Bird Gods by Charles de Kay

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far as Kerne; on the Voyage of Discovery beyond Kerne, where he takes the *θεῶν ὄχημα* for the modern *Mongo ma Loba* ("Mountain of the Gods"), the highest peak of the Cameroons, and the *Νότον κέρας* for the neighbourhood of Corisco Bay; and finally on the "Gorillas," whom he regards with some probability, not as apes, but as members of a hairy pygmy race of men, taking *κρημβόται* = "good climbers" like the pygmies seen by Emin Pasha; and proposing the very ingenious emendation *πεποῖς ἀνυρόμενοι*, "defending themselves with feathered arrows" (as the pygmies actually do), in place of the meaningless *μετρίους* of the MS., or the pointless correction *πέτρου* which is found in most of the editions of the *Periplus*.

J. L. M.

BIRD GODS. By Charles de Kay. London: Allenson, 1898.

This is an attempt to prove that much of the mythology of Europe and elsewhere is based on the cult of birds. The author has collected a considerable amount of curious information, but he gives no references to his authorities, and his conclusions are not likely to meet acceptance by sober students of mythology.

W. CROOKE.

AUTHORITY AND ARCHÆOLOGY, SACRED AND PROFANE. Essays on the Relation of Monuments to Biblical and Classical Literature, by S. R. Driver, D.D., E. A. Gardner, M.A., F. L. L. Griffith, M.A., F. Haverfield, M.A., A. C. Headlam, M.A., D. G. Hogarth, M.A. Edited by D. G. Hogarth. London: Murray, 1899. 8vo. pp. xvi, 440.

This useful volume is an attempt to express in a small compass the changes which have been necessitated in our view of the historical authority of Hebrew, Greek, and Latin literature by the exploration and excavation of Classical and Biblical lands and sites. The editor, who is well known as a "Wandering Scholar in the Levant," and as the Director of the British School of Archæology in Athens, introduces the question by a short discussion of the scope of archæology, and of the lines along which archæological evidence has proved, and may still be expected to prove, a valuable touchstone and corrective of literary tradition.

The essays which follow are by different hands. Professor Driver treats of *Hebrew Authority* in Part I, dealing first with the subject matter of the Pentateuch, and then with the history of the Jewish Kingdom and of the Exile; to this are appended a very full collection of parallels to Biblical phrases and customs derived from epigraphic and other sources, and a most judicious estimate of the present position of Old Testament criticism, with special reference to the so-called "conflict" between the archæological and linguistic schools, of which so much has been made by the opponents of any sort of criticism at all. Professor Driver has little difficulty in making his contention clear that the alleged cases of divergence are based on misapprehension or misrepresentation of the conclusions either of the archæologists, or of the philologists, or, quite frequently, of both.

In Part III, *Christian Authority*, or the value, as history, of the documents of the New Testament, is examined by Rev. A. C. Headlam in the same cautious and thorough-going manner. The principal subjects of discussion are, naturally, first the results of the recent discoveries of early papyrus documents in Egypt—small enough it is true, but most suggestive, and, for the circumstances of the first age of Christianity, most instructive; next, the conclusions which may be drawn from the Christian or