points to a partial transfer, namely of that part of the surplus which the sitones needs.

The reviewer has not done full justice to this comprehensive and penetrating book. Suffice it to say that it will be the standard work for years to come. Elaborate indices will facilitate its use. The publishers have produced a technically impeccable book.


Professor Snowden gives in this book the results of his researches during more than twenty years. Since his article 'The Negro in Classical Italy', AJPh 68 (1948), 266-292, he has published parts of his results in different periodicals. Now he offers us the sum of his searching studies in a splendidly edited volume.

First of all one has to be grateful for the archaeological material on the subject. So far as I know this is the first publication in which nearly all the evidence from vases and terracottas has been included. Whether completeness was the author's aim and, if so, whether this has been successfully attained, is not my concern. For that matter, it would be difficult, even for an art historian, to check the list of Snowden and to say whether his survey is complete or not. As it is, his list—and his illustrations—are a mine of information. I have to leave to the experts Snowden's classification of the varying Negroid types from classical and Hellenistic art (pp. 28-29). The author is well aware of the difficulty concerning precise racial classification, as e.g. 'Nilotic Negro' or 'Negroid types with Caucasian admixture'. We have to leave this part of his pioneer work to the anthropologist rather than to the historian.

After his survey of the physical characteristics of Ethiopians, both from textual 1) and from archaeological data, his third chapter deals with Greco-Roman acquaintance with African Ethiopians. He rightly points out that classical scholars, in their interpretation of what the Greeks and Romans had to say about the Ethiopians below Egypt, have in too many instances overlooked the history of these peoples as reconstructed by Egyptologists and other Africanists (113). His brief survey of the independent Ethiopian kingdom of Kush is both necessary and welcome. The chapters IV and V deal with the Ethiopian warriors as depicted in their contact with

1) Cf. his earlier publications AJPh 68 (1947), 266 ff.; American Anthropologist 50 (1948), 31-44.
Greece and Rome 1). Some remarks on the Trogodytai (not Troglo-
dytai, cf. K. Jahn, RE VII A 2, 1948, 2497 ff.) and Blemmyes bear testimony to the fact that some scholars tried to find 'Ethiopians' everywhere on the eastern and south-eastern frontiers of the Roman Empire. All conclusions drawn from descriptions of native tribes outside the Roman Empire and mixed up with phantastic stories by soldiers who had served in these out-of-the-way districts, have to be handled with the utmost precaution. One of the greatest compliments one has to pay to the author is that he never gave way to easy identifications of these tribes with black people, although it will hardly be possible to distinguish warriors, differently identified by our ancient sources (e.g. as Ethiopians or Trogodytes or 'the people of Meroe'), from each other 2).

It does not surprise us that the Ethiopian finds his (modest) place not only in history, but also in mythology (Chapter VI), and that Ethiopians are represented in plays (e.g. in the Andromeda) inspired by these mythological tales. Not only in theatre, but also in amphitheatre their position was not without importance (Chapter VII).

The two chapters at the end of the book deal with 'Greco-Roman Attitude toward Ethiopians'—theory and practice, and 'Early Christian Attitude toward Ethiopians'. The former of these chapters is in my opinion wholly convincing, and it is a good thing that the author once again puts his arguments together. Neither Greeks nor Romans fell into the error of biological racism; color was no stigma (169).

I am not so sure that the Christian attitude towards the Negro was free from racial prejudice. The author says that the early Christians followed the Greco-Roman tradition not only in sentiment but also in language and imagery (205). As far as the sentiment is concerned I have my doubts. I take one example. In pagan literature the lord of the underworld has been described as Niger Dis and, because of his association with darkness has been called the 'black one'. Snowden suggests that this description perhaps accounts in part for the early Christian practice of sometimes applying 'Ethiopian' and 'Egyptian' to the devil (263). When one looks up the passages on 'the dark Jupiter' in pagan literature, every connotation of a 'devil' is lacking. The god of the underworld is dark, because death

1) About 'Rome and the Ethiopian Warrior' see Snowden's article in the 'Festschrift' Robinson II (1953), 906-917.

2) He accepts with all due caution my identification of Trajan's general Lusius Quietus as a μαύρος, a blackman from Ethiopia (Mnem. IV 1, 1948, 327). Like twenty years ago, there are still many scholars who do not accept my conclusions. It is only fair to mention in this respect L. Petersen, Lusius Quietus, Das Alteitung 14 (1968), 211 ff., esp. 212.