

chief inhabitants of the city to sign it; and then they sent it to the Grand Seigneur in Constantinople by three horsemen. God knows what would have been the end of the matter—some misfortune, without doubt—had His goodness not turned it aside. And to fill up the measure of these miseries, plague broke out in the Convent and in one day carried off eight monks.

We see therefore by this narrative that if the Christians have the consolation of seeing the Holy Places, they also suffer many misfortunes and have but little security. They are in constant danger of losing their goods and their lives, as they have always some entanglement with people wholly devoted to tyranny or to sedition.

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#### REVIEWS AND NOTICES OF PUBLICATIONS.

*The Exodus in the Light of Archaeology.* By the Rev. J. S. Griffiths. Scott, London, 1923.

This little book consists of an energetic defence of the historical authenticity of the Pentateuch with special reference to the vexed problem of the Exodus. The author, who bases himself mainly upon the work of Mr. H. M. Wiener, gives some survey of the evidence, and concludes that "all the available data point to one year, and one year only, as the date of Israel's exodus from Egypt—the second year of Merneptah, 1233–1223 B.C.," so "the problem has been solved" (p. 77). The Dean of Canterbury contributes a foreword.

*The Prophets of Israel in History and Criticism.* By Harold M. Wiener, M.A., LL.B. Scott, London, 1923.

Mr. Wiener writes on the chronological and historical problems of the Hebrew prophets, with special reference, partly to the external evidence, and partly to the attitude of modern critics, against which he inveighs. It will be read with sympathy by those who share his position; but it cannot be said to remove those difficulties which weigh with those students who, with the best will in the world, are unable to accept the old pre-critical point of view.

*The Annual of the American School of Oriental Research in Jerusalem.*  
 Vols. ii and iii for 1921-1922. Edited by Warren J. Moulton.  
 Yale University Press, 1923.

The two annuals appear in one volume, are full of much interesting matter. Prof. Albright contributes articles on the historical geography of Palestine. Ekron he would identify with Ẕātra, 3 miles to the south-west of 'A ir, the site usually identified with Ekron. Gath, usually located at Tell es-Şāfi, he would place at 'Arāq el-Menshiyeh, 15 miles south of Ẕātra, reserving es-Şāfi for Lībnah. The discussion is complete and shows how the new identifications suit the historical statements. In another section he deals with certain sites and names in western Galilee. Finally he considers the identification of Taricheae, which he identifies with Magdala (Mejdel). An interesting account of Muslim shrines in Palestine by Dr. C. C. McCown—the subject is an old one, but Dr. McCown brings together a good deal of valuable information on these the modern representatives of the "high places" and sanctuaries of the past. One notes, *inter alia*, that the lamps are still of the old type—an oval open bowl, pinched together a little at one end in order to make a holder for the wick. "The general resemblance is clear; the main difference is in the greater attempt at decoration in the older lamps." Mr. W. H. Worrell writes on sepulchral cup-marks, pools and conduits near Jerusalem. The question is raised whether they were for the purpose of providing the dead with water. This, admittedly, cannot be proved from the O.T. or Jewish literature, although, all things considered, it is the most likely explanation. Mr. Warren J. Moulton describes a painted Christian tomb at Beit Jibrin. Painted tombs are rare, and this is noteworthy for a couple of cocks painted red upon the wall, and various conventional emblems, also traces of peacocks, anemones, etc. "Peacocks represent immortality, on the supposition that their flesh was incorruptible. Cocks likewise were looked upon as standing for immortality, or as being heralds of Christ's coming." It will be remembered that in the Marissa tombs a cock was represented. Prof. C. C. Torrey discusses a few ancient seals, including among them those published by Mr. Pilcher, *Q.S.*, 1913, p. 145 *sq.* He also gives an account of the "scored pebbles" found about the Phoenician burial-grounds south of Sidon. The peculiarity is that the particular pattern on each stone was repeated on both faces—were these stones used in some game? Among

“epigraphic gleanings” contributed by Dr. C. C. McCown are two from Kadesh (Naphtali), which, it would seem, are new: the one is of a vow by the family of Turranius, the other, of the year 393, is the gravestone of Atellaios, son of Eukles (?). A Latin inscription found in the Lebanon, by Prof. J. A. Montgomery, is by Omrius Maximus to Jupiter Mo . . .

In the *Bulletin of the American Schools of Oriental Research*, Feb., 1923, Prof. Albright discusses some new identifications of ancient towns. New methods have come into use during this century—attention is paid to the vital difference between a *tell* and a *Khurbeh*, the philology has become more exact, and from the sherds strewn on every site, important inferences can be made as to its antiquity. So he deals with the sites of Jeshanah and Bethany, arguing that the former lies in the modern Burj el-Isaneh and that the latter is Ananiah. He also gives a short statement on the Danish excavations at Shiloh, by Dr. Aage Schmidt. The stratification represents early Israelite, Seleucido-Roman and Arab ware. No Canaanite stratum was found and this fact does not favour the existence of a Hebrew settlement there before the Conquest. Destroyed apparently by the Philistines, there were evidently some houses there in the days of Abijah the Shilonite (Jeroboam I.). The author of Judges xxi, 19, deems it necessary to give an exact description of the location, and this explains the absence of Middle Palestinian (903-600 B.C.) sherds. But does it explain the existence of Shiloh even in Jeremiah's day (Jer. xii), and can one allow that the book of Judges, and especially ch. xxi, was compiled “probably about 700 B.C.”?

The April *Bulletin* contains some references to the provisional diggings at Malhah (about 2-3 miles south-west of Jerusalem on the slope of the Valley of Rephaim). The potsherds are “characteristically XIth century B.C.,” and the tumulus excavated was of the same size, shape and date as the Thessalian tumuli of Halos—the pottery, too, is identical. Prof. Albright considers that he can show that the tumulus and tumuli were erected, not by natives, but by an invading army, “so the probability that they were raised by the Philistines during the age of Samuel, Saul and David is very great.” The *Bulletin* points out that for the Bible students these provisional finds illustrate the operations of the Philistines as recorded in the books of Samuel, especially the campaigns of David summarized in 2 Samuel, v. “For the archaeologist in the Mediterranean civilisation

they give an added link connecting the Philistines with the far-off shores of the Aegean civilization." It need only be said, *apropos* of these most interesting developments, that the external evidence for the prominence of these invaders in the XIth century will not make it easier for us to find a place for the pictures of intercourse between (north) Israel and Judah at and before the days of Samuel and Saul. Archaeology, as usual, is not removing the problems of the biblical student, but placing them in a new and, as we hope, a clearer light.

A warm welcome must certainly be given to the new double number of the *Journal of Egyptian Archaeology*, Oct., 1922, Vol. VIII, Parts 3-4 (Egypt Exploration Society, 25s.). Prof. Hunt writes on "Twenty-five years of Papyrology," and Sir Frederic Kenyon describes the average contents of a Greek library at Oxyrhynchus. Mr. Idris Bell gives a vivid picture of Hellenic culture in Egypt. Mr. Milne contributes accounts of (a) a gnomic ostrakon, and (b) the coins from Oxyrhynchus. The offices of the strategi and royal scribes in the Roman period are discussed by Mr. J. C. Tait. Full and descriptive bibliographies are given by the Rev. O'Leary, D.D. (on Christian Egypt), and Mr. F. Ll. Griffith (Ancient Egypt). Detailed reviews, always a feature of this journal, are contributed by Messrs. Crum, Hall and Griffith. Dr. Gardiner has a note on a stele of the earlier Egyptian intermediate period; some interesting Hyksos plaques and scarabs are described by Mr. G. D. Hornblower, and Dr. Hogarth deals with a number of engraved Hittite objects. Mr. Weigall maintains that the "mummy of Akhenaton," upon which is based the theory of the early age of the king's accession, is indeed the king himself, and not, as Prof. Sethe has argued, a stranger. Dr. Hall discusses the Egyptian transliteration of Hittite names, and, in another article, handles the relationship between objects recently discovered at Tell el-'Obeid in Southern Babylonia and analogies in Egypt. The American Professor, A. T. Olmstead, gives a handy conspectus of "Near-East problems in the second Pre-Christian Millennium." Prof. Sayce discusses the position of Arzawa, and Mr. Sidney Smith describes some Babylonian seals from Egypt. Folk-lore is represented by Miss Winifred S. Blackman, who writes on "Some occurrences of the corn-'*arūseh* in ancient Egyptian tomb-paintings"—this is no other than the "corn-maiden" familiar in Europe, and

the article is a new and suggestive contribution to the study of ancient and modern ideas of the cause of growth. Notes and News, and a brief notice of the late Ludwig Mitteis, by Sir Paul Vinogradoff, complete this admirable number.

The spring number of the *American Journal of Archaeology* contains much of general interest for Palestine. A careful article on "The Deities of the Sacred Axe," by Margaret C. Waites, deals primarily with this religious symbol in Greece and Asia Minor and Crete, but in view of the relations between these lands and Palestine and Syria, must be mentioned here. The axe is almost universally used among primitive peoples to denote thunder and storm-gods, and such gods were well known in Semitic lands. The Babylonians, however, used the trident, and in Assyria and North Syria we find the single-axed tool; but when we pass into the Hittite area we find a fusion of types. The chief feature in this article is the argument that the double axe is the symbol or property of a goddess.

Some account is given of the papers read at the General Meeting of the American Archaeological Institute at Yale, December 27th-29th, 1922. Prof. J. P. Harland, dealing with the Bronze Age of Hellas, finds the first distinct break at 1400 B.C. (not 1600); the "late Helladic period" (1400-1100) is inaugurated by the invasion of a new people—he calls it the "Achaean" invasion. It is an important turning point in the history of Greece even as the same period was no less important in the history of Egypt and S.W. Asia.

Prof. R. A. MacLean, on "The Aeroplane and Archaeology," gives two illustrations of the part played by the aeroplane in locating historical ruins, etc. Last summer he flew over some Roman ruins in Transjordan at Kasr Azraq, an old Roman fortress of the days of Trojan, and more or less inaccessible to the ordinary archaeological visitor. He saw an oasis of about twenty pools of clear cold water surrounded by remains of a Roman wall, although to the observer on the ground this wall could hardly be distinguished. Next, among the many lost cities of ancient times are Sittake and Opis, named by Xenophon; it is now established that that portion of the Tigris which lies to the east of Xenophon's Median wall had its bed about 15 miles to the west of the present bed of the river. "The depression seen from the air and the line

of mounds along the depression were the clues which led to what is thought to be the discovery of the sites of both Opis and Sittake." How the aeroplane has thrown light also upon the contours of Palestine will be remembered by the readers of the *Q.S.*

At the same meeting Prof. W. J. Hinke, of the Auburn Theological Seminary, gave an account of recent excavations in Palestine. He points out that one of the chief gains of the P.E.F. work at Askalon has been to define the character and limits of the Philistine culture, especially in its ceramics, from 1200 to 600 B.C. As regards the work carried on by the University of Pennsylvania at Beth-Shean, he states:—"In the walls of one of the houses a large marble block had been inserted with a Greek inscription, referring to the rebuilding of the town walls in A.D. 509-510 . . . . . The work during last summer was largely devoted to an examination of a necropolis north of the hill, which brought to light a series of clay coffins, with rude representations of human faces. They seem to belong to the XIIth cent. B.C." The American School of Oriental Research found at Tell el-Ful (the ancient Gibeah of Saul) a series of four migdols, or watch-towers, superimposed upon each other. The uppermost belonged to the early Maccabean period; the next, Dr. Albright proposed to ascribe to the days of king Asa (*see* 1 Kings xv, 22). The third had ten characteristic niches in its wall, and a massive staircase, and "seemed to belong to the period of Saul." "The lowest stronghold, with late Canaanite ware and bronze weapons, was destroyed by fire, as a thick layer of ashes, in places ten centimetres deep, indicates. Although the excavations at Gibeah were not rich in inscriptions and museum objects they were valuable for the archaeological and historical data brought to light."

In the April number of the *Révue Biblique*, R.P. Gaudence Orfali gives a full account of the Jewish tombs at Bethphage with the graffiti, and drawings of the decorations. R.P. Abel describes a Byzantine crypt at Beth Jālā, with plans and illustrations. "The archaeological year 1922 in Palestine" is summarized by R.P. Vincent. He deals first with the new chronological classification, to which the attention of our readers was drawn in the last issue of the *Q.S.* (p. 54 *seq.*). He points out that the two terms "Canaanite" and "Palestinian" have been finally adopted in order to distinguish the change (*c.* 1200) due partly to the introduction of new peoples, who profoundly transformed

the civilisation of the land, and partly also to the introduction of iron. The importance of this should be noticed. We have to think (archaeologically, that is) of what was primarily a "Canaanite" land—it would not really matter much if we called it "Amorite"—but when we pass to the Early Palestinian period (1200–600 B.C.) readers will notice that we have a Philistine age before the Israelite (*see* p. 55). In other words, what we may call *distinctively* "Israelite" comes *after* the Philistine period; it cannot be traced before it. And this is practically in accord with the result when we look at the land from the purely historical point of view. The agreement of the archaeological bias and the historical bias is significant. To return to Father Vincent. He notes that the present tendency now is a readiness to throw back the civilisation of Palestine to an earlier date than has been in vogue. This is true: the romance of Sinuhe gives an excellent picture of life in Palestine or Syria about the XXII<sup>nd</sup> century B.C., and, much earlier, the tomb of Inti depicts a characteristic raid on a place whose name, compounded with Ain ("well"), shows that a Semitic language was already in use (*Camb. Ancient Hist.*, i, 226).

*The Homiletic Review*, June, cites the *Rossegna Italiana del Mediterraneo*, reporting the discovery of what is said to be the genuine tomb of St. Stephen at Beit Jemal. A fifth-century legend states that the body of the first martyr was rescued by Gamaliel and buried in the latter's own tomb at Kapher Gamala, the place in question.

*Palestine Peasantry: Notes on their Clans, Warfare, Religion and Laws.* By Mrs. E. A. Finn. Marshall, London. *Emmaus Identified.* By the same. Printed for the Author at 75, Brook Green, London, W. The former of these consists partly of matter printed in the "Leisure Hour" many years ago, and partly of matter published for the first time. The late Mrs. Finn was the wife of a former British Consul for the whole of Palestine, and a frequent contributor in the past to the *Q.S.* The latter of the above was written by her husband for the Jerusalem Literary Society, and afterwards republished in the *Q.S.* It is interesting to remember that this Jerusalem Society, which was founded in 1849, was the parent of the P.E.F. itself. Both little books will find many readers. The former is of special interest to-day,

especially as Mrs. Finn reaches the conclusion that "the present rural population of Palestine, the Arab fellaheen, are descendants of the ancient Canaanitish nations." This is, of course, a not uncommon view, and it is worth while observing what it means historically. It means that the development of life and thought, which we, from a study of the Bible, consider to be specifically Israelite or Jewish, unfolded itself upon a canvas which has remained relatively unchanged. The old canvas still shows through the coatings of paints it has received—whether these be at one time "Israel" or at another "Islam." It is instructive to see how the deeper study of Palestinian archaeology, history, and custom is gradually bringing us new ideas of the history which are of no little significance when we approach the controversial problems of modern Palestine.

There have been some interesting articles in recent numbers of *Bible Lands*—the quarterly paper of the Jerusalem and the East Mission—to which attention of readers may be drawn. In the January issue is a full account of Canon Danby's lecture on "Mind *versus* Emotion in Judaism," which is followed up in the April number by his lecture on "Hasidism: present-day Jewish Mysticism." Both are useful contributions to a better knowledge of Jewish psychology, ancient and modern. The April issue also reproduces some pictures of Mt. Sinai from Mr. Sutton's book, *My Camel Ride from Suez to Mt. Sinai* (1913). Mr. Sutton regards Jebel Sufsāfa ("mountain of the willow") as Mt. Sinai, and not Jebel Mūsa. He says: "A more perfect spot for the encampment of the Israelites could not be conceived. Many times their number could encamp here, and all in full view of the mountain." The summit is nearly 7,000 feet above sea-level, and the plain of el-Rāha 5,000 feet. Behind lies Jebel Mūsa, too far off to be visible from any part of the plain.

S. A. C.