

there may be given: one, that the Phoenicians duplicated the names of mainland sites in the part of the island they visited and sometimes sojourned in; the other, that these votive texts were in honour of mainland deities to whose care the mariners gave the credit for their safe transit voyage. The Phoenicians were particularly fond of naming sites in new lands to which they emigrated, after those of their old homes. Thus they had a Carmel in Cyprus, and a Lebanon near Carthage, and Astaroth and Baal Karnaim in North Africa.¹ Prof. Sayce says Elishah is the Homeric Aleian plain eastward of Tarsus, but I would prefer to say it was the Elaiousia of the classics, west of Tarsus.

(To be continued.)

REVIEW.

Archaeology and the Bible. By George A. Barton, Ph.D., L.L.D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College; Sometime Director of the American School of Oriental Research in Jerusalem. (Philadelphia, American Sunday-School Union, 1916. Price 2 dollars.)

This beautiful and scholarly volume deals with the whole range of archaeological discoveries in so far as they contribute to a better knowledge of the Bible. It is divided into two parts: Part I. The Bible Lands, their exploration and the resultant light on the Bible and History; Part II. Translations of ancient documents which confirm or illuminate the Bible. The work comprises about 470 pages of matter, with indexes of scripture passages and of contents, and 115 plates comprising plans, illustrations, and reproductions of important inscriptions. There are, in addition, 9 maps. The book as a whole is one that can be freely recommended to students of the Bible and of Oriental antiquities. It is not so technical, nor such a source-book, as Gressmann's *Altorientalische Texte und Bilder*; it is more "Biblical" than "archaeological," and differs in this respect from the admirable works of Vincent and

¹ Thus, an inscription from the site of a temple placed between two mountain peaks reads: "Saturno Deo Magno Balcaranensi," that is the Phoenician בעל קרנין.

others; but it is essentially the sort of book that will be appreciated by all intelligent readers of the Bible, and Prof. Barton is to be congratulated on the zeal and thoroughness with which he has accomplished his task. As he points out, in no part of the world have exploration and excavation been so fruitful as in the lands of the Bible. In Egypt and Babylonia vistas of history have been opened up that were undreamed of; Palestine, before the entrance of Israel, has been made to divulge many of its secrets, and of Palestine during the Israelite period we now know far more than our fathers could conceive.

The purpose of the book is to gather into one volume the most valuable information for the service of the pastor and the Sunday-School teacher; in fact, it was undertaken at the request of the Board of Managers of the American Sunday-School Union. The material is so presented that "one may not only have the wealth of illumination for Biblical study that exploration has produced, but also that he may possess an outline of the history of exploration and of the countries sufficient to enable him to place each item in its proper perspective." On the other hand, subjects upon which exploration has contributed no new knowledge are excluded; thus, for the constitution of society, or for ancient dress (*cf.* p. iv), one must look elsewhere, *e.g.*, in the works on Hebrew or Biblical archaeology.

Among Dr. Barton's acknowledgments of indebtedness, it is pleasant to read of the P.E.F., and in particular of the work accomplished by the Fund at Gezer. It is the aim of the Fund to conduct its work as scientifically and methodically as possible, knowing that such work must inevitably contribute to the progress of sound knowledge, even though the value of the contribution may not always seem immediately obvious; hence it is with much gratification that we read Dr. Barton's explicit words:—

" . . . Prof. R. A. Stewart Macalister should, perhaps, be singled out for an especial word of gratitude, for in Chapters VI–XI of Part I his work of excavation has been quoted more frequently than any other. This apparent partiality is due to the fact that Gezer was excavated more completely than any other Palestinian site; that, because of its early and long-continued occupation in ancient times, it reveals a great variety of civilizations; and that, in *The Excavation of Gezer*, Prof. Macalister has presented the results of his work with a

completeness and a degree of intelligibility that no other excavator in Palestine has approached. He has made his work a model of what such a publication should be, and has thereby made us all his debtors."

In the nature of the case there must be many points of greater or less significance upon which uncertainty prevails. Here Prof. Barton has aimed at objectivity and he has striven to keep before him the needs of different classes of readers. Thus, for example, for the more serious student the chapters are arranged to serve as a guide to the archaeological and related aspects, while for teachers or clergymen who may be more interested in certain texts, sections or lessons, full indexes, especially of Scripture references, have been prepared for their use.

In Part I the main divisions are (a) Egypt, Babylonia and Assyria, and the Hittites; (b) Palestine, its exploration, archaeological history; (c) Its cities, roads and agriculture, pottery, utensils and ornaments, weights and measures; (d) High-places, temples and tombs; (e) Jerusalem, Decapolis, Athens, Corinth and the Churches of Asia. In Part II the external sources are arranged according to the order of the Biblical books and passages which they illustrate. Considerable space is given, as it deserves, to the Babylonian king Hammurapi. A concession to popular taste appears in Chap. IX, where in the list of contents we read (p. xi): "Abraham hired an ox; Abraham leased a farm; Abraham paid his rent"; and then, only, "Who was this Abraham?" We must send readers to pp. 290-292 for the answer! Where so much material is given, it seems ungracious to find omissions, yet one misses the old Aramaic inscription relating to Bar-hadad, the allusion on the Assyrian monuments to desert tribes which were introduced into Samaria about 715; while on p. 389, some notice should have been taken of the deities worshipped along with Yahweh by the Jews of Elephantine. A footnote certainly refers to this fact, but the subject is too important to be so summarily dismissed.

Enough has been said to indicate the real value of this admirable work, its fullness, and the many interests to which it appeals. It is just the sort of book to put into the hands of the ordinary intelligent reader, teacher and clergyman; and professed students, in turn, will be glad to possess so handy a work of reference. Yet I cannot close this brief notice without pointing out that so far as my own knowledge of Palestine goes, a far greater change of view,

touching the Old Testament, is necessary than Prof. Barton is prepared to recognise; but in the meanwhile it is far better that we should know what light archaeology brings to bear upon the Bible, than that premature emphasis be laid upon the reconstruction of the religion and history of Israel,—a problem on which specialistic workers are not agreed.

S. A. C.

NOTES AND QUERIES.

The Punic Calendar.—Mr. Offord has called attention to the learned and suggestive article by Monsieur E. Berliner, upon "Le mois intercalaire du Calendrier Punique" in the *Revue d'Assyriologie*, Vol. XIII (1916), p. 55. M. Berliner's theory is interesting and ingenious, but it demands an interpretation of a Punic text in a manner that does not seem justified by the present state of our knowledge. The inscription in question was discovered in the Spring of 1908 by Capt. Cassaigne, of the French Colonial Army, near Bir-bou-Rekba in Tunis (the ancient Siagu). It is engraved upon a slab of white marble, is in excellent preservation, and appears to date from the first century of our era. The text, as translated by M. Phillipe Berger,¹ is as follows:—

"To the lord Ba'al, and to Taniḥ Penē-Ba'al, two shrines which were erected by the Community of Tanesmat in the year of the suffetes Himilk, and Himilk son of 'Ankon.

"'Afshan son of Gadsan, and Ba'alhannō son of Miskar, were appointed to superintend the building of these shrines: Farnakan son of Mandakan, Yasdō son of 'Ankon, to superintend the panelling.

"These gods entered into these shrines on the seventeenth of the month of *Mofa'* of this same year.

"Four vessels of libation for the service of these shrines, two bowls, and two *zebarim*, have been made, and given to the priests 'Afaresh son of 'Ankon, and to Bod-'Ashtarte son of Yafash."

M. Berliner deals with the latter half of the third clause of this inscription: לִירַח מִפְעַ לִפְנֵי הַשָּׁתָּה ז' which he reads, *la-gerah Mopha' lipnai ha-shath zē*, and translates "of the month of the former Mopha' of this year" (*du mois de Mopha' antérieur de cette année*). He then claims that this "former Mopha'" was the Punic intercalary month; Mofa' being doubled, like Adar in the present Hebrew Calendar, which becomes Adar and Ve-Adar in the inflated year.

¹ *Revue de l'histoire des Religions*, Tome LVIII (1908), p. 155.