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BARTHOLOMAE'S *LEXICON* AND *TRANSLATION OF THE GATHAS*.

Altiranisches Wörterbuch. Von CHRISTIAN BARTHOLOMAE. Strassburg: Trübner, 1904. 53 M.

Die Gatha's des Avesta. Zarathushtra's Verspredigten, übersetzt von CHRISTIAN BARTHOLOMAE. Strassburg: Trübner, 1905. 3 M.

To review Bartholomae's monumental lexicon in any sense would demand returning for prolonged sojourn in Iran, where under present conditions I can only be a holiday-maker. But it would be impossible to write at all on recent work in these studies without recording so noteworthy an addition to our equipment. Bartholomae treats of Gathic and later Avestan,¹ and the old Persian inscriptions. The last element is a very welcome novelty, absent as it is from the dictionary of F. Justi, which for forty years has been the indispensable companion of every reader of the Avesta. Bartholomae's thousand pages form a significant contrast to the 424 into which Justi compressed not only lexicon, but also chrestomathy and grammar. That Justi's book should have lasted so long is a striking tribute to the excellence of work which is by no means outworn even now. Happily the veteran lexicographer is still adding to his output. An important contribution from his pen appears in the great encyclopaedia of Iranology, Geiger and Kuhn's *Grundriss*, recently completed; and a long and detailed criticism of the new lexicon fills nearly fifty pages of the *Anzeiger to Indogermanische Forschungen* for 1904-5. The new volume for 1905-6 has another twenty pages from the same prolific pen, in which Justi discusses the little popular work on the Gathas which the indefatigable Bartholomae has thrown in as a foil to his massive lexicon: it was this which we set out to review when the author's name diverted our attention to the big book. Popular in form a translation of the Gathas may be, but no one who has ever read a stanza of them in the original will be under any illusions as to the labour which underlies the effort. The most abstract and perplexing thought, veiled further by archaic language, only half understood by later students of the seer's own race and tongue,

¹ Under this head, by the way, I note that Bartholomae does not seem to have used Mr. M. Schuyler's careful *Index Verborum* of the Avestan Fragments.

tends to make the Gathas the hardest problem to be attempted by those who would investigate the literary monuments of Indogermanic religion. They are indeed worthy of the labour they cost, for rarely in the world's history has a prophet advanced so far beyond his age as Zarathushtra. Those who would study the oldest and most fundamental scriptures of Parsism without acquiring their very difficult language will find Bartholomae's edition the most convenient at present accessible to them. The editor translates, gives a summary of each Hymn and a few notes, and at the end of the book (133 pp.) provides an alphabetically arranged glossary of proper names and leading ideas. In view of the many difficulties and disputed points about the Gathas, such students should compare other translations, as those of Prof. Mills in *S.B.E.* xxxi, and Darmesteter in *Le Zend Avesta*. This last work should not, however, be commended without a caveat against accepting the great but too original savant's conclusions as to the antiquity of the poems. To date the Gathas after Philo has been unanimously treated as a paradoxical position, which even Darmesteter's great name could not carry. Professor Williams Jackson,² with other weighty authorities, has endeavoured to uphold the traditional date, in the seventh century B.C. But Bartholomae still holds out for an earlier period; and where the pure linguist thus coincides with the historian of religion, C. P. Tiele, we may feel ourselves provisionally justified in making the Gathas older than Homer, and not much younger than the most antique parts of the Rigveda. It must only be added here that the Zend scholar will not find Bartholomae's little book in any way superfluous for his needs. Every stanza has references to the several columns of the new dictionary which will guide him to the author's argument for the rendering he adopts for crucial words. With this exceedingly compact and handy volume the brilliant and prolific philologist of Giessen crowns his long series of works on the Avesta. His transliterated text of the Gathas, with grammar and word-index (1879), has been followed successively by the elaborate grammar of the Old Iranian language which adorns the first volume of the *Grundriss*, by the great dictionary, and now

² Last in his brilliant book of travel, *Persia, Past and Present* (1906), p. 60.

by the translation and notes which present his results to the outsider.¹ Throughout the last thirty years he has also been pouring out technical treatises and discussions in the philological journals of Germany. Like all men who think, Bartholomae has changed his lines not infrequently, and perhaps more frequently than some other scholars in his

¹ Since this was written, Bartholomae has given us (*Idg. Forschungen, Beiheft*, 1906), a mass of notes and addenda to his *Lexicon*, which those who use the book will have to refer to.

subject; nor must we forget that comparative philology and linguistic learning will not by itself unlock all the mysteries of the Gathas. But there can be no question as to the position which will be taken by this unpretending little volume as the most convenient and most generally satisfactory attempt hitherto made to interpret for outsiders the teaching of one of the profoundest and most original thinkers of antiquity.

JAMES HOPE MOULTON.

BRIEFER NOTICES.

MAHAFFY'S *SILVER AGE OF THE GREEK WORLD*.

The Silver Age of the Greek World. By J. P. MAHAFFY. Chicago: the University of Chicago Press; London: Fisher Unwin, 1906. Pp. 482. Price \$3.00 net.

THIS is a second edition of *The Greek World under Roman Sway*, differing from the first in title, bulk, publisher, print, and paper, but not in much else. Recent exploration in Egypt, especially in the Fayyum, has given material for a new chapter on Hellenism in Upper Egypt, for a discussion (pp. 288 ff.) of the changes made by Rome in the Ptolemaic administration, and for some account of the literary finds (pp. 80, 290 ff.). Other additions treat of the date of Pseudo-Callisthenes (which Dr. Mahaffy, arguing from the absence of Ptolemaic colouring, would put much earlier than the first century B.C.), of the consequences of the struggle between Mithradates and Rome, and of the unifying influence of cults (pp. 70, 142, 401). The book is still fresh and jaunty, and the revision should give it a new lease of life.

E. HARRISON.

The Private Life of the Romans. By HAROLD WHETSTONE JOHNSTON. Chicago: Scott, Foresman and Co., 1905. Pp. 344.

THIS work is intended in the first place as a reference book for students in schools and colleges, to assist them in the proper understanding of their texts; secondly as a manual for advanced students who are hearing lectures on the subject of Roman private antiquities; and thirdly as a reference book for students of Roman history in general. It is divided into chapters dealing with The Family, The Name, Marriage and the

Position of Woman, Children and Education, House and Furniture, and similar topics, and covers the general field of private antiquities in a comprehensive manner. To each chapter is prefixed a bibliographical note containing references to the standard authorities on the subjects treated in the chapter.

The author has certainly succeeded in accomplishing his purpose, and has met the requirements of the three classes of readers as well as this could be done in a single volume. The book is eminently readable, and the index is sufficiently full. In a brief elementary book it is practically necessary to make many statements without calling attention to the fact that there is disagreement among the authorities. Objection can hardly be brought against this method, provided the proper references are given to the student, by which such statements may be controlled.

A few minor criticisms suggest themselves. A vigorous protest should be made against the practice of marking the quantities of all Latin words in books of reference, a practice altogether too common and quite needless. The erroneous spellings Caius and Cnaeus, which occur frequently, Iupiter (p. 28) and Trieves (p. 282) should be corrected. The statement on page 278 that 'the Romans cared nothing for travelling in itself, for the mere pleasure, that is, of sight-seeing,' should certainly be modified in view of such passages in Latin literature as Pliny's *Letters* viii. 8 and 20, and Lucretius i. 726 ff.

The illustrations are good and well chosen, but the plates have been made from old and broken type, so that many of the pages are sadly marred.

S. B. PLATNER.

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