

THE PRESBYTERIAN AND REFORMED REVIEW

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I.

CHRISTIANITY AND THE EXPERIMENTAL METHOD.

IN a scientific age like ours, something will be gained if we can show that Christianity is amenable to the Experimental Method. This method has very largely made the modern world. It received its great exposition and impulse from Lord Bacon, and is sometimes called the Baconian method. It consists of three stages: first, the collection of all the facts procurable upon the subject in hand; secondly, the casting about for some happy hypothesis to explain the facts; and, thirdly, the verification of the hypothesis by experience or experiment.

Now it so happens that Christianity may be made amenable to this method; and, that there may be no mistake about this being the Founder's intention, let us look at one declaration He made in the days of His flesh. His enemies had, strange to say, argued themselves into the idea that He deserved to be killed because He had made a man every whit whole on the Sabbath day (John vii. 23). They illustrated in doing so the fact that, if we only set ourselves to it, we can argue ourselves into anything. The history of human thought shows that there is nothing too absurd, nothing even too diabolical, to be reached by argument. But Jesus has a better method to suggest than this one of everlasting discussion; and it is contained in the words, "If any man will [willeth to'—Revised Version] do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John vii. 17). He does not say, "If any man will *discuss* God's will in all its length and breadth, he shall know of the doctrine;" but if he will *do* it, he shall reach

of epistles as freer than that of essays. He appears to take the social democracy of his country as a very serious and threatening element in the future. The demands of this party, he thinks, may be met not only by governmental and economical measures, but by the expression of respect and sympathy on the part of those who have property. In this way the gulf which exists between those who have something beyond the proceeds of daily labor and those who have not, may be bridged. "To-day is possible what ten years hence may be impossible." We do not like the appeal to fear which lurks in this and similar utterances. Class distinctions are doubtless more distinctly marked in Germany than they are here, where, as the saying is, "one man is as good as another, and better, too." But we doubt if they can be overcome or neutralized by the suggestions of Pastor Naumann. The general teachings of Gospel ethics will answer for believers, but how worldly possessors of riches are to be reached does not appear. In this country we have nothing to fear from Socialism. There are overgrown fortunes, but the large liberality of some covers the shortcomings of others. And there are too many owners of a larger or smaller property, real or personal, to allow of a new distribution or of the State becoming owner. The Gospel does not meddle with political or social economy, but wherever it is faithfully preached and practiced, a remedy is provided for the ills of society by the moral elevation of its component members.—*The Student Missionary Enterprise*. Edited by Max Wood Moorhead. (F. H. Revell Co.) This volume contains the addresses and discussions at the Second International Convention of the Student Volunteer Movement for Foreign Missions, held at Detroit, February 24 to March 4, 1894. The first part contains the general proceedings when all the members were together; the second gives the sectional conferences on educational, evangelistic, medical or woman's work, and also on special fields, China, Japan, India, Africa, the Levant and the Jews. An Appendix gives a list of the institutions represented, and a good Index closes the well-printed volume. It is not easy to speak in cool and measured words of this remarkable book. It brims over with argument, appeal, incident and information, all pervaded with a living faith and an intense devotion to the Master. Foreign Missions is, at this day, a well-worn theme, but the conferences at Detroit were as fresh and vigorous as if the matter was a novelty. Particularly worthy of note were the utterances of Mr. Speer and of Dr. A. J. Gordon, whose death in February was a great loss, not only to his own communion, but also to the whole Church of God.

New York.

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V.—PHILOLOGICAL LITERATURE.

Syntax. By Rev. A. B. Davidson, LL.D., D.D., Professor of Hebrew and Old Testament Exegesis, New College, Edinburgh. (Edinburgh: T. & T. Clark; New York: Imported by Charles Scribner's Sons, 1894.) This book is intended to supplement Prof. Davidson's *Introductory Hebrew Grammar*. It consists of notes prepared for class-room dictation, expanded and connected together for publication. The main principles are put in larger type. Illustrative examples have been multiplied in order that they may be used in prose composition. The author states in his Preface that "a number of points in syntax are still involved in obscurity; such as the use of the Imperfect and its interchange with other tenses, especially in poetry; the use of the Consecutive or Consecutive tenses, and the use of the Jussive, particularly in later writings." He considers that the cohortative may sometimes have denoted a subjective *I must*, and that its use is natural when a narrator recalls and repeats

dramatically his thoughts and resolutions on a former occasion. To attempt to give some generally accepted meaning to each case of the jussive, as it arises, involves in the author's opinion a waste of ingenuity. "The cohortative seems sometimes to be merely an emphatic imperfect, and rhythm may have occasionally dictated its form." The treatment of the noun as predicate is not as full as might be desired. In his frequent corrections, or suggestions as to corrections, of the *textus receptus*, Prof. Davidson forces his students to apply themselves to textual criticism. Such phrases as "text obscure," "uncertain," "at fault," etc., abound. Objection is made to sporadic emendations of the Massoretic pointing, especially in the case of jussive forms, so long as uncertainty remains as to the general question. He believes it is the habit of Chronicles to correct anomalies found in Samuel. In some cases the accentuation of the Hebrew text is wrong. Frequent references are made to the Grammars of the cognate languages. We have noted twenty-one to the Arabic, three to the Ethiopic, five to the Aramaic and one each to the Syriac, post-Biblical Hebrew, and the Moabitic. But the author recognizes the uncertainty involved in appeals to the cognate languages in support of a Hebrew usage. In speaking of the books of the Bible, Prof. Davidson takes a "liberal" view; for example, he speaks of the position of the numeral after the noun as "not unusual in P." "The repetition twenty years and three years, or reverse order, is almost peculiar to P." "The use of the accusative after the passive is classical, although the use perhaps increased in later style. It is common with *yaladh, to bear*, Gen. iv. 18 (J)."—*The Names of the Assyro-Babylonian Months and their Regents*. By W. Muss-Arnolt. (Reprinted from the *Journal of Biblical Literature*, Vol. xi, 22-94, 160-176.) This article is full of interesting information, and suggests a number of corrections of the Biblical texts which must be taken into consideration by students of the Old Testament. The author has collected a mass of valuable materials which most men have neither the knowledge nor the opportunity for collecting for themselves. No work shows more clearly how important Assyriology is to all students of antiquity. We think the author has succeeded in proving, what he attempts to prove, that the "names of the Babylonian months adopted by the Hebrews are almost without exception of good Semitic origin."—*Semitic Words in Greek and Latin*. By W. Muss-Arnolt. (Extracted from the *Transactions of the American Philological Association*, Vol. xxiii, 1892.) These pages aim to give a complete account of the labors of Lagarde and others in this most difficult field of etymological research. The special attention paid to Lagarde arises partly from the fact that the author is engaged in preparing a complete index *rerum* and *verborum* to this great scholar's writings. More than six hundred Greek words and one hundred Latin words are discussed in this small treatise, but with a wealth of learning and a clearness of expression which leave nothing to be desired. The introductory remarks give an interesting sketch of previous attempts along this line of investigation. It is not to be supposed that the author accepts the Semitic origin of the six hundred words as proven. Far from it. He simply states the arguments for and against each word, sometimes accepting and sometimes rejecting the premised derivation, but oftener not attempting to decide the merits of the case. In regard to the quotation from Lagarde's *Uebersicht*, where he says that according to Lagarde $\mu\alpha\nu\nu\alpha$ is the same as the Hebrew *minchah*, it is no more than fair to state that $\mu\alpha\nu\nu\alpha$ as a transliteration of *minchah* is never more than a variant reading. In Nehemiah xiii. 9, Codex β has $\mu\alpha\nu\nu\alpha$ where *A* has $\mu\alpha\nu\nu\alpha\omega$, and in Ezekiel xlv. 25 and xlv. 5 and Daniel ii. 46 *A* has $\mu\alpha\nu\nu\alpha$ where β has $\mu\alpha\nu\nu\alpha\alpha$. In the sixteen other cases where *minchah* is transliterated, it is in both *A* and β $\mu\alpha\nu\nu\alpha\alpha$, leading one to suppose that $\mu\alpha\nu\nu\alpha$ is simply a corruption of the Greek text

On the other hand *μαν* four times and *μανα* nine times transliterate the Hebrew *man*. The chapter on the Greek names of musical instruments is especially interesting to theologians because of its bearing upon the musical instruments mentioned in Daniel. If so many instruments with their names passed in remote antiquity from the Semites to the Greeks, may we not suppose that the Semites, on their side, took some from the Greeks?—*A Primer of Assyriology*. By A. H. Sayce, LL.D., Professor of Assyriology, Oxford, England. (New York: Fleming H. Revell Co., 1894.) This is a very useful little book. The facts of Assyriology are clearly and succinctly stated. Most of the faults of the author have been avoided; his limited space having apparently kept him from his customary conjectures and imaginings which have done so much to throw distrust upon his statements. The chapter upon the decipherment of the inscriptions is very well written. Nowhere has the subject been more sympathetically or satisfactorily treated in short compass. We highly commend the book to those who wish to get a glimpse of this great subject in two or three hours' time. No minister or Sunday-school teacher could better employ his leisure than in reading the story of the great foes of Israel. The chapters on religion, history, literature and social life all throw light directly or indirectly on the Old Testament Scriptures.—*Lexicon Syriacum*, auctore Carolo Brockelmann, praeatus est Theodore Nöldeke. (Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons, 1894.) We hail with pleasure this much-needed dictionary. The amount of Syriac literature now accessible in published volumes or yet to be found in MS. in the libraries of the world, makes it incumbent upon students of Church history as well as of the Scriptures and of Semitic philology, to study ancient Syriac. Till lately there was no satisfactory grammar. This want has been amply supplied by the grammars of Nöldeke and Duval. There has been no dictionary that met the demands of cheapness and completeness. Payne Smith's *Thesaurus* is too expensive, and besides, it is not yet completed. Casteli's is too deficient in the number of its vocables and the quality of its definitions. The Jesuit dictionary of Cardahi gives the definitions in Arabic, and hence is useless to most European and American students of Syriac. Dr. Brockelmann has endeavored to meet the wants of scholars and he has succeeded so well as to be almost above criticism. His dictionary is both convenient and full. The printing is clear and beautiful, as might be expected, since Drugulin had a special font of type made for this work. The vowel system of the Jacobites has been employed, except in the case of the two vowels which have not been indicated by them. The etymology of foreign words has been given as accurately as possible, Lagarde's writings especially being frequently cited. We think the author is to be commended for not attempting to give the meaning of roots when they cannot be established by usage. Citations of proofs are given for every separate meaning of a word, quotations being made especially from the Peshito, Ephraem Syrus and Jacob of Sarug, or from some author of the fifth or sixth century. Prof. Nöldeke has promised to write an Introduction, and Prof. Jensen will indicate the Syriac words which have been derived from the Assyrian. We would refer those who wish to supplement their copy with words or definitions which have been omitted to the careful and thorough review by Dr. Rubens Duval, in the *Journal Asiatique*, for May and June, 1894.—*Dodekapheton Aethiopicum*, oder die zwölf kleinen Propheten der äthiopischen Bibelübersetzung nach handschriftlichen Quellen herausgegeben und mit textkritischen Anmerkungen versehen von Dr. Johannes Bachmann. Heft ii: Der Prophet Maleachi. (Halle: Max Niemeyer, 1893; New York: B. Westermann & Co., Importers.) It is a pity that all the important manuscripts of the Minor Prophets could not have been collated before a critical text of them was published.

It may not be generally known that the late Prof. Dr. August Dillmann had collated all the best manuscripts of the Old Testament in Ethiopic, and was engaged in publishing and in preparing for publication his corrected texts with full critical apparatus, when death called him away. It was the redactor's privilege to collate for him four of the most ancient manuscripts in the National Library, at London, for the books of Hosea, Amos, Micah, Nahum, Habakkuk and Obadiah. It is hoped that Prof. Bezold, of Strassburg, will edit the materials which Prof. Dillmann has left behind him, and that we shall at last have a critical edition of the whole Old Testament in Ethiopic. However, until Dillmann's texts shall have been published, we must be satisfied with the best we can get; and at present, for the book of Malachi, Bachmann's edition is the best. It is based upon the two Oxford codices and upon the one at Frankfort. The author first gives the text of Oxford 1 with the variants for Oxford 2 and the Frankfort codex below. Then follow the critical remarks on the text; and last of all, we have a Greek translation of the Ethiopic of Oxford 1. Dr. Bachmann was an indefatigable worker, who killed himself by overwork, and we think that he would have lived longer and have done better work had he not attempted so much. His Malachi bears evidence of haste. We cannot otherwise explain how the author can state that *κατάλειμμα* or *δπόλειμμα* must have been the original of the Ethiopic *taraf*, when *λεῖμμα*, which is so rendered in Hab. i. 1, 7, and Lam. ii. 14, would answer the requirements of the case. The only change in the Greek text would then be in reading *ει* for *η*, which were probably pronounced alike (see Sturz's *de dialecto Macedonica et Alexandrina*, pp. 119, 120). Again, in his note on chap. i. 3, he asks if the LXX. can have read *גְּבִילִי* for *גְּבִילִי* because we find *τὰ ἕρτια αὐτοῦ* in their text. Not at all. Rather the Greek *ἕρτια* (with which the Harklensian Syriac and the Coptic versions agree) is a corruption for *ἄρτια* or for *ῥτια*. In chap. ii. 11, it is said, that the Ethiopic *gamana* shows that the translator had before him a form of *μαίνω*, or *ἐκμαίνω*, as in Lev. xviii. 25 and Num. xxxv. 34. He adds: "Perhaps this translation is to be referred to an inexactness of the translator, since the reading can be found in no Greek codex." But *μαίνω* is not the only Greek word which can be rendered by *gamana*. *Μολώνω* is so translated in Rev. iii. 4, Sirach xxi. 28, Tobit iii. 15, and Song of Songs v. 3; and *βεβηλόω*, which is the Greek of codices Alexandrinus and Vaticanus in this verse of Malachi, is translated by *gamana* in Num. xxv. 1, xxx. 3, and Sirach xlvi. 20. Finally, in chap. ii. 13, it is misleading to state that the Coptic version agrees with the codex Alexandrinus in having *ἐκ κόπων* instead of *κοπετεῖν*, since as a matter of fact the Coptic has both readings, and of these *κοπετεῖν* comes first, showing that it was more probably the original and *ἐκ κόπων* a later gloss. The quotations from the versions are correct with the exception of a misprint on p. 39, where *thanok* should be put instead of *thanok*. We do not agree with the author, when he says, that there are no epigraphical difficulties in changing *כתלחה* into *כתלחה*. While metathesis of letters is not uncommon as between the Massoretic and LXX. Hebrew texts, yet *Tau* and *Gimel* were not at all alike in Egyptian-Aramaic, nor in any other Semitic alphabet, nor do we know of any example in which one of those letters has been read for the other. The notes abound in conjectural emendations, more or less plausible. It is a good suggestion, that *διατελεῖν* should be read in chap. iii. 11, with codices 130 and 311, and the Coptic and Ethiopic versions, instead of *διαστέλλω*; but we could accept few, if any, of his other conjectures. When it is said on p. 13 that *sado* comes from *wasada*, and not, as was supposed by Ludolf, from *sadada*, ought it not to be added that Dillmann had long ago suggested this? In giving a textual criticism of Malachi, why did the author not appeal always to the

Peshito, the Targum, and the Harklensian, Coptic and Armenian versions? If their evidence is of any worth when they agree with one's opinions, they ought certainly to be mentioned when they disagree.—*Die Klagelieder Jeremiæ* in der äthiopischen Bibelübersetzung auf Grund handschriftlicher Quellen mit textkritischen Anmerkungen, herausgegeben von Dr. Johannes Bachmann. (Halle a. S.: Max Niemeyer, 1893; Imported by B. Westermann & Co.) This edition is based upon four manuscripts found in the libraries of Berlin, Oxford, Paris and Frankfort. The arrangement is the same as in the work on Malachi except that the notes are put under the Greek text, instead of separately. Noteworthy in this version are the frequent changes from active to passive and *vice versa*, where the change is in no sense demanded by the syntax; the not infrequent evidences of a late revision of the original version in order to bring it into harmony with the Massoretic text; and the frequent additions and omissions, the glosses and circumlocutions and paraphrases, the mistakes, confusions and corruptions. In general, the version agrees with codex Alexandrinus as against Vaticanus, though Dr. Bachmann pays no attention to the differences between the great Greek codices. An oversight has been made in chap. iii. 36, where it is said that the Ethiopic agrees with the Massoretic text. As a matter of fact, 'azaza "he commanded" agrees more nearly with the Greek εἶπεν than with the Hebrew הִצַּו. On p. 50, in the note on chap. iv. 21, it is said that we should expect the Ethiopic imperfect as a translation of the Greek future, the Hebrew also being in the imperfect. But the rendering of a Greek future by an Ethiopic perfect has sufficient parallels to show that it may have been an intentional as it is a correct translation. For examples of this rendering, see Mark xvi. 16, Matt. viii. 12, xxiii. 12. In Gen. iv. 14, the Hebrew has the imperfect, the Greek the future, the Ethiopic the perfect; while in Gen. xl. 14, the Greek has the future, the Hebrew the perfect with Wau conversive, and the Ethiopic the perfect. These Ethiopic perfects denote certainty in prophecy (see Dillmann's *Aethiopische Grammatik*, p. 137). It is deeply to be regretted, that one who was so well fitted for editing Ethiopic texts should have been removed so early from the field of his earthly activities. To have lost Dillmann and Bachmann, teacher and pupil, in one year, seems an irreparable loss.—*Mandäische Schriften* aus der grossen Sammlung heiliger Bücher genannt Genza oder Sidrâ Rabbâ, übersetzt und erläutert von Dr. W. Brandt. Only about twelve hundred persons now worship the god who is the actor whose deeds are recorded in the Great Book or Treasure of the Mandæans. But the Mandean religion must be studied not merely because it is one of the many religions which man has believed, but because of its relation to Gnosticism, Manicheanism, Parseeism and the old religion of the Babylonians. One of the finest episodes in it, is the descent of Hibil Ziwa into Hades, a parallel to the descent of Ishtar, although much inferior in dramatic interest. During his descent he has a conflict with a giant, which has been compared with the conflict between Marduk and Tiamat or Bel and the Dragon. Another chapter gives an account of the genesis of the earth and of man. One cannot read it without thinking of the immense superiority in simplicity and common sense of the similar account in the Bible. In fact, the whole book seems like the ravings of a maniac, unless it be that we have lost the key to its mysteries. Nothing could induce one to read such stuff but the desire to see "what fools we mortals be." The study of comparative religion should be encouraged as an apology for the faith once delivered to the saints. Not but that there is somewhat that is good in the vast mass of Mandean literature. The moral precepts of the first book of the Genza enjoin obedience to parents, honesty, truthfulness, and many other virtues; but as soon as we get beyond either

into the region of theology or cosmology nearly the whole of the Sidrâ Rabbâ is arrant nonsense, or has been utterly misunderstood by its modern interpreters. The author is to be commended for having given to the world, in so accessible a form, about one-fourth of the great book of the Mandæans. He has given us a literal translation, intending that it should be used by those who should wish to learn Mandæan for themselves. It will serve as a dictionary and with Nöldeke's grammar will enable one to read the language of the original. The author gives us a review of the best literature on the subject of the Mandæans. In an Appendix the parallelisms between Mandæanism and Manicheanism are stated. He believes that the whole character of the Manichean system, its giving to the creator a soteriological purpose, its dualism, and its asceticism, are very different from anything in the Mandæan religion—*The Peoples and Languages of the World*. By the Rev. A. Macbean Sinclair. (Published by Hazzard & Moore, Charlottetown, P. E. Island, 1894.) The author says in starting: "The various peoples of the world had a common origin." In classifying these peoples, the principal things to be considered are mentioned on p. 13. In the account of the nations which follows one would suppose that there would be given us their characteristics or differentia according to the author's own principles of classification. We would expect, also, to find those characteristics stated in some order, so that we could discern at a glance the similarities and dissimilarities of the different tribes, families and races of the world. But our expectations are not realized. We find no system in the author's accounts. Two pages are given to the Hiudus, all of which are taken up with history and language. Nothing is said of the color of the skin, of the shape of the skull, of their religious rites, nor of many other things which according to the premises of the book should be considered. Of the Kassites, it is said: "The Kassites lived east of the Persiau gulf." Why, then, if this be all we know about them, should we classify them as Cushites? Of many tribes nothing is said except that they live in a certain locality. Out of thirty-nine tribes or nations mentioned, the measurements of the skull are given for but seven. Moreover, in many cases, the author mentions the area and the population of the islands or countries, although he has not stated on p. 13 that either of these things had anything to do with the classification of tribes. For example, of six lines upon the Samoans, all tell about the islands, and their area, and population, except one sentence which tells us that "they used bows and arrows." The second part, which treats of the languages of the world, contains much useful and interesting information. In general, the treatment is satisfactory, as far as it goes. It gives a good idea of the syntactical structure of the various languages of mankind, and of the methods of their classification. Owing to the smallness of the compass of the work, there is of necessity a lack of such thoroughness as would give a comprehensive view of the subject; but we are given such a glimpse into the science of language as makes us long for a fuller knowledge of it.—*Porta Linguarum Orientalium*, editio Herm. L. Strack, Pars. xvi: *Chrestomathy of Arabic Prose Pieces*. By Dr. R. Brünnow. (Berlin: Reuther & Reichard, 1895; New York: B. Westermann & Co.) There is said to be no royal road to knowledge. But certainly there is such a thing as making the road to learning an easy and pleasant as well as a straight and gradual one. For those who will learn Arabic, this little book prepares the way in a manner hitherto unapproached in effectiveness. It is worthy of that unexcelled grammar of Prof. Socin in connection with which it is intended to serve as a first introduction to the study of Arabian literature. After giving us twenty-two pages of pointed text containing the history of Bilkis from the "Legends of the Prophets," by Talabi, the author inserts a short history of the Omay-

yad caliphate abridged from the original texts and altered wherever regard for space or clearness made alterations necessary. Three selections from the *Kitabu-l-Agani* illustrate the peculiar forms of social life among the ancient Bedouins. These are followed by the first, twenty-eighth and eighty-first surahs of the Koran, with pointed text; and last of all, but one of the features most useful and necessary for beginners, is a thirteen-page selection from the native grammar *Agurru-miyya*, giving the peculiar nomenclature of the Arab grammarians. The glossary is fully up to the requirements of such a work. The definitions are made in both German and English, and occasional references are made to the grammar of Prof. Socin. For practical purposes in teaching, we would prefer that numerous references to the grammar had been made in either marginal or foot-notes. Especially in beginning to read, we have found that the fuller such references are, the better and easier it is for both teacher and scholar.—*Grammatik des jüdisch-palästinischen Aramäisch nach den Idiomen des palästinischen Talmud und Midrasch, des Onkelostargum (Cod. Socini 84) und der jerusalemischen Targume zum Pentateuch*, von Gustav Dalman. (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1894; New York: B. Westermann & Co.) This grammar is an attempt to describe the post-Biblical Aramaic of the Jews of Palestine, especially in its orthography and etymology. The author divides the literature of the Jewish Aramaic into four parts, written respectively in the three dialects called Judæan, Galilean and Babylonian and in a fourth or mixed dialect. He shows in his Introduction how these dialects differ in age, locality and etymology; and on the basis of their differences, he makes a classification of the literary monuments which have come down to us. In the grammar proper, the discussions are exceedingly good and thorough. Dr. Dalman does not point the consonants, because he believes that the true pronunciation and pointings have been corrupted through the influence of the Hebrew scribes, until it would be impossible to put the vocalization of the Targums found in the manuscripts and printed editions at the foundation of a scientific construction of the orthography and etymology. To New Testament scholars the work will be interesting because of the numerous attempts made to explain the proper names of the Jews, such as Barnabas, Matthew and Alpheus.

Allegheny.

ROBERT DICK WILSON.

VI.—ORIENTAL LITERATURE.

THE FESTIVAL HALL OF OSORKON II, IN THE GREAT TEMPLE OF BUBASTIS. By EDOUARD NAVILLE. Tenth Memoir of the Egypt Exploration Fund, 1887-1889. With Forty Plates. London: Kegan Paul, Trench, Trübner & Co., 1892. Folio, pp. vi, 40. \$5.

In an earlier number of this REVIEW (January, 1892), Naville's volume on Bubastis, to which this is really an appendix, was noticed. Taken together they are noble monuments to the enthusiasm and enterprise of those who guide the affairs of the society which, under the name of the Egypt Exploration Fund, has done so much to clear up some of the problems of Egyptian history and its connection with the Biblical narrative. From this particular standpoint the present volume is possibly of less interest than those on Pithom, Goshen and Tanis; but the same might be said of those on Naukratis and Daphne, which, however, were and are of great value in another way, for they show directly the existence of important Greek settlements in the Nile Delta at an early time, and they reveal the relation between Egyptian and Greek art, while at the same time pointing out, indirectly, the