

alto is found some thirty times more. It is just what one would have wished: *alto* is so much nearer the tone of the whole 'Commedia' than *buono*. And everywhere throughout the book there are half pages of lines which one reads with real pleasure, so significant is each fragment of the whole, so sharp is the light thrown on the recurring word in each set. One thinks involuntarily of a line of sword-points.

Dr. Fay has put on the title-page of his book the motto

"In che l'gravi labor gli sono aggrati."

It well denotes the loving and accurate care with which he has performed his heavy task. His book—the first of its kind in centuries—is not for a day: full generations of lovers and students of Dante will place it on their shelves beside the 'Divina Commedia.'

AN INDIAN OFFICER.

Reynell Taylor, C.B.C.S.I. A Biography by E. Gambier Parry, author of 'Suakim, 1885,' etc. London: Kegan Paul & Co. 1888.

WHEN the British in India obtained possession of the Punjab, the duty also devolved upon them of administering a strip of territory which was not properly a part of the Punjab. This strip was known as the Trans-Indus frontier. It extended for a distance of about eight hundred miles, between the Peshawur Valley in the north and the city of Mooltan in the south, and was bounded on the east by the Indus, on the west by the Suleiman Mountains. About midway in this tract of territory lies the district of Bunnoo, a well-watered and beautiful valley, remarkable alike for the fertility of its soil and the profusion of fruits and roses which beautify the landscape. The inhabitants, however, of this lovely region did not exhibit in their lives and character the beauty of the scenery around them. A more ruffianly population than the Pathans of Bunnoo, when the British first occupied the valley, could with difficulty have been found on the surface of the globe. Their character may be inferred from a little anecdote which General Nicholson (the soldier who fell in the assault on Delhi in 1857) has recorded of a certain Bunnoochee child. Nicholson asked this child if he knew that it was wrong to kill people. The child responded that he knew it was wrong to kill with a knife or a sword. Why? "Because the blood left marks." This child had graduated early in the school of murder, considered as one of the fine arts. But though the Bunnoochees admitted in theory the superior excellence of an assassination which left no revealing traces behind it, the knife was the ordinary implement with which a man avenged his wrongs upon his fellowmen. He did not care for a fight in the open field.

"His idea," to quote General Reynell Taylor's own words, "of a successful field was—time, midnight, and a long-sought rival or enemy asleep under his vine in the open air; no witness but the moon, and leisure given for three well-planted blows of a small, broad-backed knife, which makes a deadly three-cornered wound like that of a bayonet, under which a man may live long enough to drink the full bitterness contained in the knowledge of his enemy's triumph."

The free use of this small, broad-backed knife during a long space of time had induced a state of things which made of every village in the valley of Bunnoo a walled and isolated fort, the inhabitants of which did not venture, except by stealth, to enter the streets of another even though it was situated in their immediate vicinity. "When," ran the Bunnoochee proverb, "a man enters a strange village, he takes the strut out of his walk." It was sel-

dom, however, that a man entered upon an enterprise so full of peril. Men passed from infancy to youth, from youth to old age and the grave, without in the whole course of their lives getting a mile or two beyond the walls of their native village. The valley was an incessant scene of bloodshed and murder. Village against village, chief against chief, the never-ending blood feuds were handed on from generation to generation. At the same time, the Bunnoochee was, in his own way, a profoundly religious man. He liked the practice of murder. He would, with absolute equanimity, swear away the life of another, from private spite or merely to oblige a friend; but during the season of Ramadan—the Mohammedan Easter—he was a scrupulous observer of the fast ordained by the Prophet.

"Before I close this letter," writes Nicholson to his friend Herbert Edwardes, "I must tell you of the last Bunnoochee murder, it is so horribly characteristic of the bloodthirstiness and bigotry of their disposition. The murderer killed his brother, and was brought in to me on a frightfully hot evening, looking dreadfully parched and exhausted. 'Why,' said I, 'is it possible you have walked in fasting on a day like this?' 'Thank God,' said he, 'I am a regular faster.' 'Why have you killed your brother?' 'I saw a fowl killed last night, and the sight of blood put the devil into me.' He had chopped up his brother, stood a long chase, and been marched in here; but he was keeping the fast."

The Bunnoochees, however, crouching behind their walled villages, were not the sole occupants of the valley. The mountains overlooking this village were the dwelling places of the Wazerees—a mountain tribe which presented, in their leading traits of character, a marked contrast to the Bunnoochee proper. They were as manly, brave, and truthful as the Bunnoochees were cowardly and treacherous. The difficulty of finding a subsistence in the hills had forced a considerable part of this tribe to migrate to the plains. The Bunnoochees made desperate efforts to expel the intruders. For this purpose, they even laid aside for a time their internal feuds. But the weak and dissolute denizens of the plain were no match for the hardy mountaineers, and the Bunnoochees, worsted in the field, resolved upon a peace tempered by assassination. This policy did not answer their expectations. The Wazerees retaliated with an energy and rapidity which speedily convinced the Bunnoochees that it was inexpedient to persist in it. The Wazerees were in consequence acknowledged as undisputed possessors of the lands which they had seized—about one-third of the valley. They looked upon the Bunnoochees with scorn, and the two races held altogether aloof the one from the other.

Such was the country and such were the people to which Reynell Taylor (the subject of Mr. Gambier Parry's biography) was sent at the age of twenty-five—a solitary Englishman, with instructions to substitute a reign of law for the system of violence, oppression, and murder which had hitherto prevailed. Reynell Taylor was one of a group of young officers whom Sir Henry Lawrence, the new chief administrator of the Punjab, had collected around himself. There was such a remarkable similarity of character in the men composing this group that a description of Reynell Taylor might, with a few trifling alterations, be accepted as a description of any one of them. They one and all possessed in a striking degree those traits of character which, among the wild tribes they were sent to civilize, were regarded as most admirable. Reynell Taylor, for example, was, from the physical point of view, a splendid specimen of humanity, a man perfectly fearless, a finished swordsman, a fine horse-

man, and a mighty hunter. In the martial exercises in which these Pathans of the frontier delighted, there was not, in all probability, to be found, throughout the district which he ruled, a man so expert as himself. And so it was with Herbert Edwardes, with John Nicholson, with Lumsden, and others of the group we have referred to. They were, one and all, hunters and fighters as well as rulers. They vindicated their right to rule by the splendor of their performances in the chase and the foray.

But they also possessed in common another, and, for the immediate work before them, an even more important characteristic. All Moslems are devout, in that the existence of an invisible world is an ever-present consciousness with them. "If God will" is the exclamation with which a Moslem enters upon all business whatsoever. "God be praised!" is the exclamation with which he invariably brings all business to a close. And Reynell Taylor, Herbert Edwardes, and others, like their master, Sir Henry Lawrence, were men of that evangelical type of Christianity which believes in special providences, which sees "the hand of God" in all things that it undertakes to do, and which stands, therefore, in very close spiritual affinity with the religious convictions of the earnest Moslem. Wherein these men differed from those over whom they were set to rule was all in favor of their right to do so—in the larger outlook born of western culture, in their respect for law, in their consideration for the weak and the poor. Reynell Taylor was a conspicuous example of these latter qualities. A man who shrank from no danger on a field of battle, he was gentleness itself in all the relations of peaceful life. The last act of his connection with the district of Bunnoo was to found and endow a Christian mission there; but the Bunnoochees had then learned to regard him as "the good angel," and were wont to say that if all British officials had resembled Taylor, they would have become Christians without the intervention of missionaries at all. In the volume before us, the story of Reynell Taylor's exploits in Bunnoo, and other of the wilder districts of British India, is told by Mr. Parry in a straightforward and readable manner, and a strange, eventful narrative it is. All that Trans-Indus frontier, which he and his companions found so full of violence and murder, can now be traversed by a solitary traveler with as much security as one of the streets of New York.

An Epigraphical Journey in Asia Minor. By J. R. Sitlington Sterrett, Ph.D. [Papers of the American School of Classical Studies at Athens. Volume II., 1883-1884.] Boston: Damrell & Upham. 1888.

THE delayed second volume of the Papers of the American School at Athens has now appeared, filling the gap in the series of four volumes. Of these volumes the first and fourth are occupied with eleven short papers, two of them on the inscriptions of Assos and Tralleis by Dr. Sterrett, one an important discussion of Greek Versification in Inscriptions by Prof. F. D. Allen, while six of the remaining eight describe theatres, temples, etc., in Athens or Thoricus. The second and third volumes are entirely the work of Dr. Sterrett, now of the University of Texas at Austin, and are wholly devoted to inscriptions. The third volume, which was reviewed in these columns not long ago, gave the inscriptions collected in the Wolfe Expedition to Asia Minor in 1885, while this second volume gives the inscriptions col-

lected in an epigraphical journey the year before.

Dr. Sterrett had already been initiated into epigraphical work in a journey in 1883 with W. M. Ramsay, the indefatigable explorer of Phrygia. As both desired to make further explorations in the fall of 1883, they agreed to go together so far as their plans would allow, starting from Tralles, on the Mæander, not far from Ephesus. The first part of their route through Caria, across the southwestern corner of Phrygia, and as far as Isparta (Baris) in north Pisidia, was investigated both topographically and epigraphically by both Mr. Ramsay and Dr. Sterrett, it being agreed that all copies of inscriptions found should belong to Dr. Sterrett, while all road-notes and rights of map should go to Mr. Ramsay. The maps in this volume, made by Kiepert, cover a large part of Northern Cappadocia, Galatia, and Southern Cappadocia, although the routes are also in part shown on the maps of Cilicia, Lycaonia, Pisidia, and Isauria which accompany Dr. Sterrett's other volume of the Wolfe Expedition. These new maps, quite reconstructing what was before imperfectly known, are of prime importance, and will control the cartography of the region until scientific surveys are made.

Inscriptions are not generally very inspiring reading, even to the specialist. The collecting of them requires great physical endurance, great patience, much experience, and a quick eye. What an epigrapher should not be is indicated, but not stated, in the notes in Nos. 38-87, many of which inscriptions had been previously copied and published in the *Bulletin de Correspondance Hellénique*, by MM. Collignon and Duchesne of the French School at Athens. Their readings are proved by Ramsay and Sterrett to have been hasty and careless, omitting not only letters, the beginning and end of lines, even whole lines (pp. 41, 56), but also entire inscriptions—thus saying of one square cippus (p. 101) that it is "inscribed on two sides," when, in fact, it has long inscriptions, quite legible, on all four sides. This is not the only case of such blunders; an equally bad one is noted on page 93, where, in addition to omitting one of the inscriptions on a stone, they make a blunder of fifty years in the date, by supposing the Cibyric era to begin 25 B. C., instead of 25 A. D. It is of great importance that such work be thoroughly done, as archaeologists are naturally indisposed to go over a territory which it might fairly be supposed had been recently explored by other scholars. The work of French explorers in Asia Minor during the last ten years has shown too much of this hurried and imperfect character. It is much better to take a small district and do it thoroughly. Indeed, the present trip of Dr. Sterrett covers more ground than could be fully explored, and his expedition the next year shows that he had partly learned this lesson.

Among the geographical results obtained we can mention the settling of the location of a dozen ancient towns by epigraphic evidence. Of these the most important is Tavium, fixed at Nefezkieui. The value of this discovery is seen in the fact that seven Roman roads diverged from this Tavium, and the settlement of its locality fixes many other places. The first milestone on one of these roads was found at Nefezkieui. Among other places located by epigraphic proof we notice Heraclea (No. 14), Sebastopolis (No. 25), Antioch in Pisidia (No. 92), Hadrianopolis approximately (No. 160), Pappa (Nos. 175-177), Sarromæna and Sobagena; also Mount Prien and the River Korax (Nos. 352-354). The long series of Roman mile-stones in the Trans-Antitauran region, beginning with

No. 269, are of prime importance for the history of the country under the Romans. They locate the Roman roads between Comana Aurea and Melitene, and prove that Melitene was the starting-point of the roads in Eastern Cappadocia, and consequently a provincial capital under the Romans. This is a surprising fact, for, considering the great religious and political importance of Comana, one would naturally have expected to find Comana the starting-point of the Roman roads. These mile-stones give the names of the governors of the provinces, and of the emperors under whom they ruled; and it is not uncommon to find three inscriptions, one over another, on the same surface, made by successive governors who repaired the roads, the whole three being decipherable by a skilled epigrapher.

Among the more curious points brought out, we may mention that No. 21 shows descent reckoned from the mother, and possibly suggests the survival of a primitive family system among the Lycians. But this would require more evidence, as we know of cases among the Armenians of Asia Minor in which little *gentes*, named after an ancestress of mark or wealth, have grown up within a few generations. The "Pisidian gods," whoever they may be, come to light in Nos. 28-30, being invoked to punish any one who shall injure the monuments. These inscriptions also show a peculiar syntax, the dual for the plural; but not so strange as the syntax of another inscription (No. 207) in which the nominative, genitive, and accusative are all used in the same regimen after *ὅν*. But this is no more than might be expected in a region where we find untranslatable Phrygian inscriptions (Nos. 175, 180). Nos. 56-58 give us more of the oracles used in astragalomancy, of which we have a portion in the volume of the Wolfe Expedition. Five dice were thrown. We translate a single oracle:

"An ace, three threes, and a six.
"The time is not yet favorable, but rest and make no vain attempt;
"And be not like the lioness that brings forth blind cubs,
"But plan a season of repose, and God shall give you guidance."

Nos. 243 and 245 are curious riddles; but as Dr. Sterrett gives them on the authority of a Greek physician who professed to have copied them, we shall hold them open to suspicion. Nos. 379 and 380 are interesting, as giving us further knowledge of the Caius Julius Philippus under whom Polycarp suffered martyrdom.

The volume leaves just one thing greatly to be desired. Dr. Sterrett took with him as photographer Mr. J. H. Haynes, who made several hundred pictures of ruins and scenery. There are not a few of these inscriptions that would have been much elucidated by the pictures that belong with them. We presume it is the expense that has prevented giving views of the wonderful volcanic cones, honeycombed with troglodyte dwellings. Some of the most desirable of these pictures, however, like the so-called Hittite sculptures of Eyuk or the splendid Seldjuk remains at Sultan Khan, hardly belong to the zone of antiquity discussed in this volume. If Dr. Sterrett could publish a selection of these pictures in an atlas, they would have a special archaeological and artistic value.

Kiepert's labor on the maps, and Hirschfeld's long review of Dr. Sterrett's former volume, which has appeared in the *Göttingische Gelehrte Anzeigen* since our own notice was published, show the value put on our countryman's work by the two best German authorities on Asia Minor. It is greatly to be regretted that

he was compelled to leave this congenial work—congenial to so few, and in which he is the sole American representative—to seek remunerative employment. Miss Wolfe, by the gift of a thousand dollars, added the fruits of a year's labor. The explorations in this volume were aided to the extent of a hundred and fifty dollars by a gift from gentlemen in Boston; but the expedition cost Dr. Sterrett personally more than ten times that amount. The men who are willing and competent to make original investigations are so rare that it is a serious loss to the reputation of American scholarship if the lack of some Mæcenas to supply the necessary funds compels them to waste such special talents and training at the teacher's desk.

Euterpe: Being the Second Book of the famous History of Herodotus. Englished by B. R., 1584. Edited by Andrew Lang. London: David Nutt. 1888. 8vo, pp. xlviii., 174.

As early as the time of Aristophanes, Herodotus was parodied and ridiculed as an inveterate story-teller; and Aristotle calls him, with some contempt, a recorder of myths or popular tales. The second book, which sketches the life and manners of the Egyptians, their religious cult and practices, and some portions of their history, is full of legends which floated on the current of the Nile in the fifth century B. C. The blindness of Pheron, and his cure by the magic efficacy of virginity; the golden gift which Rhampsinitus won at dice from Isis in the under-world; the treasury of the same monarch, and the consummate knavery of the thievish master-builder and his sons, which reappear in Greece and Hindostan, as well as in the Arabian story of Ali Baba and the Forty Thieves; the strange legend of Helen in Egypt; the marvel of the Phoenix; the tragic tale of the daughter of Mycerinus, and the device by which, to cheat the oracle, he turned day into night and doubled his allotted span of years—these and many more are excellent examples of folk-lore, whether Egyptian or foreign, whether detected in the making, or arrested on that mysterious pilgrimage from land to land which so puzzles and baffles the antiquarian. For this reason, and for its account of the religion of the earliest civilization in the world, Mr. Lang has chosen the 'Euterpe' to form one of the series which he is editing, and which began with Perrault's 'Popular Tales.'

The introduction discusses the religion of Herodotus and the question of his good faith. The latter, as we have intimated, was impugned early and often, not only in set treatises, but by casual sceptics who were too indolent to verify the facts of the historian or to heed his cautions. The caprice of criticism went so far that, while Juvenal takes the canal of Xerxes for a Grecian lie, Pliny accords to the Phoenix the honor of a grave and scientific description. Mr. Lang's essay deals chiefly with certain charges recently made by Professor Sayce in his edition of the first three books of Herodotus, entitled 'Ancient Empires of the East.' These charges are very serious and, indeed, fundamental. "Plagiarism," "affectation of knowledge," "deliberate deception," "flagrant literary dishonesty and prevarication," are some of the phrases with which the learned professor browbeats the unanswering shade of Herodotus. If they are proved, we ought to say good-bye to the "Father of History."

But, in the first place, Professor Sayce's manner does not beget confidence. He is very positive; there are no shades or degrees in his knowledge; he states matters of pure conjecture for matters of fact. He knows just where