

De nuditate sacra sacrisque vinculis scripsit J. HECKENBACH. [Religionsgesch. Versuche u. Vorarbeiten IX. 3]. Pp. 112. Giessen: Töpelmann. 1911. M. 3. 80.

This is another of the invaluable series of collections of material relating to the history of religion edited by Wünsch and Deubner. The first part deals with nudity in connexion with ritual and superstition, with the usual chapter on the same feature in Christian ritual, where it is chiefly confined to the baring of the feet. The second part deals with the religious or superstitious significance of knots and other forms of ligature or confinement, such as girdles and rings, which were removed during ceremonies, or used in witchcraft for binding the victim by a spell. The short treatise is full of interesting matter.

De Graecorum Theologia capita duo scripsit CAROLUS REINHARDT. Pp. 122. Weidmann, 1910.

Dr. Reinhardt uses 'theologia' in its Greek sense. Diels has proved the existence of an old corpus of Homeric allegories which was a source of Heraclitus, 'Plutarch's Life of Homer,' and Stobaeus, and others; also of Sextus Empiricus and 'Probus' on Verg. Ecl. VI. 31. These two, however, derive immediately from Heracleo the grammarian. The first caput contains a pursuit of this source: the sources of Cornutus are traced by the way: Crates is suspected, but is evidently not himself the source: an examination of Eustathius eventually reveals the importance of the female grammarian Demo, who seems to have used a corpus and added to it herself. She is not a mere fictitious personation of the Sibyl by a writer of the fourth century, A.D., as Usener thought, but a real 'grammatica' of Neo-platonic times. Crates was used in the corpus. The second 'caput' deals with Apollodorus of Athens, produces some new fragments, and shows the difference in method between him and the Stoic school of Crates.

Quellenkritik is difficult to judge without prolonged study, but the book seems learned, able, and sober.

Die politische Wirksamkeit der griechischen Frau. By OTTO BRAUNSTEIN. Pp. 95. 8vo. Leipzig: A. Hoffmann, 1911.

'The Greek woman in politics' is a title suggesting a broader and more exciting range of topics than those that are actually discussed in this little essay, which is mainly confined to the epigraphical material of Imperial times. Useful and well grouped lists are given of inscriptions and there are adequate references to the testimony of coins. From this evidence it is clear that women in the Imperial age—often, probably, because they were rich women—undertook definite 'liturgies' and officiated as Gymnasiarchs and ἀγωνοθέται. They also filled certain magistracies, such as the archonship at Delphi, Sparta, Syros, and Thasos. A woman was sometimes a *Prytanis* (like that Nymphidia Berenice who figures on Imperial coins of Pergamon), sometimes a *Staphanephoros*, or held other similar offices. It does not appear that these offices involved political or 'parliamentary' duties in the local Council. The duties were mainly connected with religion and cultus, though they sometimes carried with them the privilege of eponymy and the more doubtful privilege of providing the necessary funds. Braunstein, moreover, makes it clear that these offices were mainly confined to Asia Minor, and even there chiefly to its western and south-western districts. Conspicuous instances occur in Lycia and Caria; and it is suggested (p. 69) that a survival of the ancient Mutterrecht (the hegemony of the mother in family and state; the tracing of kinship through the mother, etc.) was responsible for the appearance of women in those countries in offices that were, nominally at least, magisterial. The evidence that connects the Lycian Mutterrecht described by Herodotus with the inscriptions of Imperial times is, indeed, neither abundant nor decisive, but the writer has handled it judiciously.