

latter part of the way many boar-tracks were passed and a hare was started.

The reeds at 'Ain Feshkkeh were, as usual at this season, rather dry-looking.

The pool was reached at 8.30.

*State of the Weather.*—Fine, a few cirrus clouds; a N.E. breeze; Temp. of air 76° (water of 'Ain 75°); Bar. 31.25; the "white line," running N.W. to S.E., was faint and much broken up.

Level of sea was 12 feet 5 inches *below* the Observation mark and 3 inches *above* the mark at the pool.

The return journey, made by the same route, took just under three hours.

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### NOTES ON NEW LITERATURE.

In the *Biblical World* for June, Dr. Luckenbill continues his account of the Early Religion of Palestine. He points out the numerous traces of intercourse with Egypt, the scarabs and other amulets, making it probable that "the religion of the common people of Palestine in the Canaanitish period was, in many respects, the same as the religion of the common people of Egypt; that is, it consisted largely in the worship of local 'saints,' and the use of the proper charms and the wearing of proper amulets to ward off hostile powers." He contrasts the few traces of Egyptian influence in the Old Testament with the numerous parallels which the latter has in the Babylonian literature, but is careful to observe that many of the ideas in common were shared by the Semites as a whole, and were also the common property of all peoples. This leads him to a discussion of the theory of a comprehensive Babylonian influence, and of the expansion of an old Oriental doctrine of monotheism, which, it is held by some, was part of Canaanite thought long before the time of the prophets. He shows the hazardous character of this theory, and draws attention to the fact that the famous cuneiform letter unearthed at Taanach, which appeared to prove the recognition of a single supreme god, merely proves the recognition of a "lord of the gods," which, of course, excludes the idea of true monotheism. As Dr. Luckenbill remarks: "scholars will insist upon jumping from a discussion of *monotheistic tendencies*, which are common to most religions which have advanced beyond the primitive stages, to *monotheism* as '*Lehre*' [Doctrine], without showing any proof that this development has occurred." It is as strange as it is unfortunate that a great part of the modern speculations of writers who combine the Old Testament with the evidence for Oriental religion is illogical, and contrary to the Biblical evidence. Finally, as regards the Babylonian ideas which are "clearly traceable,"

Dr. Luckenbill believes that "most of them were taken over by the Jews in and after the Exile." Personally, I should prefer to say that the sources which represent most clearly the direct influence of Babylonia belong to this period, thus allowing the possibility that at an earlier period there were extant sources manifesting this influence far more decisively than do those earlier sources which actually survive. Dr. Luckenbill concludes that the excavations, while furnishing little new material for the reconstruction of the religion of the Canaanites, have abundantly illustrated the chief features as they had already been known from a critical study of the Old Testament writings. They do not substantiate "a single claim of the pan-Babylonian scholars, and until these can point to facts instead of building hypotheses upon hypotheses, we may continue to believe that the school of Wellhausen has given us the best reconstruction of the religion of Israel, both as to its origin and evolution." Here again I should feel disposed to modify the statement. A way must be found of reconciling those principles and positions of each "school" which are valid; the Wellhausen *literary* theory affects the relative dates of sources, leaving the path open for other attitudes to the problems of origin and history, and the "evolution" that will account for the evidence must explain the Old Testament as a phenomenon in the entire history of Palestine and its surroundings. For a criticism and estimate of the excavations in their bearing upon some of the problems of modern Old Testament study, this article, the last of a series (see *Q.S.*, p. 236), is extremely useful.

The excavations form the basis of another article in the *Biblical World* (July number), where Prof. L. B. Paton discusses the "cult of the mother-goddess in Ancient Palestine." He gives a good description of the evidence, associating it with the traces of an earlier matriarchy or mother-right. He summarises the leading characteristics of the goddess who, as the Ashtoreth (or, rather, Astarte, the Babylonian Ishtar) of the Old Testament, is well known from the denunciations of the writers. In any effort to present a synthesis of the data, there is room for divergence of opinion; and Prof. Paton's lucid sketch, while explaining those features which are most familiar to readers of the Old Testament, does not appear to distinguish sufficiently the mother-goddess as mother and as goddess from those rites and customs which, to another age, are cruel and obscene. The form of the cult is one thing, the place held by the goddess in the lives of her worshippers was another, and it is not amiss to refer to Mr. L. W. King's *Seven Tablets of Creation* (London, 1902), Vol. I, pp. 222 *sqq.*, where he publishes and translates a Babylonian prayer to Ishtar, which he rightly describes as "one of the finest Babylonian religious compositions that has yet been recovered." Deities cannot be properly estimated merely from a survey of the circumstances of their cults.

In the *Revue Biblique*, July, 1910, Father Dhorme continues his series of articles on Assyria and the Bible Lands, summarizing, in admirable manner, the relevant Assyriological evidence. The instalment covers the reigns of Tiglath-pileser's son Shalmaneser (now found to be the fifth of this name) and Sargon. Father Jaussen gives one of his well-known sketches of modern native custom, dealing, in this case, with some examples of Arab religious expression from the Judæan desert. Its value, as usual, lies, not merely in the light it throws upon modern Arab belief, but in the many suggestive hints it offers for a truer understanding of the Palestinian of the past. Father Vincent summarises the supplementary account of the German excavations at Jericho, and shows, in an interesting way, how, in default of the discovery of historical or other inscriptions, the archaeological results may be used to make our knowledge of ancient Jericho more vivid and real. Besides describing a new Israelite seal, he contributes an account of the recent discovery of Herodian remains near the Citadel.

In *Memnon* (1909, pp. 1-48), Dr. A. Wirth argues for a primitive race spread over Southern Europe, Western Asia, and North Africa previous to the settlement of the Semitic and Indo-European peoples. The race is not to be identified with Mongolian, Hamitic, or other leading branches; and since its modern representatives are settled in the Caucasus mountains, he calls it Caucasian, or preferably (as this term now includes Aryans and Semites), "Casian," after Kas, from which the term Caucasian is derived. He finds evidence for this race in the linguistic affinity of the Caucasian, Basque, and Berber languages, in the traditions of migrations, in various archaeological features, and in the study of primitive geographical names throughout all the Mediterranean lands.<sup>1</sup>

In view of the interrelations between Palestine, Syria, Egypt, and Aegean peoples, it may be useful to summarize the chronology which has been recently proposed by D. Fimmen (*Zeit und Dauer der Kretisch-Mykenischen Kultur*, 1909). He places before 3000 B.C. the first two dynasties of Egypt, and the neolithic culture of Cnossus, Phaestus, and also of Phocis and Boeotia. To the next millenium he assigns the Egyptian dynasties III-XI; Early Minoan periods I-III, the early culture of the Cyclades, and at Tiryns; Troy, cities I and II; and the oldest graves of Cyprus. Between 2000 and 1700 come Egyptian dynasties XII and XIII, and Middle Minoan periods I and II. In 1700-1550, come the Hyksos period, the beginning of the XVIIIth dynasty in Egypt; Middle Minoan III and Late Minoan I; shaft graves at Mycenæ. To the next 150 years (1550-1400) belong the rest of the XVIIIth dynasty; Late Minoan II; the palaces of Mycenæ and Tiryns. To 1400-1250, Amenhotep III and IV, and the XIXth dynasty in Egypt; Late Minoan

<sup>1</sup> This and the following paragraphs are based upon the summaries in *The American Journal of Archaeology*, 1910, Part II, p. 206.

III ; Late Mycenaean styles at Mycenae, Tiryns, etc. ; Troy, cities II and III. Finally, to 1250 and later belong the XXth Egyptian dynasty (to *circ.* 1090) ; geometric decoration ; local Mycenaean vases of Cyprus.

A recent attempt has been made by H. Grimme to show that the Assyrian term Meluḥḥa, which has been located in Arabia, the Sinaitic Peninsula, or in Upper Egypt, is etymologically identical with the Hebrew Amalek (*'Amalek*). Following this out, he presents a combination of the Babylonian and Old Testament evidence for the history of the district with which the Amalekites are associated (*Orient. Literaturzeitung*, 1909, col. 241 *sqq.*).

S. A. C.

## AN OLD SARCOPHAGUS AT GAZA.

THE Jerusalem paper, *El-Kuds*, in its issue of February 25th, gave an interesting account of a discovery made at Gaza, and Prof. R. A. S. Macalister has kindly forwarded a translation of the relevant portions of the description. After some remarks on the history of Gaza, the paper proceeds as follows :—

“ We have been induced to record the above by our having heard that Musa el-Burtu and his partner, Ibn Halaweh, of the people of Gaza, bought land at Gaza for 600 dollars ; and that when Musa went to his land and was working and digging in it, he found a little door. He entered by it into a cave divided into two chambers, and, entering through the second door, he found a coffin of hard wood. And he opened it, and in the coffin was another of crystal. And he broke this, and inside it he found one of the old queens embalmed, and on her head a crown adorned with precious stones, and on her neck a necklace of pearls, and three chains besides on her breast ; and above her head was a candlestick of gold with a spout a metre and a-half long, and another at her foot a metre long. And he collected all these things and brought them to Beyrout, and thence to Egypt ; and we have learnt that he sent to his partner in Gaza to pay to the workmen a sum of 500 napoleons.

“ And when the government heard of this they sent, on their part, a number of people to the said place to preserve and protect it, because the tomb in which the queen was found is of marble, and her portrait is carved on it. And there are other graves besides.”

We are, fortunately, able to supplement this by an account sent to us by Mr. Knesevich, of Gaza, who has also kindly forwarded a photograph of the sarcophagus and a sketch, which we here reproduce :—

“ At the commencement of this year some men were digging out stones in their orange garden, about two miles to the north-west of Gaza, and