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***The Shadows of the Bronze of Piacenza.* By E. Galeotti-Heywood. Pp. 48. Perugia: Unione Tipografica Cooperativa, 1921.**

W. M. Lindsay

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drawing a hard and fast line between the short story and the novel and in regarding the novel as the offspring of the second sophistic movement.
H. E. BUTLER.

The Shadows of the Bronze of Piacenza.

By E. GALEOTTI-HEYWOOD. Pp. 48.

Perugia: Unione Tipografica Cooperativa, 1921.

THE great majority of books and magazine articles written on the literature and antiquities of Italy and Greece leave things pretty much as they were before. Scholars—a polite name for the writers—are for the most part content to repeat what previous scholars have said, and shrink from the mental effort of thinking out things for themselves. But every now and then comes a publication which brushes away the yearly accumulation of litter and reveals some feature of the past as it really and truly was. An address by Dr. Mackail (*C.R.* XXXV. 2)¹ admits us to the inner shrine, and dazzles us with a view of an ode of Horace—the real soul of the ode (and what a world away from the traditional commentaries!). A pamphlet of Warde Fowler takes the scales from our eyes when we read a book of the *Aeneid*. Hardie's *Res Metrica*, not yet truly appreciated by its reviewers, we would add to the list.

This booklet—*si parva licet componere magnis*—shows us one side of Etruscan divination—the esoteric lore of the soothsaying guild, an eerie, uncanny thing. It makes our flesh creep as we read the strange details so successfully collected by Signora Galeotti's patient, persistent investigation.

In 1877 a ploughman in the Piacenza district turned up a bronze object (in size and shape like the longitudinal half of a kidney) interspersed by lines like a spider's web, and with names of Etruscan deities written in the interspaces—the Bronze of Piacenza. What was it? Clearly something connected with divination. But how precisely?

The problem has now been solved.

¹ A recent number of a German magazine reviewed the contents of *C.R.* XXXV. We turned to it curious to know what message the reviewer had taken for his countrymen from Dr. Mackail's words. 'Alas! only that 'Pyrrha was a suitable name for a blonde.'

Labor omnia vincit. Our readers should read for themselves the authoress' fascinating story how she discovered after many a year's experiments that the bronze was cleverly and scientifically shaped to record the shadows of the sun and moon at each hour of day and night, and thus to indicate the ruling deity at each and every division of time.

Verily, there is nothing covered that shall not be revealed, nor hid that shall not be known. What shall we learn when excavation in the Etrurian borderland provides a bilingual inscription (like the Rosetta stone) and enables us to read the Agram *liber linteus*?

W. M. LINDSAY.

Bulletin de Correspondance Hellénique.

VII.-XII. (July to December, 1920).

Pp. 255; 4 plates, 70 illustrations.
1921.

BESIDES two articles dealing with architectural and sculptural remains of the Byzantine period found in the neighbourhood of Demetrias, this number contains much matter of direct interest to classical scholars. In a detailed account of the excavations at Argos in 1912, W. Vollgraff shows some reason for identifying the temple, already partly published, with that of Artemis Peitho, mentioned by Pausanias. He also describes new work on the Agora, and the exploration of a Roman Odeum (south of the great theatre) built on the site of a large open place of assembly, with rock-cut steps, resembling the Pnyx. Several interesting reliefs were found in these excavations. L. Bizard discusses the inscriptions found in the Ptoion sanctuary in 1903. The most important are two dedications, the first made by Alcmaeonides, son of Alcmaeon, probably between 554 and 539; the second made by Hipparchus during the reign of his brother. In a very elaborate article Ch. Picard discusses the Society of the Posidoniasts of Berytus at Delos. He concludes that the Society was more commercial than religious, and that it lasted only from c. 110 B.C. to 69 B.C., when the establishment was destroyed by Athenodorus. An interesting article