

directed to those elements which indicate the capacity of progress and its realization.

The chapter on the Australians represents them as a people who have deteriorated from a better condition of existence, owing to the constant struggle for life which confronts them. This is a charitable inference, but has no positive foundation. There are no remains in their extensive territory which suggest that their ancestors stood on any higher plane of culture. Their religion, which is quoted in evidence, appears superior only because most writers studiously undervalue the religious capacity of the lower races.

In speaking of the Malay race, the author expresses positively the view that its members and the Polynesian group belong to one stock, "in respect of bodily characteristics and language;" thus discarding the dreams of Judge Fornander and some later ethnographers, that the Polynesians should be considered allied to the white race. The Malays themselves he believes, in spite of their striking somatologic identities, to be a stock of extremely mixed descent.

The translator, Mr. Butler, has taken pains to make his rendering not only accurate, but readable. He has allowed himself various liberties with the spelling of geographical names and defends this in his preface. Such variations are confusing and to be deplored, and emphasize again the desirability of an international geographical committee to frame a standard orthography for such terms, which may be generally adopted.

The illustrations in the text are numerous and good. They represent the physical appearances of the natives from photographs, and their accuracy therefore may be depended upon. Many of the cuts show art designs, armor, dress, mythological objects, boats, agricultural implements, etc. There are nine full-page colored illustrations of a similar character, extracted from trustworthy sources. A colored ethnographic map of the island world indicates the position of the tribes mentioned in the text. When it is added that the type is clear and the paper excellent, no one will doubt that the volume presents an attractive appearance.

It is intended for popular instruction and is well suited to that purpose. The specialist will find in its pages much which he will be glad to have collated in commodious form; and though the author gives no references to his authorities, this will probably render his pages all the more agreeable to the public for which they are intended.

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*A History of Egypt.* Vol. II. The XVIIth and XVIIIth Dynasties. By W. M. FLINDERS PETRIE, D.C.L., LL.D., Edwards Professor of Egyptology in University College, London. (London: Methuen and Co. New York: Charles Scribner's Sons, 1896. Pp. xvi, 353.)

THE materials upon which a history of Egypt must be based are almost exclusively monumental. This fact must be especially born in

mind by the reader of Mr. Petrie's *History*, the second volume of which, entitled as above, has just appeared. The reader of modern European history seldom gives very much thought to the sources from which the facts adduced have been obtained. These sources remain in the background and are seldom, if ever, mentioned. If they are referred to, it is evident that they are documentary, consisting of state archives, correspondence, other histories and the like. For the validity of the facts adduced very little depends upon the workmanship of the manuscript, the place where it was found, the material or any such considerations. But the case of a history depending upon monumental sources is very different; here very often the entire story which a stone may tell us depends largely upon the place where it was found, the style of the work, or upon some elusive peculiarity which only the keen eye of the archæologist on the spot will seize upon and make permanent in his notes. Such materials Mr. Petrie is rarely endowed to sift and investigate, and if these materials occupy so prominent a position in his history the fact is to be attributed to the above considerations. To use a figure, one sees every individual brick in his historical edifice, without any softening or diminution of perspective. It cannot be denied that this method mars the symmetry and the architectural effect of the whole; the general impression is obscured by the prominence and clearness of often irrelevant archæological detail. It is possible to write the history of Egypt without making the materials so prominent, but such was not Mr. Petrie's purpose nor desire, for, as he says in his preface, he has adhered to "the standard of leaving no fact or monument referring to the regal history unnoticed." He further explains, "Such a text-book is of necessity only a work of reference in many parts; but general observations on the condition of the country, and the circumstances of the rule, have given scope for summarizing the view suitably for the historical reader." Anyone, therefore, who knows how complex and how vast the monumental sources of this history are will be very grateful to Mr. Petrie for his thorough presentation of published and unpublished materials. The work of Wiedemann is thus brought up to date and made accessible to the English reader, and will prove invaluable to the real student of this history.

The first volume, which appeared late in 1894, carried the history down to the close of the sixteenth dynasty; the present volume contains the seventeenth and eighteenth dynasties. The great periods within these dynasties are chiefly three: the expulsion of the Hyksos, the conquest of Syria, and the reform of Amenhotep IV. These offer material enough to fill a volume by itself, and constitute the most stirring and active epoch in Egypt's career. In reconstructing the usually obscure chronology of the time Mr. Petrie adduces every scrap of evidence, and in the case of Amenhotep II. has himself discovered a very important datum, a scribe's mark on a wine-jar of the king's twenty-sixth year, which is twenty-one years more than the monuments have hitherto given him. A translation (rather free) of the remarkable annals of Dhutmose (Thotmes) III. will be very interesting reading for the layman; this

Napoleon of ancient Egypt crossed the Suez in no less than fifteen great campaigns into Syria, and his account of these expeditions, his geographical lists and the paintings in contemporary tombs constitute invaluable sources of information concerning Palestine previous to the Israelitish occupation. The ingenious and original treatment of these geographical lists seems very reasonable. A systematic and historical arrangement of the correspondence which grew out of these Asiatic conquests, and which is known as the Tell-el-Amarna letters, is a unique feature of Mr. Petrie's book; it offers a summary of the contents of each letter which will prove very convenient and useful.

Mr. Petrie's deservedly favorite king is that remarkable idealist, the world's first reformer, Amenhotep IV., who in the fourteenth century B. C. made a daring attempt to introduce a very pure and lofty monotheism, and at the same time to exterminate polytheistic observances, priesthoods and temples throughout his kingdom. This attempt occupies the third period above referred to. The god of this reform was the sun under the name Aten, an ancient word meaning simply "sun" and possessing no theological or religious significance, until it was taken by the priests of Heliopolis a generation before Amenhotep IV. Finding himself hampered by the theological traditions of Thebes, Amenhotep deserted this city of his fathers and on the plain of modern Tell-el-Amarna built his new temple city and palace, where for eleven years he successfully maintained the new faith against the tremendous opposition of prejudiced tradition. Dying after a reign of seventeen years, the great movement he had led perished with him, and unable to survive the struggle his family lost the throne, the eighteenth dynasty was brought to its close, and Egypt was forced to relinquish probably all of her Asiatic conquests. Mr. Petrie would attribute this remarkable movement solely to external influences introduced chiefly through the foreign marriages of these later eighteenth-dynasty kings, especially by Amenhotep IV.'s alien mother, Tey. That foreign influences were strongly operative in the cosmopolitan Egypt of the eighteenth dynasty is of course evident. Does it, therefore, follow that this reform was due to these influences? If we find an unusual product of any kind in Egypt at this time we can prove it foreign by two facts: first, that nothing of the sort belongs among the products of Egypt; second, that similar products are the work of this or that foreign country and have been found there. Applying this test to the reform of Amenhotep IV. we find that as far back as the Old Empire the pyramid texts of the fifth dynasty already show a distinct, unmistakable tendency toward solar monotheism. This tendency is in full swing in the Middle Empire, and the reform of Amehhotep IV. is its expression in the New Empire. Again, applying the second demand of the test, there is not among the foreign countries influencing Egypt at this time a trace of monotheism to be found; indeed the Hebrews, living more fully under the influence of these countries than did Egypt, probably never attained a pure monotheism until the exile, and are continually reproached by the prophets

for yielding to the polytheistic influences of surrounding peoples. Historically speaking, therefore, we find: first, that the movement of Amenhotep IV. may be traced to home tendencies; second, that there is nothing abroad which could have been brought in to prompt it. But an etymological argument is also adduced (p. 212) for the foreign origin; the name Aten is held to be etymologically the same as "the Syrian Adon." The dangerous attractiveness of etymologies is well known; remarkable accidental resemblances between words of similar meaning in languages widely separated are frequent. For example, in Coptic *sheune* means "barn," and is precisely the same as the German *Scheune*, "barn." But the resemblance between Adon and Aten is only seeming, for the Semitic equivalent of the consonants in the old form of Aten is 'SN, which of course has no connection with those of Adon. The argument from etymology cannot, therefore, affect the above conclusion.

One of the impressive facts observed in studying this volume is the large proportion of the monumental material, the discovery of which is due to the author himself in the course of many years of excavation in the Nile valley, and the already long series of exhaustive monographs, minutely presenting the results of these excavations and published almost as rapidly as they have been made. These are in happy contrast with the evidences of mal-administration on too many sites in the excavations of past years. For example, on p. 220 we find this, referring to the tomb of Amenhotep IV.: "In 1891 M. Grebaut obtained knowledge of this tomb, and it was cleared irregularly and without continuous supervision, the men employed selling the objects that were found." There is no better evidence of the admirable work Mr. Petrie is doing in saving for history and archæology the surviving remains of Egyptian civilization than the number of unavoidable references to the published reports of these excavations. Since his appointment to the directorship of the Egypt Exploration Fund it is to be hoped that the people of America will recognize his great services in the past by liberal support of the Fund.

In conclusion, a list of minor errors for correction in a future edition may be useful. P. 17 "Hauar" but p. 22 "Hat. uart;" p. 43 "But it seem" for "but it seems;" p. 45 "Zeser. ka. ra" but p. 37 "Zaserkara" (bis) and p. 48 "Zesarkara;" p. 50 "(L. D. iii. 6b)" should be "L. D. iii. 4b;" p. 56 "cannot be modified *scarcely* one year;" p. 170 "Maa. neb. ra," elsewhere "Neb. maat. ra" or p. 189 "Neb. ma. ra" and "Ra. maa. neb;" p. 208 "Akenhaten;" pp. 233-4 and 242 "ser" for "zeser."

JAMES HENRY BREASTED.

*History, Prophecy and the Monuments*, or Israel and the Nations. By JAMES FREDERICK MCCURDY, Ph.D., LL.D., Professor of Oriental Languages in University College, Toronto. Volume II: To the fall of Nineveh. (London and New York: The Macmillan Company. 1896. Pp. xxi, 433.)

UP to no great while ago the old Hebrew social-political history was little more than a list of names; its real significance was unknown, and