

grec,' and persuades himself that Ischia and Scheria are identical names. Of course everything in the careful topographical work, which the poet proceeded to write on the spot in order to curry favour with the Phaeacian-Phoenicians, fits M. Champault's theories à merveille, and there are no discrepancies at all—a result eminently satisfactory to M. Champault.

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**Greece : from the Coming of the Hellenes to A.D. 14.** [The Story of the Nations.] By E. S. SHUCKBURGH. Pp. xix+416. Illustrated. London : T. Fisher Unwin, 1905.

By way of apology for the appearance of another short history of Greece, the author of this book points out that it is necessary to the completion of 'The Story of the Nations' Series, to which it belongs, and further, that it serves as an introduction to a future volume on The History of Greece subsequent to A.D. 14. The work has, however, a distinct value of its own, being an excellent and up-to-date summary of Greek History, Art, and Literature, written by an experienced scholar. It should be a boon to those who have not the leisure for prolonged study, and yet wish to know something of the results of recent research. The illustrations are good and, as a rule, well chosen. The least satisfactory feature of the book is the number of misprints, which ought not to be nearly so frequent as they are.

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**Beiträge zur Griechischen Rechtsgeschichte.** Von HEINRICH SWOBODA. Weimar : Hermann Böhlau Nachfolger, 1905.

It is no easy matter to disengage what is new in Prof. Swoboda's first essay (pp. 1-42, *Kritisches zur Ächtung*), a development of his article on the case of Arthmius of Zeleia in *Archäol.-epigraph. Mitteilungen aus Österreich-Ungarn* xvi. 1893, pp. 49 sqq., and at the same time a criticism of a recent work by P. Usteri (*Ächtung und Verbannung im griechischen Rechte*. Berlin, Weidmann, 1903). In the Greek world outlawry seems to have gone out of use after the fourth century B.C., and no tolerable history of the early stages of the practice can be made out, not even at Athens. With regard to legal terminology Prof. Swoboda argues that originally, i.e. in the pre-Solonian epoch, the Athenian formula was ἀμιος ἔστω, *er soll ungebüsst (unvergolten) sein*, equivalent in sense to ἀμιος τεθνάτω, *er soll ohne Busse, ohne Ersatz, sterben*, which occurred in Dracon's laws, but, that, when ἀμμία acquired its later meaning of whole or partial loss of civic rights, *capitis deminutio*, other phrases became necessary, e.g. first ἀμιος καὶ πολέμιος ἔστω, and at last simply πολέμιος ἔστω. The sentence ἀγώγιμος ἔστω was a special form introduced in the Athenian empire in the fifth century, under which the person outlawed had to be surrendered for punishment to the authorities of the State which had outlawed him. The nature and conditions of the punishment are examined with reference to the ancient laws of Germany and Scandinavia, the principal difference noted being that in Greece the penalty was not inflicted for offences against private individuals, but only for what we should call political crimes, in particular attempts to overthrow the constitution and various forms of high treason. Sentence of outlawry was passed in democracies by the Assembly, among the Macedonians by the army. An appendix discusses among other things the fate of Themistocles, and of Demosthenes and the other orators in 322 B.C. It is maintained that they were not outlawed but condemned to death by the Assembly in *contumaciam* on an εἰσαγγελία. The second and longer essay (pp. 42-132, *Ueber die altgriechische Schuld knechtschaft*) deals principally with the social and economic conditions of Attica in the age of Solon, and will encounter lively opposition. Starting from the code of Gortyn, and making free use of dubious analogies drawn from early Roman history the author contrasts the condition of the κατακείμενοι, *nexi*, debtors who had voluntarily pledged their persons, with the condition of the νενικαμένοι, *iudicati*, judgment-debtors, whom creditors had the right to sell into slavery outside Attica. In the next place he distinguishes both these classes from the

*ἐκτῆμοροι*, who are compared with Roman *clientes* and defined as serfs bound to the soil and paying to their lords annually one-sixth of the gross produce of the land which they cultivated. Solon is made out a violent revolutionary, who not only abolished the ancient law of debt, but cancelled all existing debts indiscriminately, not only swept away the status of serfdom, but gave to the former serfs the freehold of the ground which they tilled. That this view of Solon is diametrically opposed to the opinion of antiquity is not considered a fatal objection by Prof. Swoboda. He thinks the evidence bad and treats with especial severity the account given in Aristotle's *Constitution of Athens*.

**Geschichte der lateinischen Kaiserreiches von Konstantinopel.** By ERNST GERLAND. Part I. 8vo. Pp. 264. Homburg v. d. Höhe: Gerland. 1905. 6 m. 50.

This volume contains the first portion of a history of the Latin Empire of Constantinople, which is itself to form part of a general history of the Frank dominion in the Greek world. The story begins just after the capture of Constantinople by the Crusaders (A.D. 1204), and we have a detailed account of the reigns (A.D. 1240-1216) of the first two Latin Emperors, Baldwin I., Count of Flanders, and his brother Henry. Gerland is already favourably known for his writings connected with the Franks in Greece, and the present instalment of his work will be welcome to all who are interested in mediaeval Greece and in the general interplay of influence between Eastern and Western civilization. The narrative is clear and graphic, and the references to authorities are much fuller and more exhaustive than in any previous book on the same topics. The statesmanlike character of Henry has not, says Gerland, been hitherto sufficiently recognized: 'seine Institutionen haben die Grundlage gegeben, auf der sich die Frankenherrschaft in Griechenland weiter entwickelt hat.' The author no doubt reserves for the conclusion of his history of the Latin Emperors some general summing-up of the world-wide consequences of this startling irruption of Feudal lord, Venetian trader, and Latin ecclesiastic into the ancient domain of the Eastern Empire.

**Macedonia: its Races and their Future.** By H. N. BRAILSFORD. Pp. xx+340. Maps and illustrations. London: Methuen & Co., 1906.

This is an account of Macedonia as it is since the insurrectionary movements of 1903-4, written by a leading member of the Committee, who superintended the distribution of relief on the spot. Mr. Brailsford had had intimate relations with Greeks previously, both during the war of 1897 and the latter stages of the Cretan rising; but in spite of that (perhaps, even, because of it), he makes short work of Greek pretensions to Central Macedonia. He shows himself well equipped so far as knowledge goes both of the ancient and the modern history of the region, and, on the whole, fair-minded. In fact it takes either ignorance or prejudice to find a peasant people, which has a claim to be called Greek in any but an official ecclesiastical sense, north of the Monastir railway. Mr. Brailsford has little difficulty in demonstrating that the Central Macedonians were not Greek in the time either of the Macedonian Kings or the Greek Emperors of Constantinople—the only two epochs in which it is any use to prove their national unity with Hellas. The author's essay-like treatment of the divers races and churches inevitably suggests comparison with another book, that of 'Odysseus'; but he handles his subjects well, and will reach an audience that has never read *Turkey in Europe*. He tries hard to give the Turk his due and often succeeds, and his personal knowledge of affairs, like that of Smerdesch, makes him a valuable witness: but he might bear in mind more constantly that the programmes of reform, communicated by sophisticated *Komitajis* to interested Europeans, are always suspect, and that the desire of place and salary plays a large part in Balkan patriotism.