

Euboic and the Coreyean (or Persic, as Sambon prefers to consider it) were employed for a long time simultaneously within the limits of Etruria. Materials are given for forming a judgment on the relation of the bronze currency to the coinage of Rome. On grounds of style Sambon rejects Babelon's attractive suggestion as to a connection between Hannibal's Italian campaign and the small bronze pieces that have for types a negro's head and an elephant.

Jewish Coins. By THÉODORE REINACH. Translated by MARY HILL, with an Appendix by G. F. HILL. Pp. xv + 77. With 12 Photographic Plates, and 5 cuts in the Text. London: Lawrence and Bullen, 1903. 3s. 6d.

The well known *Monnaies juives* of M. Théod. Reinach is here presented in a very attractive English dress. The book, however, is more than a translation. It is really a new edition, specially revised by the author. Reinach now abandons his attribution to the First Revolt of the familiar shekels with the jewelled cup and the flowering lily, and assigns them once more to the Maccabaeian period. He bases his change of view on grounds of historical probability; the difficulties of style and fabric are but lightly touched on. As a general guide to Jewish coins, especially in their relation to Jewish history, no sketch could be more luminous or more interesting. Mr. Hill's appendix deals with a curious chapter in the annals of coin forgery. The illustrations are very good.

Prolegomena to the Study of Greek Religion. By JANE ELLEN HARRISON. Pp. xxii + 674. Cambridge University Press, 1903. 15s.

This book establishes from ritual evidence the importance of 'certain neglected aspects of Greek religion.' The author first seeks to show that the familiar distinction between 'Olympian' and 'Chthonian' ritual was based on a fundamental difference of intention. The Olympians received 'cheerful tendance' (*θεραπεία*), the underworld powers were the objects of systematic 'aversion' (*ἀποτροπή*). Following Prof. Ridgeway, the Olympians are regarded as the gods of immigrant conquerors, the Chthonians as those of the indigenous race. Hence *θεραπεία* and *ἀποτροπή* represent, not complementary aspects of one primitive religion, but the leading principles of two never wholly reconciled faiths. Apotropaic rites are shown to play an important part in the Anthesteria, Thargelia, and Thesmophoria, but the presence in the two latter of equally primitive 'rites of induction' tells against the author's theory, which seems indeed to invert the natural sequence of ideas. For unless early man conceived of the unseen potencies enveloping him as 'evil *per se*, and not till later as 'good to me or bad to me,' avoidance pure and simple cannot have been his sole method of dealing with them. Again, the distinction so sharply drawn between Achæan and Pelasgian religion should surely not be based on Homeric evidence. Homer's Achæans are after all not Prof. Ridgeway's, nor can we be certain how far the religion of the Northern invaders, at its entry into Greece, differed from its Epic afterglow. Three chapters on the evolution of divinities, while admirably illuminating dark corners of demonology, do not bridge the gulf between it and theology. One great factor in the making of a god seems left out of sight, viz. the savage conception of the physical solidarity of kinship, inherited or sacramentally acquired. With the advent of Dionysus, whose worship is taken as a revivifying graft on the Pelasgian stock, the author reaches firmer ground, and the book its best chapter. The four concluding chapters form a brilliant and sympathetic study of Orphism, regarded as the raising of the ancient faith of Greece to its highest spiritual expression by the genius of a great reformer. Mr. Gilbert Murray's Critical Appendix on the Orphic Tablets is a valuable supplement to this part of the work. In illustrating her arguments, Miss Harrison has throughout made effective use of her profound knowledge of vase-paintings.