

NOTICES OF NEW BOOKS AND FOREIGN
PUBLICATIONS.

Canaan d'après l'exploration récente. By P. Hugues Vincent des Frères Prêcheurs (Paris, Librairie Victor Lecoffre; 1907). The recent exploration mentioned in the title of this book, as the author states in his preface, includes all the researches which have been carried on since 1890 by the English and the German societies, and under private initiative. Undoubtedly the study of sacred history has been shaken and bewildered by the archæological evidence obtained in late years. Coming to light piecemeal, and at irregular intervals, the new documents did not always reveal their whole import at a glance, but it soon appeared that some strong critical positions were undermined; in other cases accepted views were embarrassed and complicated by the very wealth of relative discoveries. The revolutionary character of the new evidence, as a whole, was gradually appreciated. Those who, on critical grounds, had attained definite ideas on questions of fundamental importance in Biblical interpretation, found it needful to review the whole situation. Still, even to the present, it must be said that the clear and net value of the new materials has not been precisely estimated. Opinions still vary, and it would seem that a searching criticism of the evidence itself is required as a condition of further study. Meanwhile, too, the accumulation of objects and facts has become unwieldy. It is now indispensable that these should be arranged, classified and compared, if not finally, at least provisionally; and that the lines should be traced on which their future examination ought to proceed. This is the task which the writer of the work before us has proposed to himself; an extensive task, even within the limitations which he has prescribed. As rather modestly explained in a leaflet, the author has collected, for the first time, the facts dispersed in numerous periodicals and special works to which from time to time they have been consigned by the explorers. The mere assembling and arranging of the material is a labour of as great value as of diligence; but it is due to the reverend father to add that he has greatly enriched the work by his sagacious interpretations of the facts, and by his occasional handling of the broader questions involved. While the book is a treasury of

details, it is also an intelligent guide to the inferences which reasonably may be drawn from them.

Briefly, the author has digested the evidences obtained at eight sites in Palestine: Tell el-Ḥesy, Tell Zakariya, Tell eṣ-Ṣāfy, Tell Judeideh, Tell Sandaḥannah, Tell Jezer, Tell Ta'annak, Tell el-Mutesellim. Of the places named, Gezer has furnished a preponderating quantity of the most remarkable materials, and the discoveries of Mr. Macalister there have been very freely drawn on. It is pleasant to note the frequent compliments which Father Vincent pays to the judgment and the industry of this explorer.

The introduction contains a sketch of the history of researches, recent and earlier, and an examination of the general principles underlying the study. Thereafter the facts and the productions are considered under a variety of headings by which all confusion is dispelled. The Canaanite cities, their situation, size, structure, fortifications, building materials, and houses are described in the first chapter. Then notice is concentrated on the sanctuaries, and on the steles, the idols and other apparatus and indications of worship; and the author outlines his views of the evolution of religious practices in Canaan from the age of neolithic man downwards. Next, he treats of the graves and the burial usages of the successive races which have occupied the cities, evincing the important bearing of this branch of the inquiry on the question of races and on the question of religious development. The remains of Palestinian art in the form of broken crockery supply material for a section of remarkable and surprising interest—surprising at least to those who have not sufficiently made themselves aware of the dominating role of pottery in archaeology—remarkable, from the sweeping conclusions which are legitimately reached by the evidence of these despised potsherds. In a chapter of a simpler and less special kind, the author, going back in time, sketches the formation of Canaan and its geological history; and then follow the traces of palaeolithic man from the rudest flints down to the relatively advanced culture of the cavemen of Gezer; that is, to a date, as he estimates, between 3000 and 2500 B.C. The closing section summarises the history of Canaan in its connection with general history, from the earliest ascertained contact with Babylonia and Egypt to the exile; its interest mainly lies in the theory of the continuous sovereignty, active, intermittent, nominal or dormant, but never formally recalled, of Egypt over Canaan until the

conquest by Nebuchadnezzar. This theory the writer shows to be not irreconcilable with the text of scripture, and very effectively cites 2 Kings, xxiv, 7, in its support.

The attitude of the book to controversial and unsettled questions is one of wise reserve. The author has preferred to leave many interesting problems unanswered where the evidence has seemed insufficient. He, indeed, issues repeated warnings against premature generalisations and indulgence in subjective views, and he contrasts, with an approach to satire, the theorists who criticise "en cabinet" and the explorers who search for tangible data in the field. But the book itself, in the severity of its method, is a standing reproof of unscientific speculation. Impressed by the complexity of the conditions in even the most primitive society, the writer espouses no general simplifying scheme of interpretation, such as occasionally misleads the most critical minds. In cases where the explanation does not suggest itself on accepted principles, he (usually) confines himself to stating the plain facts. It must be owned, in view of the interesting exposition of his personal views which he has allowed himself under some particular headings, that this reserve, though quite justified, is sometimes a little disappointing.

The reverend writer's idea of the religious development of Canaan will command attention, as indeed will all those portions of his work in which he has ventured on an expansive treatment of the broader issues. For the neolithic age he finds that the indications suggest a deification more or less vague of "*la nature vivante et féconde, peut-être un culte spécial de la Terre.*" There is no fixed sanctuary, no altar, no idol. "*Tout le culte s'accomplit devant un trou creusé à même le sol nourricier, ou devant des roches percées de cupules; on y répand en hommage à la divinité des libations d'eau probablement pure et simple à l'origine, ou de lait, plus tard de vin et de sang. Ça et là le rocher à cupules mis en relation avec une caverne au fond de laquelle des canaux entraîneront le sang et les débris des victimes immolés, implique un premier développement de la pensée religieuse, et un commerce plus immédiat de l'homme avec la divinité, qu'il cherche en quelque sort à localiser.*" It is probable, as the author himself acknowledges lower, that the same facts will yield very different arguments to some other interpreters.

With the first Semitic invaders the place of worship is trans-

formed; from the twentieth century B.C. it has acquired "une physionomie très nette."

"Bien en vue sur quelque coteau, à l'ombre d'une futaie ou au voisinage d'une source, une pierre brute ou façonnée en stèle grossière est dressée pour servir d'habitat, tout au moins de symbole à la divinité, conçue sinon d'autre sorte, au moins avec un anthropomorphisme plus défini par les nouveaux arrivants. . . . Ce qui lui (the Semitic sanctuary) donne, plus encore peut-être que la caverne sacrée ou les stèles dressées autour du bétyle, sa physionomie spéciale, c'est l'introduction de l'idole et de l'autel. . . . Si une influence extérieure est saisissable, elle vient plutôt de l'Orient babylonien que d'aucun autre point du monde antique. . . . Sur cet autel les sacrifices sanglants prennent de plus en plus une place prépondérante et les sacrifices humains deviennent fréquents. . . ."

The diversity of the local Baals and Astartes he believes to have arisen less from differences in religious speculation than from artistic influences. Under the Egyptian domination, for example, these influences naturally came from the banks of the Nile: "les Astartés se costumant de préférence en Hathor."

Against the theory of ancestor-worship, as far as applicable to Canaan, the writer firmly sets his face. "On sait avec quelle assurance une école assez large de savants a prétendu établir sur ces faits (offerings and other attentions paid to the dead) la notion d'un culte des morts, pour en faire découler l'origine de toute religion." In citing some of the arguments of this school, he owns, in some cases, their seeming force, and adds: "on cherchera peut-être un appui pour la théorie en faveur dans la relation constatée à Gézer entre les plus antiques sépultures et certains monuments cultuels: la cupule dans le roc à l'entrée de la caverne à incinération et la pierre levée, peut-être pierre à sacrifices, érigée plus tard en remplacement de la cupule quand la race et le culte changèrent à la fois sans que l'hypogée perdit sa destination." But he denies that such inferences are in accordance with all the facts, and ranges with some skill the reasons for a contrary opinion. Still, it is probable that many readers of the book will hold that a convincing refutation of the theory of ancestor-worship would require greater space than the reverend author has used for the purpose.

In a work issued with the special sanction of the Church of Rome, one looks with interest for some indication of the writer's attitude toward the criticism of the Bible. Although the scope of

the book did not absolutely require a profession of faith on this subject, Father Vincent is not afraid to assert an unreserved freedom of opinion and inquiry. For example, he contrasts the statement of facts in Joshua xi, 21-23, and in chapter xii with the implication of xiii, 1 b, and says: "la difficulté créée par ces antilogies est assez considérable pour que les défenseurs les plus résolus de ce qu'on nomme l'histoire traditionnelle, adversaires déclarés et convaincus de tout ce qui sent la critique, se voient contraints d'y recourir pourtant." He therefore favours a radical, though reverent, analysis of the text; in particular he condemns the weakness of compromise. In actual practice he uses with discretion the liberty thus claimed, and rather closely follows the "traditional" reading of Hebrew history in his concluding sketch of the coming of the tribes of Israel into Canaan, and their fortunes to the exile. The passage quoted, and a few others in a like spirit are, however, remarkable as indicating what possibly may become the future attitude of authoritative Roman Catholic thought to the vexed question of criticism.

It is likewise interesting to note that in discussing man's first appearance in geological ages, Father Vincent rejects the evolutionary theory which derives man from a simian ancestor; but, on the other hand, does not hesitate to allow a vast antiquity to our race—100,000 to 200,000 years—and reproves the "parcimonie vraiment un peu trop chiche de quelques exégètes," who would restrict the same to 6,000 or 8,000 years. On this point he holds that the inspiration of the scriptures and the infallibility of the Church are not weakened by any scientific result.

The work is illustrated with over 300 engravings and plates, which immensely increase the value of the text. Altogether, "Canaan d'après l'exploration récente" is a book which the serious student cannot afford to be without.

GEORGE CORMACK.

The Samaritans—the earliest Jewish Sect—their History, Theology, and Literature. By James Alan Montgomery, Ph.D. (John C. Winston Co., Philadelphia; 1907.) It is a noteworthy sign that America has a general reading public to which books like the present may be addressed. While cultivating a popular mode of exposition for those readers, the author of *The Samaritans* has not

neglected the need of special students; the work is a careful examination of the earlier and the later history, the traditions, the theology, the language, and the literature of the Samaritans. Singularly interesting is the story of the re-discovery of this people in the sixteenth century, and their intermittent correspondence with European scholars since the days of Joseph Scaliger; and there is something pathetic in their delusion, that a body of their brethren was established in England. Probably greater attention will be accorded to the chapters on the origin and the early history of the sect. For the beginning of the heresy, Dr. Montgomery combines the somewhat irreconcilable reports of Nehemiah and Josephus concerning Sanballat, preferring the date indicated by the first author. As a final statement, the narrative of 2 Kings xvii, 24-41, is discounted by what is told of the advance of Josiah in Northern Israel, and by the known conformity of Samaritan beliefs to the Judaism of a still later time. The sectaries are shown to have followed very slavishly, though with great conservatism, the development of Judaic ideas; at each stage, Samaritanism represented an older form of Judaism. Between the Samaritan and the Sadducean doctrines there appear several points of contact; and Dr. Montgomery throws out the striking suggestion that an understanding or a correspondence may have been maintained between the rival priestly houses (originally related by marriage) of Jerusalem and Shechem. In the tractate *Masseketh Kuthim*, the actual points of discord between the two religious bodies are reduced to two: "When shall we take them back? When they renounce Mount Gerizim, and confess Jerusalem and the resurrection of the dead." Afterwards they conformed regarding the resurrection of the dead, but did not thereby bring reunion nearer. Indeed their obstinacy on the other article remained a capital matter, even after the destruction of Jerusalem had relieved it of political significance; since it entailed the rejection of the Old Testament history, and a wholesale reconstruction of the same in the sectarian interest. The Samaritan Book of Joshua is a travesty of the canonical scriptures, on which it is wholly dependent for names and facts, but with which it takes some strange liberties; as the story of the contest between Zerubabel and king Sanballat, when the Jewish copy of the sacred books was destroyed by fire, while the Samaritan version passed the ordeal unscathed; the same book continues the Biblical record to

the reign of Hadrian. We gather that the Samaritans on the whole were an unoriginal and rather spiritless people, though distinguished by moral earnestness and sincerity to the principles of their faith. Dr. Montgomery's book is at once an attractive and scholarly work, and his conclusions may be accepted as the present position of historical knowledge.

GEORGE CORMACK.

Recueil d'archéologie orientale, Vol. VIII, 1907. The opening portions of the new volume contain the usual proofs of Prof. Clermont-Ganneau's versatility. In § 3 he reviews the recent work by Kummel on the materials for the topography of Ancient Jerusalem, with special reference to the omissions. He reminds us of the existence of a kind of Assyrian "cherub" sculptured upon the rock in the ancient quarries known as the "royal caverns;" of the fragments of an inscription in Phoenician characters carved above the door of a building of Egyptian style cut out in the rock at the entrance to the village of Silwân; also of the Phoenician inscriptions found in the village itself, engraved in "cartouches" upon rock. "Arab traditions of the land of Moab" (§ 4) comprise a number of interesting observations. The modern topographical name Balqa is associated with the king Balak. The notes deal with P. Jaussen's study in the *Revue Biblique*, 1906 (see *Quarterly Statement*, p. 79), and are largely philological. It is argued in a convincing manner that the modern terms applied to the curious beliefs relating to rain have an astronomical origin. The rain of esh-Sha'ra is simply that of the dog, Sirius; the rain of es-Semâk is that either of the fish or of Arcturus. In regard to the curious custom of the Umm el-Gheith, he offers the tempting suggestion that the alternative designation ("half a bride") is really "the veiling of the bride." Passing over the Carthaginian Coelestis, Taanith, whom Tertullian calls the "promiser of rain," Prof. Ganneau draws particular attention to the Arabic traditions of the old god Hobal, one of the deities worshipped in the Balqa in order to procure rain. § 5 deals with legends of the crested lark and hoopoe, the latter of which is prominent in the legends of Solomon. It is a clever piece of work in the scientific study of folk-lore, and had use been made of Dr. J. G. Frazer's *Adonis, Attis, Osiris: Studies in the History of Oriental Religion*, more positive conclusions might have been obtained. § 6 is of interest for the evidence for the gods

Resheph and Babai (רֶשֶׁפֶּה וּבַבַּי), and for the ingenious interpretation of a Greek inscription which appears to refer to the revelation which its writer had received from the deity. Passing over some fragments of inscriptions from the Jewish necropolis at Alexandria (§ 8), the last section considers the relation between blacksmiths, poets, and musicians, suggested by the fact that the words in Celtic are intimately connected. The point lies of course in the Biblical legend of the Cainites preserved in Gen. iv, 18-24.

Revue Biblique, January, 1907. R. Savignac discusses the excavations recently conducted along the Via Dolorosa between the Ecce Homo and the Austrian Hospice, and the sudden growth of a legend applicable to the discoveries. This skilled archaeologist gives a careful and detailed account of the facts, and the description in the *Quarterly Statement*, 1906, pp. 225-231, should be supplemented by his remarks. In the April and July numbers, P. Lagrange contributes an extremely helpful bird's-eye view of the result of the excavations in Crete. In a journal devoted to the Bible, no apology is necessary (as he remarks) for dealing with discoveries which have thrown new light upon the history of the Ancient Orient, and those who have not the leisure to study the numerous works and articles on the subject, will be glad of this excellent sketch, which is illustrated with photographs, plans, and sketches (by P. Vincent). R. P. Savignac, in the July number, describes funerary monuments of the Sinaitic Peninsula. It is a discussion of the so-called *nawâmîs*. The sing. *nâmûs* or *nâûs* is simply the Gr. *vâos*. The suggestion had already been made by Prof. Burkitt (*Ency. Biblica*, col. 4968). Even the Arab lexicons know it in the sense of "cells for monks," as well as "tombs of Christians." In Feirân they owe their origin to the monks and the people who lived there from the end of the third to the beginning of the fifteenth century. But sometimes they are found in places where there were neither villages nor monastic colonies, and in this case they may be of earlier origin, due to the aboriginal inhabitants. The *nawâmîs* are still frequently used as tombs; but we now sometimes find tombs which, though built of unhewn stone, are identical to the old remains. It is a survival of old traditional usage, even as circles of raised stones are still built around a tomb. Thus, "by the side of megalithic monuments, dating perhaps from the very distant ages of stone or bronze, there are to be found

analogues of the present day." Finally, some straightforward remarks (p. 474) on the inscribed stone alleged to be related to St. Stephen's Church (see *Quarterly Statement*, p. 169) show it to be a more than doubtful witness to the conclusions which have been based upon it.

Arab and Druze at Home: a record of travel and intercourse with the peoples east of the Jordan. By the Rev. William Ewing, M.A. (Edinburgh, T. and E. Jack; 1907.) The book is the result of a residence of over five years in Palestine, and gives a first-hand account of a still largely obscure people, of a picturesque country, and of a deeply interesting sect. It is a true field for the medical missionary, and we read of the extraordinary tales which spring up among a simple and primitive people from the clever cures of a kind-hearted doctor. The far-famed fields of Haurân, with its traces of once beautiful cities and prosperous villages, is rich enough under an ignorant peasantry, but the possibilities are almost endless (p. 10 *sq.*). At the black Nowa local tradition associates the district with Noah; his grave is still pointed out both there and at Zahleh in Mount Lebanon. Like the numerous tombs of Jonah, the variety of traditions at the present day give some idea of the ever-fruitful imagination of the people of the East. Memories of Job linger more or less over all Haurân (p. 17 *sq.*), and a recent famous benefactor, Sheikh Sa'ad of pious memory, is now contesting with the old patriarch for the veneration of the worshippers. The savage and forbidding wilderness of el-Lejâ' has been noted from of old as a refuge for fugitives; it is probably the ancient Trachonitis. The great ruins of Zor'a point to some famed city, but Mr. Ewing is not certain that this, rather than its southern rival, Der'at, is the Edrei of Bashan. In Damet el-'Aliâ one enters among the Druzes; fresh guides were necessary, for between the Druzes and the outlying neighbours there is little affection. The hospitable sheikh as usual threw the first cup of coffee upon the fire as a libation to the tutelary spirit of the house, and drank the second to assure his guests of his honesty (p. 39). Constantly we come across sites which would yield a fine harvest to the lucky excavator. Few places are more impressive than Kanawât, with remains of temples themselves built upon earlier holy sites. Mr. Ewing observes a remarkable facial likeness between the Jews and the people east of the Jordan, and wonders whether the

eastern tribes of Israel may not have mingled freely with their neighbours, and thus become gradually alienated from their kin, which were already separated from them by the mighty gorge of Jordan (p. 69 *sq.*). Chapter vii deals briefly with the history of the Druzes, and interesting parallels between them and the old Israelites are noticed; they are of sociological and anthropological rather than of any historical value. The numerous popular books of life and travel in Palestine prove the exhaustless fascination of the subject; but for vividness of detail and excellence of illustration, Mr. Ewing's record ranks among the best, and his thoughtful and suggestive description deserves to be widely known.

Solomon's Temple: its history and its structure. By the Rev. Shaw Caldecott, M.R.A.S. (London, Religious Tract Society; 1907.) The book is an attempt to trace, first, the fortunes of the Temple of Solomon to the time of its destruction by Nebuchadnezzar, and then to describe in detail its structure and contents. Prof. Sayce contributes an introduction commending a work which shows "how much there is still to be discovered in the Old Testament by those who will study it without prepossessions and untrammelled by commentaries"; and, although we offer no opinion upon the author's theories in the second part of his book, there is no doubt that the first part, owing to his very independence, can only be read with caution. Many readers will doubtless be glad to have the simple narrative which Mr. Caldecott offers them, and will not object to the violent manner in which the new chronological scheme of the Book of Kings has been obtained.

Phönikische Sprachlehre und Epigraphik. By J. Rosenberg. The idea of including a Phoenician grammar among the series of textbooks published by Hartleben, Vienna and Leipzig, is sufficiently novel, and to those who are interested in the subject may be recommended the small book, which contains much interesting and useful matter. It is, however, to be used with great caution, and contains many details which are sometimes incorrect and often speculative.

S. A. C.
