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***The Mythology of all Races.* (Louis Herbert Gray, Editor; George Foote Moore, Consulting Editor.) Vol. XII, Egyptian: W. Max Müller, Ph.D.; Indo-Chinese: Sir J. G. Scott, K.C.I.E. Marshall Jones Co. 1918. Pp. xiv, 540.**

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the two latest, which complete the volume, treat of the Haskell Gospels, belonging to the University of Chicago, and of a Gospel manuscript in the library of Harvard University. Apart from the Freer Gospels, the several codices represent various late types and do not offer much of special interest in the character of their text. Almost any manuscript, however, may sometime prove to have its own significance for textual history. When its contribution is added to a great mass of other evidence, in the hands of a master, that which by itself was wholly uninteresting may become full of instruction.

A work similar to Professor Goodspeed's is that of Professors Edmunds and Hatch, who treat of three Gospel manuscripts — two of the 10th century, the other written in the 10th or early 11th and with its text surrounded by a commentary. Each is fully collated, and is described in a suitable introduction, supplemented by excellent plates. The three show varying examples of "Syrian" text; the catena manuscript is closely similar to Codex Γ, which is of the same period. These two volumes thus contain collations of nine manuscripts. At least six others are known to exist in this country, and it should be someone's business to publish equally careful collations of those.

Professor Sanders in publishing his collation, with illustrations, of the manuscript of the Epistles of Paul in the Freer collection brings to a close the publication of Mr. Freer's four Biblical manuscripts. In this last of the four, out of a hopeless blackened lump of decayed parchment infinite patience has recovered some part of all the Epistles of Paul except Romans. It is all that is left of a superb copy of the Acts and Epistles written in Egypt in the sixth century. The text, as would be expected, is of the "Alexandrian" type, and is especially closely akin to \aleph A 17. It seems to be wholly free from "Western" readings. If the manuscript were complete, it would rank with the chief ancient uncials; and this publication of it makes a valuable contribution to our knowledge of the history of the Alexandrian text.

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THE MYTHOLOGY OF ALL RACES. (Louis Herbert Gray, Editor; George Foote Moore, Consulting Editor.) Vol. XII, Egyptian: W. MAX MÜLLER, Ph.D.; Indo-Chinese: Sir J. G. SCOTT, K.C.I.E. Marshall Jones Co. 1918. Pp. xiv, 540.

The two mythologies treated in the present volume are not only widely separated geographically; the sources of our knowledge of all phases of the religions of Egypt and of Indo-China are so radically

different as to necessitate in each instance a special method of approach. The study of Egyptian mythology depends on ancient texts and on ancient monumental evidence. To the interpretation of the former the student should bring a critical philological knowledge of a high order; properly to weigh the significance of the latter he ought to have had wide experience as an archæologist. Nor is it, in these days, too much to ask that he who ventures into this most difficult branch of Egyptology should have an intimate acquaintance with the results and methods of the social anthropologist. Thus equipped, a writer can to some extent cope with the formalism of the ancient texts, and can hope partially to reconstruct from the material remains some of the popular phases of Egyptian religious belief. To strike a balance between these two bodies of evidence — often divergent and at times in direct opposition — is only possible to one familiar with the laws governing primitive social expression.

Dr. Müller, it will thus be seen, has attempted no mean task in undertaking to present his readers with an account of Egyptian mythology; Sir James Scott has been confronted with one hardly less difficult in attempting an exposition of the mythology of Indo-China. In this area, despite the shadowy possibilities of its having been once entirely dominated by a single race — whether Talaing or Khmêr — almost as great a diversity now prevails in the field of mythology as in those of race and language. The literary sources, whether they deal with Burma, Cambodia, Siam, or Annam, are of no very great age; nor has a systematic study, on comparative lines, of the rich monumental sources of this important region been as yet advanced to a point where the mythologist, writing for a general audience, can derive much trustworthy information from them.

It follows that the mythology of Indo-China — being, as Sir James Scott has himself observed (p. 257), “a mixture of hero-worship and distorted history . . . with the worship of intangible natural forces” — is of a very heterogeneous character. The local divinities of the Egyptian nomes at least display, broadly speaking, so strong a tendency to conform to a few common types, and the later processes of syncretism, however complex, are so much alike when viewed in perspective, that it is in the majority of cases possible to appreciate the outstanding features of the local and of the national religions. Although the present writer is of the opinion that two religions, originally the expression of two different peoples, are to be distinguished in the ancient Nile Valley, the problems arising from their contact and partial amalgamation are hardly more difficult than those afforded by the beliefs of Indo-China. The latter region is one of great ethnic and

linguistic diversity. The nominal Buddhism of the majority of the inhabitants has to a large extent worn down the more conspicuously individual features of the different faiths, and the more primitive features that have survived too often bear to each other resemblances which are due simply to a parallelism that is significant from the general, rather than from the particular and limited, point of view. In short, whereas the author of the first part of the present volume has had before him a task to the accomplishment of which philology, archæology, and a knowledge of social anthropology could all contribute, the writer of the second section has had to depend almost wholly on the methods of the folklorist (in the serious sense) and of the ethnologist. This limitation has been offset by Sir James Scott's intimate personal knowledge of Indo-China, a knowledge which has enabled him to base many of his deductions, especially those regarding Burma, on his own observations.

Dr. Müller has acquitted himself well of his difficult task; but his share in the volume (245 pp.) will prove disappointing to those who recall the freshness and vigor of his *Asien und Europa*, which twenty-five years ago so stimulated students of early Mediterranean history. The author, faced with the impossibility of presenting our fragmentary knowledge of Egyptian mythology without first giving his reader a general account of Egyptian religion, rightly begins with an account of the local cults. This he follows with a chapter on sun-worship, and with a third on other gods connected with nature. This serves as an introduction to the creation legends and what he properly enough terms "cosmic myths" (Why the Sun-God Withdrew from the Earth, The Lost Eye of the Sun-God, etc.). There follow two chapters on "the other principal gods" and on divinities of foreign origin — chapters which cannot be said to add much to the necessary setting, or anything to our knowledge, being in the nature of a catalogue which is, of course, not exhaustive, nor as detailed even as the notices in Lanzone's *Dizionario di mitologia egizia* (1881-86). The succeeding chapters treat of the "worship of animals and men," of "life after death," "ethics and cult," and "magic." A final chapter—to the reviewer the most interesting in the book — presents a general view of the development and decline of Egyptian religion as a whole. Notes containing many valuable references are appended at the end of the volume (pp. 362-428) — an arrangement which leaves something to be desired on the score of convenience, because of the awkwardness of having this material separated from the text by over a hundred pages of foreign matter. A bibliography which makes no pretense to completeness, and which contains some items which serious scholars would choose to ignore, has been furnished by the editor

(pp. 434-447). Both text and notes are illustrated (219 figures and 3 plates in the text, 10 figures in the notes). The illustrations are well chosen, but their scientific value is seriously impaired by the author's neglect in not giving the sources from which he has selected them. Even to the professed Egyptologist such an omission is bound to prove a source of annoyance, while the layman, interested in a particular illustration, may be in doubt as to whether it is a copy from an Old Kingdom tomb or a New Empire papyrus.

Dr. Müller has, however, laid himself open to graver charges than these: he has consciously ignored the vitally important question of totemism in Egypt; he does not recognize the probability, already referred to, that the history of Egyptian religion as we see it is the gradual fusion of two different faiths; and, finally, he has too often lost sight of the fact that his theme is not Egyptian religion as a whole, but the more limited one of Egyptian mythology.

With regard to the first of these weaknesses the author justly remarks that "the interpretation of totemism in general is at present in a state of discussion and uncertainty" (p. 362, n. 4). The truth of the observation is self-evident; it might also be added with fairness that there are at the present time far too many writers of the type of S. Reinach, to whom the word "totemism" is an alkahest in which all religious problems are soluble. But the prevalence of such extreme views does not justify Dr. Müller, or anyone else, in a refusal to consider if, as the evidence in the case so overpoweringly suggests, a belief in kinship with animals does not lie at the back of many of the most prominent and peculiar features in Egyptian religious belief. It is needless to urge this point against a writer who says of the nome signs that "their application was divine or local, never tribal like the totemistic symbols of primitive people" (*loc. cit.*). Anyone acquainted with primitive ethnogeography, ancient or modern, will recognize that "tribal" and "local" are almost interchangeable terms in such cases, and the Egyptologist would be especially ready to admit the validity of this equivalence in the ancient Nile Valley.

It is more excusable that Dr. Müller says nothing of the fact that Egyptian religion of the historic period exhibits so many marks of having resulted from the imposition of a conqueror's creed upon that of an indigenous conquered population, that one feels safe in predicting that no great advance in these studies will be made till they are approached from this angle. The theory here is a new one, and has not yet found full expression; but it is so clearly in the air at the moment that it is surprising that one could treat the solar religion — presumably that of the cattle-owning intruders — and the Osiris cycle (the

indigenous faith) without at least a reference to the possibility that the opposition between the two was due to underlying differences of race. Dr. Müller inclines to see in this profoundly significant conflict an implication of "previous millenniums of religious thought" (p. 213) before the beginning of the Dynastic Age; a suggestion which hardly meets the case.

That it was necessary for Dr. Müller in handling his subject to provide the lay reader with a good deal of general information of a non-mythological character has already been conceded. It cannot, however, be questioned but that we are here presented with a good deal of matter which is irrelevant to the central theme. Thus the chapter on magic (pp. 198-211), which might have been written by one quite unacquainted with the recent advances made by Hubert and Mauss, has little bearing on any aspect of Egyptian mythology, if we except the narrative-charm given on pages 210, 211. More spells of this character ought to have found a place in such a chapter. A similar charge of irrelevance might be sustained against the chapter on "Life after Death" and "Ethics and Cult," as well as against the major part of those which consist of little more than catalogues of deities.

Without going into details — and many will object to Dr. Müller's conception of animism, to his fondness for astral interpretations, and to his proneness to adduce Semitic, to the practical exclusion of other, parallels — it may fairly be said that whereas the author has given us a readable introduction to Egyptian religion, he has not justified his title. Many readers will find his work more serviceable than the uninspired handbook of Erman, or than the cursory survey of Weidemann, but it quite lacks that grasp of the subject displayed by Breasted's excellent little volume.

The difficulties which must have beset Sir James Scott in the accomplishment of his task have already been indicated. It is not invidious to say that at times the reader is aware of these, although the author has succeeded in giving a unity to his subject because of his well-defined views as to the normal course of mythopoeic tendencies all the world over. Fairy tales, as he remarks, are apt to "begin by being anonymous; then they are attached to famous names . . . and so we get the same stories among nations who [*sic*] have never had any connexion with one another, but have passed through the same intellectual processes" (p. 357). A recognition of this truth, differently expressed, is found at the beginning of his account (p. 256), and indeed pervades it.

A brief introduction is followed by a chapter on the creation myths, some of which are of exceptional interest. Without going so far as

those who maintain that, before their entry into Indo-China, the Karens had been in contact with either the Jews or the Nestorians of China, one will readily admit that the *Forbidden Fruit* story given by the author (pp. 269 sq.) has a remarkably close parallel in that of Genesis. In his third chapter, the author gives a good account of the myths and legends attaching to various popular festivals, and the reader who delights in startling contrasts between old and new will do well to read the account of the annual Rek Na festival in Siam (pp. 328 sq.). In this ceremonial ploughing the agitation of a Minister of Agriculture, the height of whose waist-cloth betokens droughts or floods, and who on the auspicious day has to perform arduous and unwonted duties of a magical character beneath the eyes of a sovereign who has passed through Harrow, Oxford, and Woolwich, are more easily imagined than described. The fourth (and last) chapter of Sir James's work, based to a great extent on a study by Sir R. C. Temple (*The Thirty-seven Nats of Burma*, London, 1906), deals with a group of Burmese demons on whose worship the Buddhism of the people may be said to rest. The spheres of action of these Nats — to be reckoned for practical purposes as thirty-four in number, though thirty-seven are tabulated in the *Mahā Gītā Medani* (p. 340) — are defined with unusual precision, and to most of them are attached mythic accounts of their origin or deeds. Sir James's text, contained as it is within little more than a hundred pages, makes no pretense at being exhaustive. Some space, moreover, has been given to what are now either exploded views or commonplaces (e.g., pp. 254 sq. — the opinions of Grant Allen and of Herbert Spencer on the origin of religion). Yet the material here published has not before been gathered together between two covers; much of it, while innocent of the convenient rules of scholarly presentation, bears the marks of having come under the author's personal observation; and the plates (twenty-one in number), many of which are colored, are well chosen and adequately reproduced.

With regard, therefore, to this twelfth volume of the *Mythology of All Races*, it may be said that, despite the few objections mentioned above, the book is a valuable addition to the series in which it belongs. It stands, as such a publication ought, on a plane between that of the purely popular and that of scientific research. In such times as these, moreover, a welcome unusually cordial ought to be given a volume which, by its very nature, makes for a deeper humanism and a widening of horizons.

ORIC BATES.