

Education occupying the next four years, during which the pupil attended the lectures of wandering sophists, or at a later period schools such as that of Isocrates; Tertiary Education, by which name is described the two years' compulsory training of the Epheboi, from which as it lost its military character was developed the 'University of Athens.' Physical training is treated in a separate chapter, which is perhaps less satisfactory than the rest of the work, because the author contrary to his usual custom has relied too much on antiquated textbooks. The Second Part deals with the Theory of Education. Unfortunately the chapters on Socrates, Plato, and Aristotle were left in a state not sufficiently finished for publication. There remain three suggestive essays on Religion and Education, Art, Music, and Poetry, and Xenophon, the last a particularly fresh and original essay.

It is impossible here to dwell on the countless points of practical interest raised by this book, which should be read and pondered by all educationalists and schoolmasters. It is provided with an Index English and Greek, and a select Bibliography. The illustrations of vases are effectively printed on terracotta paper. The spelling of Greek names is an original but hardly satisfactory compromise.

Leichenverbrennung und Leichenbestattung im alten Hellas nebst den verschiedenen Formen der Gräber. By JOSEPH ZEHETMAIER. [Beiträge zur Kunstgeschichte. Neue Folge xxxv.] Pp. 195. Leipzig: E. A. Seemann, 1907. 5 m.

A useful treatise, which collects all the published evidence as to the state in which the remains of corpses have been found in Greek graves from the Neolithic to the Hellenistic periods. The author shows that, while inhumation (including 'skeletonisation') has been the prevailing practice in all ages of Aegean civilisation, there is also evidence for incineration in every period. He concludes that the latter was a rite practised only by certain richer families: in cases of emergency, as *e.g.* after battle in foreign lands, when transport home of the whole corpse would have been difficult; during epidemics of contagious disease; and in the case of aliens deceased on Greek soil. He considers not only the archaeological evidence, but also the Homeric, having no difficulty in showing that incineration is by no means the only process described in the *Iliad* and *Odyssey*. The author's evidence is perhaps more useful and convincing than his conclusions. The ideas which are implied in the two processes of corpse-disposal are so different that one is hardly prepared to accept the contention that one and the same people practised both in one and the same period; and Dr. Zehetmaier's first exception—certain richer families—might have suggested to him that the true key is to be found in difference of racial origin. Some day we may be in a position to distinguish the racial elements in the prehistoric and historic societies of Greece by just these facts as to burial which he has so laboriously collected.

The Rôle of the ΜΑΓΕΙΠΟΙ in the Life of the Ancient Greeks, as Depicted in Greek Literature and Inscriptions. By EDWIN MOORE RANKIN, Ph.D. Pp. 92. Chicago: The University of Chicago Press, 1907.

This book, which was originally a thesis presented for the degree of Doctor of Philosophy at Harvard, deals mainly with the social status and personal characteristics of the *Μάγειρος*, while the perhaps more important question of his functions is left in some doubt. The author recognises the difficulty, but avoids it by keeping to the Greek term *Μάγειρος*, which, as he says, has not the same significance at all times. Thus his instances range from a specialist in cheese-cakes to something more than a sacrificial butcher; and in an investigation of their public and private conditions such widely different persons cannot profitably be discussed together. But with this reserve, the place of the *Μάγειρος* in Greek life is fully