of the *ludus sacer*. (This should probably be taken in connexion with his general loosening of the stiff form of tragedy.) In some few of his plays he has at the end a regular epiphany in the style of Euripides.

Euripides, while varying and modernising the content of his plays, returned to an archaic stiffness of form, but kept his gods separate from his human beings; especially he made a practice of ending his plays with an epiphany. His motives, according to Dr. Mueller, were partly the desire for a splendid scenic effect, such as was now made possible by the invention of various *μηχαναί*, partly a wish to satisfy popular superstition by an exhibition of the gods in their majesty and a formal explanation or justification—not always very satisfactory—of their dealings with man.

The above précis perhaps hardly does justice to the book, which is full of careful observation of detail as well as of sound judgment. G. M.

Der Reliquienkult im Altertum. Erster Halbband: das Object des Reliquienkultes. Von FRIEDRICH PFISTER. [Religionsgeschichtliche Versuche und Vorarbeiten, V.] Pp. 397. Giessen: Alfred Töpelmann, 1909. 14 m.

As the author explains in his preface, the subject is interpreted in its widest sense, and with as much care for the cult as for the relic. Indeed the greater part of the volume is occupied with an analysis of the heroic mythology of the Greeks. The legends are grouped according to their different forms, first those of the native heroes of certain states, then of others whose inclusion in the cult was explained by various devices, refuge in flight, war and wandering, and translation after death; and parallel examples are quoted to show that the religious and historical legends of Roman and Christian times tended to develop in the same forms, though from different beginnings. There follows a similar classification of localities, graves, and material relics such as houses, images, weapons, and parts of bodies. In this last respect it is notable that the few human relics among the Greeks were not exposed to view, but were preserved in tombs—the two apparent exceptions, Medusa's hair at Tegea and the skin of Marsyas at Kelainai, being of barbarous origin; while in the Christian cult it has become the practice to collect, divide, barter, and exhibit such remains: a practice which is referred to Oriental influence. The instances are cited mainly to illustrate the legendary types, and are therefore not exhaustive; but so much valuable material has been collected that, notwithstanding the careful and logical arrangement, its use must be considerably hindered by the want of an index. In a short chapter on the doctrine of Euhemerus the author anticipates the subject of his second volume, shortly to be published, which will examine the Greek legends in the light of historical and philosophical criticism.

L'Astrologie chez les Gallo-Romains. Par H. DE LA VILLE DE MIRMONT. Bibliothèque des Universités du Midi, Fascicule VII. Pp. 182. Bordeaux: Feret et Fils, 1904. 10 f.

Although the author claims that the practice of astrology, introduced into Gaul from Greek and Roman sources, was strongly rooted there during the first six centuries of the Christian era, the references which he quotes from writers of the period will hardly convert many readers to his opinion. Except Ausonius, whose grandfather was an accomplished astrologer, there is none that makes any definite contribution to our knowledge of the science, though allusions may be found anywhere, as is but natural. The author would explain the general silence of ecclesiastical writers upon this topic as an attempt either to cover the unhappy persecution of Priscillian and his sect, or to kill the wide-spread vice of astrology by ignoring it. The book is in fact an interesting

review of the literature of the Gallo-Roman period; and as students of literature are more numerous than those of astrology, the unrealised hope of the title is not likely to cause much disappointment.

Lexique des Antiquités Grecques. Par PIERRE PARIS, avec la collaboration de G. ROQUES. Pp. 477. Nombreux dessins inédits. Paris: Albert Fontemoing, 1909.

It is hard to imagine what purpose this book could serve, even if it were quite free from errors. There may have been some special need in France for a small dictionary of exclusively Greek antiquities; but an ordinary Greek Lexicon would surely contain all that is here, except the illustrations, and would give in addition some etymological information. In a small dictionary of antiquities there is always the fault that no references can be given; the substitution of Greek for Latin in the headings has no practical advantage, but the great disadvantage that many students to whom a book of this kind is likely to be of service do not know enough Greek to use it. It would seem far simpler to include an account of Greek dress under the heading *Vestis*, than to scatter the various articles of clothing through the pages under such names as Ἀμπερόνη (where a Doric chiton is illustrated), Διπλοῖς, Ἐξωρίς (where there is a picture of a chlamys), etc. The table of contents arranged by subjects is a good feature; but the other possibility of success, in the illustrations, has not been attained.

Die Münzen von Pergamon. By DR. HANS VON FRITZE. Berlin: Reimer, 1910. Pp. 108. 4to. With nine colotype plates.

The mills of the Berlin *Corpus Nummorum* grind slowly, but they do their work with exemplary thoroughness. This excellent and admirably illustrated monograph on the coins of Pergamum is a special study, based on the mass of material which has been accumulated but which is as yet accessible only to the editors. Without entering into details regarding individual examples, it discusses in turn each of the great classes issued from the mint—the autonomous, the regal, the imperial—noting the chief varieties and the various indications that throw light on moot points of chronology. Imhoof's stylistic arrangement of the coins of the kings is rightly maintained unaltered. But a fresh distribution among the different rulers is proposed; and the change is for the better, inasmuch as Attalus I. now secures something like his due proportion of the whole. Dr. von Fritze's treatment of the cistophori and of the copper that served as small change for the regal silver is equally judicious and careful. On one point connected with the latter he seems, indeed, to be unduly cautious: if he had cited the striking analogy of the coins of the 'new style' at Athens, it might have helped him to a more satisfactory view of the relation between the symbols on the silver and the types on the reverses of the copper (p. 34). Special attention is very properly devoted to the imperial age. The types then become extremely interesting, and the systematic examination to which they are here subjected yields some highly instructive results. In particular, students of the imperial cult will find in them not a little that is illuminating. It is to be regretted that room has not been found for an index.

Selections from the Greek Papyri. Edited with Translations and Notes by GEORGE MILLIGAN, D.D. Pp. xxxii+152. 1 facsimile. Cambridge: University Press, 1910. 5s. net.

The title of Dr. (now Prof.) Milligan's little volume might perhaps lead the reader to expect a more comprehensive introduction to the study of Greek papyri than is actually