

money, and, from want of a better word, I may say soul, to further political and social reform. But it amounted to nothing.' And such testimony as this gets itself accepted as the ripest product of experience. 'A man,' says Dr. Shepherd, 'had better die at forty or fifty of the lusts of the flesh than live to be hale and hearty at seventy, only to express himself in moral negatives, and voice his faithless findings on the possibilities of the race of which he forms a part.'

REST AWHILE.

OH, rest awhile, but only for awhile;

Life's business presses, and the time is short:
Ease may the weary of reward beguile;

Let not the workman lose what he has wrought.

Rest for a while, if only for a while;

The strong birds tire, and gladly seek their nest:

With quiet heart enjoy heaven's quiet smile:

What strength has he who never takes his rest?

Rest for a while, though 'tis but for a while;

Home flies the bee, then soon re-quits the hive:

Rest on thy staff, walk then another mile;

Soon will the long, the final rest arrive.

Oh, rest awhile, for rest is self-return;

Leave the loud world, and visit thine own breast:

The meaning of thy labours thou wilt learn,

When thus at peace, with Jesus for thy guest.

THOMAS TOKE LYNCH.

Recent Oriental Archaeology.

BY THE REV. A. H. SAYCE, D.D., LL.D., D.LITT., PROFESSOR OF ASSYRIOLOGY, OXFORD.

THE HONOURABLE MRS. GORDON has just published a charming book which is not only of interest to the Orientalist and student of religion, but will also be a mine of quotations for the sermon-writer.¹ It has been printed in Japan, and has been brought out with all the artistic daintiness of the Japanese. The photographs and coloured illustrations are the work of Japanese artists, and reproduce Japanese scenery and buildings, as well as pictures, bronzes, and other works of art. The number of misprints is astonishingly small, especially when the profusion of references and proper names scattered throughout the text is considered, and has made me wonder whether a Japanese book printed in this country would have fared equally well.

Mrs. Gordon has been assisted by Professor Takakusu and other Japanese scholars, and she has gone for her facts and parallels to the later and most authoritative books on the religions of the ancient East. Her own studies have been devoted more particularly to the religion of the Babylonians, and she displays a wide acquaintance with the literature of the subject. The title of the book defines its character: in the words of St. Paul, God 'left not himself without a witness,'

¹ *Messiah, the Ancestral Hope of the Ages.* By E. A. Gordon. Tokyo: Keiseisha, 1910.

and the revelation of Christ was but the fulfilment of beliefs and hopes that had existed among mankind long before. The light shined in the darkness of Oriental heathenism, even though the darkness comprehended it not. The way was prepared for Christianity long before its historical appearance; Christian doctrine is the historical realization of beliefs and practices that were already in the world in 'the vanished ages' of the past.

The book is divided into five chapters, and begins fitly with an account of the Nestorian monument erected at Singanfu in China in 781, and accidentally discovered in 1625. The monument is one of the most interesting and valuable records of Oriental Christianity, and Mrs. Gordon is doubtless right in tracing to the influence of the Nestorian missionaries certain resemblances between Chinese and Japanese religious belief and custom on the one side, and those of Christianity on the other. That Buddhism was affected by Christianity has long been recognized, while it is beginning to be admitted that Christian doctrine itself, as moulded in the schools of Alexandria, may have been influenced by Buddhist teaching.

In the second chapter, 'The Gazelle of Eridu,' Mrs. Gordon sees in the Sumerian Culture-god a dim anticipation of the Messiah. The parallels

to the cult of Ea which she brings forward from the Far East will be of interest to Professor Hommel. To myself the third chapter, 'Four Great Khans,' however, has been the most suggestive. In the next chapter a photograph is given of two stone rams discovered by the authoress, which have been found in the north of Korea, where carved crosses have also been disinterred. As works of art the rams are very remarkable, and are Western rather than Eastern in character. In connexion with them Mrs. Gordon refers to the stone rams which lined the approaches to the temples of Ethiopia, and typified the ram-headed Amon, the supreme god of the official Ethiopian cult, and she goes on to make the attractive suggestion that the readiness with which the eunuch of Queen Candace listened to the teaching of Philip was due to his being puzzled at the moment by a passage of Isaiah. This was the one in which the Messiah is likened to a sheep and a lamb, and the eunuch's question: 'Of whom speaketh the prophet this? of himself, or of some other man?' may have had a reference to that symbol of Amon with which he must have been familiar. Was Amon, after all, divine according to the Jewish sacred books themselves?

One of the most interesting passages in Mrs. Gordon's volume is that in which she describes the great sacrificial ceremony celebrated at the winter solstice by the Emperor of China before the Altar of Heaven, when the holocaust of a spotless heifer is offered on behalf of the nation. Wine is twice presented by the celebrant, and at the second offering, after a short hymn, a single voice is heard on the upper terrace of the altar chanting the words: 'Give the Cup of Blessing: and the Meat of Blessing.' The chalice and paten are then handed to the emperor, who receives them after a ninefold prostration. The ceremony seems to go back to a remote antiquity, but it is impossible not to be struck by its resemblance to the celebration of the Eucharist. As I have pointed out elsewhere, a similar ceremony is evidenced by the Hittite monuments of Asia Minor and Northern Syria, where the worshipper entered into communion with his God by partaking with him at a common table of the consecrated bread and wine.

Professor Clay has written an interesting volume on *Amurru, the Home of the Northern Semites*

(Philadelphia, 1909), which is filled with new suggestions and points of view. Its main purpose is to vindicate the claims of the Amorites to a leading share in the origin of the early civilization of Western Asia. Where other scholars have found Babylonian influence, he would see Amorite influence; in fact, instead of deriving the culture of the Amorites from Semitic Babylonia, he wishes to invert the process and derive Babylonian culture from the Amorites.

Recent discoveries have made it clear that the Amorites once played an important part in the history of the ancient East. They gave Babylonia the dynasty to which Khammu-rabi belonged, and their chief city Harran seems to have been an early centre of trade. There is no question that Professor Clay is right in claiming for them a leading place in the history of Western Asia in the Abrahamic age. But his championship of their rights has led him much too far, and his attempt to transmute Babylonian into Amorite culture is of the nature of a paradox. Most of his arguments in disproof of the Babylonian background of the earlier chapters of Genesis will not stand examination. The extravagances of 'Panbabylonismus' are not to be met by invoking another Frankenstein in the shape of 'Panamoritismus.' In archæology, as in other things, a sane common sense is our best guide.

Professor Clay, however, has shown that the Amorite element cannot be neglected in future researches into the early beliefs and civilization of the nearer East. The Amorites lent a good deal to Semitic Babylonia, notably the name and worship of Hadad, 'the Amorite god,' and the culture and literature of the Babylonians passed to the Israelites through an Amorite medium. But in this respect the Amorites only did what the Hittites and Mitanni did also; the first High Priests of Assyria were Mitanni, and if Hadad was an Amorite god, his wife Sala was a Mitanni goddess, while Böhl in his *Sprache der Amarna-briefe* has lately pointed out how strongly the language of the Canaanite letters in the Tel el-Amarna correspondence has been influenced by Hittite.

Towards the end of his book Professor Clay has inadvertently coupled me with Professor Delitzsch in maintaining that we have the name of the national God of Israel in such personal names as Ya-wi-ilu and Ya-wi-ilu. What I pointed out years

ago in THE EXPOSITORY TIMES, for the first time, was that the divine name is contained in Yaumu, the Joel of later Hebrew literature. I have never ventured to follow Hommel and Delitzsch in seeing it also in Ya'-wi-ilu and Ya-wi-ilu, since a different explanation of the latter is possible. Now, however, that the name of the god Yawum in place of Uras (IB) has been found by Dr. Johns on a tablet of the age of Chedor-laomer, and by Professor Delitzsch on a tablet dated in the reign of Sumuabi, hesitation seems to be superfluous. At the same time, there is a linguistic difficulty. Yawum naturally becomes Yaumu, but how can Yahwum pass into Yawum, unless, as in the name of Abraham, it is—as was first proved by Professor Hommel—a merely graphic representative of a vowel? In any case, that Yawum should be identified with Uras is interesting, since the wife of Uras was NIN-IB, and we learn from the Tel el-Amarna tablets that Bit-Nin-ib, 'the temple of Nin-ib,' was the name of a town in the immediate neighbourhood of Jerusalem. It must be remem-

bered, moreover, that Yahweh by the side of Yaumu or Ya'wi (Yahwi) has the feminine suffix, like Ashtoreth by the side of Istar or Ashtar.

I will conclude with a passage from Professor Clay's book with which every archaeologist will agree: 'The inscriptions and archaeological finds of cotemporaneous peoples have corroborated in a remarkable manner the early history in the Old Testament of the nations of antiquity, while at the same time they have restored the historical background and an atmosphere for the patriarchal period, so that even a scientist can feel that the old Book has preserved not only trustworthy traditions to be used in the reconstruction of the history of that period, but also the knowledge of veritable personages in the patriarchs. Nothing has been produced to show that they are not historical; and, on the other hand, every increase of knowledge, gained by the spade or by the skill of the decipherer, helps to dissolve the conclusions of those who have relegated the patriarchs to the region of myth.'

Recent Foreign Theology.

Parody in Jewish Literature.¹

IN this volume we have a remarkable illustration of the loving devotion with which modern Jewish scholars are applying themselves even to the remotest byways of their literature. The subject of parody might seem altogether unworthy of a serious student's attention, and least of all to be associated with pious Hebrew scholarship. Yet out of such unpromising material Dr. Davidson has produced a work of really absorbing interest, lit up by many illuminating side-glances into the less understood aspects of the complex Jewish character.

A few faint traces of playful parody are to be met with even in the Talmud (pp. 2 f.). But not till we reach the dawn of the Golden Age of neo-Jewish literature, in the twelfth Christian century, does it begin to play a part of real importance

(pp. 3 ff.). From this epoch we are guided by Dr. Davidson, through many generations, and over many lands, which the 'eternal Jew' has crossed in his wanderings, being entertained on the way by the choicest specimens of parody in many different forms, down to our own age, with its extraordinary output of such literature, touching on practically every phase of Jewish thought and life. Nothing is more striking in this survey than the fundamental gravity of the Jewish mind, even in its lighter moods. Jewish parody is rarely flippant. As Dr. Davidson says, 'It did not spring from the desire to disparage, but rather the wish to emulate,' the great originals (p. xviii). Thus in its way parody also bears witness to the Jew's reverence for the law and the teaching. As late as the middle of the eighteenth century Dr. Davidson can point to no single instance of ridicule of the sacred texts. And while in more modern times examples are found of drinking songs moulded after the ancient liturgies, or even the Psalms, and sarcastic descriptions of the scholar's pedantries, or the American business

¹ *Parody in Jewish Literature*, by Israel Davidson, Ph.D., of the Jewish Theological Seminary, in the *Columbia University Oriental Studies*, vol. ii. New York: Columbia Univ. Press; and Leipzig: Otto Harrassowitz.