

REVIEWS AND NOTICES OF PUBLICATIONS.

The Gateway of Palestine—A History of Jaffa by S. Tolkowsky.
London ; George Routledge and Sons, 1924. 10s. 6d. net.

JAFFA has long been ingloriously notorious as the worst of ports, as it is world famous for its oranges ; the ancient Jaffa too is familiar to all in connection with Solomon, Jonah and St. Peter, but for how many is not this the sum total of all that Jaffa stands for ? Few realize that " no other city, perhaps, has been so often besieged, captured, sacked, destroyed and rebuilt." The geographical surroundings resulted in endowing Jaffa with great military strength and agricultural and commercial wealth. " Thus it is that Jaffa became a standing temptation to the pirates of the sea and the roving bedouins of the desert, an obstacle alike and a coveted prize to every invader and conqueror, a *terra irredenta* to every nation that ever ruled on the Judæan mountains."

This book is the first attempt to present a comprehensive picture of this city's long and chequered history. It thus supplies—and very ably supplies—a real want.

Although we may take it as certain that the beginnings of human settlement upon this outstanding hill, rising steeply 130 feet by the sea, must go back at least 5,000 years, yet all archaeological traces of the first settlers are buried deep, beyond hope of recovery, below the ruins of the successive destructions of many centuries. The first clear historic reference occurs in the story given in the Harris papyrus of the captain of *Ya-pu* by Thutyi the general of Tahutimes III in the 15th century B.C., an account written two hundred years after the event and woven into a tale reminding us of the familiar " Ali Baba and the forty thieves." Twice Yapu is mentioned in the Tell el Amarna correspondence, and one of the letters from the Governor of the city, Yabitiri, clearly shows that it was even then an important fortress. In the reign of Rameses II the author of the " Travels of a Mohar " refers to this city's beautiful gardens, and also to the thievishness of its inhabitants.

That the legend of Perseus and Andromeda is located at Jaffa is explained by Mr. Tolkowsky as due to "a prolonged Philistine occupation of the town." In Pliny's day the remains of Andromeda's chains were still to be seen on the rocks of Jaffa.

During the unsettled centuries of Assyrian and Babylonian conquests, Jaffa must have repeatedly suffered along with other cities of Palestine. The plunder of Iappu is expressly mentioned in the annals of Sennacherib.

Under the Persian rule Jaffa was handed over to the Phoenicians as is witnessed by a very interesting Phoenician inscription found there in 1855, and another found in 1892 (*see Quarterly Statement*, 1892, p. 171ff) mentions the building at Jaffa by one Ben Abdas of a temple to the god Eshmun.

Within a century of this Jaffa fell to the armies of Alexander the Great, who established a mint there, the coins of which were stamped with the city's name or monogram.

In the unsettled times that followed Jaffa repeatedly changed hands and was the scene of many a tragedy. At length Simeon took possession of it and this access of the Jewish State to the sea was celebrated by the effigies of ships on the famous monument at Modein and by the ship's anchors on several of the late Maccabean coins. So also the Romans, when they made Jaffa a free city, inscribed on the autogenous coins the representation of a galley.

Although Joppa is prominent in the history of the early church, the city does not appear to have been the seat of a Bishopric for some centuries. One of the most tragic local events described here in the words of Josephus (*Wars*, III, ix, 2) was the occasion when 4,200 Jews were destroyed by the combined violence of the sea and the hostility of the Roman soldiers.

During the Moslem insurrection and the Crusades, Jaffa (known by the Arabs as Yafah) was the scene of countless changes—sieges, destructions and refortifications. In 1016 and 1033 it suffered from the effects of violent earthquakes. In 1102 Saewulf witnessed a terrific storm in which twenty-three "very large ships" laden with pilgrims and merchandise were all wrecked and a thousand people were drowned. All through these centuries a steady stream of pilgrims landed here on their way to the Holy City.

No incident of this book is described with greater fullness and vividness than the great fight in July, 1192, between Richard Coeur-de-Lion and Saladin for the possession of Jaffa. Its total

destruction was brought about by the Christian king Peter I of Cyprus (1367). This was so complete that not a single house remained intact, and for three centuries no attempt was made to rebuild the city. The unfortunate pilgrims had to be lodged in three or four ruined vaults—damp, insanitary and dangerously insecure. Even kings and princes, if Christian pilgrims, had to put up with such accommodation.

It was not till the middle of the 17th century that things began to improve, and this through the action of the Franciscans, who founded their now famous hospice. When this beginning was made merchants began to follow on with further buildings, but there was much trouble from Bedouin robbers ashore and from pirates afloat.

The city, now partially fortified, endured (1775) a terrible siege followed by a massacre of its inhabitants at the hands of Mohammed Bey, and again in 1799 under Napoleon, when occurred the disgraceful incident of the massacre of 4,000 Turkish prisoners. This was followed by an outbreak of plague among the French troops. During the Egyptian domination of Palestine (1831-1840) some hundreds of Egyptians settled in small villages close to Jaffa; shortly after Jews commenced to arrive in menacing numbers. The German *Tempel gemeinde* founded their colony (1868) in the suburbs, and still more recently (1909) the Zionists have constructed the remarkable modern suburb of Tel Aviv which now contains one-third of the total population and covers an area as large as the whole Arab part of Jaffa. Appendix II gives details of interest regarding this settlement.

Of these modern developments this volume gives some excellent illustrations, many being taken by aeroplane specially for this book; even more interesting are the reproductions of the Jaffa of earlier years, particularly the charming little drawing made 1675 by the Dutch painter, Lebrun.

There is an interesting Appendix on the "Judeo-Greek necropolis," described more fully in some of our publications of which it is remarked that "much is still there that can be saved if the necessary steps are taken without loss of time."

There is also an interesting note on the Jaffa orange and some statistics on trade.

Altogether this book can be thoroughly recommended as a wonderful collection of facts, carefully verified and ably arranged to produce a history of enthralling interest.

E. W. G. M.

The Sixth Bulletin of the British School of Archaeology in Jerusalem begins with a description of the excavations at Tanturah (Dora). The remains are chiefly of the Greek and Roman Period, and a deep deposit of fish-scales and sea-shells suggests the existence of a temple dedicated to Poseidon, or some similar god. There is a note on a Roman tomb near Amman, and a preliminary survey of prehistoric and other remains in the Huleh basin. There is also an interesting summary of the progress of excavations and of the care taken to preserve the results. The Second Special Publication of the School, a study of the architecture of the Dome of the Rock, by Capt. K. A. C. Creswell, has been issued as a Supplementary Paper, and can be obtained by members at the School's Office (2, Hinde Street).

In the "Christmas Holiday Number" of *Art and Archaeology*, a fine appreciation is contributed by Mr. E. Baldwin Smith of the life-work of the late Howard Crosby Butler. He was a born and successful archaeologist, and the work he accomplished at the excavation of Sardes will be well-known to all students of early Christianity in Asia Minor. Mr. James A. Kelso gives a well-illustrated and interesting account of a pilgrimagerie to Petra and its tombs. The recent excavations of the sanctuary of Tanit at Carthage are described by Mr. Byron Kuhn de Prorok, who observes that one of the greatest problems has been the solving of the question of the human sacrifices of the Carthaginians. Thousands of urns were found with the ashes and bones of newly born children and small animals. One fine stele bore a genealogy of 15 generations, or approximately four to five centuries of a Carthaginian family, whose origin evidently must have gone back to the first Phoenician founders. Altogether, the number is of extreme archaeological importance.

In the *Journal of the Palestinian Oriental Society* (Vol. V, No. 1), Mr. Stephan writes on "Lunacy in Palestinian Folklore." As is well-known, the man in the street is inspired by a certain reverence for the hidden unknown forces which seem to move the mentally deranged, and "it is often very difficult to tell a true lunatic from a dervish *majdub* in his holy rage." But the supposed curative value of ill-treatment is no less accepted and Mr. Stephan compares Jer. xxix, 26. M. Eliash tentatively suggests that Ps. lxxiv, 3-6,

refers to the effort of the Cuthites (Samaritans) to mislead the Jews as to the date of the New Moon by lighting beacons on the wrong night, and ascribes the Psalm to the time of Nehemiah. Prof. Albright discusses in detail the administrative divisions of Israel and Judah. Ranging, as usual, over a large variety of subjects, he deals with the census-taking by David and the probable population of Palestine, with the unique document in 1 Kings, iv, 7-19 (the centre of the article), and the question of the inscribed jar-handles. Throughout ingenious, it is characterized by his remarks upon the identification of ancient sites on the strength of archaeology and philology. Here Prof. Albright writes vigorously, and makes a number of interesting suggestions. He prefers Prof. Macalister's early view that the handles should be dated in the VIIIth and VIIth centuries B.C. to his later one that they were of the Persian period, and he regrets the "growing tendency to date certain classes of Jewish pottery later and later." The present writer gave his own view, *Q.S.*, Oct. 1909, p. 291, where he pointed out (*cf.* also *ib.* p. 293) that for archaeology and epigraphy it is necessary to understand quite clearly what is meant by "pre-exilic" and "post-exilic." Some writers argue as though our choice lay between the "pre-exilic" and "post-exilic" (or Persian) periods, entirely ignoring the "exilic" interval, and the gap between the fall of Jerusalem and the foundation of the Persian Empire. Even though this interval seems a short one, there are very good reasons why it is a mistake to ignore it. Again, it is forgotten that quite "moderate" Old Testament scholars allow that Palestine was not entirely denuded of its inhabitants during the exile, and also that there was no considerable return of exiles in the VIth century. It goes without saying that when the effort is made to fit archaeological and epigraphical data into a historical framework, we have to rely upon the Old Testament and such external *historical* evidence as can be obtained, and until more attention is paid to the problems of the *historical* development of Palestine, the arguments that are indifferent to historical criticism and devoid of historical method cannot be considered very seriously. Again, to return to Prof. Albright's paper, when he says "Since the records preserved in Chronicles date almost entirely from the last two centuries of the pre-exilic state, we may consider it highly probable. . . ." (p. 51), it is necessary to point out that such an assertion, made without any substantiating argument, is very difficult to accept, and it is very much to be

regretted that so clever, and in many respects so useful, an article should be spoilt by an uncritical attitude to the evidence of the Old Testament.

In the *Bulletin of the American Schools of Oriental Research*, No. 14, April, 1924, Prof. Albright summarizes the archaeological results of an expedition to Moab and the Dead Sea. The object of the expedition was to throw light upon the problem of the Cities of the Plain which tradition locates at the southern end of the Dead Sea. The southern Ghor (Ghōr es-Sāfi) was thoroughly explored, and the natural beauties of the locality irresistibly recalled the comparison in Gen. xiii, 10, to the "Garden of the Lord"; though the summer temperatures "justify the medieval Arabic comparison of Zoar to hell." The ancient Zoar now lies under the sea; it is the Byzantine and later Zoar which survive. The party found abundant evidence for the prosperity of the southern Ghōr in the early Arab times, but the really ancient remains were very few. At Bāb ed-Drā', Father Mallon found Early Bronze Age pottery, and a strongly fortified acropolis more than a thousand feet long, with a group of limestone monoliths. From the pottery it is thought that the site belongs to the centuries c. 2800—1800 B.C. As there is no town, and the monoliths (six were fallen and a seventh was in fragments) must have been brought from a distance, Prof. Albright observes that Bāb ed-Drā' must have been a holy place visited by pilgrims, and thinks that it was a sanctuary belonging to the cities of the Ghōr, Sodom and Gomorrah. It was perhaps abandoned early in the second millennium B.C., about the time when biblical tradition places the destruction: the cause of the catastrophe is to be discussed fully in the final publication of the results. It is pointed out that there has been a steady rise of the water of the Dead Sea, and there is little likelihood that the exact sites of the famous old cities will ever be recovered. At Ader, north-east of Kerak, was discovered "the first Moabite temple known thus far." The plan is unique, though reminiscent in some respects of Syrian temple-plans; and the building is supposed to be later than Bāb ed-Drā', and points to a time when an uncovered sanctuary and out-of-door worship were no longer the proper thing. Moabite pottery itself is closely akin to the Palestinian, "though there are very interesting samples of new, possibly Syrian, types: the influence of Damascus or Transjordan has always been very strong."

In *Biblica*, Dec., 1924, P. Franz Dunkel, C.M., writes on "Fishing in Lake Genesaret and the New Testament." He discusses the chief types of nets, the time for fishing, ways and means of fishing, the various different sorts of fishes that are found; finally, Luke v, 1-17. Father Mallon gives his own account of the journey and the south of the Dead Sea, organized by Dr. Albright; it is much fuller, with map and illustrations and bibliographical information. He, it may be noticed, speaking of the pottery characteristic of "the last age of bronze and the first age of iron," adds the dates 1400-800 B.C.; it is a useful reminder that at present we cannot fix the archaeological periods with scientific accuracy, and that when a century or so is of the greatest importance for our ideas of internal development (*e.g.*, the Israelite Conquest, introduction of the Monarchy, the Exile), this absence of certainty must be kept in mind. Father Mallon gives an admirable account of the scanty resources of the district. The many remains of the Christian age raise the question how far quite late tradition has been effective in shaping and reshaping the modern local traditions which unwary travellers are often ready to regard as of immense antiquity. Father Mallon, for his part, points out incidentally that "dans ces régions les noms changent facilement" (p. 438, n. 2). The monoliths of ed-Dra' strangely resemble, he notes, those of Gezer, Megiddo, &c. The site itself is unique in its way, being intermediate between the Stone and the Bronze Ages, and though corresponding to the lowest strata of Jericho, Gezer, &c., no later deposits are found. It may have been the necropolis of the cities of the plain, and the traces of the fortress there may point to some protective measure against some invader—like Chedorlaomer. There are enigmas enough—a land traditionally fair and flourishing, but with these scanty and elusive remains! Some account of the sanctuary at Ader concludes the interesting report.

Among the more interesting articles in *Palästina-jahrbuch*, xx (1924), may be mentioned, first, Dr. Dalman's "Through the Egyptian desert to Palestine." It is distinguished by its careful discussion, with special attention to the latest researches, of the sites along the track. He also writes on a visit to the Dead Sea (north end) and on Arabic songs for Christmas and Easter. Prof. Alt discusses fully the new "Amarna Tablets" acquired by the Louvre (1918), and their contribution to the history of the "Amarna" age

(first half of the 14th century B.C.). An ingenious attempt is made to associate what is said in them of the city of Shunem with Jacob's words on Issachar, within whose tribal district it lay: Issachar's subservience being what we might expect from the contemporary conditions. Prof. Alt finds a close contact between the Amarna Letters—the archives of Ikhnaton—and the Old Testament, but his argument must be treated with caution.

R. P. R. Savignac in the *Revue Biblique* (Jan., 1925), gives an account of an excursion to Transjordan and Kh.es-Samrā, with a number of Greek inscriptions, and, what is more unusual, some in Syriae. Mr. Gerald M. FitzGerald summarizes the excavations at Ur of the Chaldees (1923–24).

In the *Zeitschrift f. d. Alttest. Wissenschaft*, xlii (1924), 222 seq., the Rev. Garrow Duncan writes on "Millo and the City of David." He argues that Josephus is no reliable witness to the old Jebusite stronghold, the details he gives being true only of a later period. He holds that Jerusalem did not overflow upon the Western Hill until the time of the Maccabees, when the Lower City lost its importance. Excavation establishes a Pre-Israelite or Jebusite occupation of the south-east hill from about 2500 B.C. and c. 1200–1000 B.C.; it was probably even then a Canaanite stronghold. In other respects Josephus proves correct, and speaks only too truly when he tells how Simon Maccabaeus scraped the whole surface of the Akra and threw everything into the Tyropoeon Valley. The result is that everything pre-Maccabean has disappeared. "The Tyropoeon Valley ought to contain a valuable collection of antiquities, were it not that everything will be smashed to pieces." A new and welcome feature of this journal are the editor's notes on Palestinian archaeology and literature.

In the *Zeitschrift des Deutschen Palästina-Vereins*, xlvii, 3–4, Prof. Edwin Pils discusses the figurines of some sort of mother-goddess so frequently found in the excavations. He classifies the main types, considers their origin, and shows (a) the extent to which foreign influences have contributed to form the types, and (b) their persistence into the first millennium B.C., and the inability of the monotheistic religion of Yahweh to eradicate them and the ideas associated with them. Prof. Alt argues that the old Egyptian

name for Palestine, *Retenu*, can be identified with the district of which Lod (Lydda) was its centre, and still preserves the name. Prof. Steuernagel begins a detailed account of 'Ajlūn, which promises to be an important contribution to its geography and topography.

Mr. Harold M. Wiener, *Early Hebrew History and other Studies* (Scott, London, 1924, 5s.), reprints two articles from the *Bibliotheca Sacra* for 1921, one on some factors in the history, the other on "the law of change in the Bible," in the course of which he draws attention to the changes in the legislation. "Moses carefully distinguished between that which was unalterable and that which could be, and in fact was, changed freely by himself and others as opportunity demanded." The idea that the letter of the Law of Moses was unalterable for all time is a later feature and "was in complete conflict alike with the provisions of the Pentateuch and the practice and intent of the lawgiver and of all the kings and prophets." A third chapter is new: on "the Biblical doctrines of joint, hereditary and individual responsibility." This is a vast and fundamental subject, and Mr. Wiener well points out that at the present day, by the side of the growth of the manifestation of various kinds of solidarity, heredity and psychology are being studied as never before. His subject, therefore, is one which, as he says, should be approached in the spirit of true scientific research.

The October issue of the *Journal of the Egyptian Archaeology* contains, this time, little of direct importance for Palestinian studies. R. Engelbach deals with the Egyptian name of Joseph, and interesting accounts are given of the further excavations at el-Amarna (by F. G. Newton and F. Ll. Griffith). "Recent Egyptian discoveries" are also summarized by Prof. Sir W. Flinders Petrie in the *Expository Times* (Jan., 1925). Mention is made of Hebrew papyri ascribed to the third century A.D., fragments of official correspondence by Zeno (under Ptolemy II) dealing with Palestinian slave-girls shipped to Egypt, and much else; tombs in the desert opposite Oxyrhynchus with traces of Jews and Aramaeans of the seventh century B.C. (*Ancient Egypt*, 1923, p. 38), a stele of the time of Ramses II found more than a hundred miles south of Goshen and naming the "scribe-engraver" Yahu-nama (Petrie, *Sedment*, ii, 27).

[This name, which Sir Flinders Petrie explains to mean "Y. speaks, or declares," could, and more probably does, mean "Y. is good."] There is increasing evidence for the influence of Semities in Egypt about the VIIth-VIIIth dynasties, like the Hyksos of the later period. Flints, etc., at Ҕau (in the Badari district) suggest the "Solutrean" culture that entered Europe across the south of Russia; "hence it is to the Caucasus that we must look as a common centre for the European and Egyptian immigrations." This is about 12-8000 B.C.

The Bulletin of the Metropolitan Museum of Art, Part II, gives an account of its Egyptian expedition, 1923-4. It is well illustrated, and throws new light on Queen Hatshepsut's work. A special feature is an article by Mr. Davis on the representation of foreigners, the accuracy of the Egyptian artists and artistic methods. In one instance, an adoring subject is shown in two attitudes, *first*, worshipping the king, and *then* kissing the ground—the king is not represented also in duplicate; it is evident that "Egyptian drawing was the echo of things thought rather than of things seen." Again in the tomb of Huy it is obvious that sometimes, at least, "Egyptian representations of ethnic types are not worth serious consideration." For its information and warnings the article repays careful attention.

Here may be mentioned the recent discovery of the evident Egyptian original of a small section of the book of Proverbs (ch. xxii, 17-xxiv, 22), namely, "the teaching of Amen-em-ope," an Egyptian sage, whose lore was first published by Sir E. A. Wallis Budge (*The Wisdom of the Egyptians*, 1923). It is fully discussed by Gressmann in the issue of the *Z.A.T.W.* (above), and by Hubert Grimme in the recent number of the *Orientalistische Literaturzeitung* (February). Not only is this discovery of very great interest for the Old Testament, but we find that the Hebrew writer has throughout adapted the Egyptian ideas to those of his own race. Obvious borrowing and reshaping are proved by this welcome discovery; and this combination is quite in accordance with what we find in Palestinian archaeology: indubitable evidence for foreign influence—if not borrowing—by the side of a certain individuality and independence.

Sumerian Religious Texts, by Prof. Edward Chiera, Pennsylvania. In this the first volume of the Babylonian Publications by the Crozer Theological Seminary, we have a number of interesting Sumerian texts, some new, others supplementing and correcting texts already known. In No. 1 we see how the hymns of the old Sumerian cults had to be rededicated for the new Semitic rulers of the dynasty of Isin who claimed divine honours for their kings, and had their names inserted in the old songs and liturgies. No. 4, a creation story, differs in content from any thus far discovered. It mentions the completion of the earth, seed, cold (seasonal changes), harvest, etc., and after each it is stated that someone or other of the many agricultural instruments did not exist. No. 8 is of exceptional interest as being what may be called "an Amorite creation story in Sumerian." All the gods are Amorite, and it is a question whether it proves the Amorite origin of Babylonian myth and other elements of culture, or whether, as Prof. Chiera argues, it is an Amorite attempt to endow their own god Martu with the qualities and deeds of the long established Babylonians. So we have the honourable achievements of the Amorite god Martu, and the temple he built in Ninab. The text supplements what is said elsewhere of the Amorites; they are said to have eaten uncooked food, and to have left their dead unburied; they knew not houses and cities, and were unacquainted with coin. A poem (No. 23) tells of the king's mother Abi-zimti and how "in holiness she brought him forth"—five times repeated in four lines. Other texts deal with the origin of civilization, and are to be fully published separately.

Last but not least must be mentioned the *Sumerian Reading Book*, by Mr. C. J. Gadd, M.A., of the Department of Egyptian and Assyrian Antiquities in the British Museum (Oxford, 1924, 10s. 6d.). As will have been seen from the preceding paragraph, Sumerian has much to offer. The field is large but the workers are few; and it is much to be hoped that this very handy grammar, by one of the few authorities in Sumerian, will have the effect of leading students to interest themselves seriously in the literature. The grammar is a thoroughly practical one, demanding neither profound preliminary studies nor the command of a specialist library. It contains a short grammar, a large selection of texts, transliterated and translated, full notes, vocabulary and a list of transcriptions. When one recalls

the debates of a generation or so ago, whether "Sumerian" really was or was not a language, the progress of cuneiform studies can be readily imagined, and it is especially pleasing that so competent a book as this should have been produced in the land of the father of Assyriology—Rawlinson.

S. A. C.

NOTES AND QUERIES.

A Hebrew Weight.—Mr. Adolf Reifenberg, of the Department of Biochemistry, in the Hebrew University, Jerusalem, has kindly sent a photograph of an inscribed weight, recently discovered in the vicinity of the city. It is conical, of rather hard white limestone, 16 mm. in height, largest diameter 17 mm., diameter of the base 20 mm., weight 9.76 gr. There is an inscription on the top, which it is suggested should be read *k-s-ph* (silver, money), but, to judge from the photograph, is clearly *n-s-ph* (half). It is a well-known type, and specimens from Tell Zakaria weighed between 9.45 and 10.21 gr., and one from Gezer only 9.28. See Macalister, *Gezer*, ii, 292, P. Thomsen, *Kompendium d. Palästinischen Altertumskunde*, p. 92.