

good deal in the novel of the Emperor Valentinian being at Rome. History seems to show that he never was there. Nor was Ausonius. Claudian too seems not to have appeared in Rome till about a quarter of a century after Mr. Perry's characters quote him. Indeed I am not clear that Valentinian was even Emperor at all when Paula married. Let the author have the benefit of the doubt.

Ammianus laughs at the Roman fancy for new-fangled names, citing or inventing Reburus. Cinara (one of Paula's Horatian maids) points out Marius Maecius Maemius Furius Balburius Caecilianus Placidus, who is happily shortened to 'Marius Maecius etcetera.' The menu at the marriage suggests the first rather than the fourth century. Mr. Perry quotes Macrobius on fourth century feasting, so that it is odd that Paula's family should go back to the Satirists. It is indeed a 'dubious feast' (p. 91). The 'ball' too, is rather indeterminate; is it British, or does it lean to Herodias' daughter

and the *ambubaiæ*? I do not think either would have won Damasus' blessing. 'Patrician' is a word of various meanings—it means one thing in early Roman history, another in Gibbon, and a third—let us say—in Disraeli; what it means in this book, I do not know. Nor do I know any authority for the statement (p. 15) that the 'common herd of plebeians,' the '*colluvies gentium*,' 'could still bestow consulships, provinces, and legions.' Nor am I clear as to Toxotius' real feelings when his wife 'put off the *toga praetextata* of maidenhood and assumed the *toga recta* of the married woman' (p. 99).

Turning to the other side of the book one may ask, will it do as a novel? It is full of Latin quotations—odd enough, some of them ('all the various noises that went to make up the *streptitumque Romae*' p. 78)—and I incline to think that these will militate against its success with any class of readers to whom the character-drawing and dialogue might appeal.

T. R. GLOVER.

## CORRESPONDENCE.

### LATIN AND THE UNIVERSITY OF BIRMINGHAM.

'LATIN [it is true] is an optional subject for matriculation at the University last founded in England.' This statement, made in the July number of the *Classical Review* of the present year, though true so far as it goes, nevertheless requires to be supplemented, if it is to represent accurately the situation in the University of Birmingham. Latin is an optional subject for matriculation in the Faculties of Science and Commerce at Birmingham, but not for matriculation in the Faculties of Arts and Medicine. In other words, Arts students and Medical students must pass in Latin at the Birmingham matriculation examination, but Science and Commerce students need not. The Birmingham solution of the question of Latin at the matriculation depends, therefore, on faculty differentiation; what is requisite as a preparation for a University course in one line of study is not, it is held, necessarily requisite for all lines of study. And in basing its scheme on the requirements of the several Faculties of the University, Birmingham at the same time recognises that there exist and should exist many different types of schools from which the

University may hope to draw students. At the recent matriculation examination, however, of 115 candidates over 100 offered Latin as one of their two foreign languages.

A word may be added on the character of the examination in Latin at the Birmingham matriculation. Each candidate has to offer a set book chosen by himself (subject to the approval of the University); but the examination on this set book is conducted *viva voce*. The written examination is limited to translation at sight, grammar and composition. In this way, it is hoped the difficulties connected with set books may be to some extent avoided; though, at the same time, the University has to face the new difficulty of examining all candidates *viva voce*—a difficulty which in the case of a University with a very large number of candidates for matriculation might prove insurmountable. But at any rate the Birmingham method of dealing with this question avoids embarrassing schools by prescribing a single book which they must all read, however unsuitable it may happen to be to the class in which it is studied and it also avoids the peril of abolishing se

books altogether and so jeopardizing the literary element in classical study. The passages set for unseen translation are not all of them taken from classical authors. By setting (among other passages) one which has been specially written for the purpose of the examination, it is possible to provide a really easy piece of Latin, failure to translate which implies ignorance of the very elements of the language; and such passages may moreover be multiplied *ad infinitum*, so that there will be no difficulty in providing easy passages which are 'unseen' in fact as well as in name; whereas, if unseens had always to be taken from classical authors the stock of really easy passages would ultimately become exhausted, as was pointed out in the *Classical Review*. No doubt many scholars object to modern Latin, even though written in a classical style; but they may be willing to waive their objections in view of the positive advantage possessed by passages written or

adapted *ad hoc*—viz. simplicity or just such a degree of difficulty as is desired for the purpose of the examination.

E. A. SONNENSCHNEIN.

[We gladly insert Professor Sonnenschein's interesting communication. The remarks, however, which are quoted at the beginning of his letter were not intended to be a complete definition of the place of Latin in the matriculation scheme of Birmingham University, for which purpose they were of course inadequate, but to serve as part of a proof that the ancient languages were losing their commanding position of former days.

Since they were written, there have been more signs of the times. Latin is no longer a compulsory subject for cadetships in the Royal Navy, and Oxford is to be asked in the present term to make Greek optional in Responsions.—Ed. C. R.]

## ARCHAEOLOGY.

### THE GOLDEN BOUGH AND THE REX NEMORENSIS.

*The Golden Bough.* A Study in Magic and Religion. By J. G. FRAZER, D.C.L., LL.D., Litt.D. Second Edition, revised and enlarged. Vols. I.—III. Macmillan & Co. 1900. 36s. net.

DR. FRAZER'S *Golden Bough* has grown apace. It now extends over three octavo volumes instead of the previous two. Nor is this all; for the thinnest of the new volumes is thicker than either of the old, and they are printed in a slightly smaller type with forty lines to a page instead of thirty-four. The second edition of the book is in fact considerably more than twice the size of the first. It may be worth while to suggest that, if a third edition is needed (and it will be), the long lists of customs and ceremonies on which the author bases his conclusions should be given, say, in brevier while the conclusions themselves are stated, as at present, in small pica. This would be doubly advantageous. It would save space. And it would enable—I will not say, the casual reader to skim the book—but the student, when he re-reads it, to pick out more readily the main lines of the argument.

Again, it is to be hoped that a future edition will be illustrated throughout. Illustrations in any work dealing with anthropological or ethnological questions are of real importance—a fact long since appreciated by the publishers of such periodicals as the *Zeitschrift des Vereins für Volkskunde* or *L'Anthropologie* or the *Journal of the Anthropological Institute*. Nor would it be difficult to get together typical representations of the various customs described in Dr. Frazer's work. Anthropologists and ethnologists rely for the most part on data supplied by ethnographers; and ethnographical books are nowadays almost always illustrated. Besides, folk-lore collections are springing up everywhere: museums, public and private, abound in objects of interest to the student of comparative religion. To give but a single instance—the one nearest to hand—our Cambridge Archaeological Museum possesses an interesting series of corn-mothers and corn-babies, including a beautifully plaited specimen from Greece originally obtained by Mr. W. H. D. Rouse<sup>1</sup> and deposited by the Folk Lore Society in 1898, and a 'harvest-maiden' from Perth presented by Dr.

<sup>1</sup> See Mr. Rouse's remarks in *Folk-Lore* vii. 147 and in his *Gk. Votive Offerings* p. 50, n. 1.