

REVIEWS AND NOTICES OF PUBLICATIONS.

The Church of the Holy Sepulchre. By the Rev. H. T. F. Duckworth, M.A., Professor of Ancient History, Trinity College, Toronto. London, Hodder and Stoughton. 10s. 6d.

SO many books dealing with the Church of the Holy Sepulchre and with its innumerable problems have appeared, and so hopeless does the ultimate solution of those problems seem to be, that it becomes more and more difficult for a new addition to the literature to justify its existence. And after perusal of the work before us, we are left in some doubt as to whether it has completely succeeded in doing so.

This is not meant as a total condemnation of the book. The general attitude of the author towards the essential question of authenticity is moderate and sane. He accepts the position of the Church as being somewhere near the places of Crucifixion and Entombment, while rejecting *en bloc* the detailed identification of the sites which the guides point out to visitors. This is probably the only reasonable alternative to the hopeless agnosticism that regards the site as lost beyond any expectation of recovery.

The book is divided into four parts, each occupied with a stage in the history of the site and of the buildings. The crucial points of division are the beginning of the Muslim period, the destruction of the buildings under Hakim, and the Crusades. Thus divided, the history is carried from the beginning to modern times. Indeed, the author in his preface essays to carry it even further, and to peep into the future: for he anticipates a gloomy time when the Church shall be turned into "a large apartment house, an office building, or perhaps a moving-picture house." Happily that time is not yet, and perhaps it may be questioned whether such semi-flippant speculations are quite in place.

Most of the history is founded, as it necessarily must be, on the scanty and not always trustworthy records of pilgrims. These writings are in their way interesting and often informing. But when one has spent some time in a Jerusalem hotel listening to the chatter of tourists about the places which they have seen during the day, and has discovered what extraordinarily muddle-headed notions it is possible for such persons to carry away from their hurried visits to these complex structures, one is apt to place but little reliance on the writings of persons who were, after all, just

the tourists of their generation, and who were in most cases probably writing from memory. Thus, great weight is always attached, in studies such as that before us, to the testimony of Arculf. But the circumstances under which Arculf's observations have come down to us should not be forgotten. The pilgrim visited Jerusalem, possibly took notes, but of this we are not assured; then after all the horrors of a mediæval voyage, he found himself on the distant island of Iona, where he entertained the abbot, Adamnan, with an account of his reminiscences, which Adamnan transcribed, it may be from dictation, but perhaps also from memory! The result is almost as unsatisfactory as the music lessons which Félicien David was engaged to give to the ladies of the *harim* of the Khedive of Egypt. As etiquette forbade the teacher to come into direct contact with the pupils, he had to give the lessons to the *harim* attendants, who passed them on as best they could!

In any case, most of the work of collating the testimony of pilgrims has already been done, and its repetition here does not add much to our knowledge of the building. The architectural observations are chiefly founded on the work of Willis, and on the later studies of Mr. Jeffery. Outline plans represent the probable disposition of the buildings at different times, and Bonfils' familiar photograph of the entrance serves as a frontispiece.

On the whole it may be said that the book will be found a convenient guide to anyone who wishes for more than a mere tourist's understanding of how the buildings have assumed their present form and disposition. But the reader will have to study it diligently, for it is not so lucidly written that it can be read at ease in an arm-chair; he will have to make little corrections here and there, as when Francesco Quaresmio is referred to—for that valuable author always appears disguised as "Quaresimus"; and his soul will be continually vexed by the total absence of an index.

Bible and Spade (the Bross Lectures, 1921). By [the late] Prof. J. P. Peters. Edinburgh, T. and T. Clark. 8s.

Here is one more of the growing series of books that have appeared in recent years on the subject of excavation in relation to Biblical exegesis. The author of such a book must necessarily traverse ground that has been covered by his predecessors: so here we meet once more with our old friends the Creation Tablets,

Enmeduranki, Joseph-el and Jacob-el, the Khabiru, and Ham-murabi. One could almost wish that there might be a "close time" for these and similar perennials. There is as yet really nothing new to be said about them, and as each new book appears in which the old familiar facts and speculations are marshalled once more, one begins to resent the waste of time involved in reading about them over and over again.

Let it not, however, be supposed that the book before us is all a *rechauffé* of "stale news" of this kind. On the contrary, it contains much that is new and original; some interesting fresh facts revealed by recent Sumerian research are set forth in a convenient form; and some very ingenious interpretations of certain of the Psalms—a well-known special study of the lamented author—will be found in the chapter devoted to that section of the Scriptures. Prof. Peters was well known on this side of the Atlantic as an Old Testament scholar; his excellent volume on the Religion of the Hebrews winning him many friends.

The author's critical standpoint in the present work is on the whole conservative—some might even be tempted to call it extremely so. But it is not without some views that will seem strange to those who are acquainted with the prevailing view on the origin of the Semites. It is to be noted that Dr. Peters wholly rejects the Arabian origin of the Hebrews, whom he regards as immigrants from the North.

As is perhaps natural, most of the work is based on Dr. Peters' own researches, both in the field (at Nippur) and in the study. This gives it the advantage of first-hand evidence. No allusion is made to the unhappy controversies of which the Nippur work was a storm-centre some years ago; but one detects a certain *naïveté* which allows us to understand how serious misunderstandings could arise. The present reviewer hopes that he will not be suspected of a desire to make too much of a personal matter if he calls attention to the following passage relating to the discovery of the "High Place" of Gezer:—

"The reputation of my good fortune in excavations in Babylonia had preceded me, enhanced by my good luck in helping to find the old cemetery of Marissa and its painted tombs, the most striking and picturesque discovery, certainly, which had been made in Palestine up to that time. The result was that the workmen regarded me, to use our phrase, as a mascot. They were sure that my coming would bring them in some way good luck, and they watched my every move. This

being called to my attention, I took advantage of it, and asked of Mr. MacAlister [*sic*] a favor. I had observed a certain stone projecting from the ground, from the character and position of which I was led to believe that there was something of great importance beneath"

He goes on to say that he requested me to excavate under this stone, with the result that the *massēbōth* were discovered. In view of the death of Dr. Peters I should prefer to let these remarks pass, but on the whole feel it right to state my recollection of the facts. I conducted Dr. Peters to the stone, which will be found marked on the first map of the excavations (*Q.S.*, 1902, p. 317), drawn before I had the pleasure of welcoming him to the site. I well remember informing him that I shortly intended to dig there—an intention of which he was good enough to approve warmly, though I may permit myself to remark that this approbation did not affect the choice of the site of operations. But it is his reference to the workmen that is really bewildering. I do not know who told him that they regarded him as a "mascot"; it certainly was not I, and I was the only one on the spot at the time connected with the works who could speak English. In any case, though the Arabs no doubt wear amulets, the cult of "mascots" is essentially a folly of European civilisation. No doubt the workmen stared at him, as they stared at every globe-trotter who came on the scene from time to time while the excavation lasted. As to their being impressed by the reputation of his undoubtedly important work at Nippur, I venture to assert that they knew no more of Nippur than they did of Shepherd's Bush, and no more of Dr. Peters' work there than they did of the exploits of Hengist and Horsa.

To turn to some other points of detail. Is it really the case that the Sumerian language continued among the Semitic Babylonians and among the Assyrians as a "Church language" *down almost to the time of Christ?* (p. 102). There are one or two annoying misprints, as when Palestine is written "Pealestine" (p. 172) in a hyperbolic statement that "Palestine has been mapped in a way in which no other country is mapped." This is rather hard on the Ordnance Survey of the British Islands, and on the beautiful official maps of France. On p. 185 "Gezer" should be "Gibeon," or, preferably, "El-Jib." The absence of an index is highly regrettable.

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