

REVIEWS AND NOTICES OF PUBLICATIONS.

Jerusalem, 1920-1922, being the records of the Pro-Jerusalem Council during the first two years of the Civil Administration. Edited for the Council by C. R. Ashbee, M.A., with a preface by Sir Ronald Storrs, Governor of Jerusalem. 69 illustrations and plans. London: John Murray, 42s. net. 1924.

AS we have already reviewed the first report of this most useful Society, it is here unnecessary to again dwell upon its general activities. The record before us shows that the Pro-Jerusalem Society is doing most essential work along lines in which the Palestine Administration is compelled to look for supplemental and voluntary assistance. It aims at the preservation of ancient monuments, and is expending much money and time on the mediaeval city walls and the citadel buildings. It has removed from the Jaffa gate the unsightly clock-tower, which was erected some years ago to commemorate the thirty-third year of the "auspicious reign" of the late Sultan Abdul el Hamid. It has enforced measures against the disfigurement of the city by ugly shop signs or unsuitable buildings. It has taken an active share in the naming of the streets—in the three official languages—according to historical suitability. The expenditure of the Society is about £200 per month, and the outline of urgent work needed to be done shows that the need for new members or donations is very urgent. The council of the Society is representative of all the religious and administrative interests in the city, but the membership is at present far too small—it should include the names of those all over the world who venerate the Holy City. The work of conservation here described consists chiefly in most urgent work in that most outstanding monument of Jerusalem, the Citadel—known to most travellers as the "Tower of David." The details of this work are fully illustrated by plans and photographs. The opening out of the rampart or sentinels' walk round the city walls was recorded in the former volume. The later repairs and developments are here illustrated.

There is a chapter describing the town-planning and "zoning" of the city, and another on proposed new "garden" suburbs. It is difficult to see how the inhabitants of this greatly extended Jerusalem expect to support themselves, unless the ominous marking out of large areas for "industrial workshops, factories, etc.," means that it is actually proposed to make the Holy City an industrial area!

The Rev. Père T. M. Abel contributes an interesting summary of the condition of the city of Jerusalem in the twelfth century with a map of the chief streets and buildings, and Mr. H. C. Luke, the late Assistant Governor of Jerusalem, contributes extracts from the diary of a Franciscan pilgrim in the sixteenth century, and an account of "The Christian Communities in the Holy Sepulchre."

The short paper on the ancient tiles of the Church of St. James is interesting, and there is, as an appendix, a "Bibliography of the Moslem Architecture of Syria and Palestine," by Mr. V. A. C. Creswell. We would suggest that there are a number of articles in the Encyclopaedias and Bible Dictionaries of more importance in a Bibliography than many of the ephemeral articles here mentioned.

The Pro-Jerusalem Society is exhibiting in the Palestine Pavilion of the British Empire Exhibition at Wembley models of the Tabernacle and the Temple, etc. These are described several times a day, and the profits go to the Society.

E. W. G. M.

Gethsémani. By P. Gaudence Orfali, O.F.M. 32 pp., with ten figures in the text and XXIII full page plates. Paris: Auguste Picard, 1924.

This volume gives a detailed and well illustrated account of the ruins of the two churches successively discovered by the Franciscans to the south of the Garden of Gethsemane, viz.: the Church of the Saviour, erected by the Syrians early in the XIIth century, and the Church of the Agony or the Prayer, which is described by St. Sylvia of Aquitaine in 385 A.D. as "an elegant church," and is referred to by other writers in the IVth century. The latter building was destroyed by the Persians (614 A.D.). Of each church enough has been found to show the ground plans. The church of the Saviour, discovered in 1909, was 35 yards long by 26 yards broad, with three aisles divided by two rows of three columns, each aisle

terminating in a rounded apse. In front of the central apse was a choir some ten yards long, approached by three steps, surrounded by an iconostasis, in the centre of which was a small area of bare rock marking the site of Our Lord's Prayer. We know from pilgrim records that similar projections existed in each side apse. The general construction of the church was poor, and the surviving pavement of mixed flagstones and mosaic is of very indifferent workmanship.

After the war it was the intention of the Franciscans to rebuild this church, but when commencing to do so they came upon the foundations of the more ancient and far more important building, the mosaic flooring of which was more than 3 feet lower than that of the later building. Curiously enough, the builders in the XIIIth century constructed their church with an orientation different from the earlier one—E.S.E. instead of E.N.E.—so that the axes of the two buildings lie at an angle across each other, and the XIIIth century church, though larger, was superimposed upon only half the area of the original church. This is well shown in Plan A.

The IVth century church is a most interesting building, rectangular in shape, 24 yards by 18 yards, with walls 26 inches thick. There are three aisles divided off by two rows of columns—seven and two semi-columns in each row. The capitals (see fig. 7) were Corinthian and similar to those in the Church of the Nativity at Bethlehem. There are three semicircular apses, as in the later church, and at the east end of the central aisle and extending into the central apse there was an area of bare rock, rising 15 inches above the floor level, 9 yards long by $4\frac{1}{2}$ yards broad.

Chapter. III gives a full account of the historical references to these churches, and the latter half of the volume is devoted to some good plates. Coloured illustrations of the mosaic pavements are here reproduced and also the remains of a IVth century fresco showing the face of an angel. There are a number of excellent photographs of the ruins and careful drawings of architectural details of the ancient church. These must have been of value when—after much delay due to religious controversy—the building was re-erected recently. The volume is one of permanent value and we have to thank the donor, the Rev. Andrew Egan, O.F.M. of the Commissariat of the Holy Land, for this welcome addition to our library.

E. W. G. M.

The *Quarterly Journal of the Philadelphia University Museum*, always a highly attractive publication, and produced, as the title-page runs, "for Art, for Science, for Civilization," is now of outstanding interest for its articles on the Museum's excavations at Beth-Shean. The issue of March, 1922, contains a summary of the results to date—chiefly Byzantine and Arab. In that of December, 1923, Dr. Fisher gives a preliminary account of the Egyptian discoveries. There were stelae of Seti I and Ramses II, with a seated statue of Ramses III, all of local basalt. The first of these, belonging to the very beginning of Seti's reign, tells how a messenger reached the king from Beth-Shean with the news that Hamath,¹ together with Pella (a few miles off, across the Jordan), had laid siege to the sister-city of Rehob. "The division of Ra was sent to occupy Beth-Shean itself, and that of Amen to take active operations against Hamath. At the same time the division of Sutekh was sent north-west into the southern foothills of the Lebanon to Yenoam." Thus three of the four divisions are those employed by his son Ramses II in the battle of Kadesh, and Dr. Fisher suggests that Seti left the Ptah-division to hold Megiddo and the road to Egypt, and, while making a demonstration in the north-west against the Hittites to avoid any counter-raid, threw his main army eastward. Seti was, as he says, completely victorious, and it is possible (as Father Vincent has suggested) that his stela at esh-Shihāb was erected to mark a stage or perhaps the limit of his campaign.

The stela of Ramses II is not less important in that, "casually tucked away" in the midst of a flowery poetic eulogy of himself, we have "a simple statement that Ramses used Semites in the building of his name-city in the Delta." Dr. Fisher asks: "Have we not here at last that long sought for confirmation of the biblical record of the labour of the children of Israel in the land of Egypt, when they were placed under task-masters to "build for Pharaoh the store-cities Pithom and Ramses?" Nor is this all. There is "sufficient proof that the town had remained in Egyptian hands practically from 1313 to 1167 B.C.," and there are indications of a great conflagration, somewhat later, which points to some conspicuous change in its history. Dr. Fisher conjectures that it was caused by David, c. 1000 B.C. It is also noteworthy that

¹ Father Vincent suggests el-Hammi on the Yarmuk (*Rev. Bib.*, 1924, p. 427, n.).

the signs of an "Israelite" occupation are wanting: we pass, archaeologically, from the XIXth dynasty to the Seleucid era. The explanation may be that the Israelites (of the Davidic age), when they took possession of the city, installed themselves in the Egyptian buildings, a view which, it may be added, Father Vincent considers probable (*Revue Biblique*, July, p. 426).

In any event, the discovery of these Egyptian remains is the most remarkable and welcome that we have had to chronicle for some time past. The Philadelphian Museum is to be congratulated upon the success of its excavations—we have passed over other "finds," less striking for our present purpose—and the thanks of all scholars are due to Dr. Fisher for the account so promptly published, and for two admirable photographs of the stelae, pending the complete record, which will appear in due course. It is hardly necessary to enlarge upon the significance of the new information. The depth of Egyptian influence will come as a surprise to those who thought, from the Amarna Letters, that Egypt had lost her Asiatic possessions. It is evident that the pro-Egyptian party continued to be strong, and that the enemy in the north, increasingly stronger—for the subsequent treaty of Ramses II with the Hittites was somewhat of a compromise—had not flooded Palestine so successfully as had been believed. The Amarna Letters themselves show how the foe seized the trade routes, and how the plain of Jezreel was the centre of military activity, but just as they, too, indicate that the Egyptians won a victory, though perhaps not a very satisfactory one,¹ so we may imagine a ding-dong struggle, extending over a number of years, in which now Egypt and now her enemy gained an advantage.

Again, while we already knew of Asiatic fugitives in Egypt, the stela of Ramses II now makes us ask, more urgently, whether we are to suppose that the Asiatics whom he employed upon his cities were men who had but recently gone down into Egypt to escape the turmoil and famine in Palestine, or were they, as the biblical narrative would suggest, the descendants of men who had taken refuge there two or more centuries previously? And finally, if Ramses II be the Pharaoh of the Oppression, and the Exodus an event in the succeeding reign, can we reconcile the picture of Palestine that is given us by these monuments and other external vidence with the impression we gain as we read the biblical

¹ *Cambridge Ancient History*, vol. ii, p. 313.

narratives and their account of the conquest and the settlement? The work of excavation, it should be noticed, is thus placing the old familiar problems in a new light; and the question is not, Is such and such a biblical statement confirmed or refuted? but, What new picture can we draw of the history of Palestine and of those vicissitudes which give the land a permanent interest? It most unfortunately happens that as the evidence accumulates there is too widespread a tendency to indulge in ingenious and clever combinations where certainty is at present unattainable. There is a very great deal which must remain uncertain and doubtful—even where some important issues are at stake; but there is also a great deal which can be accepted as settled—and here the issues are often not less important.

For the present the Egyptian discoveries at Beth-Shean are of outstanding importance, both for what they comprise, and for what follows from them, and we shall eagerly await further information.

Writing in the same Journal on the joint excavations of the British Museum and the Philadelphian Museum at Ur, Dr. G. B. Gordon remarks that the discovery of Nebuchadrezzar's temple shows that he did not restore the old one, but completely changed its ancient character. "The effect of these changes of plan is to substitute for a crowded complex of buildings, where only a private ritual was possible, an open temple suitable for and therefore presumably intended for public worship." "A new element of congregational service" was added—"the public was to attend and participate in the service." At once, as Dr. Gordon remarks, we are reminded of the Story of the Three Children, and the order that the Jews were to fall down and worship Nebuchadrezzar's golden image: "such an innovation (and the legend must have had some historical background to give it probability) is precisely what we should deduce from the archaeological evidence—that Nebuchadrezzar introduced a new plan of building to accommodate a new form of worship."

In the *Museum Journal* of March, 1924, Mr. Leonard Woolley gives an account of the very remarkable discoveries at Tell el-Obeid, namely, fine copper reliefs of bulls, temple decoration (dated in the fifth millennium B.C., illustrating farm scenes: milking of cows, straining and storing of some liquid, etc.), and a columned

portico, which "revolutionizes our ideas of Babylonian architecture." Not the least interesting object is the Bull of Heaven as represented on a steatite bowl, inlaid in shell, found in the temple of the Moon-god (c. 2600 B.C.); in the bull's forehead is the crescent moon. Besides this there are articles on Arabian art (G. B. Gordon), Greek vases (Eleanor F. Rambo), and numerous notes by Mr. Legrain, etc.

In the July number of the *Revue Biblique* Father Abel continues his study of the topography of the Maccabaeen campaigns, the topics dealt with in the present instalment being Bacchides at Bezetha, the site of Capharsalama, the "Day of Nicanor" at Adasa, and the death of Judas Maccabaeus at the battle of Berea. He also discusses a mediaeval French inscription found at Acre. Archaeology is represented by Father Vincent's articles on the *Sinnōr*, mentioned at the capture of Jerusalem (2 Sam. v, 8), Palestinian archaeology during 1923, and "Jerusalem Gleanings." In the first of these he replies successfully enough to the criticisms of Dalman and of Albright; in the last he refers to some recent soundings near St. Étienne. Folk-lore is represented by Father Jaussen's collection of miscellaneous beliefs concerning the "evil eye."

We have already referred to the exhaustive work by P. Girolamo Golubovich, *Biblioteca Bio-Bibliografica della Terra Santa e dell'Oriente*, Francescano (Collegio di S. Bonaventura). This elaborate undertaking has now reached its fourth volume, which covers the years 1333-1345, and the fact that this alone runs to 460 pages (excluding a triple index of 40 pages) is a proof of the conscientious labour of the author. The completeness of the information, the many excerpts, and the numerous references of topographical and other interest, give these volumes a real value to students of the mediaeval east.

The fourth volume of the *Journal of the Palestine Oriental Society* (iv, 1-2) contains, besides a philological article by Mr. David Yellin, a valuable study by Dr. T. Canaan on "Mohammedan Saints and Sanctuaries in Palestine" (84 pages). As readers of the *Q.S.* are aware, this is a subject to which the P.E.F. has, throughout its career, devoted a great deal of attention, and

there is a really immense amount of material in the pages of the *Q.S.* dealing directly or indirectly with the superstitions and rather less orthodox beliefs and practices that prevail to a varying degree in Palestine. The importance of the study for many fundamental problems of comparative religion and primitive belief is recognised on all hands, and it is a matter of particular interest that there is found to be a vast layer of ancient usage underlying the Mohammedan veneer. Just as Beisan, for example, has retained with slight change its ancient name of Beth-Shan (or Shean), and the Hellenistic name Scythopolis has passed away, together with all that strange exotic culture of the Greek and Roman ages, so the land of Palestine at the present day reveals much that illumines or supplements the religious and related ideas of ancient days, and invaluable light is thrown upon the mental texture of the first millennium B.C. and earlier. A certain "way of thinking" has persisted through all time, and, as we read the bible story and follow the history of Palestine under Islam, we come to realize that the canvas upon which the history was unfolded and religions had their ebb and flow, remained in many essential features unchanged. Dr. Canaan's study (as yet incomplete) is therefore a welcome addition to the various researches of Curtiss, Jaussen and others, the more especially as a Palestinian himself, with a full knowledge of native life and custom, he has taken the trouble—all too rare—to acquaint himself with what has been written on the subject, and therefore presents a scholarly and critical treatment. Students of religion and folk-lore will be glad to know of this work; for example, he points out that in the neighbourhood of some saints only young children are buried, a custom which of course recalls the old practice illustrated at the High Place of Gezer (p. 8, note). The present instalment deals with sites and types of sanctuaries (the word is used in the widest sense), their structure and contents (buildings, tombs, trees, caves, heaps of stones, rocks).

In No. 3 of the same journal there is a large variety of articles, and the Palestinian Oriental Society is to be congratulated upon the place which it has so quickly won for itself by its work. The South of Palestine, as represented in the mosaic map of Madeba, is investigated by Father Abel, who makes several new and important identifications. The measuring of the Moabites (2 Sam. viii, 2) is discussed by S. Tolkowsky. Mr. Abinoam Yellin has unearthed a Genizah fragment relating to a veritable Karaite romance in

Jerusalem. Father Dhorme maintains that the Habiru of the Amarna Letters are the same as the Sa-Gaz—a natural view—and concludes that the name means “allies,” and has no connexion with “Hebrew.”¹ On the other hand, the Habiru are indigenes rising against Egyptian domination; and they freed Palestine and prepared the way for the Hebrews. Like the equally controverted problem of the Exodus Father Dhorme’s certainly very clever little study illustrates the risks of ingenious combinations of data of very diverse origin. Prof. Albright, dealing with Egypt and the early history of the Negeb, covers a large field, throwing out numerous brilliant guesses. He, it may be noticed, equates the Habiru with the Hebrews, and supposes that the latter joined forces with the Israelites under Joshua, and saved him the necessity of conquering those parts of the land already occupied by them. Prof. Albright is always so ready to reconsider his views that we are glad to think that some of his paradoxical suggestions need not be taken as final. For ourselves, we find it impossible to believe that the archaeological data permit the extraordinarily precise conclusions as to the period of this or the other event (*e.g.*, the fall of Jericho not later than the 15th cent. B.C.), and readers cannot be too earnestly warned that where so much depends upon the evidence of the composite biblical narratives, a very careful preliminary criticism of the latter is imperative.

To readers of the *Q.S.*, the most interesting article in the *Journal of Egyptian Archaeology*, July, will be Dr. Gardiner’s reply to Prof. Naville’s detailed criticism of his original study on “The Geography of the Exodus.” It is notoriously a subject upon which controversy is endless. But upon some points of detail an advance can be registered, *e.g.*, that Tell er-Retabah cannot be Heroonpolis because it shows no sign of a Roman occupation and that the ancient Hyksos site of Avaris must be sought at or in the direction of Pelusium. On the whole, it seems safest to regard the purely Egyptian data as being inconclusive, and the purely biblical data as standing in need of a much more careful criticism than Prof. Naville has been able to devote to them. Combinations based upon selections from the two groups are the more apt to be precarious; and the absence of a methodical treatment of the biblical evidence

¹ An objection to this is that we find *ib-ri-ia* “companions” in No. cxxvi, 16, and that the Assyrian has no *kā* (*h*) in the root.

really vitiates much of the present work upon the earlier history of Palestine. A very important article by Mr. A. Lucas, formerly Director of the Chemical Department, Egypt, deals with "Mistakes in chemical matters frequently made in archaeology"; it is a contribution which will be welcomed by all. Mr. Sidney Smith deals with the location of Kizzuwadna in the Hittite texts, arguing in favour of his view that it lay on the Mediterranean and not, as has otherwise been urged, on the Black Sea. The usual invaluable summary of Egyptological literature is in this number, by Mr. H. I. Bell, and deals with Graeco-Roman Egypt; Papyri (1922-23).

In the *American Journal of Archaeology*, xxviii, 2, Mr. F. Melian Stawell makes some "suggestions towards an interpretation of the Minoan scripts." The article, which is of interest for its contribution to the problem of the alphabet itself, is a clever attempt to explain the signs from the Greek or Aegean side. His view that the Minoan scripts are to be read as Greek will, he foresees, conciliate some scholars and repel others, but his theory is to be judged on its merits. A feature of his essay is that he allows the possibility of conflation, and points out how the ox-head and the goat-head could both result in an A, and that while the former in Semitic gives us 'a (*'aleph*), the latter in Greek (*αιξ*), leads to the same result. The Semitic *ḫōph* may have arisen from a Cretan head-sign (frontal view), and the word suggested is *κεφαλή* "head," whence the Semitic name. The strange *šade* (*𐤔*), which has no known meaning in Semitic, is derived from the Cretan sign for an adze or chipping-tool, the name for which may have been *ξυστήρ*. So also the '*ain* (*𐤀*), "eye" comes from the Cretan pictograph, and it is observed that all the regular Greek words for "eye" begin with *o* (e.g., *ὀφθαλμός*). In this way Mr. Stawell finds provisional values for various Minoan signs and ventures upon an interpretation of some of the seals, deciphering, for example, in one case, no less a name than *knōsōs*, the famous Cnossus. The number contains, apart from articles on purely classical subjects, the usual invaluable summaries of archaeological literature, and a useful biography.

Attention may be called to the interesting series of pamphlets issued by the German Society for Palestinian research, under the general heading of *Das Land der Bibel* and edited by Prof. G. Hölscher. A list of some of these is given elsewhere (p. 160); and it will be

seen that they appeal to a wide circle. A valuable study by Dr. Peter Thomsen on the Roman milestones of the provinces of Syria, Arabia, and Palestine, reprinted from the *Z.D.P.V.*, will be highly appreciated as a guide to the geography of the Roman period. The evidence is very carefully arranged and there are useful maps. To him are also due summaries of the literature on Palestinian topography—a handy conspectus which many will be glad to consult (*Z.D.P.V.*, 1918).

The *Zeitschrift für die Alttestamentliche Wissenschaft* (1924, Parts I and II) has passed into the editorial care of Prof. Hugo Gressmann, well-known for his interest in Palestinian archaeology and antiquities. A special feature is the greater attention paid to British scholarship, and we are glad to note that the excavations of the P.E.F. at Jerusalem are carefully summarized. The journal, an international one, has broadened its basis, and has the deserved reputation of being the best Old Testament periodical in existence. In the present issue, apart from articles on the O.T. literature and criticism, there are interesting discussions of the pillars, Jachin and Boaz, of the bearing of the Hittite (Boghaz-keui) texts upon certain Syrian topographical questions, a clever attempt to identify Tidal, Abraham's contemporary with the Hittite Tud'alia, and various other miscellaneous studies. The new editor's article, on the tasks of Old Testament research, is of special interest as an indication of "a certain liveliness" in the field of ancient Oriental scholarship, and a striving towards a new position which, it is safe to say, will differ as much from the ordinary "conservative" as from that of the ordinary "moderate" criticism. The bearing of archaeology upon biblical problems is one of the characteristic features of the modern trend in Old Testament study, as Gressmann has always recognized—and Palestinian archaeology has a great part to play in the future and needs all the encouragement it can enlist.

Mr. Carleton Noyes in *The Genius of Israel* (Cambridge, U.S.A.) attempts an interpretation rather than a history of Israel. His aim has been "to re-create the people and the civilization of which large portions of the Old Testament are the fragmentary but immensely engaging record." The book has for its sub-title "a reading of Hebrew scriptures prior to the Exile," and the author points out in his preface that "it was in the centuries before

the Exile that the character of Israel received its special mould." Taking his stand upon a careful reading of the background of biblical history, the geographical and social conditions, and the stormy events in the Ancient Near East, he has written a running, easy account, without references and footnotes, and succeeds in presenting an intelligent and interesting story. As he himself admits, "in a field where experts are so little in accord, I cannot hope to have avoided errors both of direct statement and of inference. Certainty of fact here seems impossible to attain and notably for the earlier periods, new archaeological discoveries may any day compel changes in currently accepted views." We ourselves prefer to appreciate the book for the spirit in which it is written, and its effort "to catch the spirit of things, as they moulded and expressed Israel's genius"; and we may draw a distinction between the attempt to rekindle interest in the Old Testament narrative and the more intricate discussion of historical facts. Such books as these, in common with the general interest aroused by discoveries in Egypt, Crete and elsewhere, combine to attract intelligent attention to the greatest of all books; and this is what is first needed, irrespective of our differences among ourselves as regards the more complicated problems of history, archaeology and the development of ancient religion.

S. A. C.
