The Classical Review

<http://journals.cambridge.org/CAR>

Additional services for *The Classical Review*:

Email alerts: [Click here](#)

Subscriptions: [Click here](#)

Commercial reprints: [Click here](#)

Terms of use : [Click here](#)

Black Glaze Pottery from Rhitsona in Boeotia *Black Glaze Pottery from Rhitsona in Boeotia*. By Percy N. Ure, M.A. (University College, Reading; Studies in History and Archaeology.) I vol. 8vo. Pp. 64, with 19 plates, photographic. Oxford University Press: Humphrey Milford, 1913. 7s. 6d. net.

John L. Myres

The Classical Review / Volume 29 / Issue 04 / June 1915, pp 113 - 115
DOI: 10.1017/S0009840X00048381, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00048381

How to cite this article:

John L. Myres (1915). The Classical Review, 29, pp 113-115 doi:10.1017/S0009840X00048381

Request Permissions : [Click here](#)

so hasty that I would not venture to question his verdict, were it not for the notorious difficulty in assigning with certainty a line of majuscule to a minuscule hand. And how can we believe that there were two copies of Sabinus' text in the scriptorium, one transcribed and one used for correction? The presence of two 'subscriptions,' one at the beginning, the other at the end of a text, is, of course, a quite natural feature. We find it, for example, in Martial (see my *Ancient Editions of Martial*, Appendix B). In fact, we get from Martial's *Xenia* an instructive parallel. For the preliminary 'subscription' stands at the beginning, not quite of the book, but rather of the actual text, after the prefatory matter (*i.e.* after 'Epigram iii.'). It reads: EMENDAVI EGO TORQVATVS GENNADIVS IN FORO DIVI AVGVSTI MARTIS CONSVLATV VINCENTII ET FRAGVITII (?) VIRORVM CLARISSIMORVM, while the 'subscription' at the end of the *Xenia* is: EMENDAVI EGO TORQVATVS GENNADIVS CVM CAETERIS GENNADI VATIBVS. QVIRINE FLOREAS. I would conjecture:

(1) That the displacement of the choliambic preface is an accidental error peculiar to the archetype of AB.

(2) That the choliambic preface occupied its proper place in the Sabinus text and was followed (like the prefatory matter in Martial's *Xenia*) by the Sabinus 'subscription' assigned to the beginning of the text. This is the 'subscription' inserted by the corrector of A and the corrector of B.

(3) That the displacement of the preface was the reason why the other Sabinus 'subscription,' that assigned to the end of the text, has not been inserted at all by the corrector of B and is crowded into the margin 'alieno loco' by the corrector of A. When the correctors took the Sabinus' exemplar to help them in correcting the transcript of the other exemplar, they began their comparison of the two at the choliambi, the first item in the Sabinus exemplar, the last item in the other exemplar. They inserted the majuscule passage. When they ended the comparison, they found a very similar majuscule passage. The corrector of B thought the insertion of it superfluous; the more conscientious corrector of A managed with some awkwardness to find room for it elsewhere. To write it beside the other majuscule passage was clearly impossible.

W. M. LINDSAY.

St. Andrews.

REVIEWS

BLACK GLAZE POTTERY FROM RHITSONA IN BOEOTIA.

Black Glaze Pottery from Rhitsona in Boeotia. By PERCY N. URE, M.A. (University College, Reading; Studies in History and Archaeology.) 1 vol. 8vo. Pp. 64, with 19 plates, photographic. Oxford University Press: Humphrey Milford, 1913. 7s. 6d. net.

THIS learned and useful essay publishes another instalment of the results of excavation carried on by Professor R. M. Burrows and the author in 1907-8 on the site of Mykalessos in Boeotia.

The graves in which this 'black glaze pottery' was found have been published already (*J.H.S.* 1909, *B.S.A.* 1909, 'Εφ. 'Αρχ. 1912), and the 'Corinthian' and 'Boeotian' fabrics from them have been discussed by Mr. Ure at some length. Now he gives us the 'black glaze kantharoi' of the sixth century B.C., and fifteen more graves, characterised by a series of 'black glaze drinking cups,' which he is led to assign to the fourth century; adding on pp. 58-61 an account of two inscriptions on stone from Rhitsona, some

fresh graffiti from the vases, and one painted maker's mark. The 'black-figured kylikes' for the most part still await their turn (p. 4, note), and there are more graves to come, from excavations in 1909.

The kantharoi, occurring in considerable numbers in the same graves as 'Boeotian' kylikes and the like, 'Corinthian' aryballoi, and 'black-figured' ware, are fairly accurately dated; though it does not seem quite certain that because there was only one skeleton (or not sufficient fragments to prove more than one) a grave had been only used once. Three and four hundred vases at one funeral seem more than ample equipment, and it would be arguing in a circle to say 'simply from the study of the pottery that each grave represents the vogue of some one definite moment' (p. 4), unless the fact of a single interment was independently established somehow. But the graves evidently cohere, and the total period which they represent is in any case not much more than half a century. The varieties of form and treatment which Mr. Ure discusses are therefore evidence rather of a multiplicity of concurrent types than of a long course of development; the two main types, deep and shallow, offering quite a number of interesting experiments and some curious hybrids. In view of what Mr. Ure says in another connexion (p. 33) about the significance of copious and jejune repertory, it looks as if these graves lay near to an active and spontaneous centre of manufacture, and as if this centre was still near the beginning of its productivity. Though he does not note them, Mr. Ure has probably taken into account the forms and the significance of kantharoi which appear on the coins of Haliartos and one or two other Boeotian cities, and at a later date on those of Mykalessos itself. They are the best evidence we have of the shapes of the metal kantharoi which so profoundly influenced the modelling of these clay ones.

It is a pity that fifth-century graves at Mykalessos have not been noted yet. Perhaps Mr. Ure's observations about the total lack of red-figured vases partly explain this (p. 36-38); villagers do not

always guide excavators to the most marketable tombs. In any case, there is at present a gap between the sixth-century tombs with kantharoi, and a fourth-century group characterised by other forms of black glaze ware. The significance of this copious fabric has been obscured by its lack of interest for 'collectors,' in which category we perforce include the great Museums and the 'learned' Societies which depend on showy finds for next year's income. The great opportunity, wholly missed, was in the necropolis of Marion in Cyprus (p. 34, note), and it would be interesting to test Mr. Ure's conclusions by the surviving tomb-groups in the Cyprus Museum. They certainly cover the period of the Mykalessian graves, and probably fill the fifth-century lacuna as well; for there were a fair number of tombs with red-figured vases, and some of the black glaze ware is of high quality. With the later kantharoi the Mykalessian coins already should be nearly contemporary, and there may be further evidence for date to be drawn from architectural and other non-ceramic palmettes.

Mr. Ure's treatment of these later graves is very careful and detailed, and his conclusions may be accepted as a contribution to a very ill-studied branch of Greek technology. But there is clearly much more to be done before we have the ceramic commentary on Boeotian federalism and on Boeotian relations with Macedon, which he forecasts so temptingly on pp. 2 and 39. For the late fifth century, too, the wholesale desertion of slaves (mainly industrial) from Athens, gains new significance if Boeotian potters were working so well and copiously just over the border. And such commentary can only be done by small persistent enterprises on second-class sites, and by microscopic commentary such as this. It is work, however, which can be done with small funds and a small staff; and it is just this kind of opportunity which the University College at Reading has been lucky enough to seize in publishing this monograph of its Professor of Classics.

Small queries and corrections befit so minute a study! Is there no English

for *Westabhang*, *dipinti*, *lacrymateria*? Should not Grainder (p. 39) be Graindor, and 'convex' (p. 30, about Pl. xi. 7) be 'concave'? And what is the chemistry

of the procedure on p. 19 for making pots red inside? One would expect the reverse effect.

JOHN L. MYRES.

THE BEGINNING OF LIFE.

Galenī qui fertur libellus EI ZION TO KATA ΓΑΣΤΡΟΣ. Dissertatio inauguralis, etc., Sc. HERMANNUS WAGNER. Arnsbergiensis, Marpurgi Chatterum. MCMXIV. Typis Roberti Noske Bornensis.

WHEN by some strange emancipation, which is hard to explain, the vision of the Ionian sages was cleared of supernatural phantasy, and looked out over the world with imagination and reason unclouded, no function of nature was to them more marvellous, and none more perplexing, than *motion*. The stone which the philosopher threw into the air derived its impetus from his hand; but whence and how was generated the force which played through the animal body? And, as insight grew quicker and deeper, as behind massive motion a molecular activity, a universal swarming of atoms, was discerned, the more intense became the question of the source of this all-pervading and stupendous energy? It could not lie merely in nutrition, for, as Aristotle not unnaturally demurred, if so, trees would develop limbs and walk about.

The doctrine of the *pneuma*, in its origin, is almost mythological; even for the Stoic divinity was still a fiery and intelligent *pneuma* pervading the universe. In Ionian philosophy *pneuma* was a hypothetical entity, identified in the first instance with the respiratory function—the breath of life. And, if some aquatic animals did not breathe, well, it was truly observed that water contained air, and respiration was not only by lungs, but also, as was supposed even in man himself, by the skin. Thus, not unlike our modern hypothesis of the ether, the *pneuma* was the cause, source, or vehicle of all activity—molecular first and then massive. For readers of this Review it is needless to

qualify this general conception, this fundamental hypothesis, of the *pneuma*; or to trace the various kindred speculations of various philosophers through all possible conceptions of *pneuma*, as in its finest atoms *psyche*, in its coarser atoms *pepsis*, and so on; nor need we stop to consider the identity or analogy of *pneuma* with exhalation, with the air itself ('beseelte Luft'), with fire, or with a spirit near to fire—ideas which signified a passionate attempt of thought to seize the secret of oxygen, in those days impenetrable.

Until yesterday all thinkers regarded dynamics as a drama of entities: we have but just ceased—not quite ceased perhaps, to speak of electricity as a fluid: so, for early thinkers, heat and cold, weight and levity, and so on, were likewise entities; thus for Greek philosophers *pneuma* was an entity. But, in the animal for instance, how did it come there? Did it begin of itself, or was it bestowed upon the animal at a certain stage, and, if so, at what stage? Thus we find such treatises as this before us, the questioning of earnest men anxiously discussing at what stage *pneuma* enters the embryo—*πὼς ἐμψυχούται τὰ ἔμβρυα*; and books we find with such titles as this—*Is, and when is, the fruit of the womb endowed with this vital principle?* Is the *pneuma* or some quality of it, *σύμφυτον*, or is it altogether or in some measure *ἐπίσρακτον*? When does the *ζῶον* become an *οὐσία ἐμψυχος αἰσθητική*? Does the potential substance become alive by the infusion of the semen? By doubts such as these the Church of Rome is disturbed to this day. As in this treatise (III. 24) it is held *τρέφεται μὲν γὰρ ψυχὴ πνεύματι*, it may well be asked when either begins?

The Dissertation before us contains a revised text of the treatise, with concise and (so far as I can tell) scholarly