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Treuber's History of the Lycians *Geschichte der Lykier*, von Dr Oskar Treuber. 8vo. pp. viii, 247. Stuttgart: Kohlhammer, 1887. 5 Mk.

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TREUBER'S HISTORY OF THE LYCIANS.

Geschichte der Lykier, von Dr. OSKAR TREUBER.
8vo. pp. viii, 247. Stuttgart: Kohl-
hammer, 1887. 5 Mk.

THIS is one of those excellent monographs which are so invaluable to the historian, not only for the information contained in them, but for the references which they give. Dr. Treuber, who has been a student of the subject for twenty years, has collected everything which is to be found in ancient authors on the history of the Lycians, and he is not less familiar with the results of modern exploration and numismatic studies. Beginning with a description of Lycia—of which a good map is given from the hand of Kiepert—he goes on to discuss the ethnological position of the Lycians, and their oldest 'contacts with foreign nations'—notably with the Greeks. Then he goes straight through their history till the time when Lycia became a Roman province, with a special chapter on 'the Institutions and Tombs of the Lycians.' On the alphabet, language and archaeology of the nation he hardly touches, considering that the interpretation of the language is at present too doubtful to allow historical conclusions to be drawn from it, and that the archaeology is best left to those who have made it a special study.

Readers will naturally turn to the chapter on Institutions and Tombs, pp. 117–134. Dr. Treuber thinks that the 'Mutterfolge' described by Herodotus (and later by Heraclides, Nicolaus, and Plutarch) as characteristic of the Lycians, 'is a mark of the antiquity and conservative character' of the nation. He has however to admit that in the only passage in which Herodotus mentions a Lycian's descent he calls him the son of his father—Cyberniscus, the son of Sicas (vii. 98), and that the 'Mutterfolge'

is not found in inscriptions whether native or Greek, though he claims to find some traces of it (p. 123). The first difficulty is met by assuming that in their dealings with foreign nations the Lycians not only dropped the native style and 'did at Rome as Rome did,' but that the 'Mutterfolge' even in the time of Herodotus was neither strict nor universal (p. 118); the second, by regarding the inscriptions as late and belonging to a time when the custom in question had died out.

Those who are sceptical about survivals will perhaps take another view of these facts. It is easy to suggest that there is no proof that the matriarchal system ever extended to the whole nation:—the contrary is more probable. But if it only extended to a part, it may have arisen from special circumstances, such as those which gave prominence to the women of Epizephyrian Locri. It is worth while, at any rate, to remember that even in the history of Argos and Sparta the calamities of war brought about the association of men of a lower rank with women of a higher. May not something of the same kind have happened in Lycia?

Dr. Treuber is not inclined to admit that the Lycian federation, of which Strabo has preserved an account, was in existence at the time when Lycia became a part of the Persian empire, though he admits 'an ancient Amphictyony round the temple of Apollo, which gave the city of Xanthus a pre-eminence, more ideal than real.' From this beginning the federation slowly grew up (p. 113ff.).

I may add that the section on the art of Lycia in MM. Perrot and Chipiez' new volume is a good supplement to the work of Dr. Treuber.

EVELYN ABBOTT.

KUBITSCHKE'S IMPERIUM ROMANUM TRIBUTIM DISCRIPTUM.

Imperium Romanum tributim descriptum, by
J. W. KUBITSCHKE. 8vo. pp. iv, 276.
Leipzig: Freytag, 1889. 12 Mk.

It is in ordinary cases perhaps somewhat invidious to say that one book has been superseded by another, but when two monographs are written on the same subject and that a

very special one, the later being based on more recent and more extensive sources of information than the earlier, the phrase can hardly be avoided, and it therefore implies no disrespect to Grottefend's *Imperium Romanum tributim descriptum*, which I think Mommsen once described as an epoch-making work, to say that the book before us must