

Paphos, hallowed, divine, gentle; in Chios, marching; at Salamis, observer; in Cyprus, all-bounteous; in Chalcidice, holy; . . .'). Mr. van Groningen's comment on l. 95 ἐν . . . Πύργῳ Ἑλλάδα, ἀγαθὴν, where he thinks Ἑλλάδα to be some form of the Semitic *al-ilāt*, the goddess, does not seem to be very satisfactory, for if among the Persians (l. 104) Isis could be venerated as *Latina*, she might well have the style of *Greece* at Pyrgos, and other identifications with purely Semitic deities in this long list seem to be absent.

The whole is a careful piece of work, and deserves the attention of those who investigate the Eastern religions which seemed for a time likely to be the rivals of Christianity.

S. G.

Epilegomena to the Study of Greek Religion. By JANE ELLEN HARRISON, Hon. D.Litt., etc. Cambridge, 1921.

THIS little book of forty pages is for the most part a summary of the theories and suggestions with which the readers of Miss Harrison's earlier works are familiar, and as such it does not call for a long review. As regards the religion of Greece it contains little or nothing fresh, and the reader will find that Miss Harrison is quite impenitent in regard to some of her earlier suggestions, which seem to be highly disputable; but the convenience and interest of such a summary is obvious, and scholars may well be grateful to Miss Harrison for the

frankness with which she explains what are partly the conclusions of her work, but partly (one may suspect) the pre-suppositions of it.

It is nearly ten years since the publication of *Themis*. The soil from which that volume sprang was in a great measure provided by the writings of Durkheim, in the light of which many of the records of Greek religion were interpreted. This soil has now received a top-dressing, compounded mainly of the psychology of Freud and Jung, and the writings of Solovióv; and the writer's theory of the general nature of religion, and especially of theistic religion, has been somewhat amplified, or at least re-expressed, accordingly; but the criticism of this theory, which (to the reviewer) appears to leave out of account some of the most important aspects of the religious life, whether ancient or modern, is not a task which falls within the scope of the *Classical Review*. It is sufficient to say that Miss Harrison still writes with all the charm and all the provocativeness which have always characterised her work, and that she succeeds in putting into a few pages a theory which it would take many pages to discuss adequately.

A. W. PICKARD-CAMBRIDGE.

CORRESPONDENCE

THE HOMERIC CATALOGUE, 852-5.

I APPEAR to have set a booby-trap for Mr. Leaf (*C.R.*, 1922, 52 ff.). Not intentionally, but a booby-trap. My Apparatus Criticus on B 852 ff. has got into print with several errors.¹ The words '852-5 non legerunt Eratosthenes et Apollodorus' should read '853-5' and stand at line 853; 'κρωβιάλον κρώμναν τε καὶ ἰλήεντα κύτωρον Apollodorus ap. Strab.' should read 'κρωβιάλον κρώμναν τε καὶ ἰλήεντα κύτωρον Apollonius ipse l.c.';² 'κρώμαν Zen. Eu. 147.28' should read 'κρώμαν Zonar. 147.28.' Therefore Mr. Leaf's observations from 'But Mr Allen' p. 55 to the end of his article go out, and if he wishes to contest my argument (set out without clerical error on pp. 156-9 of my book) that his idea of there having been

commerce in the heroic age between the Aegean and the Euxine by a sea-route is fiddle-de-dee, he must begin again.

I regret that I omitted to quote Mr. Leaf's 'J' ('my Bm4') for κρώμαν. The note in my forthcoming edition goes 'κρώμαν Bm4 P1 Zonar. 147.28 κρωμάν W3' I hope I have done right. Should I have added 'teste Leaf'? Of the same MS. J (Bm4) Mr. Leaf asserted (*Journal of Philology*, 1892, p. 242) that it read *τερυχησός* at P748; he imposed on Ludwich and on me in the first Oxford edition. He omitted the statement in his own second edition. So between Mr. Leaf in the article and Mr. Leaf in the edition the reader was at sea. This is unimportant, but it shows that the Genius of Error inspires the just as well as the unjust.

T. W. ALLEN.

¹ There are errata in other places too: v. 520 *dele* 'VI V5'; v. 523 read 'Ptol. Pamphil.'; v. 711 after 'cf. 734' read 713, the number of the next line.

² The readings stand correctly in the third Oxford edition (1919).

HYMN. HERM. 109-14.

MR. H. P. CHOLMELEY'S note (*C.R.*, 1922, p. 14) is not helpful. He has quite overlooked one fundamental fact. The marvellous infant

scarcely a day old can do easily a great deal that he himself, whatever his physical powers may be, could not possibly perform, however 'hot' he made himself. There is no question of using either a bow- or a spindle-drill, nor is there anything to lead us to suppose that Hermes held the *storeus* with his feet or in a vice. Of course, if the reading of Messrs. S. and A. which makes him hold it in hand be approved, the case is different. I dissented from that view, as, it is evident, does Mr. C.

Of my 'notions upon the process of producing fire by a fire-stick' he is not qualified to speak. They have never been stated for the simple reason that such a statement, like that made by Mr. C. himself, could be of no possible use for the purpose in view.

If he supposes that *σιδήρω* is a reading introduced by me or for which I have some responsibility, he is again in error. It comes, 'absurd' or not, from the tradition. I stated the only possible translation of *ἐνιάλλε* (or *ἐνύλλε*) *σιδήρω*, and went on to suggest that the word might be a later perversion, a needless metrical correc-

tion, of *σπορή*. Hermann feeling the same difficulty proposed *σιδέλω*.
T. L. AGAR.

ANIMALS IN ROME.

MR. GEORGE JENNISON, F.Z.S., writes from the Zoological Gardens, Bellevue, Manchester, to ask whether any reader can quote a price, actual or comparative, made for a wild animal in or for Rome or the Roman Empire. The only reference he can find is in Apuleius, where a tip of ten aurei was given to the servants who brought the 'bear.'

THE PRICE OF FOREIGN BOOKS.

MR. F. T. RICKARDS writes from 25, Corfton Road, Ealing, W. 5, to ask whether readers can tell him how to obtain foreign books at prices corresponding to the rate of exchange. We have no doubt that many booksellers are now aware that the best policy is to allow readers the benefit of the abnormal exchanges, but we mention, *honoris causa*, the firm of Birrell and Garnett, Gerrard Street, W.C., in this matter.

SUMMARIES OF PERIODICALS

CLASSICAL WEEKLY (NEW YORK).

(1922.)

HISTORY.—May 22. Marion E. Park, *The Plebs in Cicero's Day* (T. A. Miller). Highly praised, in contrast to the majority of doctorate theses, as a sound and readable treatise on the origin and employment of the lower classes.

LITERATURE.—Apr. 24. Eleanor S. Duckett, *Hellenistic Influence on the Aeneid* (Gertrude Hirst). The first of a series of Smith College classical studies. 'A useful assemblage of material.'—May 8. J. A. K. Thomson, *Greeks and Barbarians* (G. B. Gulick). Praised as fresh and stimulating.

METRIC.—May 15. U. von Wilamowitz-Moellendorff, *Griechische Verskunst* (L. H. Baker). 'The importance of the work cannot be overestimated; but it would have been better to begin all over again and build a new system of metrical science.' Reviewer distrusts mere metrical analysis, and pleads for a recognition of the emotional appeal of Greek lyrics.

The issues for April 17, May 1, and May 8 contain lists of articles (some of them important) on classical subjects in non-classical periodicals.

LE MUSÉE BELGE.

(JULY AND OCTOBER, 1921.)

ARCHAEOLOGY.—J. P. Walzing summarises F. Quilling's *Die Jupiter-Säule des Samus und Severus: das Denkmal in Mainz*. This is an account of the sculptured column discovered in fragments at Mainz in 1904, originally erected in the reign of Nero by the

canabarii of the camp there.—A letter from M. C. Ténékidès gives an account of excavations at sites in Ionia, chiefly Nysa and Clazomenae.

AUTHORS.—*Horace*: J. Hardy argues for 'pavidus futuri' in *Ars Poet.* 172.—*Minucius Felix*: J. P. Walzing discusses again the priority of Minucius and Tertullian, and argues that it is T. who has borrowed from M., as he borrowed from all the Greek Apologetic writers of the second century.—*Virgil*: J. Herbeaux argues that in *Eclogue* VIII. 17 and 50 ff. V. is indebted to Meleager.

CULTS.—J. Herbillon discusses the meaning of the title *Λαφρία* given to Artemis.—G. Dossin gives extracts from his dissertation on the cult of Trophonius at Lebadea.

STYLISTIC.—E. Merchie writes on the *Clausula* in Sidonius Apollinaris.

MARCH, 1922.

AUTHORS.—*Arrian*. J. Meunier discusses the sources of the *Ἰνδική* of Arrian, and differs from Müller and from Schwartz in Pauly-Wiss.—*Homer*: A. Delatte analyses with approval E. Drerup's *Homerische Poetik*, 1 Band: *das Homerproblem in der Gegenwart: Prinzipien und Methoden der Homererklärung*.

INSCRIPTIONS.—J. P. Walzing continues his papers on *Latin Inscriptions in Roman Belgium*.

LEXICOGRAPHY.—J. H. Baxter, of Ballantrae, gives two pages of *Corrigenda et Addenda Thesauri Linguae Latinae*.