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benefit not only on ministers, but on congregations throughout the land.

A. M. MACDONALD, M.A.,
United Free Church Manse, Johnshaven.

The Encyclopædia is a great conception worthily carried through. Its volumes are a treasure of accurate and authoritative information; and I feel myself happy to be the possessor of them.

R. STEVENSON, M.A., D.D.,
The Manse, Gargunnock, Stirling.

I always awaited eagerly the arrival of each new volume of the E.R.E., and continuous reference to its articles has enhanced its value. It is always beside me. May I particularly mention its exhaustive bibliographies?

ALEX. W. MITCHELL, B.D.,
The Manse, Ardentinny.

In speaking of E.R.E. it is difficult to begin and it is more difficult to stop. One might enlarge on its national significance. It is a production of which Scotland may well be proud. One is tempted likewise to denominational glorying—we have here a magnificent gift to the world from a Presbyterian and United Free Churchman. Scholarship, however, is above such parochial and casual considerations, and it is by its scholarly qualities that E.R.E. stands out as the biggest and best thing that this generation has seen accomplished in the sphere of sacred learning.

I would emphasize just two points for the consideration of the working minister who wishes to be efficiently equipped for his responsible task as preacher in these days. The first is this. In our time a minister who would win and keep the attention of thinking men must be furnished with knowledge far beyond what was requisite a generation ago, for popular knowledge has increased and questionings abound. In particular the study of religions has become of first-rate importance, and the preacher must have not vague notions but clear views of non-Christian faiths. So too, perhaps in less degree, with philosophies and speculations that are related by friendliness or hostility to Christian belief. If the minister have not such knowledge in his head, he must have ready access to it as occasion requires. Here in E.R.E. lie all the necessary materials to hand ready for use. Further, the light here cast upon the Christian Verities is incalculable. Hundreds of texts are given deeper significance. Points, illustrations, and enforcements are here for a lifetime's preaching, and, unlike some of the familiar and fallacious illustrations of our early days, those culled from this work may all be taken as absolutely trustworthy, guaranteed by the highest known authority.

My second point is this. The E.R.E. is a whole library and is the cheapest library one can secure. It gives the substance of many volumes that are scarce and costly. Of many single articles it is true that they make unnecessary the purchase of a shelfful of books. I would advise all theological students to devote their preaching fees to secure this splendid equipment for their life-task. To congregations that are thinking of giving their minister a really good present I would suggest that they could give nothing so useful as a set of E.R.E., if he is not fortunate enough to possess it already.

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Thirty Years in Egyptology.

BY W. M. FLINDERS PETRIE, D.C.L., LITT.D., LL.D., F.B.A., EDWARDS PROFESSOR OF EGYPTOLOGY, UNIVERSITY COLLEGE, LONDON.

THE changes during the last thirty years in our knowledge of Egypt have been as surprising as those in other branches of science. There was nothing known thirty years ago earlier than the pyramid period: Egyptian art seemed first to appear at its greatest power. How it grew, and whence it came, was utterly unknown. There was no systematic mode of recording, and very few publications which gave definitely dated objects. The only plate of pottery—the alphabet of archæology—of the early period contained a few examples of the IVth and VIth, but was mainly

of the XIIth, XVIIIth, XIXth, XXIInd, XXVIth dynasties and Roman age. It would confound any one attempting to use it. Now thousands of forms are all drawn and dated to a dynasty and often to a single reign. We will here review the new outlook, in historical order, and afterward notice the present activities and methods.

The ages of flint working have now been explored, and set side by side with each stage of the European work. Nearly every variety known in Europe is also found in Egypt, so exactly similar in detail that no one would suppose any difference in their source. Evidently Egypt joined in the general Mediterranean culture which is so well known in France and other Western lands. The types of the pre-crag flints are found in deep gravels near Cairo, the Chellean and Acheulean are scattered on the high desert. The settlements of the Mousterian, Aurignacian, and Solutrean periods are found on the desert edge. The Magdalenian period was apparently that of the prehistoric civilization, of which thousands of graves have been fully recorded. The cave man of Europe was the barbaric fringe of the more advanced civilization in the favourable lands.

The continuous civilization at the fullest historic allowance of time will just about meet the shortest of the geological datings. It may be thus placed for the Magdalenian age about 10,000–7000 B.C., the similar styles partly continuing in Egypt till the beginning of the dynasties about 5500 B.C. This civilization falls into two periods: one from the west, or Algerian, which brought in a small amount of copper, weaving, handmade pottery, ivory carving, and glazing. The Osiride religion belonged to this age, and there was a well-spread culture over the whole of Egypt. The next movement was an Eastern migration, which brought in a new style in most things, more foreign trade, and the sun worship. The whole of these periods are now so mapped out that any grave containing much variety can be dated to a generation or two. Of course, before the use of writing we can only date relatively, and not in absolute years. This second civilization fell into decay, was attacked from the south, and then yielded to the dynastic race, who seem to have come in from the Red Sea.

Of the beginning of the dynastic kings, Maspero in 1894 wrote about Menes, 'his pretentions to reality disappear, and his personality is reduced to a cipher.' Even later writers have wantonly confused matters by vague remarks. In reality, Mena, whose Horus-name was Nor-mer, is the first king of whom we have a personal portrait in sculpture, in a scene of triumph with his high officers. His tomb, his queen's tomb, his vases, the labels of his offerings, the seals of his officials, are all well known to us now. The transfer of the capital northward, as the valley was subdued, brought the court from Abydos down to about fifty miles south of Cairo. There the capital rested for a few generations and left a great cemetery on the desert (Tarkhan), which has shown us the junction of the native with the invading people. On the rise of Memphis this waned, and almost vanished before the end of the Ist dynasty.

The kings of the Ist dynasty, and three or four before and after that age, left their tombs in a compact group at the foot of the Abydos hills. These tombs have provided us with an abundance of the vases and dishes of fine stones (500 drawn), over 200 different sealings of officials, 180 gravestones of the court, dozens of inscribed tablets, and pieces of personal ornaments, furniture, and fittings. Had they not been all plundered in ancient, and again in modern times, before scientific search, an immense amount more would have been saved. The view of the arts is surprising: skilfully made jewellery, delicate ivory carving, beautiful cups of crystal and fine coloured stones, and an organized administration of many dozens of officials even on the single business of the royal estates. We know this age better than that of our own Saxon kings. Royal tombs of other kings of the IInd and IIIrd dynasties have also been found before we reach the great series of the pyramids.

At the beginning of the IIIrd dynasty an immense pit was excavated at Zowyet el Aryan, a vast sloping way cut down to it, and the floor filled with gigantic blocks of granite; the completion of a great structure was evidently frustrated by the king's death, and the hollow was filled with a tumbled mass of blocks of stone; what was intended we cannot say, but probably chambers were to be built in the pit and some superstructure raised over them. The regular pyramids begin at the end of the IIIrd dynasty with that at Meydum. The small temple of this has been found quite perfect; it is the oldest temple in Egypt, consisting of two chambers and a courtyard. Following this are the well-known pyramids of Gizeh. The

temples of Khafra and Menkaura have now been excavated, and the portrait statues of the latter king were found. The statues of Khafra have long been the pride of the Cairo Museum; and the small ivory statuette of Khufu, recently found, has shown us the extraordinary vigour and energy of his face. The pyramids and temples of the Vth dynasty at Abusir have been completely cleared and published. The XIIth dynasty pyramids at Lisht and Lahun have also been explored; from Lisht come the series of perfect statues of Senusert I., which were left lying in the temple, never erected; from Lahun comes what is perhaps the finest work of jewellery, designed for a daughter of Senusert II.

Turning back to other discoveries, the series of remains of temples at Abydos has been dissected and planned, in nine periods, from the Ist to the XXVIth dynasty. From the earliest remains we learn how lifelike and expressive was the ivory carving, and how general was the use of faience for vases and wall tiles, at the beginning of the Ist dynasty. From the early capital at Hierakonpolis comes the great slate carving of the triumph of Mena, the gold-headed hawk, and the copper statues of Pepy of the VIth dynasty.

The dark period of the VIIth–Xth dynasties has been indirectly cleared from different sides. A curious class of button-badges came in at the close of the VIth dynasty; they were Syro-Mesopotamian in some designs, and when Egyptian motives were copied, the work was distinctly foreign. Their use did not extend beyond the VIIth and VIIIth dynasties, and they suggest an invasion from Syria. A remarkable cylinder of jasper with the name of Khandy—a king of Egypt of the VIIIth dynasty—has the king with a Syrian before him, and an Egyptian as second: in short, a Syrian king ruling Egypt. This seems to show the political condition of the VIIIth dynasty, and is closely in accord with Professor Clay's view of an early Amorite kingdom. In the same age, southerners, like the modern Galla, were occupying Upper Egypt, and leaving those great bizarre sphinxes and sculptures, later carried by Rameses II. down to Tanis to decorate his capital, but apparently belonging to El Kab. Thirdly, Libyans were breaking in on the west, coming through the Fayum and founding the IXth and Xth dynasties at Herakleopolis. Thus the state of Egypt was exactly parallel to that of the seventh century B.C., with Assyrians from the north, Ethiopians from the south, and Libyans from the west, at Sais. Much has been done in publishing the rock tombs of this age at Sheykh Said, Deir el Gebrawi, and Meir; and the pottery and other objects have been gathered at Dendereh, Rifeh, and Sedment, so that the style of the time is fairly charted.

This great age of the XIIth dynasty was well known before, but in the last thirty years the splendid jewellery has come to light at Dahshur, and the still more delicate and artistic work at Lahun. The pyramids of several of these kings have now been identified.

The Hyksos period, and the dark age which led down to that, have always been a favourite matter of speculation. Much confusion has been caused by Rameses II. having looted Egypt for statues and sphinxes to adorn his new capital of Tanis-Zoan. It was supposed for half a century that all those royal figures were made for that city, and the unusual sphinxes found there were looked on as local products of the Hyksos. Now that we recognize how all the Hyksos names were only secondary additions, and that all the sculptures came from hundreds of miles farther south, a quite new aspect of this age has arisen. Great earth forts of the Hyksos have been identified at Tell Yehudiyeh and Heliopolis. Hyksos pottery and scarabs have been found together in graves, linking the style of the XIIth dynasty with that known in the XVIIIth, by a series of changes. The XIIIth and XIVth dynasties of Egyptians have been considerably substantiated by various monuments and small objects that have been found. Many highly civilized kings, whose names do not appear in the official history, are now seen to belong to a rival line which was continually shifting the boundary up and down the valley in struggles against the legitimate kings of the XIIIth dynasty, who alone were recorded as a single line in the official list. The very short reigns of the XIVth dynasty, averaging less than two and a half years each, give good reason for our not finding any remains of most of them. Life was too precarious for monuments.[1]

The outlying regions have not been neglected. The extensive quarries of hard rocks in the eastern desert contain hundreds of inscriptions of expeditions; these have been copied and excellently photographed. The mining settlements in Sinai, for turquoise, have been mostly searched, and all

the monuments cleared and copied. These give much light on the organization of works, and show how great results were obtained by close grading of employment, so that each man had a narrow and precise task in the expeditions.

The celebrated letters from Amarna, found over thirty years ago, have drawn much attention to that site, and much has been written on the character of Akhenaten and the nature of his monotheism. Yet there has been very little gain of detail beyond what was written in 1892; later works have been more of popularizing than discovery. What is generally believed to be the mummy of the king was found in the royal valley at Thebes; the age concluded from that exactly records with the historic indications previously gathered.

The immense capital of Thebes has been considerably explored by the government work; the temples at Karnak have been cleaned out and repaired, remains of earlier temples have been found, and also a great pit in which had been thrown a general clearance of the statues and monuments, at about the seventh century B.C.

Of the Jewish side of Egyptian history, a few landmarks have been found. The position of Abram, as one of the last chiefs of the Hyksos migration, seems clear. At Tell Retabeh, one of the two cities in Goshen, an official was 'over the foreigners of Thuku' (Succoth), and a scene shows Rameses slaying a foreigner before the god Atmu, 'lord of Succoth.' The references to Zoan being the capital at the Exodus give a date as late, or later, than Rameses, as it is now found that he first established Tanis-Zoan as a capital. An inscription found this year gives the name of a scribe-engraver, who carved figures of the gods, as Yehu-nam, or Yahveh-naum, 'Jehovah speaks'; this is of the reign of Rameses II. as far south as the Fayum. This indicates the education, artistic work, the spread over the country, and the date, of the Jews in Egypt. The well-known inscription on the triumphal monument of Merneptah, found in his temple, proves that 'Israelites' were known before 1200 B.C.; it has opened a wide controversy, which cannot be settled till more evidence comes up. Later, there are the celebrated papyri of Elephantine, showing the settlement of the Jews as far away as the southern frontier; we learn that they had a temple and services, and that their views had none of the Talmudic narrowness, but were on the lines of the Monarchy and Philo. The last act of united Judaism in Egypt was the establishing of a temple on an artificial hill, modelled from that of Jerusalem, at about twenty miles north-east of Cairo. The real temple had fallen into Gentile guidance, return to it was impossible, so a great passover feast was held, and the fires were killed by heaping up the mound of the new city over them, like the lamp-offering under a new house. There was no trace known of the Jew before Roman times in Egypt, but the last thirty years have given all these landmarks, which at least lay out the bearings of the subject.

In the Greek period we enter the vast field of the papyri, nearly all found within thirty years. The Ptolemaic Revenue papyrus, wills, and accounts; the fragments of the classics which test our ideas of the original texts; the few complete manuscripts; the overwhelming mass of business papers and letters of Roman age; the Logia papyrus—all of these have opened a new aspect of the classical world. Side by side with these are the portraits of the Græco-Egyptian people of the time, some of the paintings as fresh as in the days of the Antonines. We have entered into the life of Roman Egypt more familiarly than our fathers could have supposed.

This wider knowledge of the past has not been reached without a much more rigorous method than the old grubbing for show specimens. The French and English Consuls a century ago used to hunt for heads, and leave the bodies of the statues behind. Mariette used to turn on a few dozen men to loot a cemetery, without any count of what was found together. There is no record of how most of his plunder was found, nor any record of groups of objects. The new method looks to the record as the vital matter, and the actual specimens as only the illustrations of the record. It matters little where they are to be preserved, so long as the record is published complete, and all the inferences drawn from it. The group is the object of the work; to know exactly what is found together, to date the group by the best means, and thence to add to the precise picture of each period that is being reconstructed—such is the main consideration. Full publication is essential, so that whatever results are obtained can be linked up with all that is found before and afterwards. Such are the ideals, but not all excavators have yet learned them. The British work

is among the most complete, and is the quickest at issuing full publications. The German work has been the best in architectural publication, but has hardly touched the smaller antiquities, nor published groups of objects. The American is excellent in the manner of publishing, but nine-tenths remains to be issued in the future, and is likely to be lost altogether. Some of the French work has been well done, but most of it suffers from an absence of facsimile copies, and trusting to mere letterpress without any artistic discrimination; also much of importance has been only superficially issued. The Italian has published nothing, although owing to political influence he is allowed to carry off much more than other workers. Continual training of a body of students in field work, such as is given by the British School in Egypt, is not supplied by any other country; and the historical results would be much larger if there were not the obstructions of political considerations.

In the co-ordination and conclusions there have been as great differences. The British views have been conservative, and have stood the test of time and fresh discovery. The German has put forward many theories, most of which have been since abandoned; his whole outlook is far too self-centred, and several denials of the plainest facts still continue to clog the settlement of fundamental matters. The French have done but little in systematizing, and are not enterprising in exploring new tracks. The American has done a body of excellent translations and reconstruction of life; and though not active in co-ordination, his work has been valuable. The Italian has done nothing to advance matters.

Literature.

BIOGRAPHY IN BRIEF.

It takes some ability to make a biographer. What does it take to make a biographer in a single article? When well done, there is no article in any paper to which one turns more readily. Out of the—how many?—articles which have been contributed to *The British Weekly* in the five-and-thirty years of its existence by Sir W. Robertson Nicoll, C.H., LL.D., thirty-four have been selected and published under the title of *Princes of the Church* (Hodder & Stoughton; 7s. 6d. net).

Many of them are of men with whom the biographer was intimate. The greater the intimacy, the deeper the interest. After all these years we turn first to Henry Drummond. For that life is still a mystery. The evangelist who is an evolutionist puzzles men. The evolutionist who is an evangelist is incomprehensible. And then there is the curious attitude of Drummond towards the New Birth. It is as impossible for the natural man, he said, to turn himself into a spiritual man, as it is for a stone to turn itself into a man. But in evolution all things are possible. But there are surprises in plenty in the book. Two of the first are Spurgeon and Stanton. Is there any one in it for whom the biographer's admiration is more than for these two? Is it more for the one than for the other? And yet think of it—Spurgeon and Stanton!

ROUMANIA.

What Miss Maude Parkinson does not know about Roumania is not worth knowing. And what Miss Parkinson knows you may know by reading this most readable volume. *Twenty Years in Roumania* it is called (Allen & Unwin; 10s. 6d. net).

Miss Parkinson has a great love for the Roumanians, and so can describe their faults and follies as frankly as their gifts and graces. One of their faults is that the wives are too obedient to their husbands. 'I shall never forget the shock I experienced at the first country wedding at which I was present, when I saw the bride meekly lift the husband's hand at the end of the service and kiss it.'

Another failing is superstition. 'On no account must one admire or praise a child in the hearing of its parents. Such a proceeding is looked upon as directly challenging the operations of the "evil eye." I shall never forget an incident which occurred some years ago. I had called upon Madame —— and we were quietly drinking tea