

the emperor's letters and edicts were used to assure the world of its ruler's public virtues.

The four cardinal virtues ascribed to Augustus on the golden shield which was dedicated for him by the Senate and People (*virtus, clementia, iustitia, pietas*), and their history in imperial propaganda, are briefly discussed; and attention is drawn to the effects on popular sentiment of the increasing stress which was laid officially on the emperor's *providentia*; the question, how a sense of imperial *providentia* may have influenced philosophy, being raised in a digression. This propaganda, which, under the great emperors of the second century, was 'sober and truthful', was causing a perilous 'concentration of popular belief and emotion upon one human figure', an emotion which was becoming 'over-anxious, almost fanatic'. And in the troubles of the third century this state of mind was reflected in coin-propaganda that loudly denied the evils of the time. Yet when Mr. Charlesworth says that imperial propaganda 'tended to produce an attitude of too much dependence and too little initiative, too much looking up to the one person who can do things', the reader may wonder whether in this respect it did much more than reconcile men to a helplessness which was imposed on them by the very structure of the imperial system. C. G. STONE.

Oxford.

Z. BARCSAY-AMANT: *The Hoard of Komin*. Pp. 15; 63 plates. (Dissertationes Pannonicae, Series 2, No. 5.) Budapest: P. Pázmány University (Leipzig: Harrassowitz), 1937. Paper, Pengö 25.

THE hoard here described is of great extent and no little importance, and we may be grateful for its publication even in the present far from perfect form. The hoard was discovered in 1918 at Komin (Yugoslavia), and 19,755 coins were listed by the late J. Brunsmid. After his death the work was taken in hand by Professor A. Alföldi, a master of the coinage of the

period, but finally taken over and prepared for publication by the present author. The coins are arranged under mints and, within them, in successive chronological groups. Only a limited number of the coins are here described and, though all are illustrated, it is only with drawings from rubbings. It is only fair to point out these defects; the reviewer knows full well how little they are to be reckoned to the account of the author and how helpful, even so, the description of the hoard can be.

The period covered is essentially that of the great crisis of A.D. 258-273—the collapse and the recovery. The coinage supplies a continuous commentary, based on a number of separate centres, such as is completely lacking elsewhere. It is already invaluable for history and is destined to contribute even more. Before it can come to its full use, however, there are still uncertainties of mint and date to be cleared up. Over the mints a large measure of agreement has already been reached, though different opinions will still be held, for example, about the mint of Viminacium. The closer chronology has still to be established on a firm basis. The system here adopted is clearly well thought out and deserves careful attention, but it cannot really be understood and tested without a full annotation such as is not attempted here. The illustrations, though, as we have said, they fall short of photographic excellence, suffice to give an excellent pictorial idea of the content of the coinage. HAROLD MATTINGLY.

British Museum.

CORRIGENDUM.

IN the review of G. K. Boyce's *Corpus of the Lararia of Pompeii* (C.R. LI. 243) the statement that there is no index is due to an oversight which the reviewer much regrets. There is a good index on pp. 101-7, tucked away between the main body of the text and the appendices.

SUMMARIES OF PERIODICALS

(A reference to C.R. denotes a review or mention in the *Classical Review*.)

GNOMON.

XIII. 10. OCTOBER, 1937.

K. Hanell: *Megarische Studien* [C.R. XLIX. 76] (Kirsten). K. hopes that a short and clear history of Megara may result from these studies, which, however learned and useful, tend to obscure the main issues. W. A. Heidel: *Hecataeus and the Egyptian Priests in Herodotus Book 2* [C.R. L. 60] (Vogt). The outcome is valuable not only for those interested in Hecataeus, but also for all admirers of Herodotus. I. O. Gigon: *Untersuchungen zu Heraklit* [C.R. XLIX. 133]; 2. F. J. Brecht: *Heraklit*

[Heidelberg: Winter, 1936. Pp. 148] (Bröcker). 1. Learned and careful work even if the main thesis is unconvincing. 2. B.'s attempt to expound Heraclitus's philosophy rests on no evidence. C. J. de Vogel: *Een keerpunt in Plato's denken* [C.R. L. 220] (Raeder). V. argues strongly that the Parmenides represents the turning-point in Plato's philosophy. P. Joannou: *Die Erfahrung in Platons Ideenlehre* [Diss. Munich, 1936. Pp. 92] (Büchner). J. is well-read and has philosophic insight, but his theme has led him to untenable conclusions. M. Schäfer: *Ein frühmittelstoisches System der Ethik bei Cicero* [C.R. XLIX. 29] (Rieth). Sch. falls into many of the pitfalls which beset