

various strands of popular belief combined in one classical writer, and in others he traces the influence of Orphic and of Pythagorean doctrine. But as his object is to describe rather than to investigate, he does not throw much light on the problems, ethnological and psychological, which encompass all discussion of mythological subjects. Though primarily concerned with pagan—one might say with Hellenic—ideas, the author refers to some Christian beliefs which are closely related to pagan tradition. Thus he brings together pagan and Christian expectations of a coming catastrophe and palingenesis. He might perhaps have made some reference here to late Jewish eschatology. It is, however, as a summary of the ancient literary appurtenances of post-mortem existence, the rulers and geographical features of the underworld, the appearances of the dead in dreams, the apotheosis of heroes, and the like, that the book is most likely to be useful. For this reason it is to be regretted that it has no index.

A. G.

In *Greek Inscriptions from Sardes*, i. (extracted from the *American Journal of Archaeology*, xvi, 1912) Messrs. W. H. Buckler and D. M. Robinson begin, with commendable promptitude, to publish the texts which are being unearthed by the American excavations in the area of the temple of Artemis. As a first instalment they give us a highly important document of about 300 B. C. engraved on the inner wall of one of the temple chambers. It is a deed of mortgage in the form of a sale subject to redemption executed by Mnesimachus, probably an officer of Antigonus, who had borrowed money from the treasury of the goddess and, being unable to repay the loan on demand, conveys to her a large landed estate in the satrapy of Lydia which had been granted to him by Antigonus apparently before he assumed the royal title in 306 B. C. From the legal point of view the inscription has a unique interest as being both the oldest authentic specimen of a Greek mortgage and the only specimen hitherto discovered of this particular form of mortgage. But its chief importance lies in the new and very welcome light which it throws on agrarian conditions in the Hellenistic period—on the forms and conditions of land tenure, on the system of collecting the φόρος which we now learn was paid to the Crown in cash by the holders both of military fiefs (κλήροι) and of crown land (χώρα βασιλική), and above all on the important part played in the economic life of the country by the great religious centres as owners, or holders, and managers of landed estates and as bankers lending money on security from their accumulated funds. The document corroborates Rostowzew's main conclusions in a striking way, and confirms some of his tentative suggestions, while supplying corrections on some points of detail. The editors are to be congratulated on having produced an excellent first edition with a very detailed commentary, which embodies suggestions contributed by Rostowzew, Mitteis, Ramsay, and other English scholars. Several points, however, remain obscure. The Greek text is in parts very loosely worded, and the exact interpretation must be left to further investigation based on fresh evidence. Thus it is far from clear what were the precise obligations of the peasant cultivators to their landlord. Apparently they paid dues both in money and in kind (besides contributing

forced labour), but the exact conditions are obscure. The editors quote the Egyptian practice as a parallel: 'similarly the rent of Egyptian crown land consists in σιτική plus ἀργυρική πρόσδος' (p. 57). But it would appear that in Egypt these dues were not both paid in respect of the same kind of land. And the relation between the cash rental paid by the landlord to his royal overlord and that paid by the peasants to the landlord seems to us doubtful. In regard to the policy of the Macedonian kings towards the great temples, the editors express the view that all the temple estates were confiscated at the time of the conquest, but such an extreme policy is very improbable. Throughout the long section devoted to the proper names (pp. 28-52) there is naturally much that is highly conjectural. We notice slips on p. 42, where an article in the *Journal of Hellenic Studies*, vol. xvii, is attributed to the wrong author, and on p. 49, where Tanopolis in Phrygia is quoted from Hierocles as a parallel to the name Tandou, but clearly represents Tranopolis (Byzantine Tranoupolis), that is, Trajanopolis. J. G. C. A.

Mr. S. E. Stout has expended much labour in compiling his list of *The Governors of Moesia* (Princeton, New Jersey, 1911), and the materials which he has collected will be valuable to the historian of Rome's frontier policy on the Danube. Doubtful questions (of which there are not a few) are carefully handled, and the evidence is clearly and fully given. Mr. Stout perhaps goes too far in suggesting that the wording of the inscription which describes L. Funisulanus Vettonianus as 'leg. aug. pr. pr. provinc. Delmatiae, item provinc. Pannoniae, item Moesiae Super.' implies by the omission of the word *provincia* in the third case that the division of Moesia was a tentative measure. Such omissions are found in other inscriptions; that set up at Saepinum in honour of Neratius Priscus (*Corp. Inscr. Lat.* ix. 2455, cf. 2454) furnishes (if correctly restored) an interesting parallel. On p. 10 we miss a reference to the important, if tantalizing, inscription in honour of Flavius Sabinus, the brother of Vespasian (*Corp. Inscr. Lat.* vi. 31293). H. S. J.

*Tabulae Fontium Traditionis Christianae*, by Dr. J. Creusen, S.J. (Freiburg im Breisgau: Herder, 1911), is a conspectus on seven broad sheets of the literary history of Christendom from the beginning to the Council of Trent. For the early period the author has quoted the best recent writers, and where dates are doubtful he cites the decision of more than one authority. For later periods he does not name his guides; the *Patrologia* has naturally served him well, and he gives the volumes in which each of his writers is contained. For the last 250 years the list is thin. Among mystics so important a figure as St. Bridget of Sweden is omitted, and the renaissance, except for one or two of its promoters who are entered as Platonists or Aristotelians, is ignored. The scheme of the work allows little more than the recording of names and dates under the headings of popes, councils, heresies, and writers eastern and western, who are roughly classified according to their topics. Such brevity may be misleading, but this compilation, made 'in usum scholarum', strikingly shows the width of the field of knowledge, and may be useful for reference. Z.