Review

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the foreign blood of Teie and the probably equally foreign blood of her consort Amenhatp III—whose mother Mutemua was probably a Mitannian princess—may have had upon the spread of the Aten-cult we do not know, but we must not attach too much importance to it, since the cult of the Aten seems to us to be purely Egyptian in its origin, though its development may have been affected by Semitic influences from over the border. Professor Sayce regards the Aten-heresy as absolutely non-Egyptian (p. 94), but with this statement it is difficult to agree. Generally the Professor seems to assign rather more influence to Asia than many other students of Egyptian religion will admit. His great knowledge of Babylonian antiquities and of cuneiform lore generally leads him to ascribe *con amore* rather too much, perhaps, to “probable” early connexions between Egypt and Babylonia. Into many of his speculations on this point only competent Assyriological scholars are entitled to enquire: the Professor must be judged by his peers. But from the Egyptological point of view it might be said, with diffidence, that many of his supposed connexions do not carry much conviction. One would prefer connexion with near Syria than with distant Babylonia. Syria, it is true, was early Babylonized, but not so early as to give elements of Babylonian culture and religion to Egypt. Yet the infiltration of the Syrian race into Egypt, which Professor Elliot Smith seems to prove under the earliest dynasties, may well account for many coincidences. And Syria may have supplied religious elements both to Babylonia and to Egypt. The anthropomorphic gods of Egypt may have come from the North: certainly the animal-deities were, as Professor Sayce says, those of the indigenous inhabitants, and represent the oldest stratum of Egyptian religion. Thus the hawk is no doubt the old-Egyptian sun-god (or rather sky-god) of the South, of Edfu, while the man-form of Rā may have come to the Delta from Syria. Hor is the old Egyptian sun-god, Rā the foreigner. Apis at Memphis is the Egyptian, Ptah the foreigner. Ptah certainly has a Semitic name, and Osiris himself, though there are African elements in his worship, has connexions with Syria, where may have been the Nysa of tradition, the home of agriculture, viticulture and apiculture, the “land of milk and honey.” We are going to find out a great deal, and it will probably be rather astonishing, about the early relations of Egypt and Syria, and Professor Sayce will no doubt be able to appeal to many facts as bearing out his theories. But one does not now any longer, and probably one never will again, demand a derivation of Egyptian culture from Babylonia. Yet in this book this rather old-fashioned view seems to be accepted, if not emphasized.

The distinguished Professor's envisagement of the main features and tendencies of Egyptian religion will be read again with interest. During the years that have elapsed since the first publication of his Gifford Lectures many other scholars have written accounts of the Egyptian religion, and it is instructive to compare the different views of various phenomena that are taken by the different writers. Egyptian religion, as Professor Sayce says, was a hotchpotch of warring ideas, without real unity of any kind. It could rise in the mouths of the learned to the highest conceptions, it could descend in the brains of the unlearned to the lowest absurdities. It was an eminently human religion. In it its ancient votaries could find anything they wanted, and so can we modern students of it.

H. R. HALL.

Memphis V and Tarkhan I. By W. M. FLINDERS PETRIE, G. A. WAINWRIGHT, and A. H. GARDINER. 81 plates. London: British School of Archaeology in Egypt. 25s.

The greater part of the first volume dealing with the work of the British School of Archaeology in Egypt in the season 1911-12 is taken up with a description of the results obtained from the excavation of the First Dynasty cemetery of Tarkhan. One of the special interests of this cemetery was due to the fact that wooden objects were found in an unusually excellent state of preservation, and a valuable series of early beds was obtained, as well as many re-used boards which Professor Petrie shows to have been originally fashioned for the construction of wooden houses. Another exceptional find was a copper spear-head, the first example of so early a period: probably such spear-heads, being extremely valuable, would as a rule be stolen from any grave in which they were buried very shortly after the funeral. Mr Wainwright contributes a full description of an important mastaba, from the contents of which he deduces conclusions as to the survival of pre-dynastic ideas into the period of the First Dynasty. The bulk of the material obtained from the cemetery is given in a

corpus of stone vases and pottery and a list of the contents of tombs classified upon the basis of this *corpus*.

The fruits of the work at Memphis were much less in quantity: the only object which receives much attention is a statue of a scribe Amenhotep, which bears an unusually long inscription: this is translated and explained by Dr Alan Gardiner, and gives interesting details of the foundation of an endowment by Amenhotep, which provided successive benefits for the priests of Ptah, those of the Pharaoh, and the priest of the funerary cult of Amenhotep himself. J. G. MILNE.

The Exploration of Egypt and the Old Testament. By Rev. J. G. DUNCAN, B.D. pp. 248, 54 plates. Edinburgh: Oliphant, Anderson and Ferrier, 1913. 5s. net.

This will be a highly useful book to those who wish to know better the actual details of exploration work—its pleasures and discomforts—in Egypt than can be gathered easily from the more technical memoirs of the leading explorers in that country. Mr Duncan bases his book mainly upon the knowledge and experience he gained when working with Professor Petrie. He points out how varied a good excavator's mental equipment must be; he must know something about stones and metals and of how chemical action affects them; of languages and religions; of surveying and levelling; have above all a keen power of observation combined with a large share of common sense, and, in a country like Egypt, use sympathetic firmness in dealing with natives. To Bible students the second and third chapters of the book will be specially interesting, for in them Mr Duncan successfully summarizes the relations of Egypt with Syria and Palestine during the Eighteenth and Nineteenth Dynasties—the few centuries before the Exodus—and gives an accurate account of the various discoveries by excavators in Egypt which throw light upon the problems of Old Testament history. The photographic illustrations are excellent; we reproduce two of them (Plate VII).

F. G. WALKER.

The Pharaoh and the Priest. By ALEXANDER GLOVATSKI: translated by Jeremiah Curtin. pp. viii + 696. London: Sampson Low, Marston and Co., 1913. 3s. 6d. net.

Glovatski is a Polish author little known to English readers. This book is an historical novel of the order of *Quo Vadis*. It relates in an imaginative yet instructive manner the story of the causes which led to the decadence and fall of the Egyptian Empire under the later Ramessides. The tale is mainly concerned with the intrigues of Herihor the High Priest of Amen who gradually rose to power on an equality with the monarch himself, and who on the death of the last Rameses quietly took the crown of Upper Egypt.

A Wife out of Egypt. By NORMA LORIMER. pp. 368. London: Stanley Paul and Co., 1913. Third Edition. 6s.

A well-written book dealing with modern Egyptian life and its complicated internal politics. It shows how some English folk, by their old-fashioned aloofness in social matters from other races, cause trouble and heartburnings in the breasts of those peoples to whose welfare and material good they have sacrificed so much.

The love story running through the book makes clear some of the reasons of the unrest existing among the educated Syrians and Copts in Egypt.

The Curse of the Nile. By DOUGLAS SLADEN. pp. 370. London: Stanley Paul and Co., 1913. Fourth Edition. 6s.

This is a historical romance of our own days, dealing with the eventful years between the fall of Arabi Pasha and the crushing of Madhism at the battle of Omdurman. The author tells again the awful tale of the sufferings of the prisoners, white and native, in Khartoum under the rule of the Khalifa.

In the Shadow of Pa-Menkh. By DORA LANGLOIS. pp. 370. London: Sampson Low, Marston and Co., 1913. 2s. 6d. net.

A book for an idle hour. It is an exciting mixture of modern wireless telegraphy, ancient Egyptian knowledge, and adventures in one of the great Pyramids.