round the walls, ritual double axes, and steatite *rhyton* in the form of a bull's head, point to the use of the chamber for some religious rite. As evidence for early Cretan ideas on the next world this chamber tomb, so suggestive of a room in a house, is the most important that has yet been found.

Dr Chatzidhakis has continued the excavation of the Minoan building at Tylissos mentioned last year, and M. Adolphe Reinach has examined the ruins of Goulás, which he finds to be of the classical period.[2]

Mr Seager and Miss Hall have again worked in the neighbourhood of Gourniá, and were rewarded by the discovery of a remarkable Middle Minoan III. and Late Minoan I. cemetery between Gourniá and the sea at a site called Sphoungarás. The bodies were buried in inverted jars with the knees drawn up to the chin, the corpse having been trussed and put into the jar head foremost, so that when the whole was inverted the body remained in a sitting posture. Excepting for the inversion of the jar, the method is that of the burial of the Coroados chief figured by Prof. Ridgeway in his *Early Age in Greece*, p. 494, fig. 102. These are the first burials of the sort which have been found in Crete, and indeed Cretan burials of this period of any kind are very rare, and the discovery is therefore of much import-

[1] *The Year's Work*, 1908, p. 14.

[2] Described by Dr Evans, with plans by Professor Myres, in *B.S.A.* II.

ance. Some pottery was found and a number of engraved seal-stones, to which the fixed date gives an added interest.

At Vrókrasto,[1] again near Gourniá, a town has been discovered with stratified remains ranging from Early Minoan to the Geometric period. The excavation should yield interesting results for the transition from the Bronze to the Iron Age.[2]

Professor Halbherr has made fresh excavations at the Minoan Palace of Hagia Triada, near Phaistos. The chief discovery is a fine portico with eight square piers, originally decorated with painted stucco. Staircases at either end led to an upper storey.

An Early Minoan *tholos* tomb has been dug at Síva, a little to the south of Phaistos. The ivory seals and other objects rank it with the Early Minoan *tholoi* found by Dr Xanthoudides in the Messará plain at or near Koumása,[3] and prove the existence of this phase of culture at Phaistos, as was suggested some years ago by the objects found at Hagios Onouphrios.[4]

At Gortyn, Professor Halbherr has diverted the mill stream which flowed by the great archaic inscription, with a view to future excavation.

In Leukas, Dr Dörpfeld has discovered nine more tombs, making fourteen in all, near the great building in the Nídri plain. These tombs are finer than those found elsewhere in Leukas, and, regarding them as likely to be royal tombs, he is thus confirmed in his view that the building is the palace of Ithaka. The most important is the untouched *pithoi*-grave of a woman, which contained seven monochrome vases, a necklace of forty-nine gold beads, a silver armlet, a bronze tool, and two burnt bones.

At the chapel of Hagia Kyriake, near the mouth of the harbour, Dr Dörpfeld has found figurines, both classical and

[1] *I.e.*, Ὀβραιόκαστρο, *Jew's Castle.*

[2] For notes of this unpublished work I am indebted to the kindness of Miss Hall and Mr Seager.

[3] See *The Year's Work*, 1908, p. 15.

[4] *Cf.* Mackenzie, *B.S.A.* xii. p. 227, and references there.

primitive, and recognises the site as a sanctuary of the Nymphs.[1]

At Delos, the French School has been excavating the sanctuary of the foreign gods. This has two divisions: one for Egyptian and one for Syrian deities. In the Egyptian part a temple and altar of the second century B.C. has been found, which replaced older sanctuaries of Sarapis, Isis, and Anubis. Inscriptions give names of priests and information as to the cult. The sanctuary of the Syrian gods has two interesting inscriptions; one runs:—Διόφαντος | Ἀλεξάνδρου Ἀτάργατι | Καὶ Ἀδάτωι | τὴν ἀνάβασιν ἐφ' ἱερέως | Σαραπίωνος Ἱεροπολίτου—and the other gives the first Delian evidence for the cult of the Syrian god Hadranas. Other discoveries of some interest are votive offerings and a dedicatory inscription to Hagne Aphrodite, a statue of Baal represented as Zeus, and an inscription giving rules for the purification necessary on entering the sanctuary.[2]

At Corinth, the American School has been clearing the reservoirs of Peirene, and found near it a fountain sheltered by a building with a corbelled vault. This reminds the excavators of the galleries in the Mycenean wall at Tiryns, and may be really of prehistoric date.[3]

American scholars have also begun two very important excavations on the fringe of the Greek world; Mr Norton, at Cyrene and Mr Butler at Sardes. Mr Butler began work at a point where the altered course of the Pactolus has cut a natural section through the débris overlying the ancient Greek and Lydian site. Part of a very large temple, now known to have been dedicated to Artemis, has been uncovered and numerous Greek inscriptions found. Of these, one *in situ* on the wall of the temple contains Persian names, weights, and measures. Still more

[1] I owe these notes to the kindness of Drs Dörpfeld and Karo. The results of 1908 have been published in Dörpfeld's *Fünfter Brief über Leukas-Ithaka.*

[2] I owe these notes to an advance copy of a report by Dr Karo.

[3] The director, Mr Hill, kindly sent me these notes. The work is as yet unpublished.

important is the news that a Necropolis has been discovered with well-preserved Lydian inscriptions. The tombs consisted of a *dromos* and a chamber with a stone bench and a door, and contained native pottery free from all Hellenic influence, a little bronze, and Egyptian scarabs and alabastra. Vases containing charred bones were found, as well as skeletons lying on the benches, and it thus appears that inhumation and cremation were practised side by side.[1]

From Miletus, Dr Wiegand of the Austrian Institute reports two discoveries of much architectural interest: a bath, consisting of a rectangular court, along one side of which is a row of bathrooms, a type transitional between a Hellenistic gymnasium and a Roman bath, and a late Roman temple of the form of an early Christian basilica, with two rows of smooth monolithic columns. It has an entrance hall with four columns, and on the architrave a dedication by M. Claudius Menekrates to Sarapis and Isis.[2]

For the generous aid of all the archaeologists who have sent me notes of their unpublished work, my best thanks are due.

R. M. Dawkins.

[1] From a letter kindly sent me by Mr Butler.
[2] From an advance proof kindly sent me by Dr Wiegand.

III

ITALIAN EXCAVATION

THE site where the greatest archaeological activity is displayed is once more Ostia, where the excavations are continuing on a large scale and producing results of considerable importance. Well-illustrated reports are promptly published, and if the whole site can eventually be cleared, it will in many respects surpass Pompeii in interest to the visitor. The construction of the buildings is on a much higher scale of technical excellence, though there is little attributable to any period before the beginning of the Empire: but their internal decorations are, of course, by no means so well preserved.

In Rome there are a few discoveries of importance that deserve mention, but neither the Forum nor the Palatine has yielded much of importance, and the publication of the reports on the work of former years has come to a complete standstill.

It will, however, be more convenient to follow the order of last year's report, dealing with Rome first, then with its neighbourhood, and then with the rest of Italy from north to south.

The formation of the Zona Monumentale (*Year's Work* for 1909, 23) proceeded apace until the spring of 1910: the whole space from the curved end of the Circus Maximus to the Baths of Caracalla, on each side of the Via Appia, where it runs through the valley between the Caelian and the Aventine, was entirely cleared of buildings, and any natural inequalities of the soil levelled. The object was, not

to make excavations, as had been the hope of archaeologists, nor to form a picturesque park, in which the remains of antiquity and of later ages, and the trees and greenery which made this part of Rome so beautiful, should alike be respected, but to construct a wide avenue or avenues flanked by formal gardens, leading, it must be added, to no crowded residential district, but to the gates of the Aurelian wall, which communicate with the Via Appia Antica and the Via Latina, neither of them arteries of modern traffic. Protests were fortunately raised, though not before a good deal of unnecessary destruction had taken place; and there is now good reason to hope that, under Comm. Lanciani's direction, the work will be carried on in a different spirit. By a law passed in July, too, the scope of the scheme has been enlarged, and now includes the whole of the space between the Porta Metronia and the Porta S. Sebastiano. There is, however, no likelihood of any excavations being made at present, certainly not until after 1911.

Excavations at the base of the north-east side of the lofty substructions of the temple of Claudius on the Caelian Hill have led to the discovery of eight steps, which perhaps belonged to the great flight of stairs by which the building was approached (*Not. Scavi*, 1909, 427).

In the Forum practically nothing has been done; on the Palatine the remains of the house which is generally supposed to be that of Livia or of Germanicus are being investigated, and the excavations are raising new problems as to its architectural history, which appears to be somewhat more complicated than was previously supposed. The cistern, cut in the rock, and lined with cement, which lies behind the so-called wall of Romulus at the south-west corner of the hill, to which the name Lupercal was wrongly given, has been cleared out, and Etrusco-Campanian pottery and terra-cottas, some with heads of Attis, have been found (these objects have probably fallen through the shafts in the roof or been thrown in, and belonged doubtless to the temple of Cybele, which stands above, on the summit of the hill), and

also the remains of a sarcophagus of peperino. But the most important fact in regard to the Palatine is Pinza's suggestion that the temple of Apollo is to be found in the high podium, approached by a long flight of steps, which lies to the south-east of the house of Livia, and which has generally been called the temple of Jupiter Victor or Jupiter Propugnator (see his article in *Bull. Com.* 1910, 3). This is not the place to examine the question in detail; but, both from the topographical point of view and from the consideration of the literary evidence, there seems to be much to be said for this theory (*cf.* also W. Warde Fowler's paper on the 'Carmen Saeculare of Horace and its Performance,' in *Classical Quarterly*, 1910, 145, from which it is clear that the new site gives a point and meaning to the 'Carmen' which it otherwise loses).

In the course of the demolition of a house in Via di Marforio, on the east side of the Capitol, a marble cippus was found which supported a statue, probably of bronze, and bore on the front an inscription referring to *auguria* taken on the occasion of prodigies, the dates of which are given, ranging from 1 to 17 A.D. (A. Pasqui, in *Not. Scavi*, 1910, 132). In *Not. Scavi*, 1909, 428, there is a brief account of the discovery in the Piazza Dante, on the Esquiline, some way east of the Baths of Trajan, of remains of buildings of the Imperial period found below the modern street level: these are somewhat more carefully described by G. Gatti in *Bull. Com.* 1909, 290, and a photograph (pl. xii.) is given of the painted decoration of an apsidal room, with graceful architectural and floral designs on a white ground. The discovery was made in excavating for the foundations of a new post-office savings bank; but, in order to obtain the site, a large amount of soil had in previous years (1906 and 1907) been removed, and the ground-level considerably lowered. In the course of this work, the remains of considerable buildings in *opus reticulatum* and brickwork were found, but neither account makes any reference to this fact; nor, so far as I know, has the promise given in the scanty

official records (cf. *Not. Scavi*, 1907, 262), that a full account should be given when the excavations were complete, ever been fulfilled. It is only to be hoped that here, as elsewhere, such careful notes have been taken of the discoveries that are made, that the formation of an accurate plan is possible. It is difficult to estimate what will be the loss to our knowledge of the topography of Rome if the discoveries that have been made since the publication of Prof. Lanciani's *Forma Urbis* are not promptly registered by the proper authorities upon a copy of it, which should, if possible, be rendered accessible to students. Such a plan, brought up to date, would be one of the objects of greatest interest at the archaeological exhibition of 1911.

Early in June 1910, a fine statue of Augustus was discovered in the course of the construction of a buttress to support a house in the Via Labicana, not far from the Baths of Trajan. The statue is 2·05 metres in height; the head is in one piece of Parian marble and the right forearm of another, the body being of Luna (Carrara) marble. The head gives us a very fine portrait of the emperor, at the age of about fifty: he is represented as Pontifex Maximus, with the head covered by a fold of the toga (*Rev. Arch.* 1910, 162; *Not. Scavi*, 1910, 223).

A good photograph of the portion of the city wall on the site of the Villa Spithoever (*Year's Work for* 1909, 22) is given in *Not. Scavi*, 1909, 222), which is of especial value, as the decision taken for its preservation has unfortunately been reversed, and upon conditions drawn up by Comm. Boni and Cav. Pasqui, a modern street has been driven right through the middle of the piece of wall, which was about 36 yards long, and was the best preserved portion at this early enceinte. It seems a pity that greater firmness was not shown in maintaining the claims to survive of so important a monument of early Rome, at the cost of a slight diversion of the line of the new street: for the existence of this fragment of the city wall has long been known. The story of the various attempts of the company which was

carrying out the work, to obtain permission to demolish a portion of the wall, and of their final success in persuading the Ministry of Public Instruction to override the decision of the Archaeological Commission of the Municipality, and of a special commission appointed by itself, is published in full in *Bull. Com.* 1909, 343, and is by no means pleasant reading for those who have at heart the preservation of the ancient monuments of Rome in every case where their destruction is not really required by the needs of the modern life of the city.

Further tombs belonging to the vast cemetery between the Via Salaria and the ancient road which issued from the Porta Pinciana are described by E. Ghislanzoni in *Not. Scavi*, 1909, 309, and by A. Pasqui (*ibid.* 450; 1910, 6); and I may perhaps be permitted to re-echo the expression of hope that an exact plan and a coherent description of the whole cemetery, the most extensive of all those which lie on the immediate outskirts of Rome, may one day see the light. Isolated reports have already appeared in large numbers; but the necropolis deserves careful treatment as a whole, especially as, owing to the growth of the modern city on this side, almost all traces of it have now disappeared (see also *Papers of the British School at Rome*, iii. 11).

In making the foundations for the new Ponte Vittorio Emanuele, just below the Ponte S. Angelo, a small bronze tablet was found, bearing on one side the following inscription: *M. Ulpi(i) Aug(usti) lib(erti) Diadumeni, proc(uratoris) praetori(i) Fidenatium et Rubrensium et Gallinar(um) Albarum sacrum, quae praestu est usibus Caesaris n(ostri).* On the other is the precisely similar inscription of a procurator named Glyptus. The word *praetorium* is used in the sense of an imperial villa; and it is clear from the inscription that at this period (in or after the reign of Trajan) the imperial property included, not only the villa of Livia *ad Gallinas Albas* (at Primaporta, where the splendid statue of Augustus, now in the Vatican, was found), but some land to the south, near the Saxa Rubra (the scene of the defeat of Maxentius by

Constantine), and on the left bank of the Tiber, in the territory of Fidenae (A. Pasqui, in *Not. Scavi*, 1909, 433).

The excavations on the site of the Lucus Furrinae on the Janiculum are described, up to the middle of 1909, in a long report by A. Pasqui, which is an interesting summary of what was previously known (*Not. Scavi*, 1909, 389). Further investigations in the summers of 1909 and 1910 are described by P. Gauckler in *Comptes rendus de l'Académie des Inscriptions et Belles-Lettres*, 1909, 424, 617; 1910, 378. He has recognised under the second temple the remains of a still earlier building, belonging probably to the middle of the first century after Christ, on the same orientation and having the same or a very similar plan (to this belonged the portion of the wall which surrounded the *lucus* and the three steps, described in the *Year's Work* for 1909, 21); in both cases the building was a rectangle, divided internally by two lines intersecting at right angles (the *cardo* and *decumanus*). The entrance was on the north (by the three steps in the case of the first temple, passing over the water-channel in the thickness of the north wall) inasmuch as at the lower (east) end of the building, towards the bottom of the ravine, there was a large open fishpond, into which votive objects were thrown: some of these were found comparatively recently, when the modern avenue (Viale Glorioso) was made to pass just below the site; others were discovered 150 years ago in the excavations of Cardinal Ottoboni.

The second temple was destroyed, no doubt, before the middle of the fourth century A.D., in consequence of the edicts of Constans and Constantius II.: the building was set on fire, its statues buried, the fishpond filled up entirely, and the site of the sanctuary covered by a rectangular building, which appears to have consisted of porticoes surrounding a fountain, with doors on all four sides. Some of the inscribed monuments, notably the slab bearing Gaionas' dedication of 177-180 A.D., for the safe return of M. Aurelius and Commodus, were made to serve as thresholds to the doorways, as though the profanation were intentional. Under

Julian the Apostate the cult was re-established and a new sanctuary built: the already existing rectangular building was utilised as the courtyard of this edifice, the three doors on the north side being filled up, while the others found their place in the new arrangement. The plan and orientation were entirely different to those of the older temple. The western sanctuary was lighted only by the east door, so that the rays of the morning sun fell on the statue in the niche, while the lateral chambers were almost completely dark, having only lancet windows. The various bodies, buried at a slight depth under the ancient level, and covered with tiles which were found in the latest temple, as well as the portion of a skull found under the floor of the apsidal niche, are considered by Gauckler to be probably the remains of human sacrifices on the occasion of its re-dedication; the last, indeed, can only be explained in this way. He notes further that three of the marble sculptures found in the temple had had the upper part of the skull sawn off and readjusted: (1) a wig belonging to a head of Julia Domna (?) (the lower part of the head is wanting, but the square mortise hole for fixing it can be seen in the inside of the wig); (2) a head of Antoninus Pius which lacks this upper part, but has the mortise hole for its adjustment; (3) the gilded statue of Bacchus, in which the upper part of the skull has been sawn off and readjusted. He notes several similar cases in sculptures preserved in various museums—in all, the person represented is either a divinity, a member of the imperial house, or a priest or priestess—and associates the site with the brain, 'the seat of the spirit, the necessary bond of union between the divine essence and the human creature.'

The greater part of the site of the first and second temples lies within the Villa Sciarra, now the property of Mr Wurts; and it is much to be regretted that the conditions imposed by the Italian administration of antiquities, are considered by him to be quite unacceptable; so that he has been, to use M. Gauckler's words, 'for ever

dissuaded from any archaeological investigations; as long as he remains the owner of the ground, no scholar whatever will be permitted to touch the site.' One had hoped that events were tending towards an amicable and satisfactory solution of the *vexata quaestio* as to the permissibility (recognised in theory by the law of June 1909) of excavations by foreign institutions and individuals.

The long controversy in regard to the statue known as the 'Maiden of Antium' (which was found as long ago as 1878, but has only recently passed into the State collections: cf. *Year's Work* for 1909, 25) is dealt with by Mrs S. Arthur Strong in the *Burlington Magazine* for November 1910. She maintains, and in my opinion quite correctly, that the statue represents, not a girl at all, but a boy priest, possibly a Daphnephoros in the service of Apollo Ismenios.

At Ostia the excavations have been continued, with considerable success (D. Vaglieri, in *Not. Scavi*, 1909, 231, 411, with a plan of the work done so far; 1910, 9, 58, 93, 134).

Another portico has been found on the road leading to the theatre, and a late colonnade along the street which follows the back of this building with columns of portasanta marble, into which a mediaeval church was built, probably in honour of Quiriacus, the first bishop of Ostia (268-270). Among the inscriptions found, the most interesting is a cippus discovered near the theatre, originally dedicated to a patron of the colony, but used over again to support a statue erected by Ragonius Vincentius Celsus, *praefectus annonae* in the closing years of the fourth century A.D. Further search among the tombs on each side of the so-called 'Via dei Sepolcri' has shown that they had not been sufficiently excavated, and various fragments of sculpture, inscriptions, etc., have been found. This road, however, was not the Via Ostiensis, the main road from Rome and the chief street of the town, for the latter ran almost parallel, further to the north-west: the gate towards Rome has been discovered, with fragments of the inscription on the attic, recording a restoration, and a fine Victory in high relief, which formed part of its decoration. Traces of the

city walls have also been found, belonging probably to the end of the Republican period. Just outside the gate was found a pedestal *in situ* with a dedication to *Salus Caesaris Augusti* (probably an emperor of the first half of the second century A.D.), by one Glabrio, probably a member of the family of the Acilii.

Further explorations conducted at Rava Roscia, near Norba, in 1905 (see *Year's Work* for 1906, 13), are described in *Not. Scavi*, 1909, 241, by R. Mengarelli and R. Paribeni. Five more tombs were found, three of them just below the terrace wall, which served to support the huts of a primitive village, and also a large number of votive objects of bronze and terra-cotta. A fuller report on the whole group of constructions is promised.

In the North of Italy but little of importance has occurred. At Gerenzago, near Pavia, a hoard of 122 silver coins was found: of these 54 are Gallic, the great majority being imitations of the coins of Massilia, with the legend DIKOI; while 68 are Roman consular coins, ranging from 214 (or 245) to 92 B.C. (S. Ricci, in *Not. Scavi*, 1909, 299).

At Pavia itself, tombs of the Gallic and Gallo-Roman periods (third—first centuries B.C.) were accidentally discovered on the west side of the city; they were, as a rule, cremation graves, though there were cases of inhumation. Unluckily, the workmen removed the objects surreptitiously, and the tombs were not accurately observed: but the pottery, which was recovered and has now been placed in the local museum, is mainly of local fabric; much of it is rough, handmade, and purely Gallic, but some of the better pieces are imitations of the 'Etrusco-Campanian' vases with black varnish; while the later specimens show Roman influence (G. Patroni, in *Not. Scavi*, 1909, 266).

A bronze helmet was found in the Adda, near Cremona, and is now in the local museum; it belongs to an Etruscan type, adopted by the Gauls of Italy, and is low, almost like a *pilcus* or felt cap (*ibid.* 274).

Excavations are being recommenced at Fiesole, between

the theatre and the Acropolis. So far a part of an Etruscan temple has been cleared; near it have been discovered some tombs of the barbaric period, and traces of another chamber tomb, besides the one already known near the Via del Bargellino, have been discovered.

Excavations made at Otricoli (the ancient Ocriculum in Umbria, on the Via Flaminia, led to no positive results of any importance; but to the report is added a description of ten chamber tombs excavated in 1898 to the south of the Roman city (the pre-Roman town occupied the site to which, as so often, the mediaeval village returned), which contained objects of the eighth and seventh centuries B.C. (E. Stefani, in *Not. Scavi*, 1909, 278).

Excavations have been carried on in the Roman necropolis of Belmonte Piceno, in the province of Ascoli Piceno, and some important tombs have been found—among them one of the seventh century B.C., containing fragments of no less than six war chariots (wheels, horses' bits, etc.), and a group of bronze vases. Another contained two chariots, and the complete armour of the warrior who was buried in it, with a number of weapons. A double tomb contained a body of a warrior and his wife: in this case some of the vases seem to have been placed on the car of the biga.

The village to which these tombs belonged has been found on the hill above, the Colle Tenna, on which, some ten years ago, was discovered an inscribed stele, now in the museum at Bologna (E. Brizio, in *Not. Scavi*, 1903, 101). The foundation of a hut, some 3·50 metres wide and over 10 metres long, was discovered, and the excavations were, in November, still continuing (*Corriere d'Italia*, 3rd November 1910).

In *Monumenti dei Lincei*, xix. (1909), 541, E. Ghislanzoni publishes an account of the fragments of a tomb found near Chieti, the ancient Teate Marrucinorum, in 1886-88, and recently acquired for the Museo Nazionale Romano at the baths of Diocletian. As the inscription records, the tomb belonged to one Lusius Storax, and a fine bust found not

far off may very likely represent him. The reliefs with which the pediment of the façade of the tomb and its frieze were decorated are especially interesting: the former represent the spectators—the magistrates in front of a portico, with trumpeters on each side of them—and the latter gladiatorial scenes. The style of the reliefs and the lettering inscription both indicate the date of the monument as the early part of the first century A.D.

Excavations conducted about 100 yards from the tombs outside the Porta Ercolanese, on the west of Pompeii, have led to the discovery of a villa, as yet not completely cleared, in the triclinium of which a series of important paintings, in the second style of Mau's classification, has been discovered, representing the initiation of women into the mysteries of Dionysus, an important part of the rite being flagellation. This gives an interesting illustration to the passage of Pausanias (viii. 23, i.), in which he mentions the fact that women were scourged in the temple of Dionysus at Alea in Argolis. In one of the other rooms are some interesting paintings of Dionysiac scenes, and in another some architectural representations (G. de Petra, in *Not. Scavi*, 1910, 139, with twenty plates).

At the modern Polla, in Lucania, the inscription of a tomb, the concrete core of which had always been a conspicuous object, has recently been discovered. It was erected in honour of C. Utianus Rufus Latinianus *quattuorvir iure dicundo*, by his wife, a priestess of Julia Augusta (probably, from the lettering and the style of the band of foliage which surrounds the inscription, the wife of Augustus) at Volcei and Atina; and it is added that the decuriones of Volcei gave him a public funeral, and erected an equestrian statue in his honour. The place in which Utianus exercised his functions is not stated: but I think V. Spinazzola is right in supposing that this was at Forum Popilii (founded by Popilius Laenas in 132 B.C.), which is represented by the modern town of Polla. He discovered other tombs in the neighbourhood (*Not. Scavi*, 1910, 73).

At Brindisi a female statue (without the head) and the base on which it stood have been discovered: the inscription on the latter shows that it was dedicated in 144 A.D. to Clodia Anthianilla by her father, L. Clodius Pollio, patron of the *municipium*, with the permission of the *decuriones* (Q. Quagliati, in *Not. Scavi*, 1910, 145).

At Reggio, in Calabria, some half a mile to the north-east of the town, a group of tombs was found in May 1909, consisting of five burials in sarcophagi of tiles, covered with other tiles arranged as a roof, and three small vaulted chambers in which both the walls and the vault are built of square bricks no less than 3½ inches thick by 1 foot 2 inches or 1 foot 3 inches square—a technique not found elsewhere at this period, except in Mesopotamia. The vases were poor and comparatively late, belonging to the third century B.C. (P. Orsi, in *Not. Scavi*, 1909, 314).

Important excavations have been carried on at Locri Epizephyrii in 1908, 1909, and 1910. A group of twenty-seven pre-Greek tombs of the ninth—eighth centuries B.C., excavated in the rock, very similar to the Sikel graves of Sicily, and containing numerous vases (from twenty to sixty in each tomb), were found on the north-west side of the site: it is interesting to note that its latest period coincides chronologically with the foundation of the Greek city. To the latter belongs the sanctuary of Persephone, to which pertains a very fine series of terra-cotta votive tablets of the early fifth century B.C., with representations in relief associated with burial and with the lower world (P. Orsi, in *Bollettino d'Arte*, 1909, 406, and *Not. Scavi*, 1909, 319); *cf.* Q. Quagliati, in *Ausonia*, iii. (1908), 136, who gives a full description of numerous fragments of these tablets found on the site in 1906, before the excavations were commenced. A cippus, discovered some years before in the same neighbourhood, bears a dedicatory inscription to Persephone, and no doubt supported a statue of the goddess (*Not. Scavi*, cit.).

In 1910, an extensive necropolis was excavated close to

the highroad along the coast, in the flat ground below the city. Tombs of two periods were discovered, of the seventh and fifth centuries B.C. In both cases the burials were in sarcophagi formed of tiles. The tombs were numerous, and lay surprisingly close to one another.

Turning our attention to Sicily, we may note that at Termini Imerese further remains of the Roman amphitheatre, hitherto imperfectly known, have been brought to light, and will lead to a better knowledge of its plan (A. Salinas, in *Not. Scavi*, 1909, 330).

The Greek temple at Bonfornello and the whole topography of the ancient Himera are dealt with exhaustively by E. Mauceri in *Mon. dei Lincei*, xviii. (1908), 385. The remains of the temple are for the most part covered by modern buildings, and require further exploration; and there is nothing else of importance preserved on the site, though the line of the city walls is in part traceable; but on the Monte Castelluccio, some four miles to the west, are the remains of walls of large rough blocks of local stone, which served to complete the defences which nature had provided.

At Adernò, a deposit of several thousand bronze objects of the second and third Sicel period, originally placed within a large jar, was found; thirty-one large lance heads, and many more fragments, numerous decorated plates for the adornment of belts (not hitherto found in Sicily), metal vases, fibulae, etc., were found, and also a large number of unworked pieces, forming a total weight of nearly a ton; this is the largest hoard of metal objects ever found in South Italy or Sicily (P. Orsi, in *Not. Scavi*, 1909, 387, and *Bull. Pal.* 1909, 43).

At Syracuse, various work of minor importance, though not without good results, was done in 1907-9, and is described by P. Orsi in *Not. Scavi*, 1909, 337. He gives a short preliminary sketch of work done at the fort of Euryelus (to be dealt with more fully later), an interesting section of a road of the Roman or Byzantine period, found

near the Agora or Forum—close, that is, to the modern railway station; and also a long description of further excavations in the catacombs of S. Giovanni and other Christian hypogea. Many of these discoveries are due to the rapid growth of the modern city, and it is most fortunate that they fall under the eye of so keen and accurate an observer. Before long the time will be ripe for a new and comprehensive work on the topography of Syracuse from his pen.

At Floridia, near Syracuse, a few tombs of the Sicel period were found: one of these contained a vase of the third Mycenean period—the first that has been found so far inland in Sicily (*ibid.* 374). Further work has also been done in the necropolis of Camarina, bringing the total number of tombs explored up to 1643, but all of the tombs discovered were poor, the bodies being laid either in the earth or under tiles. In the canalisation works of the river Hipparis, however, two fine terra-cottas were found, the lower part of an almost life-size female figure (450-425 B.C.), and a beautiful head of Demeter or Cora with the modius of the end of the fifth century B.C. (*ibid.* 379).

The interest of the work in Sardinia has been mainly prehistoric: but at Cagliari nearly two hundred tombs belonging to the cemetery of the ancient Punic city were examined. Most of them were of the usual type—a rectangular shaft, some 6 to 8 feet deep, leading down vertically to a small sepulchral chamber: the cases of cremation were rare, and appear to have been posterior in date. In a few cases the body was placed in an amphora, and this buried in a superficial grave. The objects found were none of them of great intrinsic value; the pottery was predominantly local, with rough Campanian pottery, and some specimens of Attic manufacture. Most of the tombs seem to belong to the fourth century B.C. A fuller report with illustrations will, it is to be hoped, follow (A. Taramelli, in *Not. Scavi*, 1909, 293).

Excavations were once more conducted by the Government

of Malta under the supervision of the present writer. This year supplementary investigations were made at the great megalithic sanctuaries of Hagiar Kim and Mnaidra, with a view to ascertain whether there were any additions that could be made to the ground plan of either building, and also in order to recover, from those portions of them which had not been completely cleared, some small objects, more especially pottery, which had been almost entirely disregarded by the original explorers in 1839 and 1840, and in the subsequent excavations at Hagiar Kim in 1885.

Ten days were spent at each building in the month of June, and success was attained in both these respects. At Hagiar Kim it was found that the plan was substantially correct, but that the present boundary walls, which according to Caruana followed ancient lines, were, as a fact, of entirely modern origin. At Mnaidra some buildings of minor importance were excavated on the north, and a paved area in front of the lower main structure, similar to that found at Corradino in 1909, was cleared: traces of similar paving were found in front of the façade of Hagiar Kim, and it seems to have been a regular feature of these edifices. The upper main building at Mnaidra is practically a reduplication of the lower (apart from the alterations which the latter underwent), and was ascertained to be later than it; the site for it was obtained, not by cutting back the rocky slope, but by heaping up a mass of stones against the north-east external wall of the lower building, so as to secure a level platform which was several feet higher than the floor of the lower building. In both, the typical plan of the Maltese sanctuaries is seen—two ovals side by side, with an entrance passage across their shorter axis, and in the same straight line, opposite the door, a niche in the posterior area, which seems to have been a place of especial sanctity.

In both buildings there was found a large amount of pottery of the neolithic period, of the types usual in the island, nearly all the twenty-six classes into which Professor

Tagliaferro has divided the pottery of Halsaflieni being represented (*Annals of Archaeology and Anthropology*, iii. (1910), 1).

Much flint was found, but no trace of metal. Under some of the floors, which were made of pounded limestone chips (locally called 'torba') and still retained their hardness, pottery, some of it of a slightly different type, was also found; and in one of the rooms in the lower (and older) building at Mnaidra, under such a floor, a curious group of small terra-cotta votive objects was discovered. Four representations of the human form were found, but there was no attempt made to represent the head, its place being supplied by a little of the clay pinched between the finger and the thumb; this was the case even with the most carefully modelled of them—a statuette of a woman in pregnancy. Another was the figure of a bird, with open beak and staring eyes: while five others, formed of two spirals intertwined, resemble closely objects found in fourth Dynasty tombs at Abydos. A head was found loose outside the lower building at Mnaidra, and also the leg of a steatopygous statuette.

The objects of veneration in these sanctuaries were *baetyli*, either in the form of isolated conical stones or in that of stone pillars, often narrowed in the centre and slightly concave at the ends, which are found either in isolation or as supports to the cover slabs of the dolmen-like niches which occur so frequently in these buildings (see Evans in *Journal of Hellenic Studies*, xxi. (1901), 196, on the 'Mycenean Tree and Pillar Cult'). A few of them, and one or two small terra-cotta models of them, were found in the present excavations.

It was also ascertained that one of the circular towers similar to those described by A. Mayr in 'Die Vorgeschichtlichen Denkmäler von Malta' (*Sitzungsberichte der Baierischen Akademie der Wissenschaften*, Kl. I., vol. xxi. 685; *Prehistoric Malta*, 59)—namely, Torre Tal Wilgia, near the village of Mkabba—did not belong to the same period as these

sanctuaries. Not a trace of prehistoric pottery or any other prehistoric object was found; the common pottery that was discovered belong either to the Punic or the Roman period. The acknowledgments expressed in last year's report should be repeated in the present one, and the Government of the island may further be congratulated on the passing of a law for the better preservation of its antiquities, containing penal provisions which will in many ways conduce to their protection (cf. *Times*, 3rd August 1910).

THOMAS ASHBY.

IV

SCULPTURE AND MINOR ARTS

1. Sculpture.—Perhaps the most important event in the progress of the study of Greek sculpture is the publication of the magnificent British Museum book on the sculptures of the Parthenon.[1] This is, however, not so much a discussion of the sculptures as a catalogue of all the extant fragments attributed to pediments, metopes, or frieze. It thus does not supersede other works, such as those of Michaelis or Collignon, so much as supplement them. The whole book is well got up, but it is a pity that the text is in the same folio size as the plates, which are excellent; it would have been much more convenient in a smaller size. Another welcome book is the first part of M. Homolle's account of the Delphi sculpture.[2] The part in question contains the works of the so-called Peloponnesian school, the two colossal 'Apollos' and the metopes of the Sicyonian treasury. In dealing with this building he crosses swords with Pomtow, and rejects that archaeologist's restoration of the first Sicyonian treasury as a tholos with a prodromos, and contents himself with saying that the building was at least partly circular, either a tholos or a temple with an apse. Other important publications are Reinach's corpus[3] of Greek and Roman reliefs, of which the first part has appeared, and Deonna's very useful book[4] on the early 'Apollos.' The

[1] *Sculptures of the Parthenon*, British Museum, London, 1910.
[2] *Fouilles de Delphes* IV. (Fontemoing), Paris, 1909.
[3] *Répertoire de Reliefs Grecs et Romains*, I., Paris (Leroux), 1909; 10 fr.
[4] *Les 'Apollons Archaïques,'* Geneva (Georg), 1909.

former is illustrated with outline drawings similar to those in the same author's répertoire of statues, and there is also a useful bibliography to each monument. The other book is a careful catalogue of all the known Apollos, is well illustrated, and contains a general study of the type. It concludes with an attempt to arrange them in three main groups: Ionian, Insular, and Continental; and each of these is subdivided into three local groups: 1. Samian, Rhodian, Cypriote; 2. Naxian, Chiote, Parian; 3. Bœotian, Attic, Peloponnesian. This is a notable contribution to the study of early Greek sculpture. Another work of great interest is Bienkowski's book on the representation of Gauls in Hellenistic art,[1] which is invaluable for students of the Pergamene school. His republication of the warrior torso from Delos and a head from the same island has given rise to a discussion as to whether the head fits the torso or not, in which S. Reinach and Deonna have taken part.[2] The question may be said to be still *sub judice*.

In the Boston Museum[3] a monument of great value has lately been placed on exhibition. This is the other half of the Ludovisi Throne, and was found near it. The Boston relief is of the same shape and in better preservation than the other, so far as can be seen from the photographs published. On the front, between two seated female figures, stands a winged male figure, apparently in the act of weighing two small male figures. It perhaps represents a *psychostasia* by Hermes in the presence of Eos and Thetis, when the figures weighed will be Achilles and Memnon. On the short sides there are a nude man playing the lyre and corresponding to the nude female flute-player on the Ludovisi Throne, and a draped old man whose face is rendered with masterly realism. The work seems excellent, and superior in execution to the Ludovisi Throne. It is to

[1] *Die Darstellungen der Gallier in der Hellenistischen Kunst*, Vienna (Hölder), 1908.

[2] *Rev. Arch.* 1909, II., pp. 465 ff.; 1910, I., pp. 341 ff.

[3] *Museum of Fine Arts Bulletin*, Vol. VIII., No. 45.

be hoped that adequate publication will follow soon. Since Amelung's paper, noted last year, considerable attention has been paid to the Mausoleum. Wolters and Sieveking,[1] in a long and important article, discuss the Amazon frieze and its relation to the four artists. In general, they agree with Brunn, but his first series they split into two, and group his second series with his fourth; they also differentiate the groups by the types of the horses. Their first series they assign to Scopas, the second to Timotheos, the third to Bryaxis, and the last to Leochares. Preedy[2] has devoted a long paper to the chariot group, and the vexed question whether the statues belong to it or not. He decides that the statues cannot have stood in the chariot, and also that while the so-called Maussollos may represent him, it may equally well be Hekatomnos, Idrieus, or Pixodaros. As for the Artemisia, there is no evidence that it is her statue, and it has the same head-dress as several other damaged female heads from the Mausoleum. It is to be hoped that the British Museum will undertake the full publication of this monument and help to decide some of the questions connected with it.

Pollak publishes a statue of Athena, which he identifies as the Athena of the Athena and Marsyas group by Myron.[3] The statue is about 1·75 m. high, and was found in Rome nearly twenty-five years ago; it is now at Frankfort. The arms are lost, but the head is perfect, especially the face. The figure is clad in the Doric chiton, there is no aegis, and on the head is a Corinthian helmet. Macchioro has published a head at Pavia.[4] This he thinks is the Artemis Soteira of Kephisodotus, to whom he also assigns the so-called Sardanapalus. Hauser[5] has replied to Loewy, and defends his view that the Diadumenos is really an Apollo, and in addition argues that the Doryphorus is an Achilles, and not an Athlete. Keramopoullos[6] has given yet another

[1] *Jahrbuch*, 1909, pp. 171 ff.
[2] *J.H.S.* 1910, pp. 133 ff.
[3] *Jahrshefte*, 1909, pp. 154 ff.
[4] *Ibid.* 1909, pp. 185 ff.
[5] *Ibid.* 1909, pp. 100 ff.
[6] *Ath. Mitt.* 1908, pp. 33 ff.; *Journ. Int. Arch. Num.* 1908, pp. 233 ff.

reading of the first inscription on the base of the Delphi charioteer, and decides that it was set up by Polyzalus after Gelo's death, and that it is the work of Glaukias of Aegina, who was the artist of the other group at Olympia. With this view Sundwall agrees. Watzinger[1] has carried to completion Kieseritzky's great volume on the Greek grave reliefs of South Russia. This is of course a Corpus, and contains a bibliography of each monument. The female head from Chios,[2] which attracted so much attention at the Burlington Club's exhibition a few years ago, has been doubly published by Marshall. The longer paper is practically a technical study, but in the course of it he suggests that the true centre of Alexandrian art was Athens. The maiden of Antium has become the subject of controversy; but till the different theories are published, it is enough to mention the most important, that of Mrs Strong, who believes that the maiden is a youthful priest. Hekler[3] discusses a portrait formerly in the collection at Cataio. Kekule,[4] in a discussion of the bronze head of a victor from Olympia, treats Greek portraiture in general and points out the difference between iconic and ideal statues at Olympia.

Evelyn-White discusses a statue of Dionysus[5] found in Rome in 1886, in the barracks of the *equites singulares*, and now at Lugano. He shows that this corresponds in attitude and size so well to the Praxitelean Satyr pouring wine, that they in all probability belong together. He, in consequence, restores from them a Praxitelean group seen by Pausanias amongst the monuments in Tripod-street at Athens. When the two figures are placed together with a wine cup between them, we have a well-balanced and harmonious composition. Filow has published[6] a statue of Eros from Nicopolis ad Istrum, which he believes to be an Antonine copy of the Eros

[1] *Griechische Grabreliefs aus Südrussland*, Berlin, 1909 (Reimer); 50 marks.

[2] *Ant. Denk.* II. pl. 59; *Jahrbuch*, 1909, pp. 78 ff.

[3] *Jahreshefte*, 1909, pp. 198 ff.

[4] *Berlin Sitzungsberichte*, 1909, pp. 694 ff.

[5] *J.H.S.* 1909, pp. 251 ff.

[6] *Jahrbuch*, 1909, pp. 60 ff.

of Parion by Praxiteles. A Polyclitan head in the British Museum from Apollonia, which is practically a replica of the head of the Westmacott athlete, has been illustrated by F. H. Marshall.[1] A statuette of a boy with a fox-goose, in the National Museum at Athens, has been published by Svoronos,[2] who thinks that all figures of this class have a religious meaning. The goose was the sacred bird of Asklepios, and all such groups of which we know the original position, belonged to shrines of that god. According to him, the boy represented is the youngest son of Asklepios, Ianiskos, whose name must be restored in the corrupt passage of Pliny. But in the group published, which was found near the source of the Boeotian Kephissos, the boy is Andriskos. He also thinks that the Spinario is Podaleirios, another child of Asklepios. Stais[3] publishes a fine relief found near Phaleron, which forms a pendant to the Echelos relief found there some fifteen years ago. The bases of both reliefs have been found, which are important as showing how votive reliefs were set up. The new relief is in very good condition and of good style. From inscriptions found it is believed that the shrine to which both belonged was a Nymphaion.

Amongst other contributions to the study of Greek sculpture we may mention a paper on reliefs at Cassel,[4] and one by Amelung on Greco-Roman reliefs in Rome, which he recomposes.[5] S. Reinach suggests the existence of a Herakles by Polyclitos,[6] and Albertini has given us a catalogue of the sculptures, ancient and modern, at Barcelona;[7] also, E. Gardner has brought out a set of essays on the progress of Greek sculpture, while dealing particularly with six artists: Myron, Phidias, Polyclitus, Praxiteles, Scopas, and Lysippus.[8] The whole is written in the same clear style known from his

[1] *J.H.S.* 1909, pp. 151 ff.
[2] Ἐφ. Ἀρχ. 1909, pp. 133 ff.
[3] *Ibid.* 1909, pp. 239 ff.
[4] *Ath. Mitt.* 1910, pp. 1 ff.
[5] *Roem. Mitt.* 1909, pp. 177 ff.
[6] *Revue des Études Anciennes*, 1910, pp. 1 ff.
[7] *Ibid.* 1910, pp. 248 ff.
[8] *Six Greek Sculptors*, London (Duckworth), 1910; 7s. 6d.

Handbook, and the chapter on Hellenistic sculpture is especially welcome. Miss Gardiner has published an interesting series of Hellenistic sculptures from Corinth,[1] and the same authoress, with Mr Smith, gives in detail their new reconstruction of the Thessalian group at Delphi which was chronicled two years ago.[2]

De Mely publishes the Arenberg replica[3] of the head of Laocoon in Brussels, and also contributes some notes on the group in general. An interesting archaic statuette in the Louvre, which resembles the Eleutherna statue and early works from the Peloponnesus, is the subject of a long and useful paper by Picard.[4] Löwy,[5] too, has a long and valuable paper on early sculpture, and he deals especially with this same school, to which he is inclined to attribute a Cretan, Daedalid, origin. Unfortunately even a summary of this suggestive article would occupy too much space here.

In Roman sculpture the most important work is that of Studniczka on the *Ara Pacis*, to which justice cannot be done by a brief summary here.[6] S. Reinach has published,[7] from the casts at St Germain, the heads of the medallions on the arch of Constantine, and decides for a Hadrianic date. In the realm of museography, Ashby's paper on the statues of the Ville d'Este is a notable contribution.[8] Some colossal Sarcophagi in the Vatican are the subject of a monograph by Amelung.[9] Hekler's[10] long study of Roman draped female statues deserves close attention. He analyses the different motives most carefully, and traces them back to Greek prototypes; if anything, perhaps he rather underestimates the Roman element in Roman sculpture.

2. ARCHITECTURE.—The second part of the French publica-

[1] *Am. Journ. Arch.* 1909, pp. 304 ff.
[2] *Ibid.* 1909, pp. 447 ff.
[3] *Mon. Piot.* 16, pp. 209 ff.
[4] *Rev. Arch.* 1910, pp. 66 ff.
[5] *Jahreshefte*, 1909, pp. 243 ff.
[6] *Sächsische Abhandlungen*, 1909, pp. 899 ff.
[7] *Rev. Arch.* 1910, pp. 118 ff.
[8] *Archaeologia*, lxi., pp. 219 ff.
[9] *Alcuni Sarcofagi Colossali nel Museo Vaticano*, Rome, 1910.
[10] In *Münchener Archäologischer Studien dem Andenken A. Furtwängler's gewidmet.*

tion of the excavations at Delos[1] contains a full description of the hypostyle hall which was chronicled two years ago. A paper by Elderkin, on the fountain of Glauce at Corinth,[2] gives a detailed account and history of this interesting monument. He concludes with a section on the kinship of fountains in the age of the tyrants, and throws fresh light on that of Theagenes at Megara.

The reconstruction of the Propylaea on the Acropolis is steadily being pushed forward by the Greek authorities, helped by the researches of the American School. Dinsmoor's study[3] of the gables is a good example how thorough these researches are. Mr Hill, the director of the American School, has turned his attention to the early Parthenon, and as a result of his examination of the extant remains, sees reason to reject Dörpfeld's reconstruction of its plan, and proposes a new one which solves several old difficulties. In Dörpfeld's restoration the three steps of the *crepidoma* were much too high in proportion to their width, since there are no known instances in contemporary Greek buildings in which the width of the step is exceeded by its height. Further, the blocks of grey limestone from Hymettus, assigned by Dörpfeld to the stylobate, must, from their narrowness, be merely the steps of the *crepidoma*. Their width from front to back is not even half that which would be required for stylobate blocks in so large a temple. Mr Hill, too, has proved that they really were steps, for he has discovered below the second marble step of the existing Parthenon, on the south side, a complete row of such step blocks of Hymettus stone still *in situ*. Above this a top step of marble is to be restored, for which he has found many blocks lying about in various parts of the Acropolis. Above this again was a marble stylobate, some blocks of which are built into the north wall of the Acropolis, together with column drums and other architectural members of the early Parthenon. Other blocks are scattered about, and

[1] *Délos* II., Paris (Fontemoing), 1909.
[2] *Am. Journ. Arch.* 1910, pp. 19 ff.
[3] *Ibid.* 1910, pp. 143 ff.

several still show the remains of curved lines drawn on the marble to guide the masons in putting the lowest drums of the columns in position. Their diameter is the same as that of the column drums already mentioned. Thus, by the increase in the number of steps and of the height of the *crepidoma*, the stylobate would be smaller than that proposed by Dörpfeld, who restored the temple with nineteen columns on the side and eight at the end, an unusual arrangement. Instead it should be restored with sixteen columns on the sides and six at the ends. Also, by a calculation of the intercolumniations based on the measurements of the drums referred to, this reconstruction is the only one that fits the size of the stylobate as determined by Mr Hill. His full publication of these patient and valuable researches will be awaited with great interest.

As regards Delphi, Karo[1] and Frickenhaus[2] contribute two suggestive papers dealing especially with the buildings at Marmaria. Also, Mr Dinsmoor, the architect of the American School, has restudied the so-called Cnidian treasury, and rejects the conclusions of Pomtow and of Karo and Heberdey which were chronicled last year.

Versakis and Dörpfeld[3] discuss the theatre at Athens, and Schulz and Niemann[4] the *Porta Aurea* at Spalato.

In the sphere of Byzantine architecture there are two important publications, Millet's long-expected and excellent plans and photographs of the monuments of Mistra,[5] and Sir W. Ramsay and Miss Bell's account[6] of the churches and other ruins at Binbirkilisse, which is invaluable for all students of the development of Byzantine architecture.

3. Minor Arts.—Several important contributions to the study of vases have appeared during the year. Droop, following up his study of the Laconian pottery, which shows

[1] *B.C.H.* 1910, pp. 187 ff. [2] *Ath. Mitt.* 1910, pp. 235 ff.
[3] *Jahrbuch*, 1909, pp. 194 ff., 224 ff.
[4] *Ibid.* 1909, pp. 46 ff.; *Jahreshefte*, 1909, pp. 340 ff.
[5] *Monuments Byzantines de Mistra*, Paris (Leroux), 1910.
[6] *The Thousand and One Churches*, London, 1909 (Hodder & Stoughton); 20s.

that the vases called Cyrenaic should be known as Laconian, now publishes[1] a complete account of all the known examples of this style, except of course the Spartan specimens. He also attempts, with the aid of a chronology derived from the stratification at the Orthia site, to arrange them in order of development. His conclusions, based on the stratification of this excavation, show that Dugas's arrangement, founded on considerations of style, must be abandoned. He publishes one or two interesting new examples, and at the end devotes some space to the works of Nikosthenes, who, he believes, imitated the Laconian style, and to some Attic imitations. As a study in the development of one style of archaic vases and how much can be learnt by careful excavation, this paper is excellent; but it is a pity that its author has not restated the case for assigning the Cyrenaic vases to Laconia. To those who have not yet had the opportunity of studying the Spartan finds on the spot, the evidence so far published is not convincing. Beazley[2] writes on a r.-f. master, whom he calls for convenience Kleophrades, though Hartwig knows him as Amasis II. He considerably increases the list of vases to be attributed to this artist, whose works would seem to have been very numerous. Another valuable paper is one by Pagenstecher[3] on the dated Hadra vases from Alexandria. This is very welcome as adding to our knowledge of the little-known and little-studied Hellenistic fabrics. Walters deals with the b.-f. artist Hischylos[4] and gives useful notes on his style. Brückner publishes some interesting white lekythoi,[5] and Xanthoudides discusses the use of the *onos* or *epinetron*.[6] De Mot publishes a Dipylon amphora at Brussels,[7] Engelmann an amphora with a scene from the legend of Danae,[8] and Jatta an amphora *a colonnette* of South Italian style, with a gigantomachy in which Herakles and Dionysus are very prominent.[9] Pottier

[1] *J.H.S.* 1910, pp. 1 ff.
[2] *Ibid.* 1910, pp. 88 ff.
[3] *Am. Journ. Arch.* 1909, pp. 387 ff.
[4] *J.H.S.* 1909, pp. 103 ff.
[5] *Ath. Mitt.* 1910, pls. viii.-x.
[6] *Ibid.* 1910, pp. 323 ff.
[7] *Bulletin des musées royaux*, 1908, pp. 18 ff.
[8] *Jahreshefte*, 1909, pp. 165 ff.
[9] *Ausonia*, iii., pp. 57 ff.

also discusses several vases with representations of Homeric subjects,[1] and Poulsen an interesting fragment from Delos.[2]

Burrows and Ure[3] have begun the publication of the necropolis they have explored at Mykalessos. The finds are important for the history of vase painting in Boeotia, and suggest that the dating of some reputed early styles should be brought down later. A good specimen of Naucratite ware and some terra-cottas with the colours well preserved are amongst the more important single finds. Good as the reports are, they are spoilt by their great length, and are so crowded with minor details and footnotes that it is not easy to see what is really important.

Amongst bronzes, the most important is a bronze relief to Hecate found at Delos.[4] S. Reinach has given illustrations of the bronze statuettes reputed to come from the ships of Nemi.[5]

Arvanitopoullos has brought out a catalogue of the Pagasai stelai as arranged in the Volo museum,[6] and an adequate publication of these monuments is now in preparation. Rodenwaldt has published some suggestive notes on these same stelai.[7] A painted Attic stele is described and illustrated by Wolters.[8] A useful paper by Weege[9] on Oscan tomb paintings should also be mentioned in this connection. Most important of all, a whole volume of the *Monuments Piot*[10] is devoted to the Delian wall paintings and mosaics which are described by Bulard. In discussing the walls decorated in the so-called incrustation style, he emphasises one important point: that the stucco decoration imitates a wall built of marble, and not incrusted with different coloured marbles. Thus in these Delian houses we see no trace of the later practice of incrusting walls

[1] *Mon. Piot.* 16, pp. 99 ff. [2] *Ibid.* 16, pp. 25 ff.
[3] *B.S.A.* xiv., pp. 226 ff.; *J.H.S.* 1909, pp. 308 ff.
[4] *Am. Journ. Arch.* 1910, p. 107. [5] *Rev. Arch.* 1909, II., pls. xi., xii.
[6] Κατάλογος τῶν ἐν τῷ Ἀθανασακείῳ Μουσείῳ Βόλου ἀρχαιοτήτων, Athens, 1909.
[7] *Ath. Mitt.* 1910, pp. 118 ff. [8] *Jahrbuch*, 1909, pp. 53 ff.
[9] *Ibid.* 1909, pp. 99 ff. [10] Volume 14.

with slabs and reliefs of marble, which Schreiber believes to have begun in Hellenistic times. The book is well got up and excellently illustrated, but it lacks an index.

Among smaller antiquities mention must be made of the splendid series of terra-cotta plaques from Locri Epizephyrii.[1] These are in good archaic style, and resemble those from Melos. The subjects represented include the rape of Persephone, her enthronement with Hades, and other scenes connected with chthonic cults.

A. J. B. WACE.

[1] *Ausonia*, iii., pp. 136 ff.

V

ANCIENT NUMISMATICS

Like its immediate predecessor, the year now under review has been rather barren of books of first-rate importance. On the other hand, as it draws to an end, it has become singularly rich in great expectations. At home, the Clarendon Press announce a new and almost wholly rewritten edition of Head's *Historia*, while it is understood that the Trustees of the British Museum are on the point of issuing a complete catalogue of their Roman Republican coins by the Keeper, as well as of adding yet another volume to the well-known Greek series — to wit, *Phoenicia*, by G. F. Hill. Abroad, the first portion of Haeberlin's long-promised treatise on the *Aes Grave* is virtually ready for publication, and those who have been privileged to see something of its progress can say with confidence that it will entirely supersede all previous accounts. Finally, there are distinct signs that the editors of the Berlin *Corpus Nummorum* are once again approaching a period of active production.

Conspicuous among the signs just referred to are three valuable special studies by von Fritze. The first deals in comprehensive fashion with the autonomous silver and bronze of Aenus, indicating in each case the line of chronological succession and suggesting approximate dates.[1] The second brings together an interesting and hitherto unexplained group of imperial pieces of Cyzicus, recognising on them the recumbent figure of Attis and connecting them with the familiar type of the same city where men with torches,

[1] *Nomisma*, iv. pp. 16-32.

mounted on ladders, seem to be setting fire to piles of wood, surmounted by baskets filled with branches of trees.[1] The last, which is much the longest and most elaborate of the three, is an admirable and excellently illustrated monograph on the coinage of Pergamum.[2] It may be particularly commended to the attention of those who are interested in the worship of the emperors. Nor is it only the *Corpus Nummorum* that has been throwing out skirmishers. In preparing his *Phoenicia*, Hill has found it necessary to consider the local issues of 'Alexanders,' part of the vast field that has lain fallow since Müller's work was published in 1855. His 'Notes on the Alexandrine Coinage of Phoenicia'[3] cover Aradus, Carne, Marathus, Sidon, Ace-Ptolemais, and Tyre. A careful classification of the different varieties, materially aided by the 'die-test,' enables chronological probabilities to be established. Incidentally, it seems clear (as against Dussaud) that the era of Alexander the Great in Phoenicia commenced with his conquest in 333 B.C., not with his accession in 336, a conclusion independently reached by Rouvier, who shows how the Alexandrine era was gradually supplanted by the Ptolemaic.[4]

Among detached papers referring to autonomous or regal Greek issues, there are one or two that call for remark. A hoard of about 114 silver coins discovered at T'aranto in November 1908, has given M. P. Vlasto an opportunity of throwing a little fresh light on the mintage of Tarentum during the Hannibalic occupation.[5] Evans regarded the 'drachms,' which then made their appearance there and at Metapontum, as struck on the standard of the Roman 'victoriatus.' But the weights of the specimens now known render this unlikely, and Vlasto prefers to consider them as equivalent to the reduced Roman denarius. C. T. Seltman is responsible for a careful endeavour to lay down a satisfactory

[1] *Nomisma*, pp. 33-42.

[2] *Abhandl. der königl. preuss. Akad. der Wiss.* 1910, pp. 189, with 9 plates.

[3] *Nomisma*, iv. pp. 1-15.

[4] 'L'ère d'Alexandre le Grand en Phénicie,' in *Rev. Num.* 1909, pp. 321-354.

[5] *Num. Chron.* 1909, pp. 258-268.

chronological basis for arranging the issues of Antigonus I. and Demetrius Poliorcetes.[1] And one is glad to find Professor Oman taking up anew the task he began in *Corolla Numismatica*, and continuing his detailed classification of the staters of Corinth.[2] Not the least interesting of his numerous suggestions is that put forward to account for the rarity of staters of the 'transitional' style, comparatively few examples of which occur, although the 'transitional' period must have been one of great commercial activity at Corinth. Oman believes that the Corinthians may have deliberately 'archaized,' just as the Athenians did, through fear lest any change in the appearance of their money might diminish its popularity with semi-barbarous peoples.

Passing to the imperial age, one may note short papers on Sinope and Pella by Regling,[3] and on Aegeae and Pella (Palestine) by Kubitschek.[4] Blanchet tentatively suggests that a curious type which appears at Sinope under Severus Alexander—a human leg surmounted by a bull's head, standing upright before a lighted altar—may be connected with the worship of Dionysos.[5] Dieudonné continues to pursue his researches into the imperial coinage of Syria, his most recent article being concerned with the various groups of billon tetradrachms, having an eagle on the reverse.[6] A very serviceable list, with four plates, of all the representations of the labours of Hercules to be found on ancient coins has been compiled by R. Bräuer,[7] while J. G. Milne has examined, with due attention to detail and correspondingly good results, the various types used at Alexandria under Galba. Milne distinguishes four separate issues, as well as a remarkable piece, struck apparently as soon as the news of Galba's accession reached Egypt and before the die-engraver had any authentic portrait of him to copy.[8] Gaulish coins have also received a certain amount of attention, Duprat making a

[1] *Num. Chron.* 1909, pp. 264-273.
[2] *Ibid.* 1909, pp. 333-356.
[3] *N.Z.* 1909, pp. 15-18.
[4] *Ibid.* 1909, pp. 19-32.
[5] *Florilegium Melchior de Vogüé*, pp. 59-63.
[6] *Rev. Num.* 1909, pp. 458 ff.
[7] *Z.F.N.* xxviii. pp. 35-112.
[8] *Num. Chron.* 1909, pp. 274-284.

careful catalogue of those minted at Avennio,[1] and Blanchet vigorously attacking Forrer's view of a famous hoard of gold staters found in the Gironde in 1893. Forrer sought to connect this hoard with the migrations of the Cimbri and their Celtic kinsmen in the end of the second century B.C., believing that it represented the war-chest of some roving band, composed of booty gathered in the course of their wanderings. Blanchet holds that the staters do not, as a matter of fact, belong to the districts or the period to which Forrer would assign them, and that they are merely the accumulated capital of some rich merchant or country gentleman.[2]

No remarkable finds of Greek coins seem to have been made during the year. But further particulars are now available regarding the discovery of 4000 denarii of Juba II., alluded to in last report; Imhoof-Blumer has acquired and published some interesting varieties,[3] while others, including a number which have been secured for the Berlin Museum, have been described by Regling.[4] They seem to have been buried about A.D. 17. Less important, although still of considerable interest, is Svoronos's record of 228 Athenian tetradrachms that came to light in 1898 at Zaroba in Macedonia.[5] A good specimen of a rather rare piece of Hadrianeia, with the head of Septimius Severus, was among the spoil of the Corbridge excavations, thus providing another example of a Greek imperial 'medal' found at a distance from the city of origin. One or two parallels from the line of Hadrian's Wall are cited by H. H. E. Craster in his excellent contribution to the 'Report on the 1909 Excavations at Corstopitum.'[6]

What is chiefly noticeable in connection with the 450 or 460 Roman coins that Mr Craster there deals with, is the relatively large proportion belonging to the first and second

[1] *Rev. Num.* 1910, pp. 160 ff.
[2] *Revue des Études Anciennes*, 1910, pp. 21-46.
[3] *Z.F.N.* xxviii. pp. 1-8. [4] *Ibid.* pp. 9-27.
[5] *Journ. Intern.* xi. pp. 236-240. [6] *Arch. Aeliana*, third series, vol. vi.

centuries. It is evident that the excavators are now working an early vein. That has not, however, prevented them from hitting on a coin of Crispus minted at London and bearing the cross as an emblem. This is a novelty, as hitherto it had been supposed that Christian symbols did not occur on London coins of the Constantinian epoch. A hoard of 194 denarii from Castle Bromwich, near Birmingham, has been well described by G. C. Brooke.[1] Its contents indicate that it may possibly have been concealed during the troubles which marked the first part of the reign of Commodus and which culminated in the loss of southern Scotland. Mr Brooke has likewise given some assistance to Professor Conway and Mr MacInnes in their useful, if laborious, task of collecting all possible information regarding Roman coins associated with Manchester and its neighbourhood.[2] The total number of specimens catalogued exceeds 2100. Large as this is, it pales into insignificance when compared with the single hoard of 8681 from Veszprém, in Hungary. The majority of these were hopelessly corroded, but 2881 have been identified and published by Kubitschek and Voetter.[3] They belonged chiefly to the fourth century. A somewhat similar hoard from Delos, comprising 3797 specimens, has been described by Svoronos.[4]

The general student who desires to keep himself abreast of recent advances in Roman numismatics will find G. F. Hill's *Historical Roman Coins* a helpful book.[5] The examples selected for treatment range from the earliest times to the reign of Augustus. Very useful, too, is the really excellent article 'Denarius,' by Signorina L. Cesano, in Ruggiero's *Dizionario Epigrafico di Antichità Romane*.[6] Apart from its value for other purposes, it will be prized by the specialist as a summary for handy reference. Unfortunately both Mr Hill and Dr Cesano had to go to press before the

[1] *Num. Chron.* 1910, pp. 13-40.
[2] *The Roman Fort at Manchester*, Manchester University Press, 1909.
[3] *Num. Zeit.* 1909, pp. 117-136.
[4] *Journ. Intern.* xii. pp. 157-193.
[5] Constable, 1909; 10s. 6d. net.
[6] Vol. ii. pp. 1623-1671.

appearance of the important volume which Willers has published on the Roman bronze coinage from the Social War to the reign of Claudius.[1] His conclusions are of too technical a character to be entered upon here. It must suffice to say that he has succeeded in collecting a mass of material far greater than was available before, and that he has sifted it with a patience and thoroughness that it would be difficult to praise too highly. Some of his deductions will be accepted at once. There are others which are certain, in one way or another, to provoke a good deal of controversy. His introductory sketch on the development of ancient coinage is noteworthy for the vigour of the campaign which it conducts against the orthodox 'metrology.' Numismatists will note with interest that the author has it in contemplation to produce a comprehensive history of the Roman coinage. Mommsen-Blacas, with all its great merits, has long been out of date. Meanwhile, a very brief but business-like outline of the subject has been contributed by Pick to the *Handwörterbuch der Staatswissenschaften*, the third edition of which is now appearing, edited by Conrad and others.[2]

It almost appears as if foreign museums had abandoned all hope of the systematic publication of their treasures. It is many years since anything in the shape of a catalogue has come from Berlin, Paris, or Vienna. Kubitschek's 'Select Roman Medallions,' from the last-named collection, is therefore doubly welcome.[3] It consists of a careful description of no fewer than 250 examples, with 23 plates and 80 illustrations in the text. Some of the early bronze specimens are very fine, but the interest of the book mainly centres round the large gold medallions of the later emperors, notably Valens. They give some inkling of what is in store for

[1] *Geschichte der römischen Kupferprägung vom Bundesgenossenkrieg bis auf Kaiser Claudius* (Teubner), 1909. With many plates and illustrations; 9 m.

[2] Jena (Fischer), 1910.

[3] *Ausgewählte römische Medaillons der Kaiserlichen Münzensammlung in Wien*, Vienna, 1909.

scholars when Commendatore Gnecchi completes his *Corpus* of medallions, an enterprise which is now making rapid progress. One of the varieties included in Kubitschek's selection bears the head of Clodius Albinus. A rather larger medallion of Albinus is figured and discussed by Dr A. J. Evans in the *Numismatic Chronicle*,[1] along with a ten-aureus piece of Diocletian struck at Alexandria to commemorate his *decennalia*, an example of the double-aureus of Constantine, showing the city of Trier on the reverse, and an aureus of Gratian commemorating the elevation of Valentinian II.

General Bahrfeldt has incidentally intimated that he has almost finished an exhaustive treatise on the gold issues of the Roman Republic and of Augustus. A by-product of this is his recent article recording all the gold coins with portraits of Antony, Octavia, and Antyllus.[2] So far as extant specimens go, it may be regarded as final, while it also contains some warnings of which collectors would do well to take note. In the same periodical, W. Voigt has challenged the familiar view according to which the head on the gold stater of T. Quinctius Flamininus is a portrait of Flamininus himself.[3] He believes that it represents Philip V. The iconographic arguments adduced certainly deserve consideration; but in themselves they are hardly weighty enough to overcome the difficulties by which the hypothesis is surrounded. The personifications of abstract ideas on Roman coins are to form the subject of a book by Dr W. Koehler, who has given us in his 'Inaugural Dissertation'[4] a sample of the method of treatment he is to adopt. The various personifications are to be systematically described as they actually appear upon coins, and then the phenomena in each case are to be carefully reviewed, the development of the conception being traced. The examples chosen for the 'Dissertation' are Abundantia, Aequitas, Aeternitas, Annona,

[1] 1910, pp. 97-109.

[2] *Journ. Intern.* xii. pp. 89-118. [3] *Ibid.* pp. 319-325.

[4] *Personifikationen abstrakter Begriffe auf römischen Münzen*, Königsberg, 1910.

Bonus Eventus, Caritas, and Clementia. Meanwhile Aequitas has been made the subject of a special inquiry by Commandant R. Mowat.[1]

An inscription of A.D. 323, discovered in 1906 on a cippus at Feltre, the ancient Feltria, was published two years ago with a numismatic commentary by Signorina Cesano.[2] There are many interesting economic points involved, and these have been further elucidated by Kubitschek, who shows that the inscription does carry us a little way forward, albeit it perhaps suggests more problems than it solves.[3] Regling's article 'Geld,' in the seventh volume of Pauly-Wissowa's *Real-Encyclopädie*, stops short before the introduction of coined money. It is necessarily very brief, but it is a mine of condensed information, bristling with references which show the writer's mastery of the literature of the subject. In connection with it there may be mentioned the same author's reasoned and able defence of comparative metrology against some of the attacks lately directed against it[4] and his *Jahresbericht über antike Münzkunde* for 1905-6.[5] The latter is simply invaluable.

GEORGE MACDONALD.

[1] *Zeit. Num.* 1909, pp. 87-116.

[2] *Rendiconti della reale Accademia dei Lincei*, 5th series, vol. xvii. pp. 237-256.

[3] *Num. Zeit.* 1909, pp. 47-66.

[4] *Zeitschr. der deutschen morgenländischen Gesellschaft*, vol. lxiii. pp. 701-729.

[5] *Z.F.N.* xxvii. (supplement).

VI

GREEK RELIGION AND MYTHOLOGY

THE only considerable work bearing on ancient Greek religion that has appeared in England, since last year's Report was published, is Mr J. C. Lawson's *Modern Greek Folklore and Ancient Greek Religion*. One is delighted to welcome any new worker in a subject where workers are few, especially one whose method is fresh and original. For the writer employed the opportunities given him ten years ago as Craven Fellow in exploring the byways of Greece and the Greek islands and investigating modern Greek folklore, partly in the hope that it might serve to throw light upon certain dark passages of ancient Greek polytheism. His book therefore has a twofold interest—as a valuable and original exposition of modern superstition in these regions, and as a commentary on certain questions of classical religion. Most readers of any knowledge will value it more from the first than from the second point of view. Apart from any theory concerning ancient history, a first-hand exploration of the ritual and legends of the modern Greek peasant is a valuable contribution to the science of folklore; and classical scholars will be indebted to Mr Lawson for his discovery that the old cult-figure of Despoina, the great goddess of the Arcadian Lykosura, survives still here and there in modern Greece.[1] They would have been still more indebted if he could have rediscovered and tested that Albanian-Eleusinian version of the abduction and rescue of Kore which Lenormant professed to have heard at Eleusis, for Lenormant's statements generally require con-

[1] P. 89.

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firmation. But our chief concern here is with the question how far modern Greek superstition—the word is here appropriate—can help us to a better understanding of ancient paganism, and how far Mr Lawson has succeeded in the second part of his task. Three conditions appear necessary to success in this venture. The student must be able to disentangle what is genuinely Hellenic in the modern material from what is the product of Slavonic, Albanian, and Turkish admixture, and therefore he must be well versed in the folklore of the adjacent countries: Mr Lawson is aware of this claim upon him, but in this respect he does not show himself fully equipped for the task; although we are naturally ready to grant his main assumption that the influences of Hellenic paganism have survived. Secondly, the student must bear in mind a certain law of degeneracy in religion, namely, that an older and lower religion surviving by the side of a higher as a discredited and improper superstition is sure to suffer degradation in tone and taste; the later aspect of it may only present a distorted reflection of the older; Mr Lawson is himself aware, for instance, that the Dioskuri have now become malignant through Christian influences; but his work suffers generally, I think, from his failing to recognise that law of degeneracy; he has presented us with a bold and original sketch of a modern polytheism that is in many respects almost savagely hideous and ghoulish; the unwary reader might conclude that therefore the ancient religion was savage and ghoulish, and this would be a serious historical error, which much of Mr Lawson's speculations seem to me unintentionally to encourage. Thirdly, the student who succeeds in such a task as this must be a master of the ancient lore, penetrated with all the relevant knowledge, a sane critic of the meaning of texts, and conversant with modern speculation in the domain of comparative religion. It is in regard to this third test, to which he himself obliges us to submit him, that his book will, I think, be generally considered to have failed. His knowledge of the ancient religion is confused, fragmentary, and sometimes very inaccurate. Were he more versed in the

ancient evidence and the modern interpretation of it, he would not have written about the god Pan as he does on p. 78 — a knowledge of the old Arcadian cults and of M. Reinach's recent paper on the death of Pan, would have been helpful here; he would not have remained under the old illusion about Aphrodite Ourania and Pandemos;[1] he would not have explained a local taboo upon pork in modern Arcadia as a tradition descending from the Greek Thesmophoria,[2] for neither in this nor in any other ritual of Demeter did any such taboo exist; he would not have spoken of Thanatos as 'an artificial personification' by Euripides. But his worst and most reprehensible error is that which occurs in his explanation of the Eleusinian mysteries.[3] 'It so happens that Easter falls in the same period of the year as did the great Eleusinian festival, the period when the reawakening of the earth,' etc.; and his theory is partly built on this astonishing statement, which is like saying that Christmas falls on the 21st of June. A few minutes' consultation of the ancient authorities or modern writings on the subject would have informed him what was the precise period in September when the great Eleusinia took place. After this, Mr Lawson could not complain if scholars who have worked long on these subjects refuse to take his speculations on the Eleusinia seriously. Nor is it a mature student of these things who could say 'the Orphic mysteries differed so little from the old Pelasgian mysteries of Eleusis.'[4]

Again, his interpretation of ancient texts is at times strangely perverse; as a salient instance must be quoted his comment on Herodotus's account of a human sacrifice among the Getae, who chose annually one of themselves as a messenger to their god Zamolxis, and having charged him with their various injunctions tossed him up on their spears. Mr Lawson actually argues that because Herodotus adds the detail about the mode of death, which was un-Hellenic, therefore the rest of the rite was probably Hellenic; therefore probably human victims were often sacrificed in Greece to go

[1] *Vide* p. 4. [2] Pp. 87-88. [3] Pp. 572-573. [4] P. 545.

as messengers to the gods.[1] If proof from ancient texts is of this type, I see no limit to their power of proving anything. As regards Mr Lawson's theory concerning the motive of ancient human sacrifice in Greece, that victims were often dispatched as messengers to the deities, it is legitimate enough, for it is found as a working motive in modern savage ritual:[2] but that it actually ever was the ancient Greek motive he can produce no evidence whatever to show;[3] and in itself it seems to me far less probable than other theories which are familiar to students of comparative religion, and which Mr Lawson ignores. He even suggests that the poor 'pharmakos' was sent as a divine ambassador, though in Massilia the only messages that he seems to have carried were curses on himself; but he regards this as a perversion; the perversion, I fear, is in the theory rather than in the Massiliotes. Here, as all through his work, one feels that the labours of other scholars who have worked before him on these well-worn themes have been of no avail for him. His other explanation of human sacrifices is that they were a means of providing divinities with human brides or husbands; such a theory is applicable when women were sacrificed to heroes; as regards divinities, it could only apply of course to the comparatively few cases—Mr Lawson should have collected the statistics—when a female is offered to a male deity and a man to a goddess: and even in these cases other theories may appear more probable. We know that older writers have erred by applying the hypothesis of an original human sacrifice to a ritual that bore some apparent resemblance to one, like the flogging of the Spartan boys. But I think none of them would have agreed with Mr Lawson, in regard to his extraordinary conjecture that the ritual of the fourteen reverend women (Gerarai) at Athens who assisted the Queen Archon at the fourteen altars of Dionysos in the Anthesteria, was originally

[1] P. 350; *Her.* 4, 94. [2] Vide *Anthropol. Journ.* 1909, p. 429.

[3] The modern story told him by the old peasant of Santorin (p. 339) is very dubious; and if we believed it, it would not be evidence.

a human sacrifice of fourteen brides dispatched to the god, that this was 'a rational surmise.'[1] Why did not Mr Lawson, before committing this *jeu d'esprit*, look round and consider the other human sacrifices to Dionysos, as other students have had to do? Or, if the god had been such a profligate polygamist in Thrace, why did he not adopt monogamy in Greece, as he adopted other good Hellenic customs? Elsewhere also, I think, though nowhere so extravagantly as here, Mr Lawson has been misled by his eagerness to discover the mystic marriage of the mortal with the divinity in ancient ritual as he thinks he has found it in modern Greek folklore. There is proof of this, as has long been recognised, in the record of the mysteries of Sabazios; that is to say, merely, that the communion between the mystae and the deity was brought about by a mimetic form of sexual union; there is some evidence for it in the Cybele ritual; it is doubtful if it was an Orphic ritual or doctrine. And none of these cults are pure Hellenic. His attempt to find it at Eleusis is, in my opinion, wholly a failure, nor is his handling of the Eleusinian problem either critical or mature. We must not take every isolated text too much *au pied de la lettre;* when a late grave epitaph declares that the dead man has gone to the Περσεφόνης θάλαμος we must not take the words—even if θάλαμος must mean bridal chamber—as evidence of a widespread lively faith that every good departed Greek was going to be Persephone's husband. On this subject he quotes as evidence of a holy mystic marriage with Aphrodite a passage in Clemens, *Protrept.* p. 13 (Pott.): I am convinced that he will alter his view about this text if he compares it with the more explicit statements on the same Cypriote rite in Justin 18, 5, and Arnobius, *Adversus Gentes*, 5, 19; he will see that Clemens is blunderingly alluding to a rite at Paphos similar to the Mylitta rite described by Herodotus at Babylon, the consecration of the first-fruits of virginity before marriage.[2]

[1] P. 583.

[2] *Vide* Hartland, in *Anthropological Essays presented to E. B. Tylor*, p. 194.

The only part of the book that I can regard as a new contribution to the study of Greek religion is his discussion of the meaning of ἀλάστωρ and similar words;[1] his reasoning is here skilful and acute; he may perhaps be willing to consider a theory about certain divine epithets that I have recently published in the last number of the *Classical Quarterly*.

My notice of Mr Lawson's work is lengthy, because its fresh and attractive style and its bold theorising will attract a number of intelligent readers.

A monograph recently published by Daufresne, 'Epidaure, les prêtres et les guerisons,' offers nothing original concerning the worship of Asclepios, but some interesting observations on the relation of Greek medicine to religion and on the medical value of the religious hypnotism practised at Epidauros.

The following publications will be interesting mainly to the specialist. *Der Reliquienkult im Alterthum* (first part), by Pfister, belongs to a series of 'Religionsgeschichtliche Versuche und Vorarbeitungen,' started by Dieterich and Wünsch: it is a treatise on the local hero-cults and local genealogies of Greece; a laborious and useful work, in which the writer does not yet seem to have contributed much that is new to the general history of a Greek religion; he discusses the question whether the Homeric Epic may not sometimes have given the cue to certain hero-cults, and he decides in the negative without, I think, considering all the evidence; he finally accepts Usener's dogma that all heroes were originally gods, which a wider comparative knowledge of religions might bring him to distrust. A more mature and still more minute work is Stengel's *Opferbräuche der Griechen*, a collection of previously published papers which the author has put together and revised; the volume deals almost entirely with the minutiae of ritual and ritual-nomenclature, and this is the work in which he is seen at his best. Many important theories depend on the exact significance of certain sacral terms; for instance,

[1] Pp. 465-472.

according to one interpretation of οὐλοχύτας προβάλοντο, the words described a process by which the victim was hallowed to the altar and filled with the spirit of the deity, but Stengel interprets it 'they threw the barley-stalks on the ground,' as an offering to Ge and the οἱ χθόνιοι, an act which, one would think, would have been described by καταβάλλειν rather than προβάλλειν. His work would always gain in life and interest if he had a broader range of speculation and knowledge. In his account of the 'food-sacrifice' (Speiseopfer) he entirely ignores the sacramental question, seeing nothing of special significance even in the σπλάγχν' ἐπασαντο, though he believes that a peculiar potency resided in the σπλάγχνα. One of his leading dogmas is that the chthonian cults were the earliest; it is not clear if he has considered this in the light of the Minoan-Mycenaean evidence. A wider and more luminous theory of the various aspects of Greek sacrifice is presented in an excellent article by Ada Thomsen, in *Archiv für Religionswissenschaft*, 1909, p. 461, 'Der Trug des Prometheus,' at the close of which the writer protests against the present tendency to exaggerate the ghostly element and the force of superstitious terror in Greek religion.

Hasting's *Encylopaedia of Religion and Ethics* contains an interesting article by Capelle on Greek asceticism, in which the two types are distinguished—the Orphic-Pythagorean-Platonic, or the religious mystical; on the other hand, the Cynic-Stoic or ethico-volitional. For the relation between Greek philosophy and the popular religion, much that is suggestive will be found in Gilbert's paper on 'Speculation und Volksglaube in der Ionischen Philosophie,' *Arch. Relig. Wiss.*, 1910, p. 306, though one may feel that he is straining the evidence in his thesis that Heraclitus was at heart sympathetic with the popular polytheism.

Reitzenstein's address to the Predigerverein of Elsass-Lothringen (1910), *Die Hellenistischen Mysterien-religionen*, contains much that is valuable to the student of later Hellenism and of the Pauline metaphysical vocabulary,

especially in regard to the religious idea of γνῶσις and the terms πνευματικός and ψυχικός; and he lays stress on the close affinity between the Hermetic literature and early Christian thought.

A few inscriptions have been published in the last year giving new statistics of Greek cults, especially from Delos. One of the most interesting well illustrates the fusion of religions in the Hellenistic period, an inscription on a votive altar found at Gezer, of the period (perhaps) before the Maccabees, proving the assimilation of Jahwé with the Baal of the Syrian Ina west of Hermon as well as with Dionysos.[1]

LEWIS R. FARNELL.

[1] *Arch. Anzeig.* 1909, pp. 398, 575,

VII

ROMAN RELIGION AND MYTHOLOGY

No work of great importance in this subject has appeared during the past year. In Roscher's *Lexicon* Wissowa sums up with learning and good judgment all that can be known, or guessed, about that very puzzling deity Saturnus. The name is clearly old Italian, but whether it indicates a *numen* of sowing or of the sown seed is doubtful. Another difficulty well stated if not fully explained by Wissowa is the Graecising equation of Saturnus with Kronos, and the consequent association of the Latin deity with the idea of a golden age existing among the peoples of the West, as in *Diodorus*, v. 65. Again, it must remain doubtful whether the feature of the cult most familiar to all of us, the exchange of functions by masters and slaves at the Saturnalia, can be traceable to the early life of the farm; Wissowa has no doubt, following *Macrob.* i. 7. 37, that it was Greek from the beginning. More rightly, perhaps, he declines to accept as really Roman the now famous description of the killing of a 'Rex' at the Saturnalia in 303 A.D., of which Dr Frazer made so much in the second edition of the *Golden Bough* (see *G. B.* iii. 140 *et seq.*).

In the Pauly-Wissowa *Real-Encyclopaedia* we have a very elaborate article on Faunus by W. Otto, who is becoming known as a learned writer on matters connected with Roman religion. This is unnecessarily lengthened out by an account of the Lupercalia, of which (in common with most German scholars) Otto assumes Faunus to have been the special deity. I am glad to see that in the recently published *Einleitung in die Altertumswissenschaft*, edited by Gercke and Norden,

S. Wide has the courage to assert that there is no known deity of that festival. The only evidence that goes further back than Ovid is the reference to the obscure annalist C. Acilius, in Plutarch's *Life of Romulus*, chap. xxi. Otto also writes a brief article on Fides. That on Flamines was entrusted to Samter, the author of the *Familienfeste*, who (after L. Meyer, Schrader, and Conway) connects *flamen* etymologically with *brahman*, i.e. a priest. This is a useful article; and it is pleasant to find, among other points, that the Germans are now at last learning that the Flaminica Dialis was *not* the priestess of Juno, a fact which I long ago pointed out in the *Classical Review*.

Otto has an interesting paper in the *Archiv für Religionswissenschaft* (1909, p. 532 *et seq.*) on the words *religio* and *superstitio*. He sees in the word *religio* an original sense of care, diligence, scrupulosity, and prefers the derivation from *relegere* to that from *religare*. It was later on that the word came to mean cult, and to be applied to places. Strangely enough, in spite of this account, which I believe to be the right one, in so far as it makes the word originally one of subjective and not of objective meaning, he insists that it never means 'feeling,' neither originally nor in historical times. I am not sure that I understand him rightly: but surely there is *Gefühl* as well as *Handlung* at the root of 'care, diligence, scrupulosity.' There is the feeling that suggests the careful action; and this is exactly what *religio* does mean in a thousand passages of all ages of Roman literature. Otto makes the obvious suggestion that *religio* dates from an age of *taboo;* I had done the same in a Gifford lecture last autumn, but on the whole it may be wiser to leave *taboo* for the present out of the question so far as the word *religio* itself is concerned. In any case, through all stages of religious growth, from that of *taboo* onwards, *religio* seems to mean the feeling of awe and doubt, and the feeling of obligation arising from that awe and doubt; it is the religious instinct common to mankind, expressing itself in various stages of religious or quasi-religious law.

The few pages devoted to the word *superstitio* are less instructive. Otto explains it without difficulty, as we all can, so far as its meaning in literature is concerned; but he goes on to worry himself about the way in which it came to have its meaning, and this is a vain effort, owing to the fact that Latin literature begins too late to give us material for tracing the history of the word. He is simply making a rather wild guess, inspired by a passage in the *Golden Bough*, when he says that *superstitio* is 'an ascending of the soul,' and compares it with the Greek ἔκστασις. It would have been far more illuminating if he had noted the consequences of a fact on which he dwells, viz., that *superstitiosus* often means much the same thing as *religiosus*. That might have shown him that the original meaning of *religio* is not connected with definitely ordered worship, but with a period preceding its evolution: and again, that *superstitio* is only the exaggeration of *religio*, not really distinct from it.

A dissertation on the same subject, written for *Doct. Phil.* at Königsberg, has been sent me by its author, Dr Max Kobbert, who says that he is preparing a more elaborate work on the same subject for the series called 'Religionsgeschichtliche Versuche und Vorarbeiten.' It will be fairer to a young investigator if I postpone any criticism on the earlier work until the more mature one has appeared. But I may remark that in the latter part of his dissertation, where he deals with the substantive *religio*, he seems to me to go quite astray, and it is to be hoped that he will reconsider his opinions before going further. Attracted by the mention of *taboo* by Otto in the article mentioned above, and not (I think) fully understanding what is meant by that Melanesian word, he insists that *religio* and *taboo* alike indicate a quality supposed to be inherent in objects, and not a subjective product of the human mind. Of *taboo* this is no doubt in part at least true, but not of *religio*. The texts he cites, almost all from comparatively late Latin literature, do not prove this; and *religio loci* is not something inherent in a spot, but the effect of that spot on the

mind of men approaching it. As far as I can judge, Wissowa is quite right in claiming that *religio* is primarily a feeling, though in course of time—as when Pliny says that there is a *religio* in the human knee, because to bend it expresses submission—it may come to be used of the place as well as of the mind affected by the place.

Dr J. B. Carter sends me from Rome two papers on the *pomerium* and kindred subjects: (1) the 'Pomerium,' a paper read to the British and American Archaeological Society of Rome, 28th January 1908; (2) the 'Evolution of the City of Rome from its origin to the Gallic catastrophe' (*Proceedings of the American Philosophical Society*, 1909, pp. 129 *et seq.*). Dr Carter is concerned chiefly with the *pomerium* as a matter of religion; but he uses it to prove that the so-called city of the four regions was entirely an Etruscan city, arguing from the statement of Varro that the *pomerium* was an Etruscan institution (*L. L.* 5. 143). If Varro was right in this opinion, then there was no Rome to speak of before the coming of the Etruscans. The later city, with wall including the Aventine, extended beyond this Etruscan city: hence the Aventine was outside the *pomerium*. Obviously a most momentous conclusion depends on the simple question whether the *pomerium* was an Etruscan institution; and who shall confidently say that that question can be answered? It can hardly be taken as answered by Varro's statement standing alone; and on the other hand, if Rome was from the beginning Etruscan, a new crop of difficulties immediately arise, of which the foremost will be, 'Why did the Romans never regard themselves as Etruscans, and why did they exhibit a type of character so entirely different from that of the Etruscans, so far as we know it?'

Lastly, I have to mention a treatise on the *Myth of Hercules at Rome*, by John Garrett Winter, of the University of Michigan (The Macmillan Company, New York). The author begins with a review of all the theories about the Italian Hercules, from Hartung downwards. He rejects all views that make for an Italian origin of Hercules, including

that of Reifferscheid, that Genius or Genius Iovis can be found concealed under the name and figure of the Greek god. He goes on to accept in full Wissowa's view that Hercules and his cult and myth were pure Greek, and passed through certain Italian cities on their way from Cumae to Rome; that Hercules has nothing to do with Genius or any other Italian deity; and that the Cacus myth is also pure Greek in origin, though one version probably came into being in Magna Graecia. Then follows an elaborate and painstaking examination of the sources of this myth, on the methods indicated by Wissowa, with a plan of these which was intended to clear up the mind of the reader, but is only calculated, so far as I can see, to fill him with bewilderment and despair. The next chapter will, however, to some extent help him out, and bring him to a conclusion slightly differing from Wissowa's. The myth was purely Greek in origin, but 'amplified and altered later' by an admixture of the myth of Cacus, which (if I understand Mr Winter rightly) was by birth Italian. The tithe-giving, which is the leading feature in the cult, was not Greek and commercial, as Wissowa believes, but as suggested in my *Roman Festivals*, possibly a Semitic institution, that of giving tithes to Melcarth, with whom the Greeks sometimes identified their Herakles.

W. Warde Fowler.

VIII

GREEK INSCRIPTIONS

General.—The year 1909-10, like its predecessor, has been prolific in works dealing with Greek epigraphy, and considerations of space forbid me to mention minor corrections or restorations of published texts, as well as all articles which have appeared in Russian periodicals. The year has witnessed considerable progress in the publication of the great collections of inscriptions. To the *Inscriptiones Graecae* two new parts have been added, containing the texts of Tenos and of the islands of the Thracian Sea respectively; while a new fascicule of the *Inscriptiones Graecae ad res Romanas pertinentes* comprises 232 texts from Pergamon which fall within the scope of this collection. To these three publications fuller reference will be made later. The value of the *Sammlung der Griechischen Dialekt-Inschriften*, published under the general editorship of H. Collitz, has been enhanced by the issue[1] of a full grammar and index to the first half of vol. iii., which contains the dialect-inscriptions of Megara, Corinth, Argos, Aegina, Rhodes, etc. A. J. Reinach is rendering a valuable service to students of Greek epigraphy by publishing separately[2] the admirable *Bulletin Épigraphique* which appears from time to time in the *Revue des Études grecques*. The first volume of A. J. Evans' long-expected and masterly work[3] on the Minoan script is of the

[1] IV. Band, 3 Heft. Göttingen (Vandenhoeck und Ruprecht); 14 m.

[2] *Bull. annuel d'Épigr. grecque: I^ère années*, Paris (Leroux); 3 fr. 50 c.

[3] *Scripta Minoa. I. The Hieroglyphic and Primitive Linear Classes*, Oxford (University Press); 42s. net.

utmost interest to all who wish to study the origin and early development of the systems of writing used in the eastern Mediterranean basin. F. Bechtel has contributed some notes[1] on the Aeolic inscriptions; while in the realm of grammar E. Nachmanson's syntactical studies on inscriptions[2] should be noted. H. Lattermann has continued his valuable discussions of Greek architectural inscriptions,[3] and S. Kayser has brought out a fresh instalment of his dictionary of architectural terminology,[4] which goes down as far as the word ἀψίς.[5] A. Wilhelm has published a large volume,[6] which affords a fresh proof, if any were needed, of that scholar's wonderful mastery of the entire epigraphical material, his acute perception, and his felicity in restoration. Besides a very important essay on the archives of ancient states and the publication of official documents, the book contains a large number of notes and comments on inscriptions, published and unpublished, from all parts of the Hellenic world.[7] Of other works based largely or entirely upon epigraphical materials, we may notice J. Oehler's contributions to the history of education in classical antiquity,[8] F. Mie's careful discussion of the phrases ὁ ἐπινίκιος and διὰ πάντων in agonistic inscriptions,[9] F. Zilken's examination of bilingual inscriptions in Latin and Greek,[10] W. Otto's article on the sale and purchase of priesthoods among the Greeks,[11] and F. Poland's exhaustive study of the history and organisation of religious and secular guilds and associations among the Greeks,[12] a work which amplifies and to some extent supersedes E. Ziebarth's excellent *Das griechische Vereinswesen*,

[1] *Aeolica: Bemerkungen zur Kritik u. Sprache der aeol. Inschriften*, Halle (Niemeyer).
[2] *Eranos*, ix. 30 ff.
[3] *Ath. Mitt.* xxxiv. 363 ff.
[4] *Musée Belge*, xiii. 207 ff.
[5] *Terminologie de l'Architecture grecque*, fasc. i. *a*, Louvain (Peeters).
[6] *Beiträge zur griechischen Inschriftenkunde*, Vienna (Hölder); 35 m.
[7] Cf. *Wiener Eranos*, 125, Vienna (Hölder); 10 kr.
[8] *Epigraphische Beiträge zur Geschichte der Bildung im klass. Altertum*, Vienna, 1909.
[9] *Ath. Mitt.* xxxiv. 1 ff.
[10] *Inscriptiones latinae graecae bilingues*, Bonn, 1909.
[11] *Hermes*, xliv. 594 ff. See below on the inscriptions of Erythrae.
[12] *Geschichte des griech. Vereinswesens*, Leipzig (Teubner); 24 m.

published in 1896. H. Francotte has united in a single volume[1] ten essays, some of them previously published, dealing with the finances of the Greek world: the first seven of these discuss the taxes and tribute levied by Athens and other states, the last three examine Greek financial administration, especially the Athenian system, in its development from the middle of the fifth down to the third century B.C.

Attica.—Apart from the texts published in Wilhelm's *Beiträge*, twenty-three new inscriptions from Attica have appeared during the year. Amongst these the most noteworthy are the following: (1) a disk of about 550 B.C., now in the British Museum, with an archaic epitaph running round it;[2] (2) part of the *tabula curatorum navalium* for 365-4 B.C., containing a record of trierarchs in debt to the state;[3] (3) a portion of a catalogue issued by the ταμίαι τῆς θεοῦ of 344-3 B.C., showing the amount of silver reserved for military purposes—*i.e.*, for the war with Philip;[4] (4) the base of a statue of Sex. Pompeius, grandfather of Pompey the Great, erected on the Acropolis;[5] (5) three inscriptions from a sanctuary at Phalerum, a boundary stone containing the names of ten gods and two votive inscriptions.[6] The remaining texts are of no great importance,[7] but interesting corrections and restorations are suggested in a number of inscriptions previously published.[8] Svoronos argues[9] that the well-known ἱερὸς νόμος found at Chalcis and claimed for Euboea by Papabasileiou,[10] for Attica by Wilhelm,[11] and for

[1] *Les Finances des Cités grecques*, Liège (Vaillant-Carmanne); 7 fr.

[2] *J.H.S.* xxix. 153 f.; *Arch. Anzeiger*, xxiv. 420; *Rev. Philol.* xxxiv. 134 ff.; Ἀθηνᾶ, xxi. 311 ff.

[3] *Ath. Mitt.* xxxv. 37 ff.

[4] Ἐφ. Ἀρχ. 1909, 197 ff.; *Berl. Phil. Woch.* xxx. 830 f.

[5] *Ath. Mitt.* xxxiv. 403 ff.

[6] Ἐφ. Ἀρχ. 1909, 239 ff.

[7] *J.H.S.* xxix. 168 ff.; *Ath. Mitt.* xxxiv. 61 ff.; *Jahreshefte*, xii. 148; *Philologus*, lxviii. 569 ff.; *Rev. Arch.* xiv. 148; Ἐφ. Ἀρχ. 1909, 132, 271 ff.; Ἀθηνᾶ, xxi. 311 ff.; *Arch. Anzeiger*, xxiv. 416 ff.

[8] *Jahreshefte*, xii. 141 ff.; *Hermes*, xlv. 158 f.; *Berl. Phil. Woch.* xxx. 253; *Rhein. Mus.* lxv. 157 f.; Ἐφ. Ἀρχ. 1908, 315 ff.

[9] *Journ. Intern. d'Arch. num.* xii. 121 ff.

[10] Ἐφ. Ἀρχ. 1902, 29 ff., 1903, 127 ff.

[11] *Ibid.* 1902, 135 ff., 1904, 103 ff.

an Attic colony at Chalcis by Farnell,[1] is in reality a law of the inhabitants of Κολωνὸς Ἵππιος; while the Attic phratries are discussed[2] by A. von Premerstein in connection with a boundary stone recently published.[3] Brückner's magnificent work on the site and tombs of the cemetery at the Dipylon Gate,[4] Bannier's further notes on the formulae of Attic financial documents,[5] Schlageter's examination of the phonetics and accidence of Attic inscriptions found outside Attica,[6] and Lipsius' contribution to the study of the lists of victorious dramatists,[7] should also be noticed, as all these works are largely drawn from, or contribute to, epigraphical study.

Peloponnese.—The exploration of Sparta and its territory undertaken by the British School at Athens continues to produce fair epigraphical results. Nine texts from south-eastern LACONIA have been published by A. J. B. Wace and F. W. Hasluck,[8] while A. M. Woodward has edited thirty new Spartan texts relating to the παιδικὸς ἀγών, eight other inscriptions from the sanctuary of Artemis Orthia, and twenty-two from other sites, besides supplementing or correcting a number of documents previously known and discussing the interesting phenomenon of the election of 'Divine Lycurgus' to the eponymous patronomate at Sparta for a series of years.[9] A valuable archaic votive inscription from Sparta, recording victories won in athletic contests, has been published by G. D. Kapsalis,[10] and an inscription from Gythium, now in the British Museum, has been discussed afresh by P. Foucart.[11] ARCADIA has given us an exceedingly interesting treaty from Orchomenus, written in Ionic

[1] *Class. Rev.* xx. 27 ff. [2] *Ath. Mitt.* xxxv. 103 ff.

[3] *Am. Journ. Phil.* xxviii. 430 f., No. 4.

[4] *Der Friedhof am Eridanos bei der Hagia Triada zu Athen*, Berlin (G. Reimer); 30 m. [5] *Rhein. Mus.* lxv. 1 ff.

[6] *Zur Laut- u. Formenlehre der ausserhalb Attikas gefundenen att. Inschriften*, Freiburg i. Breisgau.

[7] *Rhein. Mus.* lxv. 161 ff.

[8] *Brit. School Annual*, xiv. 161 ff. [9] *Ibid.* 74 ff.

[10] Τεσσαρακονταετηρὶς τῆς καθηγεσίας Κ. Σ. Κόντου, Athens (Sakellarios), pp. 275-82. [11] *Rev. Et. Gr.* xxii. 405 ff.

letters but in the Arcadian dialect, recording the terms of the *συνοικισμός* of Orchomenus and Euaemon, which took place (according to the view of A. von Premerstein, who first published the text) probably under the influence of Demetrius Poliorcetes, and also the formulae of the oaths taken by the citizens of the two states.[1] ARGOLIS is well represented. W. Vollgraff has published[2] a further series of twenty-six documents from Argos, the majority of which were discovered during the course of his excavations there. The most important include that which contains summaries of the proceedings of the Argive Council (No. 26) and three which relate to the oracle of Apollo at Argos (Nos. 1, 2, 22); the first of these is a record of works carried out in the sanctuary by two *προμάντιες* and two *γροφέες* (*γραμματεῖς*) in the third century B.C., the third a mutilated account of three adventures of certain men who consulted the oracle, reminding us of the Epidaurian *ἰάματα*. We may also note H. Francotte's article on the constitution of the Argive state[3] and F. Bechtel's study of the personal names in the inscriptions contained in *I.G.* iv.[4] An archaic epitaph, consisting of a single distich written *boustrophedon*, has been discovered in the peninsula of Methana,[5] and an unpublished inscription of Hermione, dating from Roman times, has been found in a MS. at Vienna.[6]

Northern Greece.—Turning to BOEOTIA, we may note the numerous inscriptions on vases discovered by R. M. Burrows and P. Ure in the tombs at Rhitsona,[7] a short decree from Haliartus conferring *proxenia* on a citizen of Parium,[8] the votive inscription on an archaic bronze statuette of about 550 B.C. recently acquired by the British Museum,[9] and E.

[1] *Ath. Mitt.* xxxiv. 237 ff.; *Rhein. Mus.* lxv. 321 ff.; *Berichte d. k. sächs. Gesellschaft d. Wissenschaften, phil.-hist. Classe*, lxii. 11 ff.

[2] *Bull. Corr. Hell.* xxxiii. 171 ff., 445 ff. [3] *Musée Belge*, xiii. 321 ff.

[4] *Genethliakon Carl Robert zum 8. März überreicht*, Berlin (Weidmann); 65 ff.

[5] *Ath. Mitt.* xxxiv. 356 ff.; *cf.* 354 f. [6] Νέος Ἑλληνομνήμων, v. 484.

[7] *Brit. School Annual*, xiv. 226 ff.; *J.H.S.* xxix. 338 ff.

[8] Ἐφ. Ἀρχ. 1909, 55 f. [9] *J.H.S.* xxix. 156; *Arch. Anzeiger*, xxiv. 419.

Nachmanson's article on the *apocope* of prepositions in the Boeotian dialect.[1] The topography of the sanctuary of Amphiaraus at Oropus has been examined afresh in the light of *I.G.* vii. 4255 (=Ditt. *Syll.* 542) with important results.[2] An interesting decree of Amphissa in Phocis, conferring certain honours upon a Macedonian doctor, forms the subject of a careful study and detailed commentary by A. D. Keramopoullos.[3] Delphi has given us no new inscriptions, but a number of published texts,[4] especially that on the basis of the famous bronze charioteer,[5] are discussed or corrected. From Thessaly we have a metrical epitaph on one of the painted *stelae* from Pagasae[6] and five unimportant texts from Gonnus[7]: the first instalments of a catalogue of the Volo Museum have been published by A. S. Arvanitopoullos,[8] while E. Cavaignac has given us a fresh commentary on a passage in Philip's letter to Larissa.[9]

Islands of the Aegean.—The Insulae Maris Thracici are represented by a new fascicule of the Berlin Corpus,[10] edited by C. Frederich, which contains the inscriptions, 687 in number, of Lemnos, Halonnesus, Imbros, Samothrace, Thasos, Sciathus, Peparethus, Icus and Scyrus. Since the publication of that work Wilhelm has emended an Imbrian epigram[11] and Déonna has published forty-four texts from Thasos, of which some had already appeared in the Corpus: most of them are brief epitaphs or insignificant fragments, but the archaic text (No. 2) is not without interest.[12] From Euboea we have only the resumed discussion, already referred to, of the *ἱερὸς νόμος* found at Chalcis, and W. Crönert's suggested

[1] *Glotta*, ii. 146 ff. [2] *Ath. Mitt.* xxxv. 81 ff.
[3] Ἐφ. Ἀρχ. 1908, 159 ff.
[4] *Jahreshefte*, xii. 151 ff.; *Bull. Corr. Hell.* xxxiii. 440 ff., xxxiv. 231 f.
[5] *Ath. Mitt.* xxxiv. 33 ff.; *Journ. internat. d'Arch. num.* xi. 233 ff.
[6] *Hellenic Herald*, iii. 163. [7] *Ath. Mitt.* xxxiv. 80 ff.
[8] Κατάλογος τῶν ἐν τῷ Ἀθανασακείῳ Μουσείῳ Βόλου ἀρχαιοτήτων, Athens (Eleutheroudakis). [9] *Rev. Philol.* xxxiii. 179 ff.
[10] *Inscriptiones Graecae*, xii. 8. Berlin (G. Reimer); 34 m.
[11] *Berl. Phil. Woch.* xxix. 1646.
[12] Ἐφ. Ἀρχ. 1909, 1 ff. Cf. *J.H.S.* xxix. 250.

emendation of an Eretrian epigram.[1] With the inscriptions of the CYCLADES, on the other hand, great progress has been made during the past year. The second and concluding portion of *Inscriptiones Graecae*, vol. xii. fasc. 5, edited by F. Hiller von Gaertringen,[2] contains the 202 known texts from Tenos, addenda and corrigenda, which include 108 additional inscriptions from the other Cyclades except Delos, and the indexes to the whole fascicule, compiled with all the care and thoroughness which characterise all von Hiller's work. The Berlin Corpus is thus complete so far as the Cyclades are concerned, except for the Delian texts, which will occupy a separate volume, for which French scholars are making active preparation. Yet we are reminded that no Corpus can remain complete for long by the appearance of a further instalment of texts discovered on Tenos by P. Graindor,[3] who also restores or corrects a number of published inscriptions. Of those published for the first time two are epitaphs, thirteen dedications, and ten decrees and other public documents. Amongst them the most important are: (1) the fragmentary catalogue of Tenian *πρόξενοι* in the cities of Magna Graecia, No. 23; (2) the decree in honour of Salamenes, a Nabataean, No. 16; and (3) the measure conferring *προξενία* on a large number of citizens of various states.[4] New readings are proposed in the texts of the three decrees of Adramyttium found in Andros;[5] otherwise the contributions of Andros[6] and Rhenea[7] are unimportant. The work carried on at Delos during 1908 by members of the French School is summarised[8] by the Director, M. Holleaux, and sixty new inscriptions have been published, discovered between 1904 and 1908. Among these is an interesting dedication to Palestinian Astarte,[9] five decrees, including the oldest extant decree of Delos, dating from the late fifth or early fourth century B.C., twenty-seven dedications, one of which (No. 11) was set up

[1] *Rhein. Mus.* lxv. 464 f. [2] Berlin (G. Reimer); 32 m.
[3] *Musée Belge*, xiv. 18 ff., 233 ff. [4] *Ibid.* 283 ff.
[5] Ἀθηνᾶ, xxii. 96 ff. [6] *Ath. Mitt.* xxxiv. 185 ff. [7] *Ibid.* 183 f.
[8] *Comptes rendus de l'Acad.* 1909, 397 ff. [9] *Ibid.* 307 ff.

by Nicomedes Epiphanes of Bithynia in honour of Masinissa of Numidia, sixteen epitaphs, six miscellaneous fragments,[1] and a series of financial documents, five in number, emanating from the Delian *ἱεροποιοί*, of which the most interesting is No. 34. Twenty-four fragments of similar accounts are described, but the texts are not printed.[2] A number of published documents are also restored or elucidated.[3] CRETE provides twenty-four new inscriptions,[4] chiefly from Lato *πρὸς Καμάρᾳ*. Half of these are epitaphs, but among the rest the most interesting are a text recording the repair of various images in the temple of Dictaean Zeus between 145 and 132 B.C. (No. 1), a dedicatory inscription of two temples and an enclosure (No. 11), and three fragments of treaties between Lato and other Cretan states (Nos. 7, 9, 10). J. Brause's study of the phonetics of the Cretan dialects,[5] A. Majuri's discussion of the Cretan technical term *εὐνομία*,[6] and of the Cretan calendar,[7] and H. Lipsius' contributions to the study of the Code of Gortyn[8] deserve special mention. Various published texts are corrected or supplemented by S. Xanthoudides.[9] Coming to the islands off the coast of Asia Minor, we may note a fresh batch of inscriptions from CHIOS published by Miss A. Zolotas,[10] and valuable corrections and restorations made by B. Haussoullier[11] and A. Wilhelm[12] in the Chian and Erythraean texts previously known. Other Chian inscriptions will be mentioned below in connection with Erythrae. Brief comments on the famous law of Aegiale in AMORGOS have been published by T. Reinach[13] and S. Bases,[14] while the stamps on amphora-

[1] *Bull. Corr. Hell.* xxxiii. 472 ff.
[2] *Ibid.* xxxiv. 122 ff.
[3] *Ibid.* xxxiii. 443 f., 467 ff., 522 ff., 525, xxxiv. 110 ff; *Rev. Sémitique*, xvii. 402 ff.; *Musée Belge*, xiv. 53.
[4] Ἐφ. Ἀρχ. 1908, 197 ff.
[5] *Lautlehre der kretischen Dialekte*, Halle (Niemeyer).
[6] *Rendiconti*, xix. 34 ff. Cf. Ἐφ. Ἀρχ. 1908, 209 ff.
[7] *Rendiconti*, xix. 109 ff.
[8] *Abhandlungen der k. sächs Gesellschaft d. Wissenschaften*, xxvii. Published separately: *Zum Recht von Gortyn*, Leipzig (Teubner); 1 m.
[9] Ἐφ. Ἀρχ. 1908, 236 ff.
[10] Ἀθηνᾶ, xxi. 465 ff.
[11] *Rev. Philol.* xxxiv. 119 ff.
[12] *Jahreshefte*, xii. 126 ff.
[13] *Rev. Et. Gr.* xxii. 241 ff.
[14] Ἐφ. Ἀρχ. 1908, 198 ff.

handles from Lindus (RHODES) form the subject of a long and careful treatise by M. P. Nilsson.[1]

Asia Minor.—From Asia Minor the epigraphical harvest has been decidedly smaller in bulk this year than for several years past. From the islands in the Sea of Marmora we have an archaic tomb-inscription of Halone[2] and a bilingual epitaph from a sarcophagus of Proconnesus.[3] The catalogue of the Brusa Museum in BITHYNIA, inaugurated on 1st September 1904, contains seventy-seven texts, of which forty-one were previously unpublished: twenty-seven of these are sepulchral, five honorary, and three votive.[4] From LYDIA we may note a late epigram in four couplets referring to the aqueduct of Tralles[5] and an epitaph on a sarcophagus discovered at Sardis, now in the British Museum;[6] PHRYGIA is represented by a fragment of a letter written to the citizens of Aezani in 4 A.D. by Tiberius, who was then at Boulogne-sur-mer.[7] H. Hepding publishes[8] the inscription on a statue-base of PERGAMON in honour of Mithradates, natural son of Mithradates Eupator of Pontus, who in 47 B.C. rescued Caesar from his precarious position at Alexandria, while of the 245 texts contained in the latest instalment of the *Inscriptiones Graecae ad res Romanas pertinentes*,[9] edited by R. Cagnat, 232 are from Pergamon. Turning to the coast of IONIA, we have a long epitaph from Smyrna, now in the Athens Museum,[10] and commentaries on Erythraean inscriptions by Wilhelm and Haussoullier, which have already been mentioned in connection with Chios. More important, however, than any of these is the group of thirty-six inscriptions published by U. von Wilamowitz and P. Jacobsthal,[11] of

[1] *Explor. archéol. de Rhodes. V. Timbres amphoriques de Lindos*, Copenhagen. Cf. *Rendiconti*, xix. 263 f.

[2] *Abhandlungen d. k. preuss. Akad. Phil.-hist. Classe*, 1909, II. p. 63, No. 22.

[3] *Ath. Mitt.* xxxiv. 399 ff.

[4] *Bull. Corr. Hell.* xxxiii. 245 ff.

[5] *Rev. Ét. Anc.* xi. 296 ff.

[6] *J.H.S.* xxix. 155.

[7] *Klio*, ix. 422 ff.

[8] *Ath. Mitt.* xxxiv. 329 ff.

[9] Vol. iv. fasc. 2. Paris (Leroux); 2 fr. 50 c.

[10] *Ath. Mitt.* xxxv. 177.

[11] *Abhandlungen d. k. preuss. Akad. Phil.-hist. Classe*, 1909, II. Published separately: *Nordionische Steine*, Berlin (Reimer); 5 m.

which thirty belong to Erythrae, four to Chios, and one to Samos,[1] the remaining text being that of Halone already referred to. Among the Erythraean documents special attention may be directed to a fifth-century dedication to Apollo Delphinius,[2] to the regulations regarding the priesthood of the Kyrbantes, which was acquired by purchase,[3] to the calendar recording the expenditure upon beasts for sacrifice,[4] and, above all, to the law, dating from about 360 B.C., prescribing the sacrifices to be offered to Apollo and Asclepius and the hymns to be sung at their worship;[5] the Hymn to Asclepius is of great interest, though previously known from a copy preserved in an inscription of about 100 A.D. from Ptolemais in Egypt.[6] Of the Chian stones the most important is a portion of a κύρβις, dating from about 600 B.C., containing fragments of laws written *boustrophedon*:[7] it is, as von Wilamowitz expresses it, 'a brother of the Solonian law-pyramids, older rather than younger.' The list of contributors to the erection of the city-wall of Erythrae about 300 B.C. should also be noticed.[8] From the interior of Asia Minor we have two new texts[9] witnessing to the existence of a Celtic cult in Roman GALATIA, an epitaph from Asia and two inscriptions from Galatia[10] helping us to fix the position of the boundary between those two provinces, and a series of inscriptions from LYCAONIA, some[11] from the land of the Homonades, others copied by W. M. Calder in a journey round the Proseilemmene,[12] including a more accurate text of the famous epitaph of Bishop Eugenius of Laodicea Combusta, about 340 A.D.[13] W. M. Ramsay uses the inscriptions of Barata (Bin Bir Kilisse) to throw light upon the history

[1] P. 62, No. 21.
[2] P. 15, No. 1.
[3] P. 32, No. 8. *Cf.* J. Keil's article on pp. 10-14 of *Tätigkeitsbericht d. Vereins klassischer Philologen in Wien*, Vienna (Gerold); 1 m. 60 pf.
[4] P. 48, No. 12.
[5] P. 37, No. 11.
[6] *Rev. Archéol.* 1889, xiii. 70 ff. Cf. *I.G.* iii. 171 c.
[7] P. 64, No. 23.
[8] P. 18, No. 5.
[9] *J.H.S.* xxx. 168 ff.
[10] *Class. Rev.* xxii. 213 ff.
[11] *Times*, Nov. 11, 1909; *Class. Rev.* xxiv. 76 ff.
[12] *Klio*, x. 232 ff.
[13] Cf. W. M. Ramsay, *Expositor*, 1910, 51 ff.

of that town,[1] of which he and Miss G. L. Bell have published a full account. CYPRUS has given us a series of brief epitaphs, seventy-two in number, published by S. Menardos, who prefixes to them an interesting introduction illustrating the significance which these apparently valueless documents may possess.[2]

Conclusion.—The epigraphy of Macedonia,[3] Thrace,[4] Bulgaria,[5] and Servia[6] need not here detain us. The magnificent collection of Greek sepulchral reliefs from south RUSSIA published by G. von Kieseritzky and C. Watzinger must be mentioned,[7] and also the commentaries of Wilhelm[8] and Crönert[9] on the letter of Artikon, written on a leaden tablet in the fourth century B.C. and recently discovered at Olbia.[10] SYRIA and Palestine have given us a batch of texts, mostly sepulchral, from Hierapolis,[11] a gold amulet from Tyre, now in Berlin,[12] new and fuller editions of the Beersheba fragment of an Imperial edict[13] and of the hymn from Marissa,[14] and two fresh instalments[15] of the collection of inscriptions, mostly epitaphs and short religious texts, made by the Princeton University expedition to Syria, 1904-5. The remaining inscriptions and discussions do not call for detailed notice.[16] Passing by northern Arabia[17] and Nubia,[18]

[1] *The Thousand and One Churches*, London (Hodder and Stoughton); 20s. net.

[2] Ἀθηνᾶ, xxii. 113 ff. Cf. *Memnon*, ii. 231 f.

[3] *Klio*, x. 16; Τεσσαρακονταετηρὶς τῆς καθηγεσίας Κ. Σ. Κόντου, Athens (Sakellarios), 97 ff.

[4] *Klio*, ix. 492 f.

[5] *Ath. Mitt.* xxxv. 139 ff.

[6] *Jahreshefte*, Beiblatt, xii. 158.

[7] *Griech. Grabreliefs aus Südrussland*, Berlin (Reimer); 50 m.

[8] *Jahreshefte*, xii. 118 ff.

[9] *Rhein. Mus.* lxv. 157 ff.

[10] Cf. *Arch. Anzeiger*, xxiv. 174.

[11] *Brit. School Annual*, xiv. 183 ff.

[12] *Bonner Jahrb.* cxviii. 158 ff.

[13] *Rev. Bibl.* vi. 89 ff.

[14] *Rhein. Mus.* lxiv. 433 ff.

[15] W. K. Prentice, *Greek and Latin Inscriptions in Syria*, Div. III. § B, parts 2, 3. Leyden (Brill), 1909.

[16] *Pal. Explor. Fund: Quarterly Statement*, 1910, 39 ff., 99 ff.; *Rev. Bibl.* vi. 89 ff., 445 f., 448 ff.; *Arch. Anzeiger*, xxiv. 398, 416; *Échos d'Orient*, xi. 303 ff.; *Mélanges Fac. Or. Beyrouth*, iii. 535 ff., 713 ff.

[17] *Rev. Bibl.* vi. 587 ff.; *Journal des Savants*, vii. 372 f.

[18] *Proc. Soc. Bibl. Arch.* xxxi. 189 ff.; *Annales du Service*, ix. 267 ff., x. 66 ff.

we come to Egypt: R. Pagenstecher's essay on the dated sepulchral vases from Alexandria,[1] and a love-enchantment on two leaden tablets now at Heidelberg,[2] may be specially mentioned, but the pages of the *Annales du Service des Antiquités*,[3] the *Bulletin de la Société Archéologique d'Alexandrie*,[4] and other periodicals [5] contain numerous new inscriptions and valuable commentaries on, or corrections of, published texts.[6] Amongst Greek inscriptions found on the soil of Italy, attention may be called to an archaic funeral disk from Cumae,[7] several dedications and other archaic fragments from Locri Epizephyrii,[8] an Attic grave-stele from Caulonia [9] and a dedication to Sarapis.[10] The other texts from Italy,[11] Sicily [12] and Sardinia [13] are mostly epitaphs, and many of them are badly mutilated. Finally, I may refer to S. Eitrem's publication of the Greek reliefs and inscriptions contained in the Art Museum at Christiania.[14]

Marcus N. Tod.

[1] *Am. Journ. Arch.* xiii. 387 ff.

[2] F. Boll, *Griech. Liebeszauber aus Aegypten*, Heidelberg (Winter); 1 m. 20 pf.

[3] IX. 106 f., 172 ff., 190, 231 ff., x. 61 ff.

[4] No. 11, 282 ff., 321 ff., No. 12, 87 ff.

[5] *Proc. Soc. Bibl. Arch.* xxxi. 319 ff.; *Arch. Anzeiger*, xxiv. 422; W. Weissbrodt, *Ein aegypt.-christlicher Grabstein*, Braunsberg, 1909.

[6] *Annales*, ix. 178 ff.; *Bull. Soc. Arch.* No. 11, 294 ff., No. 12, 27 ff.; *Rev. Philol.* xxxiv. 118; *Jahreshefte*, Beiblatt, xii. 205 f.

[7] *Rev. Philol.* xxxiv. 135 ff.

[8] *Notizie degli Scavi*, vi. 321 ff.; P. Orsi, *Locri Epizefiri: resconto sulla terza campagna di scavi*, Rome (Calzone), 1909.

[9] *Notizie*, vi. 327 ff. [10] *Ibid.* 86.

[11] *Ibid.* vi. 83, 94, 303, 307, 447, 461, vii. 15 f.; *Bull. Comm. Arch.* xxxvi. 304, xxxvii. 301; *Nuovo Bull. di Arch. crist.* 1909, 35 ff.

[12] *Ibid.* vi. 341-55. [13] *Ibid.* 186.

[14] *Videnskabs-Selskabets Forhandlinger*, 1909, No. 9. Separately, *Griech. Reliefs u. Inschriften im Kunstmuseum zu Kristiania*; Christiania, 1909; 1s.

IX

LATIN INSCRIPTIONS

THE epigraphic finds of the past twelve months include some texts of more than usual importance, the most interesting being a long metrical inscription in honour of Silvanus, from Africa, which well illustrates some of the characteristics of the culture of that province. A reference to the *Année épigraphique*, edited by MM. Cagnat and Besnier, which is the most useful summary of recent discoveries, is given where possible, as well as one to the periodical where each inscription originally appeared, and where a fuller account of it may usually be found.

Italy.—The usual sepulchral inscriptions contain little of interest. The only text worth citing is the following, from Ferentinum in Etruria.[1]

L · POMPONIO L F(ilio) | LUPO IIIIVIR(o) I(ure) D(icundo) | QUINQ(uennali) ITER(um) TRIB(uno) MILIT(um) | LEG(ionis) IIII MACEDONICAE | PRAE-F(ecto) COH(ortis) EQUITATAE | MACEDONUM ET COH(ortis) | LUSITANORUM ET | BALIARIUM INSU-LARUM | EX S(enatus) C(onsulto) | OB MUNIFICEN-TIAM EIUS.

The cohors Macedonum was previously unknown, and is interesting because so few 'auxilia' were raised in senatorial provinces. As we find in Spain,[2] an official who was 'praefectus cohortis I et orae maritimae,' the governorship of the Balearic Islands may have been combined in similar

[1] *Ann. Ep.* 1909, n. 58. [2] *C.I.L.* II., n. 4264.

fashion with the command of this Lusitanian cohort. The holder of the post would of course be a subordinate of the governor of Tarraconensis.

Africa.—From the Plain of Sers, in Tunisia, comes a long metrical inscription in honour of Silvanus.[1] The missing words at the end of each line have been conjecturally supplied by M. Chatelain, who discusses in his article the character and diffusion of the cult of Silvanus.

OMNISATA OMNIGENA E TERRA [nunc gramina surgunt]
QUAEQUE EFFETA TULIT TELLUS CATA SOL [e vigescunt]
CUNCTA IVBANT ANIMANT VIRIDANT NEM[us undique frondes]
SOLLICITAE DE VERE NOVO DE VERE MARI[to]
QUARE CETTE DEO PATRIUM DEDAM[us honorem]
SILVANO DE FONTE BOVANT CUI FROND[ea claustra]
GIGNITUR E SAXO LUCUS INQUE ARB[ore rami]
HUNC TIBI DE MORE DAMUS DIFFICIL[em molossum]
HUNC TIBI DE VOCE PATRIS FALCITENEN[tis haedum]
HAEC TIBI DE MORE TUO PINIFERA E[st corona]
SIC MIHI SENIOR MEMORAT SAC[erdos]
LUDITE FAUNI DRYADES PUELL[ae]
LUDITE CANITE IAM MEO SACEL[lo]
NAIADES E NEMORE MEO COLON[ae]
CANTET ADSUETA DE FISTUL[a chorus]
ADSIT ET LUDO DE MORE PAT[rio]
CANTET ET ROSEA DE TIBIA [dea]
[Et] PREMAT BIIVGES DEUS A[pollo suos]
[Fulmin]AT BELLO DEUS HO[stium tu tamen]
[Praesto] VENIAS PATER [pacis amantissime]
[Et discip]ULO TU[o commodus consule]

[1] *Ann. Ep.* 1909, n. 177. See *Mélanges d'archéologie et d'histoire*, 1910, p. 77, for an article by M. Chatelain.

This inscription, which has been assigned to the third century, presents many points of interest. The frequent changes of metre and the general want of connection suggest that the whole composition is a cento made up by taking from various poems lines which seemed suitable to the occasion. The first fragment, which is reminiscent in style of the 'Pervigilium Veneris,' illustrates also the extent to which archaisms were retained in use in provincial Latin. The meaning of the concluding lines is obscure, and they might perhaps be better restored. In spite also of M. Chatelain's argument, 'molossum' seems a trifle too ingenious as the concluding word in line eight.

The Danube Provinces.—The inscriptions from this part of the Empire are almost all military. Among several others the following from Pannonia may be cited, because of its bearing on the much discussed question of the proportion of orientals among the troops in the Western provinces:—

M. AUREL(io) MONIMO VET(erano) | EX D(ecurione) EQ(uitum) COH(ortis) ⋈ (miliariae) HEMES(enorum) | DOMO HEMESA QUI | VIXIT ANN LXI ET CO | IUGI IULIAE TICIM[ae] | T. AUREL IULIANI. . . .[1]

N. Vulić publishes in the *Jahresheft des oesterreichischen archaeologischen Institutes*, in Wien, a number of new inscriptions from Servia.[2] The following comes from Kostolać (Viminacium):—

D(is) M(anibus) | AUR(elius) VITALIS VETER(anus) EX | MENSORE TRITICI | LEG(ionis) VII CL(audiae) ET AUREL(ia) | MACEDONIA CONIUX | MEMORIAM VIVI FABRIKABIMUS | ET QUOD NESCIENTES | ACCEPIMUS INVITI REDDIDIMUS | TAYTA.

The rare charge 'mensor tritici' is probably the same as the 'mensor frumenti' mentioned in *C.I.L.* V. n. 936.

But in this connection the most noteworthy discovery is a new 'diploma' from Macedonia.[3] It was issued by

[1] *Ann. Ep.* 1909, n. 150. [2] Pp. 147-208.

[3] *Ann. Ep.* 1909, n. 105; *Academie des inscriptions et belles lettres, Comptes rendus*, 1909, p. 180.

Hadrian on 29th June 120, to the soldiers of the Cohors I Flavia Bessorum stationed in Macedonia, and gives the names of M. Antonius Timi filius Timus, from Hierapolis in Asia, his wife Doroturma Dotochae filia, from Tricornium in Macedonia, and their children Secundus and Marcellina.

The Cohors I Flavia Bessorum is here mentioned for the first time, although its existence was conjectured from the presence of a Cohors II Flavia Bessorum in the garrison of Moesia Inferior at this period. It is noticeable that although M. Antonius Timus must have joined the corps soon after it was originally raised by one of the Flavian emperors, he was not recruited from among the Bessi who give their name to it. The process of 'romanisation' is illustrated by the names of his children.

The last inscription worth noting is one found at Alsó Telek, in Dacia, and published by Gabriel Teglas, in *Klio*, 1909:—

NUMINI | DOMINI N(ostri) | M. AUR(elii) ANTONINI | PII FEL(icis) AUG(usti) | C. GAUR(us) GAURI | ANUS SACERD(os) COL(oniae) | APUL(ensis) ET FL(avius) SOTERICUS | AUG(ur) COL(oniae) SARM-(izegethusae) COND(uctores) | FERRAR(iarum).

The iron mines of Dacia were, therefore, still flourishing at the beginning of the third century. Gaurianus has a Dalmatian name, and may be a descendant of one of the Dalmatian families imported by Trajan into his new province because of their expert mining knowledge.

Gaul.—MARTI AUG | T. ACCIUS T F Q(uirina) SE | CUNDUS EBURO | DUNI B(eneficiarius) P(rocuratoris) MEMMI | CLEMENTIS | PROC(uratoris) AUG(usti) | V · S · L · M | ITEM TEMPLUM DE SVO UNO . . .[1]

This inscription was found at Aime, in the Tarantaise, the ancient Axima Ceutronum, the administrative centre of the province of the Alpes Graiae. Memmius Clemens must therefore be added to the list of the governors of this province, of whom only seven were previously known.

[1] *Revue Archéologique*, 1910, p. 347.

Germany.—DEAE | VAGDAVERCUSTI | TITUS FLAVIUS | CONSTANS PRAEF(ectus) PRAET(orio) EM(inentissimus) V(ir).[1]

This inscription, which was found at Köln, is discussed by Professor von Domaszewski, who points out that the use of this title by the Praefectus Praetorio is not known before 168. Constans was procurator of Dacia Inferior in 138, and his term of office cannot well be put later than 165-7. He was probably a colleague of Furius Victorinus, and entrusted like other Praetorian Praefects of Marcus with an extraordinary command in the Marcomannian War, which would account for his presence on the Rhine.

Spain.—The four important military inscriptions, *C.I.L.* II. n. 2552-2556, which were only known from a manuscript copy, have been rediscovered at Villalis, near Astorga, and republished together with two new inscriptions of the same type from Morena.[2] They were set up in the second century by soldiers of the Spanish army serving on detached duty at the mines, in celebration of the 'natales signorum,' that is to say the day on which their respective regiments were originally created. One of the two new inscriptions reads as follows:—

. . . Titles of Commodus . . . OB NATALE APRUNCULORUM MIL(ites) COH(ortis) I GAL(lorum) SUB CURA AURELII FIRMI AUG(usti) LIB(erti) MET[allarii] . . . ET VAL(eri) MARCELLI DEC(urionis) AL(ae) II FL(aviae). X KAL(endas) MA[ia]S OPILIONE PEDONE ET BRADUA MAURICIO COS—22nd April 191.

Comparison with the formulae of the other inscriptions, 'ob natale aquilae' and 'ob natales signorum' shows that the 'aprunculi,' 'little wild-boars,' must also be standards. The wild boar is not unknown in this connection, and was

[1] *Romisch-germanisches Korrespondenzblatt*, 1910, p. 3.

[2] *Boletin de la real academia de la historia*, 1909; Cagnat, *Ann. Ep.* 1910, n. 1-6; *Römisch-germanisches Korrespondenzblatt*, 1910, p. 59. This inscription, like the preceding, is discussed by Professor von Domaszewski in a short article which I have used for the above notes.

used by Legio XX Valeria Victrix. For the religious significance of these Gallic standards, see S. Reinach, *Cultes*, I. 67.

I omit the British inscriptions, which have mostly been found during excavations, and are more suitably discussed in connection with the sites to which they belong.

Books and articles on epigraphical subjects have been scarce. Clifford H. Moore publishes, in the *Transactions of the American Philological Association* for 1909, a study on the diffusion of oriental cults in Gaul and Germany, in which inscriptions are naturally prominent; and *Klio* for 1909 contains an article by Kazarow, on the κοινόν of Moesia Inferior, and another by Fritz Blumenthal, on Augustus as censor.

Liebenam has contributed to the well-known series of Kleine Texte für theologische und philologische Vorlesungen und Übungen an exceedingly useful little handbook with the title of *Fasti Consulares Imperii Romani*. This contains, in addition to the names of the consuls from 30 B.C. to 565 A.D., a list of the emperors from Augustus to Theodosius I., with their full titles, the dates from which their tribunicia potestus was reckoned, and other details. Knorr[1] has followed his account of the Samian of Cannstatt and Rottweil with a third brochure on that of Rottenburg (Sumelocenna), which also contains a list of the potters' names found on the site.

It is highly desirable that some attempt should be made to do for the pottery of the various local museums in England what Knorr and others have done in Germany. The list of names in *C.I.L.* Vol. VII. literally represents no more than a tithe of those available, and many of the published lists in archaeological journals contain errors which a fresh study with the aid of *C.I.L.* Vol. XIII. could easily correct.

G. L. CHEESMAN.

[1] *Die verzierten Terra-Sigillata-Gefässe von Rottenburg-Sumelocenna* (Stuttgart, 1910).

X

ROMAN HISTORY

'*This is the letter of Tiberius Caesar brought from Bononia in Gaul. Tiberius Caesar to the senate and people of Aezaneitis, greeting. From of old I have known your piety towards me, and sympathy with me, and on this occasion am graciously pleased to receive from the hands of your ambassadors the decree expressing your city's loyalty to me. Wherefore I shall endeavour to afford you help to the best of my ability on all occasions on which you shall wish to claim my assistance . . .*;'[1] here, to our infinite disappointment, the newly found inscription breaks off. In spite of the learned disquisition of Kornemann[2] on these words, we gain hardly anything from them, except a tantalising reawakening of interest. Even using his identification of *Bononia*[3] as Boulogne-sur-mer, we merely add to our scanty knowledge of Augustus' German wars a point of departure for the campaign of 4 A.D.[4]

We are obliged to make the best of what we have, in order to trace the facts and motives of Roman expansion. It is certainly interesting to see how the revival of interest

[1] 'ἀπὸ Β[ονωνίας τῆς ἐν Γαλλίαι ἐνεχθ]εῖσα ἐπιστολὴ Τιβερίου Καίσαρος. Τιβέριος Καῖσαρ ΑΙλ[ανειτῶν βουλῆι] δήμωι [χαίρειν]. 'Αρχῆθεν ὑμῶν τὴ[ν εὐσέβειαν καὶ] πρὸς ἐμὲ συμπαθ[ίαν μαθὼν ἀπεδεξά]μην ἡδιστα καὶ ν[ῦν παρὰ τῶν ὑμε]τέρων πρεσβευτῶν [τὸ ψήφισμα τὸ] διαφάνον τῆς πό[λεως τὴν εἴς με εὔ]νοιαν· πειράσομαι [οὖν ὑμῖν ὅσον] ἂν ὦ δυνατὸς συν[αύξειν ἐν πᾶσι καὶ]ρδμι οἷς ἀξιοῦτε [τυχεῖν βοηθείας].' Aezaneitis was a district in Phrygia.

[2] *Zu den Germanenkriegen unter Augustus. Klio*, ix. (1909), pp. 422-449.

[3] In the *pagus Gesoriacus*: hence usually *Gesoriacum*.

[4] *Vell. Pat.* ii. 106.

in the modern question of imperialism has stimulated inquiry into ancient imperialism, particularly into what may be called the subjective side; the reasonableness of an imperial policy as distinct from the objective history of an empire's growth has been discussed. Lord Cromer's address on *Imperialism*[1] compares the success of Roman imperialism with British; it lays stress on the advantages given to the Roman statesman in the matter of a common language, frequent intermarriage, and the absence of exclusive religions, and has partly the character of an *apologia* for British imperialism. Tenney Frank draws a distinction between the factor of trade in modern imperialism and the banking interests of Rome. These banking interests did not affect Roman political calculations before the time of the Gracchi; Delos, for instance, was not made into a 'free' port in 166 B.C. with any secret intentions of destroying Rhodian trade.[2] A dispute about the motives of Caesar in acting against the Helvetians and Ariovistus has been carried on between Rice-Holmes and Ferrero[3]; Ferrero had pictured Caesar as the dupe of Divitiacus, who had got up 'the Helvetian scare' to further his own ends. To us Rice-Holmes seems completely to have disposed of this strange theory. A view of Roman imperial policy often accepted is denied by W. F. Tamblyn: Claudius' conquest of Britain was not made in order to stamp out the obnoxious religion of Druidism[4].

For the objective side of Roman imperial history, by far the most important work of recent years has been done by von Domaszewski, who is a pastmaster in the art of gleaning information from inscriptions. His last piece of work—a

[1] Address to the meeting of the *Class. Ass.* (Murray, 1910; 2s. 6d. net); the discussion which followed at Oxford, in *C.R.* 1910, June.

[2] 'Commercialism and Roman Territorial Expansion,' *Class. Journ.* v. (1910), No. 3.

[3] Ferrero's reconstruction of Caesar in 2nd vol. of *The Greatness and Decline of Rome*. Criticism of Rice-Holmes in *C. Quart.* 1909, July; reply of Ferrero, *ibid.* 1910, January.

[4] 'British Druidism and the Roman War Policy,' *Amer. Hist. Rev.* xv. 1.

monograph on the officers of the Roman army—is now accessible in book form.[1] The author rightly lays stress on the overshadowing importance of the army for all the centuries of the Roman Empire—'the army reflects in recognisable and proportionate outlines, the political and social changes of the state, and lays bare to our eyes the causes which gradually loosened its structure.' Some trouble has been taken to adapt the book to the use of scholars not especially equipped as specialists in this department; all the important inscriptions are printed in an appendix and are not to seek in the mazy volumes of the *Corpus;* the bulk of the work, however, must necessarily remain, not as a book to read, but as a dictionary of reference. The chapters deal with—(1) *principales;* (2) *centuriones;* (3) *primipili;* (4) *militia equestris;* (5) *procuratores;* (6) *senatorial officers.* Then follows an historical summary. An almost overwhelming stress is laid on the work of Augustus in keeping the army Roman—*e.g.*, all peregrine light corps had to have Roman officers, all centurions were Italians or came from a colony. Domaszewski does not point out that the Augustan army was strictly defensive, and that the Empire was often hard put to it to find an army of attack. He goes on to speak with contempt of the bourgeois and conventional régime (*geistloses Regiment*) of the Flavians, of the 'continued shrinkage in the Italo-Roman element in the army and with it a deficit in the natural sources of its power,' and the introduction of the ruinous idea that freedom from conscription was a *privilege* and an *Italian* one. Hadrian endeavoured to repair the mistakes of his predecessors, for though he encouraged the system of local conscription, he was careful to send out from headquarters a continual stream of trained officers, who should bind together in a unity of technique what threatened to disintegrate into separate provincial armies. Under later emperors provincialism had its rampant way,

[1] *Die Rangordnung des romischen Heeres* (*Bonner Jahrb.* cxvii.), Bonn (Marcus u. Weber, 1908), pp. 174; m. 12. This book has been shortly noticed in the section *Latin Inscriptions* for 1909.

until all Roman unity is lost, or, as under Septimius Severus, is even persecuted by triumphant Orientalism.[1] Gallienus comes to the rescue at last.

Such subjects as the Roman army cannot be treated except scientifically and with inclusion of the latest information. Hardy has unfortunately been prevented from using the work of the *Limes-Kommision* or the *C.I.L.* in his sketch of the Roman army in Germany from Varus to Hadrian.[2] It is, however, one of the few accounts on the subject published in English, and contains some useful information. M. Bouché-Leclerq has written some pleasant essays, in Boissier's style, on the late Republic and Empire.[3] Domaszewski's two handsome volumes, giving character sketches of the Roman Emperors, hardly contain anything of novelty for the student.[4]

Work on the Republic.—Valuable is the work of Soltau[5] on early Roman historical writings; he rejects the idea of any trustworthy native myths surviving in Roman history, but thinks it possible to secure a valuable collection of facts, which rest on the older chronicles (from 300 B.C. onwards). Botsford[6] adopts in the extremest form the view that the plebs had a constitutional share in the State from the earliest times. Kromayer's paper on Hannibal[7] is well worth absorbing. It claims that Hannibal did not aim at the

[1] A point of view criticised by H. Dessau in *Hermes*, xlv. (1910), No. 1, pp. 1-26; *Die Herkunft d. Offizire u. Beamten des röm. Kaiserreichs während d. ersten zwei Jahrhunderte seines Bestehens.* The inclusion of Italians and inflowing of Orientals, Africans, and Illyrians, into the army was gradual, and neither encouraged nor retarded by the personal policy of any particular emperor.

[2] *Studies in Roman History*, Second Series (Sonnenschein, 1909); 4s. 6d. net.

[3] *Leçons d'Histoire romaine* (Hachette, 1909), pp. 296; 3 fr. 50.

[4] *Geschichte der römischen Kaiser* (Leipzig: Quelle u. Meier, 1909), illustrated; 18s. net.

[5] *Die Aufänge der römischen Geschichtsschreibung* (Leipzig: Haessel, 1909), pp. 274; m. 6.

[6] *The Roman Assemblies from their Origin to the End of the Republic* (N.Y.: Macmillan, 1909), p. 521; $4 net.

[7] 'Hannibal als Staatsmann,' *Hist. Zeitschrift*, 1909, pp. 237-278.

annihilation of Rome, but at a balance of power, and places the opening of the Second Punic War in a new light. The matter of this paper would make a model demonstration to a class in the criticism of Livy. More discussion on the topographical problems raised by Hannibal's campaigns is given by the same author and by Caspari;[1] also by Lehmann.[2] Eckhardt[3] has written a careful and laborious account of the Armenian campaigns of Lucullus. Bardt and Sternkopf[4] have a detailed examination of the situation before Mutina. Hill's *Historical Roman Coins*[5] is intended for illustration.

By far the most profitable book of the year has been Heitland's *Roman Republic.*[6] *Profitable* exactly describes it, for by use it becomes extraordinarily indispensable. It is certainly one of the most important histories of Rome which have appeared since Mommsen's work. Mr Heitland advances no particularly new views: he attracts by the sobriety and delicacy of his judgment, and is far removed from the modern sensational school of historians. Recognising absolutely the limits of historical knowledge, he never yields to the temptation of making something out of nothing. Yet much imagination is shown in putting together some of the more arid parts of Roman History—*e.g.*, Rome's wars with the Northern barbarians. Mr Heitland writes for scholars, students, and those who love antiquity enough to have studied it to a certain extent before coming to his book. Relying on the progressiveness

[1] Kromayer, *Schlachtfeld am trasimen. See u. Methode d. Schlachtfeldforschung. N. Jahrb. f. d. klass. Altertum*, 1910, No. 3. Caspari, *The Battle of Lake Trasimene, E.H.R.*, 1910, July, pp. 417-429.

[2] *Zur. Gesch. d. Barkiden I., Hannibals Alpenübergang als Marschleistung. Klio*, ix. (1909), pp. 274-290.

[3] *Klio*, ix. (1909), No. 4, pp. 400-412; and x. (1910), Nos. 1 and 2, pp. 72-115, 192-231.

[4] Bardt, *Plancus u. Lepidus im mutinensischen Krieg. Hermes*, xliv. (1909), pp. 574-593; Sternkopf, *Plancus, Lepidus u. Laterensis im Mai 43, ibid.*, xlv. (1910), pp. 250-300.

[5] Constable, 1909; 10s.

[6] In three volumes (not sold separately), 30s. net, together. Cambridge Univ. Press.

of historical knowledge, he begins where others have left off. This justifies certain deliberate inequalities: the reader is assumed to be acquainted with the *Staatsrecht*, and not to desire a lengthy treatment of the theory of Republican constitutional history. It is true that the author is neither an archaeologist nor a great military historian. The early history of Rome, which is beginning to depend on excavation, is treated with extreme brevity, and the account of the Second Punic War, though correct and extremely full, is disappointing. But, as a psychologist, he can fully hold his own. With the third volume the strength of the work appears; so exact and interesting an account of the matter of Cicero's letters and, in general, of the decline of the Republic, is extremely welcome. Whenever there is material for the criticism of character, the author surprises by the originality, and convinces by the justness of his view: a particularly good critique of the weak and strong points in Cicero's character is given in § 1327.[1] The style is sober, sometimes hardly elevated enough, but most cheering in its touches of humour. A good system of paragraphs, an excellent index, and a most beautiful type, are points not be despised.

LOUISE E. MATTHAEI.

[1] Heinze in *Cicero's Politische Anfänge* (*Abh. d. k. Sachs. Ges. phil.-hist. Klasse*, vol. xxvii. (1909); separately at Teubner's, Leipzig (2 m. 60)) has written a sketch of Cicero's life and character, in order to bring out the moral consistency of his political opinions throughout his life: an attractive paper.

XI

GRAMMAR, LEXICOGRAPHY, AND METRIC

Pour le vrai Latin (Paris, 1909; price 5s. 6d.) is a new contribution to certain important questions of modal syntax, by Félix Gaffiot, the enterprising and scholarly author of *Le Subjonctif de Subordination en latin* and *Ecqui fuerit 'si' particulae in interrogando latine usus.* Gaffiot holds that the great general laws of syntax have remained unchanged 'throughout the course of Latinity':[1] at any rate, that there is no change in fundamental matters between the times of Plautus and Cicero; and among these fundamentals he includes the use of the moods in dependent questions, in consecutive clauses, and in *cum-* clauses. A large portion of the book is devoted to lists of passages in which the author holds that the readings of the MSS. have been wrongly changed by editors, especially in Plautus and Cicero: and these passages will claim the careful attention of future editors. The differences between Old Latin and classical Latin have, no doubt, been exaggerated by some writers, and Gaffiot renders good service by pointing out, as Dittmar did before him, that many constructions supposed to be peculiar to Old Latin have survived into classical Latin; and *vice versa*, that all, or nearly all, the constructions which are characteristic of the Ciceronian age can be paralleled by examples in Plautus or Terence. But he has not convinced me that the relative frequency of their occurrence in authors of different periods is a matter of no moment. If Plautus

[1] See *Avant-propos*, p. 3.

habitually uses *cum*, whether causal or concessive or temporal, with the indicative, and Cicero habitually uses the subjunctive after *cum* where the sense is causal or concessive, that surely points to a certain development of syntax. That there is such a thing as a 'relative *quis, quid*' is well known, but it is generally supposed to be limited to archaic Latin; see *Neue Formenlehre*, ii. p. 430 (ed. of 1892). It ought also to be recognised in classical Latin in the words *quisquis* (=*quicumque*) and the neuters *quidvis, quidlubet* (='what you will,' hence 'anything'): some of the Old Latin examples really belong to this head—e.g., *quid volet, faciet* (Cato, R.R. 145, 1); cf. *cui volet* (Horace, *Epist.* i. 1, 54). But Gaffiot goes much further, maintaining that a relative *quis, quid* is freely used in all periods of Latin, and not only in combination with forms of *volo* and *lubet;* and he regards the relative and the interrogative constructions as 'au point de vue de la pensée indiscernable,'[1] it being open to any Latin writer to use the one or the other construction, according to his taste and the 'style' (familiar or elevated) which he chose to adopt.[2] Thus he holds the reading of the MSS. in Cicero, *Ad. Att.* vii. 12, 1, quaeso ut scribas quid faciendum *putas* (emended by editors to *putes*) to be correct Ciceronian Latin with the relative construction='I ask you to write the thing which you think ought to be done.' So, too, *Ad Att.* vii. 26, 3, *quid* (emended by editors to *quod*) habebo certi, faciam ut scias; *Ad Att.* x. 12, 4, scies *quid* (v. l., *quicquid*) erit; etc. But this treatment of the two constructions as logically equivalent and interchangeable obliterates a real distinction of sense, and most scholars and teachers will not be prepared to admit that either construction is equally suitable in every case—e.g., *dic mihi quid sit* and *dic mihi quod est.* If Cicero really wrote *quid putas* in the passage quoted above, that would only prove that dependent questions with the indicative (a common construc-

[1] *Revue de Philologie*, xxxiv. 1910, p. 60.

[2] *Cf.* the statement on p. 77, criticised by Paul Lejay, in *Revue Critique*, 1910, p. 108.

tion in Old Latin) survived into the Ciceronian period. Gaffiot, be it observed, does not admit the existence of dependent questions with the indicative in Old Latin: he says that all the supposed instances of this are in reality either *independent* questions or relative clauses.[1] No doubt the line of demarcation between independent and dependent questions is difficult to draw; but a sentence like *Quem tu hominem esse me arbitrare nescio* (Men. 744, quoted p. 18) cannot be regarded as two sentences (*Quem . . . arbitrare? Nescio*); nor can the subordinate clause be relative. For the meaning is not 'I don't know the *person whom* you take me to be' (*i.e.* 'I am not acquainted with your husband')—a meaning which would, moreover, require *non novi* instead of *nescio*—but 'I don't know [the answer to the question]. *Whom* do you take me to be?' Similarly, Rud. 958 (p. 16), *Ego istuc furtum scio quoi factumst* is by no means equivalent to *Novi hominem quoi istuc furtum factumst:* cf. Aristoph., *Ran.* 1455. Other instances which are clearly neither relative nor independent will be found in Rud. 592, 1297, to go no further than this one play. The criterion of a dependent question must be sought partly in the nature of the governing verb: thus *non habeo*, when it means 'I don't know,' takes a dependent question (e.g., *Ad Att.* iii. 8, 2); when it means 'I do not possess,' it takes a relative clause.[2]

In *dicam rem quam prave facta est* and instances like *Ad Att.* viii. 13, 2, the *quam* is exclamatory and the clause akin to, though not identical with, a dependent question; *cf.* Rud. 171, Catull. 61. 77, 62. 8, etc. (*ut*); so too, the *quantum* in

[1] The only test of a dependent question that Gaffiot recognises is the presence of an interrogative particle (*ne, num, utrum, an*); and he says that no single instance of a subordinate clause with one of these particles and the indicative mood exists in Plautus, Terence, or Cato (*Rev. de Phil.* xxxiv. p. 59). Unmistakable instances are certainly rare; but can *vide num moratur* (Most. 614, *cf.* Andr. 878) be taken as two independent sentences? Gaffiot admits that *vide quam conversa res est* (*Ad Att.* viii. 13, 2: so the MSS., with an indicative of dependent *exclamation*) cannot be so divided (p. 37).

[2] It is easy to attach too much importance to the difference between *quid* and *quod* in MSS.

mirum quantum profuit, which Gaffiot translates 'la quantité dont il a été utile est étonnante,' treating the clause as relative. Where the MSS. disagree (as in Poen. 881, Epid. 651), we must be guided in our choice of reading by the sense (hence *quod* in both passages), always recognising that in the expressions *quid lubet*, *quid vis* (*volet*, *velit*), the *quid* may be a genuine relative; *e.g.*, Amph. 396, *quid tibi lubet fac;* contrast the interrogative use in Poen. 1087, *dic mihi quid lubet;* Most. 572, *quid vis cedo.* The best part of this book is, I think, the chapter in which the author deals with the *cum* constructions, especially '*cum* participial.' The instances which he quotes of *cum* with the subjunctive (all tenses) as representing a Greek participle are an important contribution to the question, as I have recognised elsewhere: thus Cicero, translating from Plato, renders εὑρόντα (*Timaeus*, 2, 6) by *cum iam inveneris*, βουληθείς (*ibid.* 3, 9) by *cum constituisset*, λογισάμενος (*ibid.* 3, 10) by *cum rationem habuisset*, οὔσης (12, 44) by *cum esset.* Similarly, in the chapter on Relative Clauses and the Consecutive Subjunctive Gaffiot treats some instances as representing a Greek participle: thus *cuius in lateribus fores essent* (*Cic. de Off.* iii. 9, 38) = θυρίδας ἔχοντα (*Plat. Rep.* 359 E). At the same time, he regards the clause as consecutive ('un cheval ainsi fait que . . .'). Some of his instances are in my opinion 'postulative'—e.g., *Socrates, quam se cumque in partem dedisset, omnium fuit facile princeps* (*Cic. de Or.* iii. 16, 60), not = 'dans la partie qui était *telle que* il s'y adonnât.' But Gaffiot does good service in calling attention to instances in Cicero with the indicative of the type *Nemo est qui movetur* (*Verr.* v. 26, 55; *Phil.* i. 14. 35; *de Fin.* i. 2, 5; *pro Sest.* 45, 98); for some grammarians suppose this to be an illegitimate construction. The indicative is similar to that in constructions like *Omnibus in rebus quae graviores sunt* (*pro Sull.* 25, 69). His instances with *cum* and the indicative are also interesting—e.g., *cum sentit* (*Rosc. Com.* 17, 51); and he holds it unnecessary to correct to *quoniam* in *Ad Att.* iv. 17, 1; 19, 1.

My little book, entitled *The Unity of the Latin Subjunctive: A Quest*, has been published by Mr John Murray (price 2s.). To report on it here would be out of place; but I may mention that my theory of the mood (not moods, for I regard the Latin subjunctive as one and indivisible) has commended itself to Dr Heinrich Blase, who in his review of it in the *Wochenschrift für Klassische Philologie*, July 4, 1910, col. 742-750, has given a full analysis of its contents and expressed himself as prepared to accept its results, even to the extent of giving up some of his own interpretations as expressed in his *Tempora und Modi* (a volume of Landgraf's *Historische Grammatik der lat. Sprache*, 1903) in favour of the idea of 'obligation.' I may also mention that Dr Warde Fowler calls my attention to the fundamental character of the idea of obligation in the mental equipment of primitive peoples. He writes: 'The further one goes back in the history of mankind, the more obvious it is that the idea of obligation was almost the leading one in human life, and would call for very early linguistic expression. As the individual gradually developed himself and got clear of the group and all the stereotyped obligations of the group-system of life, the idea of obligation became more elastic, took various forms; and the subjunctive would be called on for a variety of new meanings. . . . Some day I suppose linguistic science will admit of being applied with effect to anthropological enquiries.'

In connexion with the relation of subjunctives to future indicatives, it may be noted that Stahl (*Rheinisches Museum*, vol. lxiv. 1909, pp. 331 ff.) has raised the question whether ἔσομαι and *ero* are not to be regarded as present indicatives (with future meaning); and he applies the same treatment to ἔδομαι, βέομαι, etc. If so, *ero* is formed precisely like *gero* (=*geso*); and we must assume that of the two presents of this verb the one was differentiated for use as a future.

Die Grundlagen der griechischen Tempuslehre und der Homerische Tempusgebrauch, vol. ii., by Carl Mutzbauer (Trübner, 1909; price 9s.), is a continuation of his book on

the distinctions between the tense-stems of the Greek verb in Homer. Vol. i. was reviewed by the late Dr Monro (*Classical Review*, vol. viii. 1894, pp. 33 f.), and vol. ii. has recently been reviewed by Dr E. Purdie (*ibid.* vol. xxiv. 1910, pp. 64 f.). I noticed his work on 'Die Grundbedeutung des Konjunktiv und Optativ' in *The Year's Work* for 1908, pp. 109 f. Another criticism of it will be found in Lattmann's article, entitled 'Konjunktiv und Optativ,' in the *Neue Jahrbücher für das Klassische Altertum*, 1909, pp. 529-539. I have not seen E. Rodenbusch's *Die Temporale Bedeutung des part. aorist im Griechischen* (I. F. xxiv. pp. 56-61).

Beiträge zur Kenntniss der spät. Latinität, by E. Löfstedt (Svanbäck, Stockholm, 1907), is a useful treatise dealing with abnormal constructions, which the writer contends are representative of colloquial uses of the day, and stand in no need of emendation—e.g., *ut* with the subjunctive in a temporal sense (=*cum* with the subjunctive). The second part of the book deals with the textual criticism of late writers, especially Ammianus. [Reviewed by Prof. Summers in *Classical Review*, xxiv. 1910, pp. 29 f.]

Gildersleeve's article, 'A Syntactician among the Psychologists' (*Amer. Journ. of Phil.* xxxi. pp. 74-79), deals, among other things, with the accusative case,[1] the Greek name for which, ἡ αἰτιατικὴ πτῶσις, meant to the Greek grammarian, not *casus accusativus*, but, as Trendelenburg showed in 1836, *casus effectivus* or *causativus*. And Gildersleeve maintains that the characteristic construction of this case is that of the *effected* object; and, in opposition to C. F. W. Müller (see *The Year's Work* for 1909, pp. 112 f.), he holds that the *affected* object may be treated as a special kind of effected object. 'To strike a blow' contains an effected object; 'to strike a man' contains an affected object: but the latter may be

[1] Incidentally he describes the accusative as a case or case-function common to human speech. He might have extended this remark to the genitive and the dative of the remoter object, which, as Wundt, *Völkerpsychologie*, i. 2, has shown, are also universal cases or case-functions, found in all languages under the sun ('Cases of Inner Determination'): see pp. 75-80 of the first edition.

subsumed under the former; 'a man' in this sentence denotes a particular kind of 'striking.' Or, in Gildersleeve's words, to slay a man is to bring about *manslaughter*:—*cf.* 'I want a hero—an uncommon want' (Byron). Dealing with the Greek negatives, he maintains that 'Greek syntax is all in favour of will as the *prius*. "Wille" is first, then "Vorstellung."' Might we not substitute 'obligation' for 'will'? I doubt whether the use of οὐ with the subjunctive, which is found in the early language, is to be regarded as a 'raid' of οὐ into the sphere of μή. The difference between οὐ γάρ τίς με βίῃ γε ἑκὼν ἀέκοντα δίηται, 'no man shall chase me against my will' (*Il.* vii. 197), and Μέντορ, μὴ σ' ἐπέεσσι παραιπεπίθῃσιν Ὀδυσσεύς, 'let not Odysseus beguile thee with words' (*Od.* xxii. 213), seems to me to be psychologically merely the difference between a statement and an exclamation (for every command is exclamatory, see my *Unity of the Latin Subjunctive*, p. 55 and note 1)—both of 'obligation.'

'Zur Erklärung des sogenannten Infinitivus Historicus' (or *Descriptivus*) is an important article by Paul Kretschmer in *Glotta*, II. pp. 270-287. After criticising some previous views and referring to parallels in German, French, and English, he explains the usage as originating in a substantival infinitive. The German infinitivus descriptivus is a substantival infinitive forming a verbless sentence—*i.e.*, a sentence which consists of a subject alone.[1] And the same account may be given of the corresponding use in Latin—e.g., *Tum spectaculum horribile in campis patentibus: sequi, fugere, occidi, capi* (Sall. Jug. 101, 11), 'there was a pursuing, a running away, a suffering of death and capture.' The characteristic feature of this infinitive—its power of taking a subject in the nominative—is explained by reference to the verbal character which the substantival infinitive still retains; it may be furnished with a subject like a verb: hence constructions like *pavidi duces, infensi milites: circumsistere alii, alii quaerere* (Tac. *Hist.* ii. 41). This is the weak

[1] E.g., *Freudvoll und leidvoll, gedankenvoll sein* (Goethe, *Egmont*), etc.

point of the theory; it first declares the infinitive to be a subject and then to be a predicate. Kretschmer makes no mention of the attractive theory of Mr F. W. Thomas[1] (distinct from that of Wackernagel), which treats the historical infinitive as originally a predicative dative: *alii fugere* 'some [were] *for fleeing*,' hence 'some proceeded to flee.' See *Classical Review*, 1897, p. 374 *b*. In connexion with this paper may be studied the valuable article on the 'Infinitivus pro Imperativo im Lateinischen,' by J. H. Schmalz in the *Berliner Philologische Wochenschrift* for 1909, pp. 27-30.

'Notes on Latin Syntax,' by Emory B. Lease (in *Amer. Journ. of Phil.* xxx. 1909, pp. 298-309), calls attention to a number of points of interest in the *Antibarbarus* of Schmalz-Krebs, seventh edition.

The Latin accusatives, *mē(d)*, *tē(d)*, *sē(d)*, have been treated by E. W. Fay in *Classical Philology*, iv. 1909, pp. 301-310; *cf.* Brugmann, in I. F., 1908, p. 310 ff.

'A Greek Analogue of the Romance Adverb' is a very interesting article by Paul Shorey (*Class. Phil.*, 1910, pp. 83-96). After pointing to phrases like *laeta mente* (=Italian *lietamente*), *constanti mente* (=French *constamment*) in Catullus, most of which correspond in meaning to English adverbs in *-ly*, he calls attention to a similar use of phrases formed with φρενί in Greek—*e.g.*, γηθούσῃ φρενί (Aesch. Choeph. 772, 'joyously'), εὐδόξῳ φρενί (*ibid.* 303, 'gloriously,' with ἀναστατῆρας), εὐπροσηγόρῳ φρενί (Eur. Alc. 775, 'affably'). The beginnings of the idiom are found in Homer: *e.g.*, ὀλοιῇσι φρεσί (*Il.* 1, 342), τετιηότι θυμῷ (*Od.* 9, 434), νηλεϊ θυμῷ (*Od.* 9, 272). Pindar has also phrases like ἀλαθεῖ νόῳ (*Ol.* 2, 92), εὐσεβεῖ γνώμᾳ (*Ol.* 3, 41), ἀμόχθῳ καρδίᾳ (Nem. 10, 30), τλάμονι ψυχᾷ (Pyth. 1, 48). Phrases formed with τρόπῳ (*e.g.*, Eur. Her. 283; Hel. 1547) are of course similar, and Shorey brings phrases with χερί, ποδί, τύχῃ, μόρῳ, νόμῳ, etc., into line: recognising, however, that in some of the instances the phrase is not, strictly speaking, modal. Probably in all of them the noun still retained

[1] This was Dr Peile's theory, given in his lectures.—ED. *Y. W.*

something of its distinctive meaning, so that ἑκούσῃ καρδίᾳ, for instance (Aristoph. Eq. 1269), is not *exactly* synonymous with ἑκουσίῳ τρόπῳ (Eur. Med. 751). But the importance and 'chief practical outcome' of the observation is that 'we should beware of overinterpreting the noun' in these phrases (*e.g.*, πανδίκῳ φρενί, Soph. Trach. 294, is little more than the πανδίκως of 611).

Anyone who desires to be amused by a glimpse into the state of elementary grammatical education in the provincial towns of Graeco-Roman Egypt (third century A.D.) should see the paper by Dr Kenyon, entitled 'Two Greek School Tablets,' in the *Journal of Hellenic Studies*, vol. xxix. 1909, pp. 29-40. There they will find, in addition to some other things unknown to grammars of the present day, a dual and a plural of Πυθαγόρας. The tablets may be seen in the British Museum. An interesting commentary on them has been published by A. Brinkmann (*Rheinisches Museum*, vol. lxv. 1910, pp. 149-155).

LEXICOGRAPHY.—Of the great *Thesaurus Linguae Latinae* three new parts have appeared:—Vol. iii. fasc. 5 (cesso—cito), 1909; vol. iii. fasc. 6 (cito—coetus), 1910; vol. v. fasc. 1 (d—decus), 1910.

It is to be regretted that the publication of Wolfflin's valuable *Archiv für lateinische Lexicographie und Grammatik* is to be discontinued: the last part (vol. xv. part 4) appeared in October 1908. It seems likely that *Glotta* will to some extent take its place. This periodical ought to be in every University library. Vol. ii. contains several important articles dealing with the etymology and meaning of Latin words. Skutsch, insisting on the importance of examining into the earliest meanings of words before pronouncing on their etymology, points out (pp. 161 ff.) that the earliest meaning of *officium* is probably not 'duty,' as Brugmann supposes (connecting *of-* with the preposition *op*, ἐπί: I. F. 24, 165), but rather 'das Tun,' 'activity'; *cf.* Asin. 380, Poen. 427, Cist. 657, etc. This supports the derivation from *opi-ficium* 'the doing of work'; hence come the meanings

of 'customary activity,' 'characteristic activity,' 'fitting activity,' and secondly of 'moral duty.' [The English word 'business' also acquires a moral signification, and by a similar process.] Stich. 58 ff. is interesting: *officium* (58) = *quod opus sit facto* (61). *Odium* (pp. 230 ff.) meant originally not 'hate,' but 'odour': 'stink' connected with *odor*, *olet*, ὄδωδα. This is shown by the fact that the large majority of Plautine instances are of one or other of the following types: (1) pred. dat., *odio esse*, 'to be offensive'; cf. *odiosus*, 'offensive': (2) *odium meum*, 'my aversion' (as we say), Poen. 186, Truc. 210, etc.: (3) *odio me enecas*, 'you are the death of me with your offensiveness.' The meaning 'hate' is a later development: hatred is a feeling which one may have for that which 'stinks in the nostrils'; the boys in Stalky & Co. called those of other houses 'stinks.' Similarly, *odi* is not always so strong as 'I hate'—*e.g.*, Capt. 546, and *Odi profanum vulgus*, 'I give a wide berth to.' Skutsch adds the hypothesis that the ending *-osus* (like the Greek *-ωδης*) meant originally 'smelling of.' Curiously enough, the earliest example, *citrosa vestis* (Naev. B.P. 10), lends itself specially well to this; cf. εἵματα θυώδεα (Homer): also *hircosus*, *vinosus*, etc., and Skutsch quotes very aptly (III. i. p. 52 note) Horace, *Epist.* i. 19. 5 f. '*Vina* fere dulces *oluerunt* mane Camenae; laudibus arguitur vini *vinosus* Homerus.' The spelling *-ossus* creates no difficulty (= *-ōd-tus*). The spelling *-onsus* is a difficulty, but it is not well established, except in the words *grammonsus* (Caecil. 268) and *formonsus* (frequent). Skutsch sees in these words merely a misspelling.

Metric.—Otto Schröder is rapidly approaching the completion of the task which he has set before himself. Following on his *Cantica Aeschylea* (Leipzig, 1907; price 2s. 4d.), *Sophoclis Cantica* (Leipzig, 1907; price 1s. 4d.), *Vorarbeiten zur griechischen Versgeschichte* (Leipzig, 1908; price 5s.; containing a number of papers issued during 1903-1907), the metrical schemes given in his little Pindar (Teubner, 1908) and his article in the *Berl. Phil. Woch.* for

1909, pp. 1260 ff., we have now his *Aristophanis Cantica* (Teubner, 1909; price 2s. 8d.); and we shall probably not have to wait long for the corresponding analysis of the choral odes of Euripides.[1] In all these works a new principle of symmetry is found in Greek odes: the general law is that each strophe and antistrophe consists of two metrical periods, each containing an equal number of 'metra' or bars, and (in most cases) a third period which mostly differs from the other two in compass and metrical character. The two equal periods he calls by the mediaeval term 'Stollen'—*i.e.*, 'metrical sentences.' The principle is one which admits of being worked out in different ways and with different results; and every new investigator in this field may hope to contribute something towards a finally satisfactory solution. Two very valuable reviews of Schröder's books have been published by Paul Maas in the *Berliner Philologische Wochenschrift* for 1907, pp. 705 ff., and for 1909, pp. 1425 f., in which the writer, while expressing his enthusiastic acceptance of the new principle, gives reasons for his scepticism as to the attempt of the new metricians to trace the history and development of the various forms of lyric verse. In this connexion Goodell's review in *Classical Philology* should be read (iv. pp. 451-455), and also 'The Origin and Form of Aeolic Verse,' an important article by J. W. White in the *Classical Quarterly*, iii. pp. 291-309, in which the author expresses his dissent from the Stollen theory in the form advocated by Schröder.

In connexion with Schröder's *Vorarbeitungen* may be read P. Friedländer's *Zur Entwicklungsgeschichte griechischer Metren* (Hermes, 1909, pp. 321 ff.). And a brilliant application of the Stollen theory to Plautus has appeared in a work to which brief reference was made in my report of last year (p. 119)—*Der Aufbau der plautinischen Cantica*, by S. Sudhaus (Leipzig, 1909). Here a select number of cantica are analysed into 'Stollen' and subdivisions of Stollen; and the resulting

[1] This has just been published—*Euripidis Cantica, fragmento Grenfelliano adiecto, digessit Otto Schröder* (Leipzig, Teubner, 1910; price 4s.).

symmetry of construction thus revealed is indeed remarkable: *e.g.*, Most. 690-746 falls into two Stollen consisting of 108 metra each (690-716 and 717-746); and each of them falls into symmetrical, though not entirely congruent, subdivisions :—

ll. 690-716 = 48 (16+16+16)+60 (24+12+12+12) m.

ll. 717-746 = 60 (18+12+12+18)+48 (8+16+8+16) m.

The principle here enunciated is full of promise for the future; see the analysis of the cantica in Cas. 621-758 and Pseud. 1246-1284. Every editor of Plautus must have felt the need of some principle on which the cantica may be ordered (*e.g.*, Most. 85-156, not treated by Sudhaus in this volume). And it must always be borne in mind that the cantica were written to be sung and danced. Hitherto, as Vahlen said, 'cantica Plautina canere non possumus.' But every Plautine scholar will have to judge of Sudhaus's method and apply it for himself. 'Es will nicht schnell überzeugen,' to use the author's own words; nor is it easy to form a final opinion until we see the complete edition of all the cantica which Sudhaus promises, and which, it is earnestly to be hoped, will not be too long delayed. Curiously enough, he has deliberately abstained from analysing those cantica which he considers the easiest (*e.g.*, Capt. 516-540, which, be it noted, includes part of scene 4), limiting himself in this volume to those which need a good deal of explanation. I have ventured to criticise some of his analyses and make some suggestions of my own in a notice of the book which I have sent to the *Classical Review* (Nov. 1910, pp. 222 f.)

The Saturnian metre has been treated anew in a dissertation by H. Bergfeld (Marburg, 1909), and by J. Fraser in the *Amer. Journ. of Phil.* xxx. 1909, pp. 430-446, an article which continues the discussion of the relation of the Saturnian to the metre of the Irish poem known as 'Fiacc's Hymn,' briefly discussed in the *Classical Quarterly*, vol. ii. 1908. The argument as to whether the Saturnian is 'quantitative' or 'accentual' rests on a false antithesis. *'Quantitative' and 'accentual' are not mutually exclusive terms;* in other words,

a metre may have both quantitative and accentual rhythm, as I urged in *The Year's Work* for 1909, pp. 116; *cf.* 1908, pp. 115 f., and 1907, p. 99. On this point I am glad to see that Bergfeld takes up a reasonable position: 'Versus Saturnius necessario quantitates sequitur, *accentibus non prorsus neglectis*' (p. 98). His treatise is based to a considerable extent on the results of Leo; but it seems to be a very thorough piece of work, and I regret that I have not yet had time to do it justice. On Professor Fitzhugh's latest 'bulletin,' entitled 'The Literary Saturnian, Part I., Livius Andronicus,' which has reached me while correcting the proofs of this article, I must defer a notice till next year, when perhaps the other parts of the work may have come to hand.

The coincidence of quantitative and accentual rhythm is also illustrated in rhythmical prose by the *Klauselgesetz* of Zielinski: e.g., *pāce firmāvit; céssit audācia; cōpias còmparāvit* (Ciceronian clausulae). How these clausulae with double rhythm gave place at a later time to clausulae with accentual rhythm only or mainly (e.g., *génus humánum; cépi provínciam; lápide dìsparátae*) has been recently illustrated in A. C. Clarke's *Fontes Prosae Numerosae* (Oxford, 1909), a small volume which was drawn up by the author for the use of students attending his lectures, and which should be in the hands of all who desire to understand the questions involved. The volume also contains a lecture entitled *The Cursus in Mediaeval and Vulgar Latin* (1910), in the preface to which there are references to important articles by Skutsch and others bearing on the subject of rhythmical prose (1906-1909).

In the *Classical Quarterly*, vol. iii. pp. 8-12, E. H. Sturtevant maintains, as against Exon,[1] his former contention (1902) that the nom. and dat.-abl. plural of *deus* are monosyllabic in Plautus. The spellings *mieis*, *iei*, etc., quoted by Exon, are only found in inscriptions of later date than 150 B.C. and in the codex vetus in one passage of Plautus, Men. 202 (*mieis*). See also the criticism of Skutsch in *Glotta*, ii. p. 153.

[1] *Hermathena*, xiv., 33; see *The Year's Work* for 1908, p. 117.

In the same journal, vol. iv. 1910, pp. 35-37, Tenney Frank, in 'Notes on Latin word-accent,' offers some sensible observations on the relation of the Latin to the Greek accent, to the effect that there is little reason for surprise that the Roman writers on this subject prior to the fourth century adopted the Greek terminology as applying for all practical purposes to their own language. The fact that 'stress accent' and 'pitch accent' (like 'accentual rhythm' and 'quantitative rhythm') are not mutually exclusive terms should be recognised as fundamental in any inquiry into this question; for example, in the English word 'nobody,' the first syllable is both accented and of higher pitch than the other syllables. 'It may be doubted if the difference between pitch and stress was in practice so great as we might at first suppose' (A. C. Clark, in the lecture referred to above, p. 29).

'The Final Monosyllable in Latin Prose and Poetry,' by A. G. Harkness (*Amer. Journ. of Phil.* xxxi. pp. 154-174), is a study of monosyllables at the end of sentences with especial reference to their accented or non-accented character, and thus supplements Zielinski's work on the 'Klauselgesetz.' It also has a bearing on the relation of accent to ictus in the hexameter and pentameter. The results are summarised on pp. 173 f. Monosyllables in prose are as a rule avoided except when used to gain a definite effect of either 'tone' or emphasis: they are much less frequent in Livy than in Cicero. But there is an increasing tendency in Ciceronian and post-Ciceronian prose towards the use of *emphatic* or accented monosyllables — just the opposite of what took place in the hexameter and pentameter.[1] Why this difference between prose and verse? In the case of the hexameter,

[1] In Ovid a final monosyllable in the hexameter is never a word which would have a prominent sentence-accent, and only one in fifteen is not preceded by another monosyllable: in the pentameter monosyllabic endings are avoided altogether. [In stating the reason why iambic words are preferred at the end of the pentameter, Harkness might have acknowledged obligations to my article in the *Classical Review*, vol. xx. 1906, p. 158, unless some one else has said the same thing before.]

the author says (p. 171), because the poets desired to avoid the clashing of accent and ictus in their verse endings; in other words, to make those endings accentually as well as quantitatively rhythmical. In the case of the pentameter the explanation is different: an accented monosyllable would make too *abrupt* an ending of the verse. This, however, does not explain why unaccented monosyllables were also avoided.

E. A. Sonnenschein.

XII

LITERATURE

THE two years which have passed since the last article on Literature in *The Year's Work* have seen the publication of a considerable number of translations, some important critical editions, and a few books and articles written from the literary standpoint.

Miss Stawell, in *Homer and the Iliad*, has made an important contribution to the study of the Homeric Question. She provides a large mass of linguistic data, which she handles skilfully, though it must be admitted that some of her tabulation is inconclusive. It is in literary criticism that her real power lies; the characters are well realised and their influence on the story fully explained. Miss Stawell represents a reaction against modern 'Separatists,' and contends that the bulk of the *Iliad* and the *Odyssey* are by the same hand. However, she has to admit that we must still recognise the work of two great poets in the *Iliad*, for her original *Iliad* does not contain the 'Embassy.'

Another important work on the linguistic side is *Homerica*, by Mr T. L. Agar, who has republished and amplified many articles which have appeared before.

Euripides' religious views are the chief subject of *Euripide et ses Idées*, by Paul Masqueray, who concludes that the poet had no definitely settled convictions on the subject of religion, though he believed in an abstract principle of justice at work in the world.

Whether we can ever arrive at the private views of a

dramatist when we have nothing but his plays to go upon, is a matter of opinion, and the critic is often liable to be misled by his own prejudices and sympathies. The same difficulties are encountered, though to a lesser extent, in the study of Aristophanes; but M. Croiset, in *Aristophane et les partis à Athène*, now translated by James Loeb, has grappled with the difficult task of separating jest from earnest, and sets forth very definite views of Aristophanes' political tendencies, showing how he really threw in his sympathies with the peasant-proprietors of Attica, the rural democracy as opposed to the city mob.

Essays in Greek Literature, by R. Y. Tyrrell, appear to have been based originally on reviews of books; they are attractive, but might with advantage have been expanded.

Under the title, *What have the Greeks done for Modern Civilisation?* Professor J. P. Mahaffy has published a series of lectures delivered in America. The book sets forth many of the views with which we are familiar from earlier works of the same writer, but the grouping is new. The chapter on architecture is, on the whole, the least satisfactory. It contains the over-bold conjecture that the principle of the arch was learnt by the Romans from the Etruscans, who 'may very well have borrowed the use of the arch from early Greek teachers, and thus imposed it upon the Romans and upon the world.' Unfortunately it has not yet been proved that the Greeks ever had an arch to lend.

The Murena-myth is the subject of two editions of Horace's Odes, one containing text and notes, the other translation and notes, by E. R. Garnsey, a neo-Verrallian critic who is not content to let Horace mean merely what he says. Mr Garnsey's belief is that Horace wrote 'for two audiences, the world generally and his own intimates. His message to the latter is much more interesting than that which he gives to the former, but it is masked.' His contention, then, is practically this—that almost every line of Horace has a double meaning, and the keyword for the cipher is MURENA—that is, the L. Licinius Varro Murena, on whose

obscure history Dr Verrall threw some light by his *Studies in Horace*. It is only natural that Mr Garnsey's enthusiasm should constantly be finding allusions to his hero in lines which to less suspicious observers have seemed to be quite guiltless of *double entendre*—mere poetry, in fact—but it is well that our literary curiosity should be thus stimulated, even though the majority of us prefer to fall back and rest upon the old interpretations which Mr Garnsey thinks 'vapid.'

Another ancient critic on style has been brought within our reach by Rhys Roberts' edition of *Dionysius on Literary Composition*. The well-remembered success of Professor Roberts' work on Longinus roused expectations which were not disappointed, for the new volume is a valuable addition to the series. The editor's criticisms and explanations of his author's judgments are admirable.

We may mention here an interesting study in Greek authorship, *Lucian und Menipp*, by Rudolf Helm, who thoroughly examines Lucian's indebtedness to his model, but hardly does justice to him as an artist.

Another work of this class is a valuable monograph by Witte, in the *Rheinisches Museum* (1910, Parts II., III.), on Livy's methods of working up his original material into literary form. The writer deals mainly with Polybius, and illustrates his paper by parallel extracts.

In the same periodical (1909, Parts III., IV.), F. Jacoby discusses the technique of Tibullus (*Tibulls erste Elegie*). He decides that Tibullus chose a form of composition for which he was quite unsuited; and the critic dismisses him as 'neither a great poet nor a great artist.'

Mr T. R. Glover has published some *Studies in Virgil*, but Virgil has of late years received more attention from German than English scholars. Since Norden's important commentary on the sixth book of the *Aeneid* appeared in 1906, Skutsch has completed the second volume of his *Aus Vergils Frühzeit*, entitled *Gallus und Vergil*. It deals chiefly with the *Ciris* and its chronological position in relation to

the Virgilian Canon, and the author produces fresh arguments for the opinion which he had previously expressed, that the poem must be placed before Virgil's *Eclogues*, and is the work of Gallus. The argument for the authorship (pp. 116 *et seq.*) is very lucid.

In a brilliant article on the *Carmen Saeculare* and its original performance (*Classical Quarterly*, July 1910) Mr Warde Fowler states his opinion that the hymn was not, as is generally supposed, sung in procession, but that there were two performances, one on the Palatine and another on the Capitol. After explaining the difficulties of the usually accepted view, he shows how they are removed by his own theory, in favour of which he advances a series of consistent arguments which seem as conclusive as they are ingenious.

Other articles in periodicals are too numerous to be recorded, but Mrs Verrall has opened up fresh, or at anyrate neglected ground, by a short note on *Two instances of Symbolism in Virgil*, in the *Classical Review*, March 1910; and in connexion with the German article on Livy already noticed, we may well consider Mr A. A. Brodribb's ingenious remarks on *Verse in Livy* (*Classical Review*, February 1910).

Under ancient philosophy we must notice J. A. Stewart's Plato's *Doctrine of Ideas*, Vol. I. A work on this subject must contain much that is controversial, but all students of Platonic metaphysic will find Professor Stewart's book interesting and stimulating, whether they agree with his views or not. The most important section of the work is the psychological explanation of the Ideas in Part II.

Constantin Ritter's *Neue Untersuchungen über Platon* is chiefly concerned with an important and difficult investigation—the ontology of the *Sophist*, *Politicus*, and *Philebus*. There is also a chapter on the so-called *Platonic epistles*, of which the writer concludes that four may be genuine, while the rest are certainly spurious. Those who have read the epistles will probably themselves have come to the conclusion that there is very little internal evidence for

the authenticity of any of them; certainly the style bears some little resemblance to that of certain of the dialogues, but this is far from being conclusive in itself.

The Development of Greek Philosophy, by Robert Adamson, takes us from early times down to the Stoics. Plato's Ideas, according to Professor Adamson, have nothing to do with Soul. Mr F. W. Russell has given us a study of *Marcus Aurelius and the later Stoics*.

Bywater's *Poetics of Aristotle* will supplement rather than supersede Butcher's admirable translation and essays. Professor Bywater has given us what has long been wanted—a complete and continuous commentary. The translation, which is rather of the nature of a paraphrase, is a very useful reinforcement to the notes.

We may also note a posthumous edition of Jebb's translation of the *Rhetoric of Aristotle*, with introduction and notes by J. E. Sandys; L. H. G. Greenwood's *Nicomachean Ethics*, Book VI., with essays, notes, and translation, and Miss Hutchinson's *Cicero de finibus:* this last is professedly based on Madvig, but has further merits of its own.

The third and last volume of Friedländer's *Sittengeschichte* has appeared in an English translation by J. H. Freese. It is an exhaustive and valuable book of reference. The method of arrangement is not quite above criticism, and it might be simplified by the use of more subdivisions. The reviewer in the *Classical Review* has noted many errors in the translation.

A Literary History of Rome from the Origin to the Close of the Golden Age, by J. Wight Duff, lays stress on the influence of environment, and emphasises the truly Roman character of Roman Literature. The criticism is free from prejudice, and the work gains in interest by Professor Duff's numerous translations, which are characterised by accuracy and good taste.

This branch of criticism is carried on by H. E. Butler's *Post-Augustan Poetry from Seneca to Juvenal;* another recent book (which has not been in my hands) is F. Plessis'

La Poésie latine, de Livius Andronicus à Rutilius Namatianus.

Notable among editions of Greek authors are T. G. Tucker's *Septem contra Thebas*, with excellent introductions, commentary and translation, and R. G. Bury's *Symposium of Plato*. Menander has been edited with a translation by Onus Multorum.

Of Aristophanes' *Acharnians*, in addition to a commentary by W. A. Rennie, we have a commentary and translation by W. J. M. Starkie—the latter is a curious experiment in prose of the style of Falstaff—and another with a capital verse-translation by B. B. Rogers. The *Peace* has been rendered in English verse by R. F. Patterson.

Of very many other translations which have appeared, the most notable is *Caesar's Commentaries on the Gallic War*, by T. Rice Holmes. Dr Holmes has made himself a name by his earlier works on Caesar, and the present volume has received appreciative notices from distinguished scholars both in England and on the Continent. Other familiar authors appear in new translations, — Prof. Murray has produced the *Iphigenia in Tauris* in his own delightful style; we notice here, as in other plays, a tendency to introduce words and phrases which do not occur in the Greek—*e.g.*, the first line of the translation is entirely an insertion—but this kind of expansion does not detract from the very great merits of the work. *The Plays of Aeschylus*, translated by Walter and C. E. S. Headlam, are now published in one volume. The *Persians* and the *Seven against Thebes* are the work of Mr C. E. S. Headlam, who was aided in his task by notes which Dr Walter Headlam left. We have here the seven tragedies represented in prose which is accurate, scholarly, and dignified. The notes on disputed readings and interpretations are important.

Of the Oxford translation of Aristotle, edited by J. A. Smith and W. D. Ross, further instalments have appeared: the *Metaphysics*, *De mirabilibus auscultationibus*, and *De generatione animalium*.

Hesiod, by A. W. Mair, contains a translation and commentary which was much required.

The publication of Tacitus' *Annals*, XI.-XVI., translated by G. G. Ramsay, completes that scholar's excellent version. A new translation of Lucretius by Cyril Bailey is justified by the progress which Lucretian criticism has made since the time of Munro. New editions have appeared of Mackail's *Aeneid* and Lang's *Theocritus*, and Professor Mackail has completed his verse—translation of the *Odyssey*.

Many scholars have done good work of late, by venturing a little off the hard-beaten track. Thus, in addition to Adam Abt's *Die Apologie des Apuleius von Medaura und die antike Zauberei*—a learned work on magic, which is beyond the range of this chapter, we have at last English translations of the *Metamorphoses*, *Apologia*, and *Florida* of Apuleius, by H. E. Butler, and an edition of *Cupid and Psyche* by L. C. Purser: this last is familiar to English readers from *Marius the Epicurean*, but there was room for a work like the present. Professor D. A. Slater has made a successful translation of the *Silvae* of Statius, a work which on account of its many peculiarities of style has been persistently avoided by most scholars; an English commentary is still badly needed.

Original composition on classical models is far from becoming a lost art; on the contrary, we believe that there never has been a time when so many good versions were produced. The public orators both of Oxford and Cambridge have recently published volumes of academic orations which are of interest alike for their style and their matter. *A Book of Greek Verse*, by Walter Headlam, is, as a whole, so admirable an object-lesson in the art of translation that it would be idle to point to certain passages which do not reach the highest level; for he never falls to mediocrity. It is perhaps in his renderings of Heine that he is at his best.

By the deaths of Mr Headlam and Mr Archer-Hind, another fine writer of Greek verse, scholarship has sustained

a severe loss; but much good work is still being produced. The *Westminster Versions* include some pieces of first-class quality, and fine compositions are from time to time exhibited in the lecture-rooms of the Universities, though they are but rarely given to the world.

J. F. Dobson.

XIII

PAPYRI

As was to be anticipated, the decline in the number of papyrological publications noticed in last year's report has been followed by a highly productive period. In the literary sphere, certainly, the output of the past twelve months cannot be described as more than up to the average. The chief place here is again claimed by the new part of the *Oxyrhynchus Papyri*,[1] on the strength of the principal novelty therein produced, some extensive remains of the lost *Aetia* and *Iambi* of Callimachus. This important find consists of seven leaves from a papyrus book dating from the fourth century. Some of them are, as usual, very fragmentary, but two fortunately are in good preservation, one from the third book of the *Aetia*, containing part of the well-known love story of Acontius and Cydippe, which is told in paraphrase by Aristaenetus, *Epist.* i. 10, the other from the *Iambi*, giving the fable of the contest between an olive tree and a laurel, which engage in a heated controversy concerning their respective merits. Another mutilated leaf is occupied by a poem in trochaic metre. In all, some 450 verses are accounted for, of which upwards of 200 are complete, or nearly so. The papyrus

[1] The *Oxyrhynchus Papyri*, Part VII., by A. S. Hunt (London, 1910). *Cf.* O. Crusius, *Lit. Zentralblatt*, Ap. 23; F. Leo, 'Zur Kydippe d. Kallimachos,' in *Nachr. d. K. Gesellsch. d. Wissensch. zu Göttingen, Phil.-Hist. Klasse*, 1910, pp. 50 *sqq.*; H. v. Arnim, 'Zum neuen Kallimachos,' in *Sitzungsb. d. K. Akad. d. Wissensch. in Wien. Phil.-Hist. Klasse*, Bd. 164. 4.

thus makes a notable addition to the surviving work of Callimachus, and contributes not a little to our knowledge of the methods and technique of that most influential writer. A further item of considerable compass is part of an anonymous treatise on literary composition, written early in the Imperial period. Some fragments of a comedy clearly belong to the Μισούμενος of Menander, and notwithstanding their slender proportions throw some light upon the structure of the play. Extant classical authors are represented by two lengthy papyri of Plato's *Phaedrus*, one, of about 200 A.D., having a number of marginal variants, a couple of columns of Xenophon's *Cyropaedia* (third century), and a piece of the *Chaereas and Callirrhoe* of Chariton, making the third contribution from Egypt to the text of this popular romance, which was previously known from a single MS. of the thirteenth or fourteenth century.

J. Nicole has produced a brochure[1] upon two small fragments[2] at Geneva relating to the trial of Phidias and referred by the professor to the *Chronica* of Apollodorus. That the papyrus is concerned with Phidias is evident, but the suggested identification, though it has found some acceptance, appears to be extremely problematical. An iambic scansion can only be obtained by a series of arbitrary alterations and transpositions (*e.g.* the figure μ′ in the original is converted into δέκακις τέτταρα); and the hypothesis also involves the assumption that each line contained at least three iambic trimeters, an arrangement which is without parallel. Moreover it is difficult to believe that a comparatively insignificant episode could be treated at such length in a work of the scope of the *Chronica*. The same editor is responsible for a short collection of miscellaneous texts published on the occasion of the jubilee

[1] *Le procès de Phidias dans les chroniques d'Apollodore;* Genève, 1910. *Cf.* the article by L. Pareti in *Mitteilungen Arch. Inst.*, Rom. 1910, Bd. xxiv., where the objections to Nicole's theory are well stated.

[2] Nicole's distinction of two hands is mistaken; the fragments were no doubt both written by the same scribe.

of his university,[1] and comprising fragments of Aeschines (*C. Timarchum*), of Thucydides (Book II.), and Demosthenes (*Phil.* 1). The Aeschines, which is of some textual value and supports conjectures of Blass and Wolf, is assigned to the third century, but can hardly be later than the middle of the second. A few Egyptian documents figure in the *Mélanges Chatelain*,[2] among them (p. 442) a piece of Cicero's *Pro Plancio*, edited by S. de Ricci from a fifth-century parchment at Berlin, and two iambic couplets written out as a school exercise, which are published by G. Zereteli (p. 113). Another similar series of essays, in honour of C. Robert,[3] includes a republication by U. Wilcken of two fragments found at Hawara and first edited by Professor Sayce, who attributed them to a lost history of Sicily. They prove to be part of a description of Attica, and the topographical details go to show that the author lived in the third century B.C. Possibly he was Diodorus Periegetes, but at any rate he must be reckoned as one of the earliest known writers in this department of Greek literature. To Wilcken we also owe a useful collection and discussion of the texts relating to the hostilities between Greeks and Jews in Egypt.[4] He arrives at the conclusion that the 'Heathen Acts of Martyrs,' as they have been well termed, which report proceedings in this connexion before the Roman emperor, are all to be classed as literary compositions, though based upon genuine official documents. A Körte's edition of the lately discovered fragments of Menander has made a welcome appearance.[5] In addition to the Cairo papyrus this volume incorporates other pieces from Oxyrhynchus and elsewhere, including P. Oxyrh. 855, which Körte attributes to the *Perinthia*. The previously known citations from the various plays represented are reprinted, and the text is accompanied by apparatus criticus,

[1] *Textes grecs inédits de la collection papyrologique de Genève*, 1909.
[2] Paris, 1910. [3] *Genethliakon*, pp. 191 *sqq.*; Berlin, 1910.
[4] 'Zum Alexandrinischen Antisemitismus,' in *Abh. d. Phil.-Hist. Klasse d. K. Sächs. Gesellsch. d. Wissensch.*, xxvii., No. 23, pp. 783 *sqq.*
[5] *Menandrea*, edit. major; Teubner, Leipzig, 1910.

full index, bibliography, and two facsimiles. A cheaper work on a less comprehensive scale has also been added to Lietzmann's *Kleine Texte* series.[1] In the Giessen papyri,[2] of which more will be said below, is included a single literary piece, a fragment of the *Symposium* of Xenophon. Another stray fragment lurks in J. Maspero's large volume of Byzantine papyri,[3] namely, a hexameter panegyric on John, duke of the Thebaid, to whom is addressed the similar poem in *Berliner Klassikertexte*, V. 1. xi. 3.

An important biblical text, the first-fruits of a purchase made in Cairo in 1907 by Mr Freer, has been issued by Dr Sanders of Michigan University.[4] It is a well-preserved vellum MS. containing the Septuagint version of the books of Deuteronomy and Joshua, and assigned, apparently with good reason, to the fifth century. This new authority is of considerable value, especially for Deuteronomy. Several theological pieces were, as usual, included in the last Oxyrhynchus volume: a third-century fragment of Genesis, on vellum, remarkable for the fact that the sacred name, which in the LXX. is regularly replaced by κύριος, is represented by a compendium of the Hebrew Tetragrammaton; fourth-century papyri of the Epistles to the Corinthians and the Philippians; and a specimen of the lost original Greek of 6 Ezra (=4 Ezra xv.-xvi.), which is extant only in Latin. A fragment of the Psalms in the translation of Aquila, from the Rainer collection, is contributed by C. Wessely to the *Mélanges Chatelain* mentioned above. J. Nicole has published a wax tablet in which Ps. xc., verses 1-13, are copied out, probably as a charm, at the end of an account.[5]

Editions of non-literary papyri have been plentiful.

[1] *Menandri reliquiae nuper repertae*, von S. Sudhaus; Bonn, 1910.

[2] *Griechische Papyri zu Giessen*, Bd., i., Heft 1 von E. Kornemann u. O. Eger, Heft 2 von P. M. Meyer; Leipzig and Berlin, 1910.

[3] *Papyrus grecs d'époque byzantine* (Catalogue général du Musée du Caire); Cairo, 1910.

[4] *Old Testament MSS. in the Freer Collection*, Part I.; New York, 1910.

[5] *Textes grecs de la collection papyrologique de Genève*, 1909, pp. 43 *sqq.*

Fifty-two miscellaneous documents, ranging in date from the first to the sixth century, are included in Part VII. of the *Oxyrhynchus Papyri*. Among them is a draft of an official notice or proclamation of the death of the Emperor Claudius and the accession of Nero. With this should be compared one of the new Giessen papyri, a semi-literary production preluding the local festivities in honour of the accession of Hadrian. Of the various younger collections that of Giessen is among the more considerable, and its publication is proceeding with exemplary rapidity, two parts of the first volume having appeared during the course of 1910. They contain between them fifty-seven documents, of which five belong to the Ptolemaic period, and most of the remainder to the first three centuries of Roman rule. By far the most important of the latter group is No. 40, a papyrus containing three edicts of Caracalla, one of which (unfortunately a good deal broken) is the famous Constitutio Antoniana, extending the Roman citizenship to the *peregrini* of the empire. Another interesting text (No. 41) is an application by a strategus to the praefect for two months' furlough in order that he might attend to his private property, which, he states, had suffered damage in the 'attack of the godless Jews,' *i.e.* the hostilities of the years A.D. 115-117. A fresh fasciculus of the Florentine papyri[1] is occupied by the correspondence of Heroninus, a minor official in the Fayûm in the latter half of the third century. These letters, of which between fifty and sixty, for the most part in excellent preservation, are here published, are largely concerned with details of estate-management. They are edited by D. Comparetti, who makes a good impression as a decipherer of the cursive hands, though the transcriptions are sometimes capable of improvement. His method of affixing collotype facsimiles to the page parallel with the printed text is a convenient innovation. The systematic publication of the papyri of the Byzantine age in the Cairo Museum has been undertaken

[1] *Papiri Fiorentini*, ii. 2; Milan, 1910.

by M. Jean Maspero, and a first instalment of eighty-nine new texts has been issued.[1] These all come from Aphrodito in Upper Egypt, and include several Imperial rescripts, besides petitions, contracts, receipts, accounts, and the like. Brief notes accompany the transcriptions, but there is no translation or detailed commentary; twenty-three fairly successful facsimiles are appended. Another considerable volume is a series of texts bearing on the topography of Egypt, edited by C. Wessely from originals at Vienna and Paris.[2] It is a laborious work for which specialists will be grateful. The fourth volume of the important *Berliner Griechische Urkunden* is now approaching completion. In the two latest parts[3] W. Schubart continues the publication of the large group of Alexandrian documents, mostly contracts, which were derived from a find of mummy-cartonnage at Abusîr el Melek. Three texts relating to the priestly circumcision are incorporated in Nicole's recent instalment of Geneva papyri.

To those to whom the original publications are inaccessible and who wish to obtain a general idea of the nature and scope of their contents, may be recommended a small selection of typical documents, edited by Dr G. Milligan, now professor at Glasgow University.[4] The texts chosen are mostly of the Roman period, but comprise also a sprinkling from the Ptolemaic and Byzantine epochs, and are furnished with translations and brief notes, chiefly aimed at illustrating the value of the papyri for the student of the Greek New Testament. Their great interest in this regard is emphasized in a short introduction, and serviceable indices are added. A still more modest German selection has just come out in a new and enlarged edition.[5]

[1] *Catalogue général des antiquités égyptiennes du Musée du Caire: Papyrus grecs d'époque byzantine*, 1910.

[2] *Studien z. Palaeographie u. Papyruskunde*, x.; Leipzig, 1910.

[3] IV. 8, 9; Berlin, 1909-1910.

[4] *Selections from the Greek Papyri* (Cambridge, 1910); 5s.

[5] *Kleine Texte f. theol. u. philol. Vorlesungen u. Übungen, Griech Pap.*, von H. Lietzmann (2 Aufl., Bonn, 1910); 10d.

Monographs utilizing and summarizing the new evidence from various points of view, especially the juristic, continue to multiply. M. Gelzer's careful study of the Egyptian administration in the Byzantine period[1] breaks new ground in an unduly neglected field, and supplies a long-felt want. In another part of the same historical series,[2] G. Plaumann collects the available evidence of inscriptions and papyri for the history of the important Hellenistic centre Ptolemais. An essay by F. de Zulueta[3] on the system of patronage in the Eastern Empire is to be welcomed, not only for its intrinsic merits, but as a sign that English jurists are waking up to their opportunities in this direction, where their continental *confréres* have too long been allowed to have things all their own way. Egyptian banks and granaries are the subject of a valuable work by F. Preisigke,[4] who discusses very fully their highly developed methods of deposit and transference from one account to another. Other treatises to which attention may here be called are those of A. Manigk on Antichresis, *i.e.* usufruct of a creditor in lieu either of principal or interest;[5] of H. Lewald on execution for debt upon the person of the debtor;[6] and of R. de Ruggiero on the law of mortgage,[7] a subject which has received a great deal of attention during the last few years.[8]

A short excavation undertaken by the Graeco-Roman Branch of the Egypt Exploration Fund on the edge of the desert between Behnesa (Oxyrhynchus) and Ehnasya

[1] *Leipziger Hist. Abh.* xiii: *Studien z. Byz. Verwaltung Ägyptens;* Leipzig, 1909.

[2] *Leipziger Hist. Abh.* xviii: *Ptolemais in Oberägypten;* Leipzig, 1910.

[3] *Oxford Studies in Social and Legal Hist.*, vol. i., 1909.

[4] *Girowesen im griechischen Ägypten;* Strassburg, 1910.

[5] *Gläubigerbefriedigung durch Nutzung;* Berlin, 1910.

[6] *Zur Personalexekution im Recht d. Papyri;* Leipzig, 1910.

[7] *Il divieto d'alienazione del pegno nel diretto greco e romano;* Cagliari, 1910.

[8] *Cf.* e.g. Rabel, *Die Verfügungsbeschränkungen des Verpfänders*, 1909; Papulias, Ἡ ἐμπράγματος ἀσφάλεια, 1909; Weiss, *Pfandrechtliche Untersuchungen*, 1909.

(Heracleopolis) resulted in the discovery of a quantity of mummy-cartonnage in fair condition; its value, however, is not yet ascertained. A German expedition was again engaged in the Fayûm, apparently with no very conspicuous result. An interesting discovery is announced from Giessen, where a fragment on vellum of St Luke's Gospel in Latin and Gothic has come to light. It is reported to have been found in the Fayûm, and is said to date from the fifth century, in which case it is the oldest extant relic of Germanic speech. An edition of it is promised shortly. Other forthcoming publications are a large new instalment of the British Museum Catalogue, a volume containing the literary texts of the Rylands collection, and Part VIII. of the *Oxyrhynchus Papyri*, in which the chief attraction will be some lengthy fragments of the Cynic poet Cercidas.

ARTHUR S. HUNT.

XIV

ROMAN BRITAIN.[1]

ROMANO-BRITISH sites fall naturally into the classes of fortresses, forts, towns, frontier-lines, and those isolated settlements designated Roman 'villas.' In considering the excavations carried out during the past year, it will be convenient to take the sites more or less in this order. No sensational results fall to be recorded.

In June, some excavations at York, a little to the south of Bootham bar, brought to light a portion of the rampart of the fortress, and foundations of what may have been part of one of the north-western gate-towers. At Caerleon, an examination of the results obtained at the southern corner of the fortress has led to the conclusion that the work shows two periods. The original fortress had an earthen rampart with stone towers. This was faced later with a wall of stone, into which the earlier towers were bonded. A considerable area of the fortress (possibly a quarter) lies under ground which has been very little disturbed. If it is possible to examine this later, we may yet recover a portion of the plan of one of the legionary fortresses of Britain. Next year the excavation of the amphitheatre, which lies just outside the southern corner, is to be proceeded with, and no piece of excavation will be watched

[1] I have visited almost all the sites referred to, and I wish to express my thanks, not only to those whose names are mentioned in the text, but also to Mr Reginald Smith of the British Museum, Mr H. St George Gray, Mr Frank King, Mr H. Laver, Mr John Ward, and Mr A. G. Wright.

with greater interest. At Lincoln, excavations for the foundations of a water-tower in August brought to light some remains from the north-western corner of the fortress, including pottery, bronze, and coins, mostly of Claudius. The 'Samian' was mostly first-century ware, the fibulae included one of the *Aucissa* pattern, and a few fourth-century coins were found also. The Bishop of Lincoln gives the following reading of a fragment of a sepulchral inscription in the Lincoln Museum: .... AIT DVLCISSIMA .... | ..... PAREBITIS O(*rco?*) | ..... ABLATA RECENTI | .... TVA FATA . | ..... EN | [*Vixit an*]N . VIIII | . Lines 1-4 are, he thinks, the ends of hexameters.

On the work at *Corstopitum* (which has, as before, been under the supervision of Mr R. H. Forster), Dr Haverfield has kindly written the following note: 'The Corbridge excavations of July to October 1910 may be best described as a successful continuation of previous work. Things begun in 1908-9 were completed; other things were begun for 1911 to finish—(1) The great structure with massive bossed masonry —one of the finest pieces of Roman building left in this country—has been further uncovered. It is, roughly, a square of 220 feet built round an internal court 170 feet square. In ground plan it closely resembles two huge storehouses at *Carnuntum*, and one may conjecture that, like the two *Horrea* adjoining it, which were found in 1907-8, it was intended for stores. Unfortunately, it has yielded no smaller objects which determine its use, and, beyond the fact that it seems to fall within the century A.D. 120-220, its date is still uncertain. We cannot as yet be sure that it was even finished, and though the floor levels of the north, west, and east sides indicate a prolonged occupation, some part of that occupation, at least, was not that which the original builders meant. (2) East of this building nothing can be traced which can be called contemporary with it, save perhaps a kiln. But other buildings of later dates stood here, probably belonging to the last days of *Corstopitum*, and at the extreme limit of our search this year we came on

a long, deep ditch, as of a fort, which yielded pottery of the age of Trajan or Hadrian, and perhaps rather of Trajan than Hadrian. Another deep ditch was found to be full of sewage with a few early potsherds on the top, and may be connected with the sanitary system of the earliest Roman period. (3) Small objects were abundant. *Corstopitum* kept up its reputation as the richest site in the north for 'Samian' pottery and for coins. The 'Samian,' while principally Lezoux ware of the second century, included some German or East-Gaulish bits and some Graufesenque and other early fabrics which go back to the Flavian age and Agricola, and are comparable with some pieces found in 1909. Equally noteworthy, though not datable, is a perfect altar found built up in the kerb of a fourth century street, and inscribed | IOVI AETERNO | DOLICHENO | ET CAELESTI | BRIGANTIAE | ET SALVTI | C IVLIVS AP | OLINARIS | >LEG VI IVS [*sus*] DE [*dicat*]. The last three lines are *in rasura*—that is, cut over previously erased lettering. Inscriptions to *Brigantia* are not unknown in the wide Brigantian land—that is, all England beyond Humber; but *Caelestis* is rarely applied to a deity outside of Africa; it is therefore doubly a pity that the original dedicator's name has been erased.

The net result of the year's work is to bring us near, though not quite up to, the time when a history of *Corstopitum* can be written. We can see already that it must have been occupied by Agricola when he advanced along Dere Street to Newstead and the north. What its place was in the strategic scheme of Hadrian's wall, is still obscure. But under Pius, when the Antonine Wall was being built, and for years after, it was an important military site. I have suggested elsewhere that it was then either a store-base on a great scale or a legionary fortress meant to supersede York, but never completed, and the choice is still open, though the evidence seems now to favour the former alternative. In any case, a drastic change came with the third century. After about A.D. 210, offensive operations

on the Caledonian frontier were given up by Rome. *Corstopitum* remained an inhabited site, and perhaps an important one, till late in the fourth century, but it was a different *Corstopitum*, perhaps rather more of a town than it had been hitherto. Soon after the middle of the fourth century it appears to have been burnt, and, though it was restored, its remaining existence seems to have been brief and unhappy. Before the end of the fourth century it must have almost ceased to be inhabited.'

Work has been done at several forts. That at Newstead has consisted entirely in the opening of a score more of the pits, of which about 110 have now been cleared. Nothing but the softness of the subsoil acts as a guide in exploring for these pits; those of early and later periods lie side by side, and pits of the earlier period seem to predominate. Pottery of two periods is never found in the same pit. In addition to the relics usually occurring, one altar was found, inscribed: DEO APOLLINI L MAXIMIVS GAETVLICVS > LEG. A second-century altar discovered at *Aesica* names the same man as centurion of the twentieth legion. Thus, to the end, the few inscriptions found at Newstead preserve a tantalising silence as to the name, the garrison, and the history of the fort. Before this report appears, Mr Curle's eagerly anticipated monograph on Newstead will probably be in the hands of students of Roman Britain.

The detailed report on the work of 1909 at Gellygaer shows that in the annexe into which the south-eastern gate of the fort opens, there existed a fairly complete system of baths, the heated rooms including one circular chamber 20 feet in diameter. The raising of the floor of the hypocausts so as, in some cases, to block the passages of earlier structures, indicates an unmistakable reconstruction. This might suggest a longer occupation than has usually been assigned for this fort, but on the other hand, the coins found in the annexe stopped at Hadrian, and the pottery seemed to correspond with that of the fort, where the series of coins

found only came down to Nerva. The baths lie in the northern half of the annexe, which seems to be protected by wall and ditch. In its southern half, several large enclosures, apparently yards, have been traced this year.

At Caersws, further excavations outside the fort have yielded much pottery. A careful consideration of this, of the coins, and of the levels of the roads, has led Professor Bosanquet to the conclusion that the fort was occupied from at least as early as the time of Vespasian to the beginning of the third century. The period most fully represented by over fifty coins found on the site, is that from Vespasian to Pius. The regular series seems to end with Severus. The coins of Tetricus may be due to a temporary, even non-military, settlement. The deep walled treasure-chamber, found under the 'Praetorium,' has now been completely cleared, and a door and steps were found on the south side—*i.e.*, facing the court-yard. Within 2 yards of the chamber was a stone-lined well. The excavations were suspended in 1910, but are to be continued.

At Llanio Isaf, on the Roman road that runs north from Caermarthen towards Aberystwith, the remains of the Roman baths have been re-examined, and at Carnarvon a local committee is endeavouring to rescue the traces of the station there from the ravages of the builder. Mr Edward Owen has succeeded in tracing some early 'Samian' found many years ago to a square camp above Llanfair Caereinion, some ten miles north of Caerflos. The excavation of other sites in Wales, under the auspices of the Liverpool committee, is contemplated.

Some work has also been done at Richborough and at Gloucester, but the excavations of the Society of Antiquaries at Old Sarum have not yet touched a Roman *stratum*. The Roman Antiquities Committee of the Yorkshire Archæological Society have visited Ilkley, and recommended that the excavation of this site should be undertaken next spring. A local committee has been formed.

When we turn to the towns, we meet with a signal

disappointment in the fact that the negotiations for the excavation of the site of *Verulamium* have proved unsuccessful, and that the idea has been abandoned for the present. It is possible, and much to be hoped, that the Society of Antiquaries will now turn its attention to Wroxeter. At Caerwent, the excavation of the Basilica and Forum is now complete, and the report on these buildings, whose plan proved to be quite rectangular, has been published. During 1910, the whole of the second *insula* from the west immediately south of the chief street has been examined, with the result that six buildings, partly shops, have been uncovered, the plan of one especially being very puzzling, owing to the superposition of work of various periods. One striking feature of House XV was a large, well-preserved cellar, entered by stone steps and paved with concrete. But for its size, it was suggestive of the strong-rooms of the forts. At the south end of House XVI an altar was found, apparently *in situ*, inscribed: DEO MARTI OCELO AEL AGVSTINVS OP VSLM. No interpretation has been given, so far, of the abbreviation OP. In 1904 the base of a statue was found at Caerwent inscribed: [DEO] MARTI LENO SIVE OCELO, etc. *Lenus* is a fairly common name of Mars in Rhenish inscriptions, and it has been suggested that *Ocelus* is its British equivalent. *Ocelus* has only been found on one other site in Britain, viz., at Carlisle. House XVII was found to be almost entirely destroyed by a number of post-Roman burials. In the small space excavated were found some 130 skeletons, all laid with their heads to the west in fairly regular rows. The field under excavation is near the churchyard. Lord Tredegar, who has taken such a keen interest in these excavations, presided at the annual meeting of subscribers in August, when Mr Thomas Ashby stated that the present season would probably see the conclusion of the work at Caerwent. The greater number of the twenty *insulae* into which the city was divided have now, as far as is possible, been excavated. The museum contains a fine collection of

pottery, coins, bronzes, and architectural fragments, which still await adequate study.

Among the relics of the Roman period unearthed during the year at Colchester, must be mentioned a finely lettered sepulchral inscription found while widening the road near the Royal Grammar School. Restored as far as is possible, it appears to read: (*m*) ACR (*inus?*) . . . VS EQ(*ues*) R(*omanus*) VIX(*it annos*) XX . VAL(*eria*) FRON(*t*)INA CONIVVX ET FLOR(*ius*) COGITATVS ET FLOR(*ius*) FIDELIS FECERVNT. The double V in *conjuux* is quite distinct.

At Dorchester the excavation of the amphitheatre has been advanced another stage, with somewhat similar results to those of the work of the last two years. The excavation is not yet complete. As a piece of negative evidence, the excavations at the Lake village of Meare, near Glastonbury, have, as was to be expected, yielded no trace of Roman occupation.

It is not yet easy to assign a proper place to the site which Mr Acton is excavating at Holt on the Dee, near Wrexham. It may well be that more extensive discoveries will yet be made there. In addition to the long rows of buildings, which may perhaps suggest workshops or a factory rather than barrack buildings (the plan is unique so far as I know), Mr Acton has this year uncovered with great care a group of buildings at some distance from the main enclosure, which may either be the remains of a system of baths or of two corridor houses situated close together. The stout concrete floors covering perfect horizontal flues of large box tiles are a feature of the excavation. The yield of tiles and pottery is still remarkable, and the collection has grown to be one of great interest. Among the many stamps of the twentieth legion found here is a duplicate of the stamp numbered 202 in the Chester collection, reading: LEG XX VV SVBLOGOPR, the interpretation of which is conjectural. No satisfactory reading has yet been given of the Holt centurial stone. The site has yielded one of

the largest known fragments of Roman window glass (8¾ by 5 inches), and fragments of a No. 78 bowl have been found in the later excavations.

Turning to the frontier, we find that important work has been done by Mr F. G. Simpson and Mr J. P. Gibson at Housesteads and at Gilsland. Mr Simpson reports finding the turret to the west of the Castle-Nick mile-castle, and locating the missing mile-castle near *Magna*. On Haltwhistle Burn he has found the remains of a Roman water mill, and at Housesteads, besides uncovering a lime-kiln, he has discovered an altar inscribed: DEO HVETERI SVPERSTES [ET?] REGVLVS VSL[M]. As several altars bearing the curious dedication HVETERI or HVITRI have been found on the Wall, it is unnecessary to quote parallels. The occurrence of the H is, however, not common.

The work at Gilsland includes the excavation of a small fort, and of a mile-castle at Poltross Burn. The fort resembles that at Haltwhistle Burn in area and arrangement of gates, but the search for interior buildings was not so successful. The excavators are of opinion that the Stanegate passes close to the fort. Fortunately, the mile-castle was well buried, with the result that Mr Simpson has obtained a practically complete plan of one of these stations, showing a central street running from the opening in the Great Wall to an equally large gate in the southern wall of the castle itself, and on either side of this street a building containing four barrack-rooms with hearths and ovens. Several reconstructions are evidently shown, and the small finds are varied and interesting, including coins from Mark Antony to Constantine, and fibulae and pottery of various periods. As the excavation has been conducted with great care, the detailed report may throw important light on the construction of the Wall. Besides some other work on the *Vallum*, Mr Simpson has, in conjunction with Professor Haverfield, continued the attempt to trace the earthwork where it passes the fort at *Hunnum*. The work is not complete, but so far the *Vallum* has been found to turn sharply to the south-

west to miss the fort as it approaches it from the east. After running south-west for 150 to 200 feet, it turns sharply to the west, and so far is found to run nearly parallel to the rampart of the fort. Some years ago Dr Haverfield found some evidence that it ran south of the south-western angle of the fort.

It remains to refer to work on the sites of several Roman 'villas.' During the summer of 1909 and 1910, extensive Roman buildings have been uncovered at Northfleet in Kent. Foundations over 400 feet in length have been traced, and also the remains of a kiln; the buildings are mainly of flint and chalk. There is evidence of reconstruction, and among the relics is a coin of Valens. The work at the 'villa' at Pullborough in Sussex belongs rather to the year 1909; I will therefore only refer to the fact that the site has yielded fragments of moulds for making 'Samian' ware. The moulds are evidently of Lezoux origin; they occur very rarely in Britain. Part of a corridor house has also been excavated at Combley, near East Cowes. Finally, on the Chesham estate in Buckinghamshire, Mr Moray Williams has, with the assistance of the tenant, opened up a large house on the farm at Latimer Dell, a site partially excavated in 1864, and now partly covered by modern buildings. There are at present exposed a suite of rooms flanked on either side by a corridor, with a separate, but not detached, block of bath chambers. Mr Williams thinks there is good evidence that the complete plan would show a house of the conventional courtyard type. The usual heating arrangements, mosaics, and wall paintings are well represented, but the small finds show nothing of importance, the few coins being of the Constantine period.

In May, in the course of the work on the new site for the London County Hall, near Westminster Bridge, the remains of a boat were found embedded in the deposit on the river-bank. There seems no doubt that the boat belongs to the Roman period. The portion of the shell that remains is of oak, 40 feet long, with a beam of 16 feet, and may

represent two-thirds of the original vessel. Besides pottery and other objects, there were found in the boat coins of Tetricus, Carausius, and Allectus. In spite of the fact that the boat has been crushed by pressure and cut into in digging for foundations, an attempt is to be made to preserve the remains intact. Perhaps the evidence of Roman date is not quite so certain as regards the remains of a boat found in the harbour at Christchurch in March. A small vase or incense cup, found among the remains, is pronounced, on good authority, to belong to the Roman period.

Among minor finds made during the year we may mention a bronze imperial head found in Suffolk; and a perfect marble sculpture of Bacchus, of the usual type, found while ploughing a field outside Spoonley Wood in Gloucestershire, near to the 'villa' at Winchcomb. The group, which is now in the British Museum, was found in a grave containing the bones of a man and two swords. It lay at the foot of the skeleton.

Dr Haverfield has given the following reading of the tile-stamp found at Plaxtol, in Kent, in 1857 (*C.I.L.* vii. 1238): | PARIETALEM | CABRIABANV | [?]ICAVIT.— The second line might be *Cabribantu*, and neither *rubicavit* nor *fabricavit* seems to suit all the conditions of the third line. The first line is printed inversely to the other two.

The first Report of the Royal Commission appointed in 1908, to inventory the ancient monuments of Wales, was issued on 10th August. The Liverpool Committee for Excavation in Wales and the Marches is to be congratulated on having the assistance of this Commission in its efforts to throw light on the history of a district which comprises within its boundaries two legionary fortresses and a number of unexplored forts. Still more welcome to students of Roman remains in the Principality is the paper on 'Military Aspects of Roman Wales,' by Dr Haverfield, just issued by the Cymmrodorion Society. The Scottish

Commission have reported on Berwick, and the English Commission on Herts.

Much may be hoped also from the formation of the Society for the promotion of Roman Studies, which comes into being with the new year. Under its auspices we may reasonably hope that something may be done to bring into line the scattered information on the subject of Roman Britain, and possibly to systematise to a certain extent the investigations that shall be made in future years.

F. A. Bruton.

XV

NEW TESTAMENT

THE Theological Dictionaries mentioned in last year's Report, the *New Schaff-Herzog Encyclopaedia*,[1] Hastings' *Dictionary of Religion and Ethics*,[2] and Schiele's *Die Religion in Geschichte und Gegenwart*,[3] are still in progress. The articles 'Bible,' by Dr Sanday, and 'Bible in the Church,' by Von Dobschütz, in the second of these, deserve special mention; but apart from this I need add nothing to what I said last year with reference to their general character. Among works which were in progress but have now been completed, the first place should perhaps be given to *The Expositor's Greek Testament*,[4] of which the fourth and fifth volumes have just appeared. The work has been distributed as follows:— Dr Moffatt, has taken Thessalonians and the Apocalypse; Dr Newport White, The Pastoral Epistles; Mr W. E. Oesterley, Philemon and James; Dr Dods, The Epistle to the Hebrews; Mr J. H. A. Hart, 1 Peter; Mr R. D. Strachan, 2 Peter; Dr David Smith, The Epistle to John; and Dr J. B. Mayor, The Epistle of Jude. The small but competent and useful series of *Century Bible Handbooks*[5] has been completed by the publication of Prof. A. L. Humphries' *St John and other New Testament Teachers*, which has been preceded during the past year by Dr Adeney's *The New Testament Doctrine of Christ*, Dr Garvie's *Life and*

[1] London and New York: Funk & Wagnall's Co.
[2] Edinburgh: T. & T. Clark.
[3] Tübingen: Verlag von J. C. B. Mohr (Paul Siebeck).
[4] London: Hodder & Stoughton, 1910.
[5] Edinburgh: T. C. & E. C. Jack.

Teaching of Paul, and Mr Currie Martin's *The Books of the New Testament*. Dr Swete has edited a volume of Cambridge Biblical Essays.[1] It is a sequel to the Cambridge Theological Essays. The New Testament has the lion's share of the volume; all the articles in this department are good, and some of them are of outstanding merit. It is hardly possible in my space to give a list of subjects and writers, but the volume is a noteworthy contribution to Biblical Science.

In Textual Criticism I have to note the publication of the third volume of Gregory's *Textkritik des Neuen Testaments*,[2] which completes the work. A very elaborate investigation of the Latin New Testament in Africa at the time of Cyprian[3] has been published in Harnack and Schmidt's *Texte und Untersuchungen* by Hans Freiherr von Soden, whose father is engaged in the preparation of a great critical edition of the New Testament. Mr Valentine Richards has an excellent paper on 'Textual Criticism' in the Cambridge Biblical Essays. In special Introduction, Dr Moffatt's contribution to the *International Theological Library* has not yet appeared. I may be permitted to mention my own volume, *A Critical Introduction to the New Testament*, which is restricted entirely to the discussion of the critical problem raised in connexion with individual books or groups of books in the New Testament. The Synoptic Problem has been the subject of important investigations. I place first Sir John Hawkins' indispensable *Horae Synopticae*,[4] which has now appeared in a second edition with considerable additions. One of the very best discussions that we possess is the second part of Stanton's *The Gospels as Historical Documents*,[5] which rests on thorough independent

[1] *Essays on some Biblical Questions of the Day*, by Members of the University of Cambridge. London: Macmillan & Co., 1909.

[2] Leipzig: J. C. Hinrichs'sche Buchhandlung, 1909.

[3] *Das Lateinische neue Testament in Afrika zur Zeit Cyrians.* Leipzig: J. C. Hinrichs'sche Buchhandlung, 1909. Paris: Letouzey et Cie., 1910.

[4] Oxford: at the Clarendon Press, 1909.

[5] Cambridge: at the University Press, 1909.

investigation combined with wide knowledge of the recent literature on which valuable criticism is offered. In a new American series entitled *Modern Religious Problems*,[1] edited by Dr A. W. Vernon, Professor Burkitt has written a little volume on *The Earliest Sources for the Life of Jesus*. Many of the positions will be familiar to students of his *Gospel History and its Transmission*, but this volume ought not to be overlooked. It is rather surprising to have a work from Professor Flinders Petrie bearing the title *The Growth of the Gospels as shown by Structural Criticism*.[2] This is an attempt to recover the original Gospel and its subsequent expansions by a purely objective method, the criterion employed being that the original nucleus is to be identified with a collection of those passages which occur in all three Gospels in identical order. Dr Petrie does not sufficiently recognise how large a part considerations of order have played in earlier investigations, but his employment of this criterion seems to me to proceed on quite wrong lines, and to do nothing to overturn the commonly accepted two-document theory. Nor can I believe that he is more successful in the arguments he adduces for the priority of Matthew to Mark. A very useful edition of *The Synoptic Gospels*, arranged in parallel columns,[3] has been published by Mr J. M. Thompson. This is designed to do for the English reader what other synopses have done for the Greek Text. It prints the Revised Version of the Gospels in such a way that the parallel passages may be compared verse by verse and word by word. It may be added that a series of essays, by various writers on the Synoptic Problem, edited by Dr Sanday, is announced for publication but has not yet appeared. One of the most noteworthy contributions to the subject is the work on *The Synoptic Gospels*[4]

[1] Boston and New York: Houghton Mifflin Company. The Riverside Press, Cambridge, 1910. London: Constable, & Co.

[2] London: John Murray, 1910.

[3] *The Synoptic Gospels, arranged in Parallel Columns.* Oxford: at the Clarendon Press, 1910.

[4] Macmillan & Co., 1909.

by Mr C. G. Montefiore and Mr Israel Abrahams. Since it includes a new translation and commentary, I mention it in connexion with New Testament Introduction simply as a matter of convenience, as it also contains a great deal of critical matter. At present only Mr Montefiore's part of the work has appeared. The special point of view lends a peculiar interest to the book. It is a sympathetic study of the Founder of Christianity by a Jew who has not yet become a Christian. Here, as in earlier writings, the author seeks to disabuse Christians of many prejudices which they entertain towards legalism, and to place the Jews of Christ's time in a more favourable light. The work is specially addressed to his co-religionists, and its courage and temper deserve the highest praise. It is written from a very advanced critical standpoint. The work is of great usefulness to those English readers who wish to be in touch with advanced continental criticism but have no access to the original works, for it gives very extensive quotations from such writers as Wellhausen, Loisy, Holtzmann, and J. Weiss. Where the Christian reader especially hoped for guidance—namely, in the illumination of the Gospel narrative from Jewish sources—the book has so far been somewhat of a disappointment. A third volume is, however, to be added by Mr Israel Abrahams, in which it may be hoped that this defect will be supplied. Meanwhile I may call attention to his essay on 'Rabinnic Aids to Exegesis,' which is one of the most noteworthy contributions to the Cambridge Biblical Essays. I may add that Mr Montefiore's comprehensive work has been supplemented by his Jowett Lectures on The Teaching of Jesus.[1]

In Johannine criticism, perhaps the most noteworthy publication has been Professor Bacon's *The Fourth Gospel in Research and Debate*.[2] Like all the author writes, it is very able and acute, but it is a fighting book, and the

[1] *Some Elements of the Religious Teaching of Jesus, according to the Synoptic Gospels.* Macmillan & Co., 1910.

[2] London: T. Fisher Unwin, 1910.

defenders of a more conservative position would scarcely be prepared to accept the author's statement of their views. (See Dr Drummond's review in the *Hibbert Journal* for October 1910.) A useful volume of Moorhouse Lectures[1] has been published by Bishop A. V. Green, dealing with the whole of the Johannine literature from a fairly conservative point of view, and a similar standpoint is adopted in a work by Dr C. E. Scott Moncrieff.[2] The most noteworthy essay in the analytic criticism of the Fourth Gospel has been published by Spitta,[3] whose acuteness, originality, and learning, if not always the soundness of his judgment, has been amply attested by a whole series of works on the New Testament. I have lastly to mention in this connexion Lepin's *La Valeur historique du quatrième Évangile*, written, like his previous work on the Fourth Gospel, from a conservative point of view.

What is known as the eschatological theory of the Gospels has not only been a familiar subject of debate with German New Testament scholars for many years, but Loisy, Tyrrell, and Sanday, have forced its importance home on English students. They will welcome the admirable English translation of Schweitzer's *Von Reimarus zu Wrede*,[4] which Professor Burkitt, himself a thorough-going eschatologist, has introduced to English readers. The book contains an account of the investigations into the life of Jesus within the period indicated by its title, and exhibits a surprising familiarity with them, at least so far as the German literature is concerned. It is not, however, an objective handling of its theme, but is designed to show the bankruptcy of liberal criticism and the triumph of the eschatological solution, especially as it was stated in the first edition of

[1] *The Ephesian Canonical Writings.* London: Williams & Norgate, 1910.

[2] *St John, Apostle, Evangelist, and Prophet.* London: James Nisbet & Co., Limited, 1909.

[3] *Das Johannes-Evangelium als Quelle der Geschichte Jesu.* Göttingen: Vandenhoeck und Ruprecht, 1909.

[4] *The Quest of the Historical Jesus.* London: A. & C. Black, 1910.

J. Weiss's *Predigt Jesu vom Reiche Gottes*. It met with very severe criticism in Germany, and although its brilliance and the range of learning displayed will be amply recognised by all, it remains to be seen whether the author will make many converts in England. A work by von Dobschütz, entitled *The Eschatology of the Gospels*,[1] contains the articles he has contributed to *The Expositor*, with his paper read at the last International Congress of Religious, and it adopts an attitude hostile to Schweitzer. Another work by von Dobschütz, on *The Apostolic Age*,[2] has also been translated into English. Walter Bauer's elaborate work, *Das Leben Jesu im Zeitalter der neutestamentlichen Apokryphen*,[3] is not primarily concerned with the New Testament, but naturally it contains a good deal of matter relevant to our subject. Mr J. M. Thompson's suggestive and courageous volume, *Jesus according to St Mark*,[4] should perhaps be mentioned at this point, since it is designed to reconstruct the portrait of Jesus from our earliest source.

Of commentaries, in addition to those previously mentioned, I may name Dr Plummer's work on Matthew.[5] This is designed to supplement, on the exegetical side, the volume by Archdeacon Allen in the *International Critical Commentary*, which was engaged almost entirely with the critical problems. A smaller but useful work on the same Gospel has been published by Mr E. E. Anderson.[6] A very full exposition of the Sermon on the Mount has been issued by Dr H. E. Savage.[7] Its special value consists in its illumination of the subject by Rabbinic parallels. In

[1] Hodder & Stoughton, 1910.

[2] *The Apostolic Age*. London: Philip Green, 1909.

[3] Tübingen: J. C. B. Mohr, 1909.

[4] London: Methuen & Co., 1909.

[5] *An Exegetical Commentary on the Gospel according to St Matthew*. London: Elliot Stock, 1909.

[6] *St Matthew's Gospel with Introduction and Notes*. London: T. & T. Clark, 1909.

[7] *The Gospel and the Kingdom*. London: Longmans, Green & Co., 1910.

Zahn's commentary[1] Wohlenberg has written on Mark and Zahn himself on Romans. Mr Lukyn Williams has followed up his volume on Colossians and Philemon in the Cambridge Greek Testament by a similarly careful Commentary on Galatians,[2] which is specially useful on the philological side. The editor, it may be said, adopts the North Galatian theory. To his *Handbuch zum neuen Testament*,[3] Lietzmann has now added his Commentary on the same epistle. On the Epistle to the Hebrews we have an all too meagre contribution to the *Westminster Commentaries*[4] by Dr E. C. Wickham, which might have been very much better than it is, had the editor's range of reading been wider. B. Weiss has contributed to the *Texte und Untersuchungen* a special investigation of this epistle.[5] Dr J. B. Mayor's Commentary on *The Epistle of James*[6] has gone into a third edition, in which several improvements have been made. The most noteworthy work in this department, however, is the little volume on the same epistle by Dr Hort,[7] which after such long delay has at last appeared.

In New Testament Theology, I have to mention two important works, which cover the whole field, by Feine[8] and Schlatter.[9] Dr Moffatt writes on 'Paul and Paulinism'[10] in *Modern Religious Problems*, and Mr J. S. Johnston, in a

[1] *Kommentar zum Neuen Testament.* Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf.

[2] *The Epistle of Paul the Apostle to the Galatians.* Cambridge: at the University Press, 1910.

[3] Tübingen: Verlag von J. C. B. Mohr.

[4] London: Methuen & Co., 1910.

[5] *Der Hebräerbrief in Zeitgeschichtlicher Beleuchtung.* Leipzig: J. C. Hinrichs'sche Buchhandlung, 1910.

[6] London: Macmillan & Co., 1910.

[7] *The Epistle of St James.* London: Macmillan & Co., 1910.

[8] *Theologie des Neuen Testaments.* Leipzig: J. C. Hinrichs'sche, 1910.

[9] *Die Theologie des Neuen Testaments.* Calv und Stuttgart: Vereinsbuchhandlung, 1909.

[10] Boston and New York: Houghton Mifflin Company. The Riverside Press, Cambridge, 1910.

work entitled *The Philosophy of the Fourth Gospel*,[1] gives a useful study of the Logos Doctrine. Mr J. C. V. Durell expounds the Christology of the New Testament in a volume bearing the title *The Self-Revelation of our Lord*.[2] Two contributions to New Testament Ethics may be mentioned: Dr Stalker's *The Ethic of Jesus*[3] and Mr A. B. D. Alexander's *The Ethics of St Paul*.[4] Dr Fairbairn's *Studies in Religion and Theology*[5] is in the main a discussion of the Church, but in its second portion it contains an examination of the teaching of Jesus, of Paul, and of John. Lastly, Dr Swete, who has previously published several books and articles dealing with the Doctrine of the Holy Spirit, has issued an elaborate inductive study on the New Testament doctrine.[6]

ARTHUR S. PEAKE.

[1] London, Brighton, and New York: Society for Promoting Christian Knowledge, 1909.

[2] Edinburgh: T. & T. Clark, 1910.

[3] *The Ethic of Jesus according to the Synoptic Gospels.* Hodder & Stoughton, 1909.

[4] Glasgow: James Maclehose & Sons, 1910.

[5] London: Hodder & Stoughton, 1910.

[6] *The Holy Spirit in the New Testament.* London: Macmillan & Co., 1909.

XVI

PREHISTORIC ARCHAEOLOGY

READERS of the *Year's Work* will remember that last year's section on 'Prehistoric Archaeology' dealt only with the Western Mediterranean. The deficiency is supplied, as far as possible, by including in this issue a two years' survey of the Eastern Mediterranean. The two years in question, 1908-9 and 1909-10, have been unusually rich in works of the first importance, which can however only be noticed here in the briefest way. For the announcement of current excavations, the reader is referred to other sections of the *Year's Work*, but definitive publications of the results of previous years are noted here under the region to which they belong. These regions are treated now in order from East to West.

Iberian Peninsula.—The prehistoric chronology propounded by Siret[1] is criticised by Dechelette,[2] and correlated approximately with the course of events in the Aegean. The Neolithic period in Spain corresponds with Cycladic or Early Minoan: there is as yet no evidence of the Phoenician influence suggested by Siret,[3] but clear proof (in the painted vases of El Argar) of Early Minoan contact. The Bronze Age runs from the beginning of the Middle Minoan to the fifth century. Monuments of the transition to Iron are lacking. The earliest Iron culture in Spain corresponds with La Tène I. and II. in Central Europe; it began with a

[1] *Revue Archéologique*, x. 1907, pp. 372-95.
[2] *Ibid.* xii. 1908, pp. 219-65, 390-415; xiii. 1909, pp. 15-38.
[3] *Rev. Quest. Sci.* 1907; *Rev. Préhistorique*, 1908 (Nos. 7-8).

'Celtic' irruption, and ended with the capture of Numantia in 133 B.C. Then comes the Second Iron Age, some products of which, in Northern Portugal (Briteiros, Ancona, and Sabroso), have a superficial likeness to 'Mycenaean' work, but can be shown to be influenced by Rome. Some of the sites of this period, however, have admittedly been occupied at earlier periods; and probably further work is required before the last word can be said, even on points of first magnitude.

Italy.—The voluminous materials for the early culture of Italy and Sicily, amassed by Pigorini and many others, and published for the most part in the *Bulletino di Paletnologia Italiana*, have been summarised in masterly fashion by T. E. Peet, in one of the best arranged and most judicious of handbooks.[1] Full summaries are given of all important excavations, and also of recent and current controversies. The book has been well received, and is not likely to be superseded. A companion volume on the Iron Age should appear before long: it is as needful as this one was.

The remarkable chipped flints of Breonio Veronese, which were reviewed unfavourably a few years ago by Munro[2] and Seton-Karr[3] have now been investigated afresh by Peet,[4] who is satisfied that the original find was genuine, and belonged mainly to the Early Iron Age, but shows that forgers have been at work since about 1888.

The native pot-fabrics of Apulia have been classified thoroughly by Mayer,[5] and finds of early axes and other objects of metal described, from Alanno by Pellegrini,[6] from Castiglione d'Oriva by Milani,[7] and from Sicily by Orsi.[8] The latter maintains his view of the funerary use of *aes rude*.

[1] Peet, *The Stone and Bronze Ages in Italy*, Oxford, 1909.
[2] *Archaeology and False Antiquities*, London, 1905.
[3] *La Tribuna*, Rome, 1905 (May 8, July 8).
[4] *Liverpool Annals of Archaeology and Anthropology*, i. p. 88.
[5] *Roemische Mittheilungen*, 1908, pp. 167-262.
[6] *Notizie dei Scavi*, 1908, pp. 114-16.
[7] *Rivista Ital. Numismatica*, 1908, p. 443.
[8] *Boll. Numism.* 1908, p. 19; *cf.* Haeberlin, *ibid.* 93-7.

Other funerary objects from Fermo[1] and Numana[2] are discussed by Pellegrini; and Gallic interments at Lovere, of early La Tène type, by Patroni;[3] other 'barbaric' tombs at Sergnano also by Patroni;[4] and the long-continued and very careful researches of Dr Domenico Ridola in the neighbourhood of Matera in Apulia are summarised, with full illustration by Peet.[5] They cover all periods from the Neolithic to the early Iron Age, and are without parallel in this difficult region. Pigorini has an interesting note on the use of medicinal springs in the Bronze Age.[6]

There is a general survey of the perennial 'Etruscan question' by Kannengiesser,[7] and another ethnological question, the stratification of peoples and cultures in Latinum, is touched by Peet,[8] who shows from the unanimous testimony of excavators that the belief expressed by Ridgeway[9] and Conway[10] that the *terremare* people inhumed their dead is 'an archaeological blunder of the first importance.' Incidentally, he corrects other lapses of memory in Ridgeway's paper; but though he is prepared to believe that 'Ligurians and *terremare* folk formed two, and probably the two, elements in the early Roman population,' and thinks the contention of Ridgeway and Conway that these can be respectively identified with plebeians and patricians 'uncertain but probable,' he is by no means clear which corresponds with which; 'it is quite possible that the once-victorious *terremare* people became the plebeians, and the conquered "Ligurians" the patricians.' The whole attempt to put ethnic names to cultural strata in Italy is in fact premature.

Sardinia.—Mackenzie has followed up his earlier work

[1] *Notizie*, 1908, pp. 252-61.
[2] *Ibid.* 1907, pp. 165-70.
[3] *Ibid.* 1908, pp. 1-16.
[4] *Ibid.* 1909, p. 272.
[5] *Liverpool Annals*, ii. p. 72.
[6] *Bull. Paletn. Ital.* 1009, pp. 169-91; *Rend. Acc. Linc.* 1908, pp. 671-73.
[7] *Klio*, 1908, pp. 252-62.
[8] *Liverpool Annals*, ii. p. 187.
[9] *Proc. Brit. Acad.* iii.
[10] *I due strati nella populazione Indo-Europea dell'Italia antica*, Rome, 1905.

on the monuments of Sardinia by an important study of the 'Giants' tombs,'[1] which he interprets, following the Italian archaeologist Nissardi, to be the burial places of the inhabitants of the 'nuraghi,' which served as village castles. Some of these were clearly enlarged from time to time, and one of them, at Nossia, near Paulilatino, lies surrounded by an unfortified village of round huts.[2] The Giants' tombs are shown, by intermediate examples, to be developed out of a simple type of megalithic chambered-tomb, and to stand in close relation with the megalithic monuments of Malta. Taramelli has made special study of the 'nuraghi' of Gesturi,[3] and Palmavera: the latter shows two periods of building: it began about 1500 B.C., and was abandoned before the seventh century.

Malta.—The prehistoric burial place of Halsaflieni is discussed by A. Mayr[4] in some detail; the official report is not yet available. This 'hypogeum' consists of two series of superposed rooms, all hewn out of soft limestone, and approached from above. Their plan resembles the lobed arrangement familiar at Hajiar Kim and other Maltese monuments above ground. The ceilings are painted with spirals and other designs in red. The chambers were found crowded with remains; much pottery, stone knives and axes, amulets, and figurines suggestive of very early Aegean contact.

The pottery from Halsaflieni is classified and discussed at length by N. Tagliaferro.[5] The number and variety of the fabrics is remarkable; but their sequence is not yet by any means clear.

Mayr has republished in more extended form[6] the results of his earlier exploration of Malta,[7] and an English transla-

[1] *Memnon*, 1908, pp. 180-210.
[2] *Athenaeum*, 27th March 1909; *Monumenti Antichi*, xix. pp. 225, 303.
[3] *Notizie*, 1908, pp. 116-20.
[4] *Zeit. f. Ethnologie*, 1908, p. 536.
[5] *Liverpool Annals*, iii. pp. 1-21; plates i.-xvii.
[6] *Die Insel Malta im Alterthum*, Munich, 1909.
[7] *Abh. d. k. bayr. akad. Wiss.* i. Kl. XXI. iii.

tion of his book has been printed in the island. This comes opportunely, when both the Maltese Government, and British scholars from the School of Archaeology in Rome, have at last set themselves to systematic work.

North Greece and Balkan Lands.—The latest report on work at Vinča,[1] records the discovery of anthropomorphic vases in the lowest layer, which Vassitz regards as contemporary with the 'Second City' at Hissarlik.

Another site, at Zuto Brdo, on the Danube, excavated in 1906, but published later,[2] yields also statuettes of 'Cretan' type, from a stratum with houses, cremation burials, and weapons and implements of bronze, which Vassitz dates not earlier than 1000 B.C.

'Among the blind, the one-eyed man is king.' A solitary vase of handmade fabric, and neolithic look, in the museum of Spalato, is published by A. M. Woodward, with brief commentary.[3]

The current excavation of neolithic sites in Thessaly by Wace, Thompson, Droop, and Peet, is recorded elsewhere (p. 7.) The results of previous campaigns are now published provisionally,[4] and a conspectus of the chronology of the Neolithic and Bronze Ages in Thessaly, Boeotia, and Phocis is already permissible.[5] The neolithic mounds date from 2500 B.C., or earlier, but after 2000 B.C. degeneration sets in, and many mounds are abandoned: then, about 1200 B.C. or later, the influence of 'Late Minoan III.' reached Thessaly. There is no evidence of the invasions conjectured by Tsountas to account for degenerate art. The post-Mycenaean cist-tombs, however, may represent Northern invaders. It is already possible to trace the geographical

[1] *Rev. Arch.* xiii. pp. 213-15.

[2] *Ibid.* xi. p. 205; *Starinar*, ii. pp. 1-47.

[3] *Liverpool Annals*, ii. p. 27.

[4] *Ibid.* i. p. 118 'Early Civilisation in North Greece' (Zerelia); i. p. 131 'Further Report' (dated 20th December 1908); ii. p. 149 'Preliminary Report on Exc. of 1909' (Lianokladhi, Tsani Magoula, conspectus); *Annual B.S.A.* 1908, p. 197 (Zerelia).

[5] *Liverpool Annals*, ii. p. 149.

limits of these Thessalian sites approximately, and to say definitely that in certain districts they do not occur. There is a good summary of the whole inquiry by Jolles already:[1] for other criticism, see below.

Under the nickname of the 'House of Kadmos,' Keramopoullos describes a Late Minoan house, excavated in Thebes in 1906.[2] The remains hardly justify the title: only a very small area has been excavated, among modern houses, encumbered by superposed walls of four prehistoric periods, one of which ended in a conflagration; it yields fragments of fresco (assigned to Late Minoan II.), and some Late Minoan vases and stone objects. The writer takes occasion to review the story of Kadmos in some detail.

Further south, Soteriades has now published amply the Neolithic and early Bronze Age pottery from his excavations at Chaeronea and Elatea.[3] He is clear that development was continuous and unimpeded from Neolithic to Mycenaean time.

Bulle, on the other hand, amplifying his interpretation of his discoveries at Orchomenus,[4] lays special emphasis on changes of house-type from round to oval, and from oval to rectangular, and on successive streams of 'northern invaders,' to account for these changes. The Aegean civilisation he still assigns, as is usual in Germany, to the obsolete 'Carians' of twenty years ago.

Mention should be made here, too, of the publication of the prehistoric vase fragments from the Acropolis of Athens, but their amount is disappointingly small, and the quality not very instructive.[5]

The controversy as to the relations, if any, between the nascent civilisations of the Aegean and regions to the North

[1] *Jahrb. d. Arch. Inst.* 1909, p. 406.
[2] Ἐφημερὶς Ἀρχαιολογική, 1909, p. 57.
[3] *Ibid.* 1908, pp. 63-96.
[4] *Jahrb. d. Arch. Inst.* 1907, *Anz.* p. 489.
[5] Graef, and others, *Die Antike Vasen von der Akropolis zu Athens*, i.; Berlin, 1909.

proceeds vigorously. The priority of the North has been restated by Hubert Schmidt,[1] who finds no trace of Mycenaean trade beyond the shores of the Adriatic, and claims many important inventions, such as the fibula, spiral ornament, white-incrusted and white-painted pottery, and even figure-modelling, as originating within the Danubian province.

On the other hand, M. Vassitz, the active explorer of Servian neolithic sites, and Curator of the Museum of Belgrade, presses even to excess[2] the parallels which he finds between Servian and Aegean culture in the earliest period. His paper deals mainly with the results of excavations at Vinča, on the Danube, and similar neolithic and reneolithic sites, Carsija, Mali Drum, and Jablaniča, which lies between Belgrade and Nish, and at a later series along the Danube itself from Vinča to Radujevac on the Servian frontier, and Vidbol beyond it in Bulgaria. They range in date from the period of Troy I. or earlier to that of Troy VII. The parallels with Aegean art which he perceives, are partly artistic, partly symbolic of common religious conceptions. It is not, however, easy to recognise at first sight many similarities which Vassitz finds obvious: perhaps, when Vinča is fully published, the argument may be restated with fuller illustration on both sides.

The claim for Aegean influence is carried further afield still by Schneider, who reports from Bohemia a local fabric of pottery with 'Mycenaean' designs.[3]

In the light of their own work on the neolithic sites in Thessaly, Wace, Thompson, and Peet have reviewed the evidence for these two rival theories of the relation between the Aegean civilisation and that of Central Europe.[4] Taking Professor Burrows' summary[5] as their starting-point, they summarise the theory of Central European predominance

[1] *Jahrb. d. Arch. Inst.* 1907, *Anz.* p. 490.
[2] *Annual of the British School at Athens*, xiv. 319 ff.
[3] *Zeit. f. Ethn.* 1908, p. 573 ff.
[4] *Classical Review*, 1908, p. 228.
[5] *Discoveries in Crete*, ch. xi.; London (2nd ed.), 1908.

as held by Dr Hubert Schmidt[1] and Professor von Stern,[2] and that of Aegean influences, illustrated by Dr Wosinsky's *Incrustierte Keramik*.[3] The writers, like their predecessor, rightly lay great stress on ceramic evidence, and supplement the evidence from their own excavations. They are clear that the civilisation of Greece, north of Chaeronea, was 'an entirely different civilisation from that of the Aegean proper' down to the Late Minoan Age: that the objects from Thrace, 'though they resemble those from Thessaly, have little likeness to Aegean or Servian finds'; and that 'Troy should be connected with an Anatolian culture rather than with a European,' with some reservation in favour of Eastern Thrace, which remains to be explored. They see marked contrasts between all more northerly schools (in Servia, Roumania, Hungary, and Bohemia), and the Aegean styles: and marked differences between these northern schools themselves. These therefore favour a hypothesis of multiple independent development.

Later,[4] Wace and Thompson have replied to Dr Vassitz's criticism of their former suggestions,[5] and utter a caution against his treatment of evidence from Troy, Thessaly, and the Aegean proper, as if it were all in the same sense 'south-eastern civilisation.' 'Metal prototypes,' too, ought not to be assumed in an area where metal at all is so rare as in the Servian sites: and the 'Metallic' forms quoted may well be derived from wickerwork or wood. The Thessalian culture, on which these writers are peculiarly qualified to speak, may perhaps be connected with that of Servia, but there is no proof of dependence either way. The Kličevač type of figurine, for example, which Vassitz regards as 'south-eastern,' is unknown in Thessaly, and the differences between the pot-fabrics outweigh the resemblances detected by him.

Meanwhile, what is wanted is fresh evidence from the

[1] *Zeit. f. Ethn.* 1903, p. 48 ff.; 1904, p. 608 ff.; 1905, p. 98 f.
[2] *Praemykenische Kultur in Südrussland*, Moscow, 1905.
[3] Wosinsky, *Incrustierte Keramik der Stein-u. Bronzezeit*, Berlin, 1904.
[4] *Classical Review*, xxiii. p. 209. [5] *Annual B.S.A.* xiv. 319.

northern side of the Aegean basin itself: so, in 1909, at the end of their Thessalian season, Wace and Thompson found time for a first surface-exploration of parts of Macedonia.[1] They noted a large number of mounds, and are able to classify them as (*a*) burial-tumuli and look-outs, of various dates; (*b*) prehistoric sites; (*c*) sites of Greek towns, which may (or may not) be found eventually to have been superposed on prehistoric mounds of type *b*.

Another piece of work worth mention here is Wilke's indication[2] of intercourse between Caucasus and the Lower Danube, by way of Scythia. The evidence is supplied by types of vases, pins, spiral earrings, sickles; by artificially elongated skulls; and by similar types of pile dwellings. Wilke explains these similarities by supposing that 'Aryan Scythians' spread from the Lower Danube to Caucasus about 1500 B.C., and spread thence over Transcaucasia as far as the Araxes. It may well be asked, however, whether the movement was not in the reverse direction, and along the highland zone south of the Black Sea; it is at all events not easy to see how the pile-dwelling habit was propagated across the South Russian grassland.

Crete.—Turning from these outposts to the headquarters of the Aegean world, we must note in the first place the appearance of the first volume of Evans's *Scripta Minoa*,[3] containing the general history of the discovery of Aegean writing, and full analysis of the pictorial characters in their relation to other hieroglyphic systems. The documents of the earlier class of linear script are published in full; but decipherment has not come yet.

It was just possible to include in *Scripta Minoa I.* the remarkable impressed disk from Phaestos, the longest pictographic document as yet known.[4] The disk was found

[1] *Liverpool Annals*, ii. 1909, p. 159.

[2] *Mitt. Anthrop. Ges. Wien.* xxxviii. 1908, pp. 136-71.

[3] Evans, *Scripta Minoa I.*, Oxford, 1909.

[4] Reinach, *Comptes rendus Acad. Inscr.* 1908, pp. 478-79; *Berl. Phil. Woch.* 4th July 1908, p. 862; *Hellenic Herald*, 1908, p. 88.

in a room like the 'Treasury' of Hagia Triada, forming part of a disconnected building subdivided into compartments like the Knossian 'Magazines.' The disk had apparently fallen from the upper floor, in a catastrophe at the end of the Middle Minoan period.[1] It is stamped on both sides, and contains in all 241 signs, in an early phase of Cretan linear script, impressed from separate dies or types, and separated into 'words' of from two to seven signs each.

The interpretation offered by its discoverer, Pernier,[2] is disputed by Eduard Meyer,[3] who shows reason for reading the characters in the reverse order. The occurrence, among the symbols, of a feather head-dress like that of the 'Philistine' invaders of Egypt, and a timber-framed house with projecting joists and high basement like the funerary houses of Lycia.

Dörpfeld continues to publish the results of his researches at Olympia[4] and in other parts of the West of Greece. Mycenaean culture is well represented at Kakovatos and Marmara, in the neighbourhood of the 'Homeric Pylos,'[5] and the rough monochrome lottery of Leucas reappears both here and at Olympia and Pisa. The chronology of all this Western culture is still obscure.

Xanthoudides also publishes[6] 148 prehistoric sealstones of the Candia Museum acquired from peasants and other natives, together with seventeen others from Hogarth's excavations at Zakro, and a fine stone ring bezel (now no longer in Crete) representing a chariot drawn by wild goats. Some of these have been published before by Evans and others, but their reappearance in this good company is welcome. Over half the number are of steatite, which is abundant in Crete; and the writer is led by the prevalent

[1] *Rend. Acc. Linc.* 1908, p. 642.
[2] *Ausonia*, 1909, p. 255.
[3] *Sitzb. Y. K. Preuss. Akad. Wiss.* 1909.
[4] *Ath. Mitt.* 1908, pp. 185 ff., 318 pp.; *Hellenic Herald*, 1908, p. 179.
[5] *Ibid.* 1908, pp. 295 ff.
[6] Ἐφημερὶς Ἀρχαιολογική, 1907, p. 141, pls. 6, 7, 8.

subjects to believe that most of them are of Cretan manufacture.

Several small papers contribute to the interpretation of Knossos and Phaestos. Vollgraff points out[1] that as the neolithic people in Crete used only clay for their houses, débris must have accumulated during this period more rapidly than later; he is therefore inclined to reduce the great duration proposed by Evans for this first phase. Using Egyptian evidence for the rate of growth of mud-brick mounds, Vollgraff thinks that the deposit at Knossos need not represent more than 1300 years.

The strata which underlie the palace at Phaestos are described at length by Mosso.[2] They run back through Early Minoan to Neolithic, but are shallower than at Knossos, and probably do not begin so early. Red, black, and light-coloured fabrics of pottery coexist; ornament is both painted and incised; 'Melian' obsidian occurs, with bones of whales, sheep, and oxen, but no horses or dogs. One hut-floor of beaten earth was fairly well preserved. The surprising statement is made that none of the pottery was used for cooking. The writer indulges in wide speculation as to the origin of pottery, and quotes distant parallels like a contemporary of Schliemann. We must await a second opinion on neolithic Phaestos.

A linear inscription of twenty-two characters, engraved on an alabaster ladle or bowl, is published by Xanthoudides;[3] in the Candia Museum, one group of signs appears to repeat a phrase from the inscribed libation table from Psychro,[4] Xanthoudides assigns the inscription to 'Middle Minoan III.,' and relates it closely to Evans's 'A' type of script.

From Phaestos, also, della Seta publishes an object of carved shell[5] and a statuette of a sphinx,[6] which appear to him to show contact with the art of Assyria.

[1] *Rheinisches Museum*, 1908, pp. 319-20.
[2] *Mon. Ant.* 1908, p. 141-223.
[3] Ἐφημερὶς Ἀρχαιολογική, 1907, p. 141, pls. 6, 7, 8.
[4] Evans, *Further Discoveries*, fig. 25.
[5] *Rend. Acc. Linc.* 1908, p. 399. [6] *Ibid.* 1907, p. 699.

Mrs Boyd Hawes has published definitely her work at Gourniá,[1] in a sumptuous album of plates, with concise text. The remains at Gourniá cover almost the whole range of Minoan culture, and as they include the private houses of the little town as well as a small 'palace' in its centre, the picture of Minoan life is unusually full and instructive. This is indeed the most complete study of an early Cretan site yet published. The chronological system adopted is in accordance with the new German dating. The book is divided into two parts, the second of which deals directly with the objects found, and cannot fail to be of permanent value. The first, however, which contains a preliminary account of Cretan civilisation, ethnological conclusions, and a chapter on the Homeric evidence, will evoke much discussion. A more European view than is usual is taken of early Cretan culture; the aboriginal inhabitants of Crete came by way of Europe rather than direct from Africa. Signs of early Northern influence are 'the archaizing neolithic style of incised or impressed decoration' of the Early Minoan II., and the white-on-black geometric pottery of Early Minoan III. The Achaeans are northern shepherds, who did not know the sea until they reached the Greek peninsula. In their old homes, earth-mounds or cairns had sufficed for burials, but when established in Greece, they built the great tholos tombs by the aid of 'Pelasgian' workmen. The 'Minoans' are maritime Cretans, the 'Mycenaeans' and 'Minyans' are a mixture of Achaeans with native Pelasgians who are akin to the aboriginal stock of Crete. The treatment of legends and traditions is often disputable. The Achaeans and the Calaurian League help to establish Minos on the throne, and return home with the Vapheio cups.

In the same district of Crete, Seager is publishing sections of his results at Vasilika,[2] where the remains extend from Early Minoan II. to Middle Minoan I., when the characteristic mottled red ware disappears; and at

[1] *Gournid*, Boston, U.S.A., 1908 (?).

[2] *Trans. Mus. Sci. Art.* Philadelphia, ii. 1908, pp. 111-32.

Mochlos,[1] where a number of houses have been cleared, and the small finds are unusually varied and instructive.

'New lights on the Cults and Sanctuaries of Minoan Crete' are contributed by Dr Evans himself, in an important paper at the Oxford Congress of 1908.[2] A note on the 'Cretan Axe-cult outside Crete,' by A. B. Cook, is in the same collection. The signs inscribed on building blocks at Knossos are described by Cordenons[3] as stone-cutters' marks, and compared with similar marks at Padua, of Augustan date. These are regarded by the writer as the relic of an ancient 'Asiatic' syllabary formerly current at the head of the Adriatic, and presumably of Minoan introduction there.

A fragment of a painted pithos from Knossos, now at Yale, is published elaborately by P. V. C. Baur, but it is very difficult to detect the design in the reproduction which is given.[4]

The painted sacrophagus from Hagia Triada, continues to attract interpreters. Its first sponsor, Paribeni,[5] regarded the scenes as funerary, and A. J. Reinach[6] only differs from him in details. Von Duhn,[7] on similar lines, regards the two obelisks as marking the entrance to the lower world. The libation is the blood of the bull; in the other long scene the boat-shaped object is a soul-ship for the journey to the other world, and the flute-player and other figures are wailing mourners: in one of the end scenes the bird is the *ba* of the deceased, as in Egypt: the other end scene von Duhn gives up. He assigns the sarcophagus to the fifteenth-fourteenth century B.C., which agrees with the current attribution to Late Minoan II.

E. Petersen,[8] on the other hand, rejects the funerary

[1] *Am. Journ. Arch.* 1909, pp. 273 ff.
[2] *Trans. Third Int. Congr. Hist. Relig.*, Oxford, 1908.
[3] *Riv. Stor. Ant.* 1908, pp. 59-61.
[4] *Am. Journ. Arch.* 1909, p. 429.
[5] *Mon. Ant.* 1908, p. 1.
[6] *Rev. Arch.* xii. 1908, pp. 278-88.
[7] *Arch. für Rel.* xii. 1909, pp. 161-85 (?).
[8] *Jahrb. d. Arch. Inst.* 1909, p. 162.

interpretation, and argues that the intention is to illustrate the life, union, and death of gods in relation to the life of nature and man. All four sides of the *larnax* are to be read together. The birds perched on the double axes are cuckoos, going or coming according to their aspect, and the clue is given by such cults as that of the Cuckoo Zeus at Hermione.[1] The libations are λουτρά, symbolic of spring-rain to follow: the dying bull is the Old Year: the calf-offering is the New Year. The chariot-scenes mark the going and coming of seasonal deities; and so forth. If this interpretation is upheld, it reveals a surprising continuity of symbolism between the Minoan and the Hellenic Ages.

Controversy proceeds between Dörpfeld and Mackenzie as to the succession of periods in Minoan architecture, and as to the ethnology of the builders. Dörpfeld replies[2] to Mackenzie's refutation of his earlier contention that Minoan architecture and art could be divided into two periods, representing an earlier 'Carian' and a later 'Achaean' domination. The article is mainly concerned with detailed analysis of the evidence from the principal sites excavated by the British and Italian missions in Crete. Mackenzie's interpretation of the 'megaron' at Phaestos as a propylaeum is accepted, but is ingeniously diverted to support Dörpfeld's 'Achaean' theory. Until the explorers themselves have published their conclusions in definitive form, it is difficult for third parties to judge whether they or Dörpfeld know best what has actually been found. So far as can be made out, Dörpfeld's 'Lykio-Karian Palace Period' corresponds approximately with Middle Minoan II., and his 'Achaean Palace Period' with the earlier half of Late Minoan. As no 'Lykio-Karian' Palaces have yet been dug up in Lykio-Karia, we are here given an opportunity of learning in advance what they will be like when they are.

Mackenzie replies[3] in the fourth instalment of his essay on 'Cretan Palaces,' but the greater part of this section is

[1] Pausanias II. 36. [2] *Ath. Mitt.* xxxii. p. 289.
[3] *Annual B.S.A.* 1909, p. 343.

devoted to Noack's interpretation of the early types of house in the Minoan world,[1] on which, as usual, a surprising amount of ethnology can be thought to depend. Mackenzie takes account of the discoveries of R. B. Seager at Vasiliki, and in the islets of Psira and Mochlos; of Xanthoudides' excavation of Early Minoan chamber-tombs at Koumása in the Messará; and of Mrs Boyd Hawes's publication of her work at Gournià: and directs attention once more to the geographical distribution of round huts in the Mediterranean. They are universal in Early Sardinia, yet the tombs there are usually rectangular.[2] In Corsica, however, both huts and tombs are rectangular, and in Pantellaria, as at Fuenti Verneja in South-eastern Spain, the huts are rectangular and the tombs are round.[3] Further north-west both types coexist. Mackenzie concludes that the difference between round and square is unessential. What *is* essential, is the isolation of the living-room, which was at first the only room, and had a central hearth. As the house became more composite, experiments with doors through partition-walls led to such draughts and smoky fires, that there came reaction to an isolated one-doored hearth-room, in most regions where climate was severe. This leads him to considerations of climatic control, modified by facilities of intercourse between the West Mediterranean and the Atlantic seaboard by way of the Rhone valley, as factors in the spread of Mediterranean culture over peninsular Europe. The Nordic House and the Central-hearth House of the Balkan Peninsula are both cognate Mediterranean types, but neither is derived from the other: Meitzen's comparisons[4] involve an anachronism, and have

[1] *Ovalhaus und Palüst in Creta*, 1909.

[2] Mackenzie, *Ausonia*, iii. pp. 18-48, and the Italian publication of the round hut town of Serucci, *Relazione sulla Scoperta di una Stazione Preistorica nel Comune di Gonnesa*, Iglesias, 1908.

[3] Orsi, *Mon: Antichi.* IX. 452; Mackenzie, *The Tombs of the Giants*, etc.; *Memnon*, ii. 1908, pp. 180-210.

[4] Meitzen, *Wanderungen*, i.; *Abseidelung und Agrarwesen*, iii. 503-5; Noack, *Homerische Paläste*, pp. 35-6.

been misused by Noack. The peopling of Europe has in fact been mainly from a Mediterranean and ultimately North African source, and the prototypes of European architecture are to be sought in the same quarter. But Mackenzie seems to regard the round hut as a survival of nomadism; and is therefore inclined to regard the round huts of the Danubian region as of Asiatic, not African, origin. An ingenious case is stated for assuming a period of round-hut building in Neolithic Crete, in spite of the actual occurrence of rectangular huts of that period, as at Magasá, and the rectangular plan of the Early Minoan ossuary at Kastri; and the suggestion is made that the similarly planned 'bath-rooms' of the Cretan Palaces may really be private chapels of archaic form. Duplication of this simple unit, and of a *but-and-ben* derivative of it leads to the four-roomed type at Phylakopi (Period II.); and the *but-and-ben* type recurs in Thessaly, equipped now with a central hearth; also in modern Sardinia and Corsica. Distribution of functions between back and front room leads in due course to a variety of experimental types, represented in Early Aegean houses, in increasing complication; but throughout the series the dominant factors are: (*a*) the necessity of sheltering the hearth from draughts; (*b*) the need for intercommunication between the rooms of a composite house.

This permits Mackenzie to contest Noack's identification of the Mycenaean megaron with an 'Indo-Germanic' house ancestral also to the Nordic House, and to claim for the latter a West-Mediterranean, and so an ultimately southern origin. Noack calls to his aid Hubert Schmidt's view (very popular in Germany) of a primitive evangelisation of the south-east from the region which is now Germanic; and Mackenzie replies once more by referring the portico of the northern house to a dolmenic and so ultimately southern origin. Appended are elucidations of the lateral position of the main door in so many early Mediterranean houses, and of a remarkable oval farmstead excavated by Xanthoudides at Chamaizi, which has formed in a sense the pivot of Noack's

essay: for Mackenzie, this house is dated to Middle Minoan I. by its contents, and so belongs to a period where all the essential features of Cretan palace architecture, including the central court, were already an accomplished fact. This discussion of 'Cretan Palaces' is still 'to be continued.'

Five small handbooks to the Minoan Age deserve welcome. Mr and Mrs Hawes[1] have first-hand experience and exceptional variety of outlook, and their essay is quite the best guide for beginners that has appeared as yet: it contains also much sound criticism of current views, and a number of suggestive pieces of interpretation. Père Lagrange[2] has put together a very serviceable summary of the last ten years' work, which is fairly illustrated, and is already quoted freely. He allows himself to compare early Cretan civilisation with the Elamite culture reconstructed by de Morgan,[3] and is inclined to believe in some community of race between the Mediterranean and the Elamite highland. This is rather a far cry, and the theory needs more extensive treatment, if it is to be taken seriously. Dussaud's little book[4] is mainly a reprint of papers in the *Bulletin* of the Paris School of Anthropology; it is scholarly and readable, and keeps speculation within bounds. Fimmen's short essay also is trustworthy, and concise.[5] It gives a good table showing the synchronisms between Egypt, Crete, the Greek Islands and mainland, and Anatolia. The early Thessalian strata at Dimini and Sesklo are put back on a level as the neolithic at Knossos, and the shaft-graves at Mycenae are also put very early, on account of the 'Kamares' sherds in them: but 'Kamares' has come to be an elastic term, and polychrome pottery ranges over a considerable period. Baikie has produced a 'gift book' which, though it

[1] *Crete the Forerunner of Greece*, London, 1909.
[2] *La Crete ancienne*, Paris, 1908.
[3] *Les premières civilisations*, Paris, 1909 (?).
[4] *Les civilisations pre-helleniques*, Paris, 1910.
[5] *Zeit und Dauer der Kretisch-Mykenischen Kultur*, 1910.

has no pretence of first-hand study, is brightly written, and well enough compiled to deserve some popularity.[1]

The new edition of the first volume of Dr Edward Meyer's *Geschichte des Altertums*[2] covers 'the earliest historical peoples and cultures down to the sixteenth century.' Section 291 deals fully with the oversea relations of Egypt under the Twelfth Dynasty, which is dated (in accordance with the author's previously published views) between 2000 and 1785 B.C.; sections 491-97, with the earliest culture of Western Asia Minor, especially as represented at Troy, which is reckoned to have been founded about 3000 B.C.; and sections 498-500 with Cyprus, particularly in its foreign relations during the Bronze Age. Then comes a valuable digest of recent work in the Aegean, in which ethnological questions are discussed side by side with archaeological (*e.g.*, section 507, Pelasgians; section 515, Eteocretans and Keftiu; section 527, the arrival of 'Greeks'). No less comprehensive and valuable, both for perspective and for reference, are the sections on the indigenous culture of continental Europe, sections 528-45, especially in regard to Southern influences; and on the present state of the Indo-Germanic problem, sections 546-70. The Indo-Germanic home, by the way, is put back now into Central Asia, for the newly discovered Tochars have a *centum* language.

A few contributions to Homeric archaeology should be noted. Helbig,[3] on a survey of evidence of very varied dates from Mesopotamia, Egypt, and Cyprus, as well as a little from the Aegean, declared for a round shield with a single hand-grip, interpreting the *kanones* in Il. xiii. 407 as an exceptional two-fold grip. The principal Minoan evidence is a well-known series of bronze statuettes which have no shields at all: Helbig thinks they ought to have them added.

[1] *The Sea Kings of Crete*, London, 1910.

[2] Stuttgart and Berlin, 1909; chronological summary by the author, in *Zeit. für Ethn.* 1909, pp. 283-95.

[3] *Rend. Acc. Lincei*, 1908, pp. 132-34.

Andrew Lang calls attention[1] to Stewart Macalister's observation[2] that 'in Palestine from the commencement of the Iron Age the dominant metal is used for agricultural instruments, whilst bronze is retained for weapons and for personal adornments.' Lang claims that 'these facts are in exact accordance with Homeric descriptions,' but he says also that 'the Homeric poems frequently describe iron as the metal for tools and implements; while bronze, save in two cases, and in one disputed line (*Odyssey*, xvi. 294; xix. 13) is the metal for weapons.' But which statement is the more accurate? The passages for iron are six (tools and implements) to four (weapons); and even among the six, it may be held that the 'iron doors' of Tartarus are invalidated by their bronze threshold.

Holsten's short paper on the antecedents of Hellenic morality has interest also for students of the Homeric Age.[3]

Rouge[4] criticises effectively Dörpfeld's theory of funerary roasting in Early Greece;[5] and restates the view that a normal cremation is an early Indo-European custom. In a discussion of the art of Crete and Mycenae, which does not contain much that is new,[6] A. Reichel treats the Homeric 'Shield of Achilles' as based upon tales of Minoan craftsmanship, but not as the evidence of an eye-witness.

The copious notes of H. R. Hall on the bearings of Cretan discoveries on the history of Egypt and Palestine seem intended to be read consecutively.[7] They deal with many topics. Hall now accepts the current correlation of Middle Minoan II. with the XII-XIIIth Dynasties of Egypt; of Late Minoan I. with the beginning of the XVIIIth; and of Late Minoan III. with the later part of the same dynasty; but he still suspects the homogeneity of

[1] *Class. Rev.* 1908, p. 47.
[2] *Palestine Expl. Fund. Quart. Statement*, 1903, p. 190.
[3] *Griechische Sittlichkeit in Mykenischen Zeit.*, Pyritz, 1908.
[4] *Neue Jahrbüch f. d. Klassische Altertum*, 1910.
[5] *Jahreshefte d. Oesterr. Arch. Inst.* xii.; cf. *Ath. Mitt.*
[6] *Jahreshefte d. Oesterr. Arch. Inst*, 1909, p. 242.
[7] *Proc. Soc. Bibl. Arch.* 1909, pp. 135, 221, 280, 311.

the Hagios Onuphrios deposit. He is inclined to compromise between the earlier and the later (Berlin) date for the XIIth Dynasty, and to put Middle Minoan II. between 2500 and 2000 B.C. His statement (p. 13) that 'in the Cyclades we find no traces of a Neolithic period; at Troy we do,' might easily mislead. It is, moreover, not quite consistent with his own conjecture, in which he unwittingly agrees with Newberry,[1] that 'far back in the age of stone the earliest inhabitants of Crete and the Cyclades had migrated from the Nile Delta.' He has a new and surprisingly early date (Middle Minoan I.) for the Lion Gate, and for Aegean enterprise in North Greece. As an Egyptologist, he is naturally impressed by indications of frequent interchange of ideas between Crete and Egypt; but he thinks tablet writing came to the Aegean by way of Boghaz Keui and the 'Royal Road.' In Cyprus, he finds no trace of Aegean intercourse before Late Minoan III., and argues that the Keftiu of Thothmes III. 'must all have been Cretans': the Minoan colonisation of Cyprus is to be connected with the Aegean convulsion which wrecked Knossos. He regards the wreckers, in part at least, as 'Indo-European,' and revives Brugsch's identification of the names of Salamis and other Cypriote cities in an inscription of Rameses III.[2] On the other hand, he thinks that tablet writing came to the Aegean by way of Boghaz Keui and the 'Royal Road'; that there was a Hittite invasion of Greece in the Late Minoan period,[3] and that the great raids into Asia in Rameses III.'s time were part of an Aegean *guerre de revanche*, which closed the period of convulsions. Other intruders into the Aegean in this period were the 'Italo-Illyrian' Tuirsha.[4] On the Philistine question, Hall follows Noordtzij[5] and

[1] *Liverpool Annals*, ii. p. 51.

[2] Brugsch in Schliemann, *Ilios*, p. 749.

[3] *Cf.* his paper, 'Mursil und Myrtilos,' in *J.H.S.*, 1909.

[4] See also Conway, *Annual B.S.A.*, viii. p. 125; x. p. 115; and Hall, *Man*, 1908, p. 48.

[5] Noordtzij, *De Filistijnen*, Kampen, 1905.

Moore.[1] He accepts at last the early date of the well-known Babylonian cylinder from Cyprus, and is now prepared for very far-reaching 'combinations' on the strength of recent discoveries of simply-painted pottery in Thessaly, Cappadocia, Elam, and Turkestan: but his interpretation of the evidence from Sakjegeuzi in North Syria needs revision; 'Dimini,' on p. 312, looks like a slip of the pen for 'Sesklo'; and until Kalavasò in Cyprus has been excavated, it is premature to base theories to the British Museum's sherds from that site. Their date and style are quite indeterminate.

Tsountas[2] discusses the use of the gold roundels, rosettes, and 'diadems' characteristic of the Mycenaean Shaft-graves. He rejects as impracticable Schliemann's conjecture that they were sown on to the robes or worn on the persons of the deceased. A bronze nail, nearly two inches long, which still transfixes one of the six-pointed stars, seems to him to give the clue (confirmed by the existence of many similar nails of bronze and gold in the same tombs) that these ornaments were destined to be affixed to a wooden surface. On the back of some of the unperforated roundels he thinks he sees traces of glue, and thinks that, insecure as such fastening admittedly is, it was probably good enough to outlast the funeral. The wooden surface he concludes to have been that of a coffin (in spite of Schliemann's silence about any wooden fragments), and he compares the earthenware *larnakes* of Crete, which are clearly derived from wooden prototypes, and are sometimes richly decorated, as at Artsa, with rosettes and other similar ornaments. The porcelain tassels from the Fourth Shaft-grave may have had a similar use, and the famous masks and breastplate which also (like the gold mask from Mouliana in Crete[3]) show traces of a marginal flange, with nail-holes, may have adorned the coffin-lid, like an Egyptian mummy-case. A further parallel with Egyptian ritual is offered by the two infant corpses from these graves, which Tsountas says were certainly swathed in gold leaf,

[1] Moore, *Encyl. Bibl.* art. 'Philistines.'
[2] Ἐφ. Ἀρχ. 1909. [3] *Ibid.* 1904, p. 49.

like a mummy of the Rostowitz Collection in the Athens Museum. The bull-head and lion-head masks from these graves, which have commonly been interpreted as shield-bosses, and the female figure, with palm leaves, which has been taken for a pin-head, Dr Tsountas regards as coffin-ornaments likewise.

Considerable advance in the interpretation of Egyptian pictures of Minoan works of art results from the studies of Jolles.[1] The strange objects—flowers, ducks, or animal's heads, which emerge above the rims of vessels in the wall paintings have been interpreted by Borchardt as indicating the decoration of the inside, and by Schäfer as ornaments on the rim itself; and for both views there are familiar analogies. Jolles, however, shows that the custom of using such vases to hold miniature flower-gardens, or even landscapes, which persisted in Egypt in Ptolemaic times, is an early one; and suggests that some of the gold-leaf flowers and foliage in the Mycenaean Shaft-graves may have had a similar purpose. See, however, on this last point, the view proposed by Tsountas (above).

The belief in a Nilotic colonisation of Crete in predynastic times has long been held by Newberry,[2] and is supported by certain signs which appear on standards and mastheads of predynastic Egyptian boats. These are interpreted by Newberry[3] as equivalent to the 'horns of consecration' described by Evans at Knossos, and represented in Minoan painting: it represented a 'mountain-god' of foreign origin, whose worship persisted in historic Egypt at Xois. The harpoon-symbol in the same series refers to an early post on the Canopic Nile, which the sculptured palette of King Nar-mer shows to have been a non-Egyptian state incorporated by him in the united Egypt of the First Dynasty. With the bird-cults of the Minoan world the same writer[4] compares the Egyptian worship of the *Wr* bird-

[1] *Jahrb. d. Arch. Inst.* 1908, pp. 209-50.
[2] *Liverpool Annals*, ii. p. 51.
[3] *Ibid.* i. p. 24.
[4] *Ibid.* ii. p. 49.

goddess, figured apparently as a swallow (which is indeed still venerated in Upper Egypt[1]); this is quite distinct from the Nineteenth Dynasty falcons adduced by Hall.[2]

Ionia and Western Asia Minor.—Little fresh material has come latterly from the Aegean coast. Two prehistoric figurines from a site near Adalia, probably late neolithic, with elaborate incised ornament, are published by Peet.[3] They resemble the Adalian figure already published by Myres,[4] but are larger and much finer.

The Austrian Expedition to Lydia is reported to have found a number of inscriptions in native characters;[5] Brandenburg published a remarkable series of unfinished rock-chambers at In-Bazar in Phrygia;[6] and Wiegand at Miletus proved the continuous occupancy of this site from classical times back to the Mycenaean Age.[7]

For the period before this, it has long been matter for conjecture, why Minoan culture should stop short, as it seems to do, at the seaboard of Asia Minor, whereas Ionian culture found its cradle in this very reason. Hogarth[8] suggests as a reason for this, the probability that the Hittite Empire was strong enough westward to dominate the Coastlands.

The same essay contains a full and very clear discussion of the objections to the older hypotheses of widespread Phoenician influence over the sea ways of the early Mediterranean: taking a rather extreme view of the ubiquity and persistence of Aegean and eventually Greek enterprise, for example in the test case of Cyprus. Other chapters of this book are dealt with elsewhere.

[1] *Liverpool Annals*, ii. p. 49 (1909).
[2] *Proc. Soc. Bibl. Arch.* xxxi. p. 145.
[3] *Liverpool Annals*, ii, p. 145.
[4] *Journ. Anthrop. Inst.* xxx. p. 251.
[5] *Athenaeum*, 20th February 1909, p. 234.
[6] *Zeit. f. Ethn.* 1908, pp. 383-89.
[7] *Sechster vorläufiger Brief ü. Milet*, Berlin, 1908. *Cf.* Dawkins, *J.H.S.* xxviii. 334.
[8] *Ionia and the East*, Oxford, 1909.

Asia Minor.—Hittite research, and still more Hittite theories, come so often into consideration in Aegean work, that it is well to note the appearance of some useful summaries of recent work. One is Garstang's readable and well-illustrated survey of the whole field,[1] with full descriptions of all important monuments, and a detailed reconstruction of Hittite history and policy, in the period of the XVIIIth-XIXth Dynasties of Egypt. Hogarth's paper on *Recent Hittite Research* approaches the same problems more concisely, and from a different point of view,[2] and Brandenburg[3] gives a good summary of the evidence for Hittite history. He is inclined to minimise the influence of the Aegean in the Art of Asia Minor. Puchstein gives an interim report of Winckler's excavations at Boghaz-Keui,[4] the definitive account of which must be delayed. Vase fragments from Marsovan are described as Hittite by G. E. White.[5]

Syria.—Hogarth's journey to Carchemish (Jerablus) and Tell Ahmar brought to light a number of fresh pieces of evidence,[6] including an inscribed lion dated by L. W. King to the reign of Shalmaneser II.[7] Garstang's excavations at Sakjegeuzi in North Syria are described in his book (above) and further illustrated in a separate report.[8] The Hittite fort and palace, which may date from about 800 B.C. stand on an artificial mound of neolithic débris containing incised and also (late) painted fabrics of pottery, which already suggest analogies with early wares from Elam and Turkestan, as well as with the neighbouring Cappadocia.[9]

Palestine.—The attention paid latterly in Germany to the archaeology of Palestine justifies an extensive summary by H. Thiersch, of the work of our Palestine Exploration

[1] Garstang, *The Land of the Hittites*, London, 1910.
[2] *Journ. Anthrop. Inst.* xxxix. p. 397.
[3] *Orientalische Litteraturzeitung*, 1909, pp. 97, 145-93.
[4] *Jahrb. d. Arch. Inst.* 1909.
[5] *Records of the Past*, 1908, pp. 267 ff.
[6] *Liverpool Annals*, ii. p. 165.
[7] *Ibid.* ii. p. 185. [8] *Ibid.* i. pp. 97 ff.
[9] Hall, *Proc. Soc. Bibl. Arch.* 1909, pp. 311-18.

Fund,[1] which will be of use even to those who have followed the excavations as they were made. Controversy proceeds between Spoer,[2] Gressman,[3] and Sellin[4] on the question, familiar to our own 'local antiquaries' and 'Biblical archaeologists,' how far unassigned monuments, such as dolmens, cupmarks, and the like, may be assumed to have had originally religious or other symbolic significance.

Macalister continued to summarise current excavation at Gezer until the close of the work in 1909.[5] Evidence for the firm hold of Aegean people on the Philistine coast continues to accumulate; and there is also fresh evidence for Egyptian contact before the XVIIIth Dynasty.[6] A pot-fragment painted from right to left, as the brush-marks show, suggests that this unusual technique may have been employed also for writing considerably earlier than the date of the first-known examples of Phoenician inscriptions.[7]

On the other hand, the inscription on a sphinx of the XVIIIth Dynasty from the Hathor sanctuary in Sinai,[8] read by Ball as 'Phoenician,' and as consisting of the name Athtar (Ishtar) with an obscure epithet,[9] is re-read by Pilcher, not horizontally but vertically; in this aspect it appears to be a graffito of rough Egyptian Hieroglyphs, and of quite uncertain date.[10] There is, on the other hand, no doubt, except as to date, about an Ashtoreth inscription from Old Paphos, published by Clermont Ganneau.[11]

Further East.—At last there is a summary by de Morgan, of his remarkable discoveries at Susa and elsewhere in the hill-country beyond Euphrates.[12] The deposits on early sites

[1] *Jahrb. d. Arch. Inst.* 1908, Anz. 344; 1909 Anz. p. 347.
[2] *Zeitschr. Alt-test Wiss.* 1908, p. 271. [3] *Ibid.* 1909, p. 113.
[4] *Memnon*, 1909, p. 211 (reply to Thiersch. *Jahrb. d. Arch. Inst.* 1907, p. 275).
[5] *Palestine Expl. Fund, Quart. Statement*, 1908, 1909.
[6] *Ibid.* 1908; (200-218 xii. Dyn. deposit) 288-9 (Hyksos Scarab).
[7] *Ibid.* 1908, p. 110, fig. 7.
[8] Petrie, *Researches in Sinai*, 1906, fig. 139.
[9] *Proc. Soc. Bibl. Arch.* 1908, p. 243.
[10] *Ibid.* 1909, pp. 38-41. [11] *Rev. Arch.* 1908, p. 329.
[12] J. de Morgan, *Les premières civilisations*, Paris, 1909.

there go back to the Stone Age, and are of great thickness; but the enormous figures offered as representing their antiquity may need reduction.

To decide whether similarities of technique between Chinese and West-Asiatic or Mediterranean art are due to Eastern or to Western influence seems to be difficult.[1] A. Reichel argues for Eastern priority;[2] Münsterberg,[3] Jaekel,[4] and A. Fischer[5] for Western. The last-named is dealing with Hellenic motives, the others with Babylonian and Old Aegean.

J. L. Myres.

[1] See *Year's Work*, 1907-8.
[2] *Memnon*, 1907, p. 54.
[3] Münsterberg, *Kunstgeschichte*, vol. iii. p. 281.
[4] *Zeit. f. Ethn.* 1908, p. 932.
[5] *Ibid.* 1909, pp. 1-21.

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