paintings, in which M. Piganiol sees a puteal where others see a table; secondly, that the *ara Consi* must necessarily have something to do with the Circus Maximus, in which it stood; thirdly, an interpretation of the functions of Consus which ignores his name and its obvious connection with *condere*. Texts are often handled with no reference to the context. Thus Tert. *de spect.* 5, is cited (p. 86), to prove that the oldest Roman games were called Liberalia. What he says is that the names of the *ludi lekri* of idolatry; *nam et cum promiscue ludi Liberalia uocarentur* ("in the days when the only name for an agon was "Dionysia""), *honorem Liberi Patris manifeste sonabant. Libero enim a rusticis primo fiebant ob beneficium quod ei adscribatur, demonstrata gratia uiri.* The reference is rather to the story of Ikaros than to anything Roman, and both Tertullian and his authority Varro perpetually confuse Greek and Roman ritual. Worse still is the citation (p. 88) of *Apol.* 13, *quae differt ab epulo Louis silicernium?* to prove that the *epulum* was a chthonian rite, for the whole passage is a piece of Euhemeristic rhetoric of a kind common in Christian apologists. No better is the attempt, p. 116, to prove Nike a kind of Erinyes on the strength of Hes. *Theog.* 383, *qqq.* , a patent allegory having nothing to do with cult. Some very wild anthropology is another blemish; a glaring example will be found on p. 103, where the functions of the Luperci, Aruales, and Salli are interpreted from a few superficial resemblances to certain Papuan and Amerindian customs. The general effect produced by the work is a feeling of regret that so much erudition and industry should be accompanied by so little of the precious faculty of self-criticism.

H. J. R.


As an inducement to young classical scholars to engage in Hellenistic research, this little book will no doubt achieve its primary purpose very admirably. It is, however, more within the province of this Journal to discuss its value to classical students in general, and in particular to students of Roman history and literature. (Art and architecture, unfortunately, are not included within its subject-matter, and to that extent it must remain incomplete even as an introductory survey of the civilisation of the Hellenistic world; and this is the more regrettable, since the late Mr. Dickins' work on Hellenistic sculpture tended, rightly no doubt, to concentrate on the more spectacular and 'modern' developments of art, rather than on the much more beautiful 'popular' schools of every-day ornament and decoration, while it is the special merit of the present work to bring out this popular element in the life, philosophy and literature of the epoch.)

The book consists essentially of three lectures on special aspects of the Hellenistic period (literary, by Barber; philosophic, by Bevan; and economic, by Tarn), together with a general introduction (by Prof. Bury) on the place of the period in the history of civilisation—especially in its intellectual aspects, as the great scientific age of Greece, and as the 'onlie begetter' of the conception of world citizenship. Besides his interesting study of these aspects of the period, Prof. Bury provides a short summary of historical tendencies, good so far as it goes, but strictly limited by considerations of space. One wonders whether it would not have been more in accordance with the purpose of the book to have provided a rather more detailed historical survey, with special reference to recent research, so as to guide the historical student to the most promising fields of work; perhaps it may be suggested that a select 'research bibliography' should be added in any future edition, beside the present appendix devoted to a summary of the contents of the Lewis Collection at Corpus Christi College, Cambridge. An admirable specimen of such research, in the economic sphere, is presented in Mr. Tarn's lecture, in which Prof. Glotz's studies in third-century prices and labour conditions are summed up with a certain amount of detail, and the effects of these conditions on political and military history are illustrated from the Spartan revolutions of Agis and Cleomenes. The two
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lectures on literature and philosophy, taken together, provide, as was suggested above, by far the best account known to us of the thought and literary activity of the popular stratum of Hellenistic society—itself perhaps the most important result of the work of the last generation, especially in papyrology—and should be read in connection with Mr. Bell's admirable account of the decline of popular Hellenism in the later Graeco-Roman age in Egypt (Journal of Egyptian Archaeology, October, 1922).

It is a survey of the Hellenistic background of Graeco-Roman life that the book will be chiefly important to students of Roman history and literature. Mr. Tarn's lecture gives the best introduction that can be found to the Greek sections of Polybius' history—with the possible exception of De Coulanges' dissertation on Polybius and the history of his Age; the masterly generalisations of that astonishing thèse de doctorat can now be supported by exact statistics. Mr. Bevan's sympathetic study of the decadence of Hellenic thought explains just why it was that Hellenism offered so little resistance to the Asiatic element in Christianity and the mystery-religions. (St. Augustine's views on cleanliness would do credit to a cynic!) And Mr. Barber's essay, the best as well as the longest in the book, shows in some detail and with crystalline clarity the way in which the various modes of Alexandrian literature sprang up, developed, and influenced each other. It is an excellent study, in fact, of the effect on literature, popular as well as sophisticated, of social and historical conditions; we are told how local legends like those of Leucippe, of Hero and of Tereus were found and chronicled, in verse as well as in prose, by the refined and erudite inmates of the 'hen-coop of the Muses' at Alexandria, where Aristotle's omnivorous interest in all the cities of Hellas was zealously pursued; so that the whole of the Ovidian mythology, we may say, was brought into the literary world through the agency of the Museum—while, on the other hand, the quasi-philosophic Satirical and Moralising poetry, and the often sensual but always realistic popular drama (the Mime), are explained, as naturally, through the appetite of the aspiring but ill-educated masses for amusement and 'uplift.'

In these departments of literature Mr. Barber is more concerned with origins and with the development of form than with the effect of the Alexandrians on the later literature; but, all the same, he contrives to bring in a good many very interesting references to the Latin poets. On the problem of the Latin love-elegy, for example, though he does not profess to decide the question whether Tibullus and Propertius produced a fundamentally original form, he provides a valuable statement of the possibilities of the case. Again, the longer narrative-elegies, exemplified in the Astia of Callimachus and other lately-recovered fragments, are compared in a short but interesting passage with such Roman imitations as Catullus' Pelewus and Thetis. It would be interesting to know Mr. Barber's opinion upon the question whether the remains of the Alexandrian satirists tend to confirm or to refute the Roman claim to full originality in that department.

Mr. Barber's literary judgments, in spite of his desire to be considered as contributing to the historical rather than the appreciative portion of literary criticism, are vivid and brilliant, and so are his numerous obiter dicta on other matters; while his essay fairly bristles with delightful quotations. We should like, however, to have his defence of one dictum: 'In nine cases out of ten the overthrow of a report was connected with some episode of passionate love.'

M. H.


Before passing judgment on this book it should be remembered that it is intended for American readers, many of whom, it may be surmised, have no access to much of the archaeological literature current in Europe. If this fact be borne in mind, its merits become at once apparent. A general survey is made of all Greek statuary in so far as it