

REVIEWS AND NOTICES OF PUBLICATIONS.

THE Permanent Committee on Geographical Names for British Official use has published its *First List of Names in Palestine* (6d., Royal Geographical Society). As the result of a much-needed effort to standardize current spellings, we wish it success. The transliteration of Oriental names is perhaps an insoluble problem, and the compromise adopted by any one party is unlikely to command the assent of the rest. We note in passing that final *h* is dropped, as, e.g., in Mizpā, and *z*, as here, is retained for the strong sibilant (*ẓ*); *ḳ* (*q*) is recognized, and the Arabic article *el-* (*er-*, *et-*, &c.), as also such particles as *le* (in Rishōn le Ziyōn), are not hyphenated.

A Grammar of the Colloquial Arabic of Syria and Palestine, by G. R. Driver, M.A., Fellow of Magdalen College, Oxford. (Probathain, 1925.)

THIS useful work is based upon material which was primarily collected and arranged by the author while serving with the Egyptian Expeditionary Force in Palestine and Syria. Accordingly it has had the benefit of constant checking and verification on the spot. It does not aim at a complete account of all the current dialects, but at providing a practical introduction to the language, or rather, the dialects of the land. More than this, written by one who has a competent knowledge of Semitic languages, it is more systematic than such grammars often are, and suggests the lines upon which a scientific study of modern Arabic should proceed, and what problems still call for special investigation. It thus serves a variety of needs and will be found useful by many different classes of students.

Mr. F. W. Read's *Egyptian Religion and Ethics* (Watts, 1925) aims at a popular and concise account of the characteristics of the main features of Egyptian faith. It surveys the gods, their legends, monotheistic tendencies, beliefs and practices touching life after death, sapiential literature, etc., and is throughout based upon good

authorities. Mr. Read is ready, however, to strike out along his own lines, and as an example we may refer to his criticisms directed against those Egyptologists who argue that "the Egyptians believed not merely in the gods but also in God" (p. 45 *sq.*). A chapter on the "heresy of the disk-worshippers" (pp. 51-68) is of interest as an example of the divergence of opinion among modern writers concerning the unfortunate Amenhotep IV or Iknaton, and the current conflicting estimates—with now and then a certain irascibility—at least enables us to realize in some faint measure the storm that must have broken around the head of that "amazing emperor" of Egypt thirty-three centuries ago.

"Climatic influences in some Ancient Mediterranean Religions" is a novel topic discussed by Miss E. C. Semple, of Clark University, Massachusetts, in the *Scottish Geographical Magazine* (July, 1925, pp. 214-221, and September, pp. 257-266). It is well known that there are certain fundamental similarities among the old religions of the Near East, and Miss Semple ascribes these to the general geographical conditions. The regions form approximately a climatic unit, and the chief gods reflecting the climatic conditions were "weather gods, powerful to bestow or deny the life-giving water from the sky." So the gods give rain, and their original seats were located in hill-tops, mountains, and "the high places of the earth." The evidence of inscriptions of classical writers here converges with that of archaeology, and she notes that at Taanach, Gezer, and elsewhere sanctuaries were associated with springs and wells. The various mountains sacred to Zeus had once their own local deities whose names have been replaced by Zeus (or Jupiter), "in short, the most high god, high both in a physical and a religious sense, recurs in all the Mediterranean lands which belongs to the climatic region of winter rains and summer droughts, and to the physiographic region of young folded or block mountains rising from the blue waters of the *Mare Internum*."

In the April *Bulletin of the American Schools of Oriental Research*, of chief interest to the readers of the *Q.S.* are Prof. Albright's "Topographical Researches in Judaea." Here he lays down the now familiar principle: "one cannot identify a town mentioned in the Old Testament with a site on which pottery and other remains of the

requisite age do not occur, no matter how favourable other indications may be." Accordingly, as Khirbet Kuweizibeh, though carefully examined, contained only Byzantine pottery, it could not be identified with the Chozeba of 1 Chron. iv, 22. Conder's identification is thus rejected, although in the *Encyclopaedia Biblica* (col. 38) Ain el-Kezbeh is preferred (cf. *P.E.F. Memoirs*, III, 36). The absence of Roman pottery on the site of Beit Sūr is held to indicate that Beth-zur was abandoned before the Roman Period. Accordingly "the Roman-Byzantine village of the name, alluded to by Eusebius in the *Onomasticon*, must be represented by the hill to the east, where the ruined fortress stands, built mainly of older materials." And, in fact "this hill is strewn with Byzantine and Arabic potsherds, as we should expect." Here, too, the archaeological evidence seems to be of the greatest importance, until we remember the Beth-zur known as "the strongest place in all Judaea" in the days of Josephus (*Ant.* xiii, 5, 6). The question therefore arises whether this is some other Beth-zur (for which there seems to be some evidence, see *Encyclopaedia Biblica*, col. 570), or whether we are to look for a third locality near Beit Sūr, one where the requisite Roman pottery will disclose itself. At all events, here as elsewhere, Prof. Albright's conjectures are brilliant and invigorating. In an account of a trip to Engedi and Masada he makes the important observation that Prof. Ellsworth Huntington's contrast between the water-supply in ancient as compared to modern Engedi rests upon a misunderstanding. The old villages moved about, and "Huntington's mistake is similar to that he has made elsewhere; he has overlooked such facts as the rotation of fields and even districts . . ."

Topographical problems are prominent also in the new *Annual of the American Schools of Oriental Research*, Vol. V (for 1923-24). The site of Bahurim is discussed by Mr. Edwin Voigt, mainly on the ground of the pottery found on, or absent from, this or the other identification. He argues for the south-west slope of Ras el-T'mim whose early remains show that it was a site occupied in the Early Israelite Period. Mr. W. D. Carroll takes up the question of Bittir and its archaeological remains. He draws attention to the name Khirbet el-Yehūd, at Bittir. It "furnishes all the requirements of a position which may have been held for a considerable length of time against a Roman army by a strong garrison of Jews fighting with desperation."

This identification was confirmed by Mr. Carroll's thorough investigation of the site which, it seems, had a continuous archaeological record from the first phase of the Iron Age down to Roman times. An attempt—apparently the first—was also made to plan the fortress walls. Mr. Francis T. Cooke writes on the site of Kirjath-gearim. He suggests that the place, also known as Kirjath-baa and Baalah, may have been originally Kirjath-ba'al-'Anab—thus associating the modern Karyet el-'Inab (a favourite identification) with the Krt-'nb mentioned in the old Egyptian Papyrus Anastasi I. Prof. Raymond Dougherty collects cuneiform parallels to Solomon's provisioning system (1 Kings iv *sq.*), supplementing recent discussions of the geographical details (by Albright and Alt) in the most illuminating manner. He points out that a similar system of provisioning—each overseer being responsible for a certain month in the year—also prevailed in Mesopotamia in the Neo-Babylonian and Persian Period. Also, there seems to have been some relationship between the collection of provisions for the king and of offerings for the gods; the sacred and royal offerings were in some way connected. An extremely interesting excursus on the sacred basket, in which the offerings were collected, and on basket symbolism in general, is included. This, together with a discussion of eagle-symbolism—the eagle and basket being sometimes associated later—bears on the problems raised by the "Antioch Chalice," which forms the subject of an article by Prof. Bacon. It deals chiefly with the eagle and basket on that famous and much-discussed treasure, and is a valuable contribution to the archaeological *motifs* of about the beginning of the Christian Era. Prof. Bacon concludes that the symbolism of this chalice is that of the Syrian sun-temples of the Antonine Age, but adapted in a Christian sense.

In the June issue of the *Journal of the American Oriental Society*, the late Prof. A. T. Clay replied to the criticisms of Prof. Barton (see *Q.S.*, 1925, p. 156 *sq.*). It was a vigorous reply, and a fresh and energetic defence of his Amorite theory, namely, the superior antiquity of an "Amorite" civilization which was the source of the traditions in the early chapters of Genesis. Prof. Clay was probably more right than wrong, he made out a good case for himself, and the death of this fine scholar, while still at the height of his powers, is much to be deplored. Still, his theory will live—the present reviewer remembers

that the late Dr. Johns was impressed by it—and is not likely to be without vindicators. Prof. C. C. Torrey, in the September number, discusses the new Byblus inscriptions (see *Q.S.*, 1925, pp. 210–15). He considers that the script gives the impression that writing had already been in use for a considerable time (*i.e.*, before the 13th century B.C.), and that there is evidence of Assyrian influence in both the vocabulary and the contents. He translates: “This sarcophagus made Philles (?)—Baal, son of Akhiram, king of Gebal, for Akhiram his father, when he laid him away for ever: And to any king among kings, or governor among governors, or military commander over Gebal, who has uncovered this sarcophagus (it is said): ‘the sceptre of his rule shall be broken, the throne of his dominion shall be overturned, and peace shall flee from Gebal, if he shall destroy this inscription, cover it over or deface it.’” The short inscription (*Q.S.*, p. 215, n. 1) he renders “take notice, strength will fail you below this point,” it is “on the precarious assumption that the intent of the inscription is to give warning to excavators.”

A special feature of the *Journal of the Society of Oriental Research* (Toronto) is the series of carefully classified bibliographies dealing with Biblical, Hebrew, and Islamic studies during the last six or seven years. They are very complete, provide concise, helpful notes on the several works, and will be highly appreciated. The reviews, too, are informing, and the articles, though not in this case of direct interest for Palestinian research, with the exception of Prof. Mercer's notes on the Amarna Letters, are valuable contributions to a better knowledge of the Ancient East.

In the *Museum Journal* of the University of Pennsylvania, March, 1925 (pp. 27–55), Mr. C. Leonard Woolley gives an extremely interesting account of the work of the joint expedition of the University and the British Museum during their third season at “Ur of the Chaldees.” Of special importance was the Ziggurat with the surrounding complex of buildings, but the really sensational discovery was that of the great stele of Ur-Engur and bas-reliefs illustrating *inter alia* a unique representation of a wingless angel descending from above. Other scenes are those of sacrifice to the gods; the whole being a remarkable specimen of the art of the latter half of the third millennium B.C. Mr. Woolley's account is well illustrated, and

all concerned are to be congratulated upon the success of their undertakings.

In the *Journal of the Palestine Oriental Society*, V, Nos. 2-3, S. Tolkowsky throws new light on the history of Jaffa in the 14th century A.D., supplementing his book on that subject, published in 1924 (*Q.S.*, 1925, p. 96). Father Alexis Mallon writes on the Hyksos and the Hebrews, and upon the difficulty of determining any specifically Hyksos culture that is not Semitic or already familiar outside the sphere of the Hyksos. Stephan H. Stephan publishes, in Arabic a collection of colloquial Arab proverbs and sayings concerning animals, with transliteration and notes. He points out that "in our fairy tales we stand on a friendly footing with animals"; the snake, which is considered to be the cleverest of creatures, offers help three times to her rescuer, and doves speak loud with each other in order to give the traveller valuable information. It is noteworthy that many of the sayings have to do with the ass. How many—if any—find a parallel in one or other of the versions of the Story of Ahikar it would be interesting to know. Curious is No. 84, where the "year of the bull" marks an era in the local chronology of Bir Zet, whose inhabitants, in the early 'nineties, had a long chase after a runaway ox. The custom of dating after some topical event is ancient and widespread (cf. *Camb. Anc. Hist.*, I, 147). Girls are still commonly compared to gazelles (p. 151, cf. *Prov.* v, 19).

In the *Revue Biblique*, April, Father Abel continues his study of the topography of the Maccabaeen campaigns, this time with special reference to the wilderness of Tekoa, the passage of the Jordan, the fortresses of Bacchides and Beth-Bassi. As is well known, the late apocryphal stories of the war of Amorite kings against Jacob and his sons (Book of Jubilees, ch. xxxiv, and elsewhere) seem to have been derived from or amplified by Maccabaeen events, and especially (as Father Abel points out) the list of cities in 1 Macc. ix, 50. The same *savant* also describes, *inter alia*, two fresh tombs at Mareshah. In the July issue he discusses the question of the distance from Jerusalem to Emmaus, upholding the 160 stadia. Father Vincent, in "Garden Tomb, histoire d'un mythe," deals with a topic which was to the front in the latter half of 1924; he gives a complete survey of the question (pp. 401-431 and 5 plates): one can but hope that the

article will not pass unnoticed. In the October issue Father Abel publishes some brief inscriptions, and Father Vincent writes on Quaternary man in Galilee, and various odds and ends in Jerusalem, including hints of some interesting discoveries by Captain Monckton; a longer note deals with the "Wall of Agrippa." One may remark, in passing, the surprise expressed on p. 610 at Sir James Frazer's statement concerning the poverty of religion among the Bedouins. But the present writer found a similar sentiment expressed by Sir Charles Lyall, and the observations of Robertson Smith (*Lectures and Essays*, p. 491 sq.) are worth considering. Is it a question of the definition and content of religion?

In the June number of *Biblica*, Dr. Schaumberger concludes his discussion of the supposed "Mosaic" inscriptions from the Sinaitic peninsula (*Q.S.*, 1925, p. 161). Still maintaining an attitude of reserve, he very properly notes the importance of the curious script at Serabit, as representing one of other attempts to form an alphabet. As he points out, we have plenty of evidence for writing in the age of Moses; but this fact does not, as he appears to suppose, affect the problem of Pentateuchal criticism. It is a not infrequent, but a quite erroneous, supposition that the arguments against the Mosaic origin of the Pentateuch rest on the assumption that in the days of Moses there was no alphabetical writing (*Buchstabenschrift*); Pentateuchal criticism rests upon other grounds. In the same number Father Power reviews the *Atlas Scripturae Sacrae* of R. de Riess (edited by Father Heidet). In the September issue Father Mallon writes on Prehistoric Man in Palestine, with illustrations; the Galilaean skull supplies the text. There is nothing that ought to surprise us, as he says, in view of the numerous worked flints that have been found. On the other hand, "there is no chronology of prehistory"; the problem is too complex, and depends upon too many sciences (geology, palaeontology, etc.) to allow a precise solution. The main fact is that the appearance of man is carried back to a remote date. Father Mallon's reasoned article in *Biblica* is—in view of the "Fundamentalist" and similar controversies—much to be welcomed.

The *Orientalistische Literaturzeitung*, indispensable for its critical reviews and bibliographies, regularly contains also a few articles, one

of which in the May issue discusses the epigraphical material in the recent publication of the Harvard excavations at Samaria. The inscribed ostraka are, of course, by far the most important, and the article by Prof. Jirku deals with the script, the vocabulary, the proper names, and the grammar. Among the names are "Gadiu" or the like (גדיו), which combines Yau (Yahweh) with Gad, the god of fortune, just as 'Egliau (עגליו) combines Yau with the calf, as is only to be expected in North Israel (*cf.* Hos. viii, 5). The relation of father and son is often omitted, and the two names stand in juxtaposition. Numerals are written in full, though certain numerical signs are found which stand in need of further investigation. A fragment of a cuneiform tablet, somewhere after 722 B.C., naturally recalls the contracts found by Prof. Macalister at Gezer; it contains the interesting title "Chief of the Cities" (*rab alāni*). Prof. Gressmann reviews Völter's book on the Old Hebrew inscriptions of Sinai and concludes that here, as in many other questions, we have to confess *ignoramus*.

The articles in the *Zeitschrift für die alttestamentliche Wissenschaft* bear generally upon biblical criticism rather than upon Palestinian subjects; but, in its new form, this international journal takes in post-biblical Judaism, and special attention is paid, in the summaries of current literature, to archaeological work. In passing, it may be remarked that a bas-relief from Tell es-Salakhyyeh, once in the possession of the Palestine Exploration Fund (*Q.S.*, 1889, p. 87 *sq.*), and now in the British Museum, has recently begun to attract attention; it is republished and briefly discussed by M. Contenau in *Syria*, V. (1924), pp. 203 *sqq.* (Plate 53), and referred to by Dr. Gressmann in the *Zeitschrift*, 1925, p. 158. The latter also gives a brief account of the Samaritan ostraka, pointing out that West Manassite places can be recognized among those which, as the sherds specify, contributed corn, flax, wool, wine, oil, etc., to the royal treasury.

In the *Zeitschrift des Deutschen Palästina-Vereins* Prof. Steuernagel continues his valuable and exhaustive monograph on the Ajlūn, the separate publication of which has already begun. This work has reached p. 384, with 59 plates, besides 93 illustrations in the page, and when complete will be the most elaborate study of

that part of Transjordania extant. It covers the geology, geography, topography, ancient, mediaeval, and modern culture, and Prof. Steuernagel places all students of Palestine under his debt. In the *Zeitschrift* itself Prof. Windisch writes on the oldest Christian pilgrims, utilizing the testimony of Melito (middle of 2nd century A.D.) and others. At first their desire was to see the "holy places," and thus assure themselves of the genuineness of the biblical narrative. It is an indication that sites were to be seen. A warning note is struck by Gregory of Nyssa and by Jerome as regards the value of the pilgrimages to the earthly Jerusalem; the journey was not indispensable. Nevertheless the monks who took the opposite view, and emphasized the blessings that would accrue to pilgrims, exercised the greater influence over the laity. Prof. Alt has discovered at the shrine of Sheikh Sha'le, near en-Nākūra, with its local story of a fire which came down from heaven and put an end to a war between Mohammedans, Christians, and Jews, the last survival of traditions of Elijah. Hard by was a Greek inscription of the 4th or 5th century, in honour of Elias, the "forerunner." The inscription begins Χ(ριστ)έ ἀναξ κόσμοιο μεγίσθεν(ε), evidently the commencement of some hexameter hymn, though as yet unidentified. Prof. Krauss finds a reference in a colophon of an old Hebrew Pentateuch to the capture of Jerusalem by King K-r-l-u-n, i.e., it would seem, the Sultan Kalāūn (A.D. 1290).

In *Palästinajahrbuch* (1925), Prof. Alt, in the course of his description of one of the Institute's tours, points out (p. 18) how, in ancient times, small craft could doubtless travel up the Nahr Rubin (by the port of Jamnia)—a point of some interest for ancient trade. Commenting on the Jewish inscription at Nebratein (see *Q.S.*, 1907, p. 123, Fig. 7), he notes that earlier visitors have confused actual letters and dividing lines. Prof. Dalman, too, has pointed out that the stone is not so badly weathered as supposed (S. Klein, *Jüd-Paläst. Corpus Inscr.*, p. 82 n.)—it is much to be wished, therefore, that new copies could be published by authorities who are on the spot.

"Harosheth of the Nations" (Judg. iv, 2, 13, 16), whose name survives in the late village el-Harithiyeh—as a warning against too easy a reliance upon identity or similarity of names—is conjecturally placed at Tell 'Amr, which, to judge from the soundings of the British School of Archaeology, was occupied from the early Iron Age

to the Greek Period. Prof. Alt observes that the name of Harosheth is naturally wanting in documents of the earlier period as the Egyptians still had supremacy over it. On the other hand, Tell Harbaj, a little to the north, but in a less striking position, which the *B.S.A.J.* identify with Harosheth, has disclosed traces of the whole Bronze and early Iron Age, and we gather that this is an objection to the identification. Whether so much reliance is to be placed upon chance soundings, and upon the occurrence or absence of names whether in monuments of a particular date, or in *descriptions* of periods which, as sources, are regarded by biblical critics as some centuries later, must surely be doubtful. Certainly there is an undoubted liveliness in the sphere of Palestinian topography just now, and only when one considers how, in the past, views had to be reconsidered when extensive excavations were in hand—*e.g.* Jericho—does one realize the precariousness of arguments based upon some lucky or unlucky sounding.

In the same issue Prof. Dalman writes on the roads lying between Jerusalem and Bethel and the harmony between the references in biblical and other narratives and the geographical facts. He writes also an attractive paper on the "lily" (with illustrations). Finally, Prof. Alt discusses the country of Judah in the time of Josiah. This, together with a separate little study on the "Settlement of the Israelites in Palestine," are further examples of the keen interest now being taken in the historico-geographical study of the Old Testament. In the first of these he replies to Prof. Albright's criticism of his explanation of the division of the kingdom as set forth in 1 Kings iv. The question is then raised: How far, if at all, did the internal geographical organization of Judah undergo change during the four centuries of its history? His study of the Judæan localities in Joshua xv (which fall into twelve subdivisions) leads him to conclude that the arrangement is neither geographical nor historical, but, like that in 1 Kings iv, is for the collection of supplies. Its date would be that of Josiah, whose reforming efforts are said to have extended "from Geba to Beersheba." According to Alt, therefore, it was not until his day that Judah enjoyed the extension of territory which the lists in Joshua ascribe to it. Here one is inclined to ask: What are we to suppose would be the limits of Judah in the days of Uzziah, over a century previously? In his study of the Settlement Prof. Alt goes more

fully into the problems, and his pamphlet is an independent contribution of much interest. In both the argument is geographical rather than historical. But, as readers of Sir George Adam Smith's *Historical Geography of the Holy Land* will remember, similar historical circumstances recur owing to the similarity of geographical conditions, and what might well be true of this or the other period would equally well suit others. Several of the typical incidents of the actual settlement of the Israelites would recur at other times when invaders or colonists settled down; and Prof. Alt's useful contributions tell us more about general conditions—*e.g.*, the political contrast between the plain and the hill country—than about the reconstruction of the historical facts. The latter must start from the biblical narratives themselves, and the conflicting, political, historical, and religious conditions which they reflect. Pastor Wilhelm Möller (*Wie steht es um die einstige Beschaffenheit des heiligen Landes?* Lütjenberg, 1925) writes one of a series of popular pamphlets on the Bible. It contains much miscellaneous material on the difference between the modern land and its ancient fertility, on the connexion between its natural resources and history, &c. In the new *Reallexikon der Vorgeschichte* (Gruyter & Co., Berlin) special attention is devoted to the archaeology of Palestine and Syria. This field is covered by Dr. Peter Thomsen. From copies and reprints of his articles, which have been sent to the P.E.F., it is easy to see that the series is likely to be complete, well-documented, and indispensable to students of ancient archaeology. Full references are given, though limits of space prevent the fuller discussion which here and there would be desirable. The subject of "Altars" is much too complicated to be treated *currente calamo* in a couple of small columns; there are good summaries of material in "Amulets"; the subject of "Lamps" (*Beleuchtung*) is well illustrated, but the cult or religious aspect is treated scantily; "Fortification" (*Festung*) is especially elaborate; the importance of "Toilet" (*Haartracht*) from the archaeological point of view is fully justified. The work ranges over a vast variety of subjects, from "Abfall" to "Fibulae," and is full of interest. It would be unfair to cavil at such omissions as we have noticed in turning over the pages; rather must we recognize the care taken by Dr. Thomsen to collect and summarize the all too widely scattered data of Palestinian archaeology.

Sacrifice in the Old Testament: Its Theory and Practice. By the late George Buchanan Gray. (Clarendon Press, 1925.)

FROM 1906, until his tragically sudden death in November, 1922, Dr. Buchanan Gray was a member of the Executive Committee of the P.E.F., and for a time served as Chairman. He was a most distinguished Old Testament scholar, whose labours were spread over different fields, in all of which he made important contributions. He had the unique honour of writing three of the volumes for the great *International Critical Commentary Series* (Numbers, Isaiah i-xxxix, Job [with S. R. Driver]), and these are undoubtedly his most solid achievements. But the present volume is also of outstanding importance. It has been rescued from manuscripts of lectures and courses of lectures, and a very great debt is owing to the anonymous "old pupil" upon whom has fallen by far the heaviest burden of turning the MSS. into this substantial and wholly admirable book.

The significance of the volume lies in this, that it is the completest and most important treatment since Robertson Smith's *Religion of the Semites* (2nd ed., 1894), of topics which that great scholar himself, in his own epoch-making lectures, handled in a way which gave a new turn to the study of Old Testament, or rather of ancient Semitic, religion. The language of exaggeration is to be deprecated—Dr. Gray himself would have been the first to deprecate it—but in reading this book, one finds oneself throughout dealing with Robertson Smith's problems, along new lines, and in the light of newer knowledge, and one may safely say that notwithstanding the learned and fuller works of Lagrange and Baudissin, to mention no more, Gray's *Sacrifice in the Old Testament*, is one of the most conspicuous books in biblical science for its invaluable, judicious, and comprehensive survey of that great subject. The book deals with the Theory of Sacrifice, the Altar, and the Hebrew priesthood; and its very full pages with innumerable biblical references and Semitic and Greek terms are excellently indexed.

For present purposes, the feature of most immediate interest is the use which Dr. Gray made of the material of Palestinian archaeology. Not only had he visited the East, he had acquainted himself with the literature of archaeology, and he shows in a way that few could have anticipated, how archaeology bears upon the

problems of sacrifice. Section vii, entitled "Altars: literary and archaeological evidence," must be specially signalled out for its pages on rock-surfaces and stone objects, and the question whether altars were or were not independent of these. As is well known, the older view that the Palestinian dolmens were essentially altars, has receded into the background; but Gray agrees that it is conceivable that *some* were so constructed, or came to be used as such (p. 111). They were more probably sepulchral, but many present features, especially cup-marks, which suggest that offerings were made on or within them (p. 113). In connexion with this, Gray discusses the famous "rock altar" near Sur'a, the ancient Zorah, the home of Manoaah, together with the rock-altars at Petra, Taanach, and notably Jerusalem itself (pp. 122 *sqq.*), and he points out how sacred stones could serve a double purpose, as the home of a deity and as an instrument in his service (p. 125). He holds that the Sakhra was primarily "a Jebusite altar, on which the pre-Hebrew inhabitants of Jerusalem set forth food and poured out liquids for the deity." Different theories have prevailed as to the pre-Israelite site, and David's altar, and Solomon's later great altar, and Dr. Gray's discussion will be valued by those interested in the knotty problems.

From a discussion of the priesthood and the festivals, Dr. Gray turns to a closer examination of the Passover and the Paschal meal, leading up to the Christian Eucharist and the identification or comparison of Christ with the Paschal victim. Thus, it will be seen that the book ranges over a very wide field, and involves many questions of profound interest. It is the more to be deplored, therefore, that Dr. Gray did not live to give his book those finishing touches which can only be given by the author himself, who can see his work as a whole, and know whither his researches are tending. This is, of course, no reflection upon those who have laboured to make the volume a worthy tribute to the dead scholar—to the present reviewer it was a privilege to be able to assist in one or two very minor details. The "old pupil" and the Oxford scholars responsible for the result have raised up a monument which will be a permanent memorial to Dr. Gray's scholarship, and one of the great and lasting works in biblical literature.

A Century of Excavation in Palestine, by R. A. S. Macalister, LL.D., Litt.D., F.S.A., Professor of Celtic Archaeology, University College, Dublin, formerly Director of Excavations, Palestine Exploration Fund. (335 pp., Religious Tract Society. 10s. 6d. net.)

IN this attractive volume Professor Macalister gives a popular account of the archaeological research carried out in Palestine during the century 1825-1925. The first chapter contains a sketch of the history of the actual excavation undertaken; the next four chapters deal with its results as regards topography and as regards the history of politics, culture, and religion. These chapters are followed by a short—an all too short—bibliography, and by a useful index.

The chief sites, apart from Jerusalem, which have been investigated are various mounds or tells, such as Tell el-Hesi (Lachish), Tell Sandahannah (Marissa, the ancient Moresbeth, the home of the prophet Micah), Tell el-Jezari (Gezer), Tell Mutasellim (Megiddo), Tell el-Husen (Scythopolis, the ancient Beth-Shan). These mounds consist of the ruins of buried cities, one succeeding another on sites originally chosen on account of their elevation for purposes of defence.

It was at Gezer, as Director of Excavations for the Palestine Exploration Fund, that Professor Macalister, extending the results obtained by Sir Flinders Petrie at Lachish, succeeded in tracing the development of pottery in the country, with the important result that a real clue to the approximate date of the various strata unearthed was put into the hands of all subsequent investigators. It is chiefly by the aid of potsherds that a wall of 100 B.C. is distinguished from a wall of 2000 B.C.; there is often surprisingly little difference in the masonry (p. 31).

The light thrown by excavation upon vexed problems of topography is the subject of Chapter II. There can now be little doubt the Jebusite city, afterwards called "The City of David," was situated on a spur of the Eastern Hill, its northern wall being about 200 yards south of the present wall of the city. A fortress tower erected above a break in this wall is with great probability identified with "Millo," built by Solomon (1 Kings xi, 27).

Many questions, of course, still remain unanswered, e.g. the question of the disposition of that part of Nehemiah's wall which

lay between the Fish Gate and the Old Gate (Neh. xii, 39). Chapters III, IV, and V contain a very interesting discussion of the bearing of the results of archaeological research upon the study of the Bible.

The number of actual inscriptions which have been unearthed is small, and Prof. Macalister suspects the Maccabaeian family of having destroyed many ancient monuments. In passing, we may note that Prof. Macalister is far too hard on the Maccabaeian family (p. 194), and that the prophet Haggai did not speak "disdainfully" of the Sacred Temple (p. 190). A curious example of the way in which recent discovery has helped to elucidate the text of the Old Testament is mentioned on p. 168. 1 Sam. xiii, 21a, the Hebrew, literally translated, runs "and the *petsirah* was a *pim* for the ploughshares." The very obscure word *pim* has been found cut on small weights of stone and of bronze, evidently the name of a standard unit, probably a weight of three-eighths of a shekel: so the passage may be rendered "The setting of the ploughshares was three-eighths of a shekel," the point being that the charge was exorbitant.

The general level of culture revealed by excavation is surprisingly low when we consider the height to which the national literature could rise from time to time, as the Old Testament is witness. Even the palace of Omri at Samaria is built of inferior masonry.

Prof. Macalister's chapter on the cultural history of Palestine contains many interesting details, e.g. as to the saddle-quern used by countless generations of women "grinding at the mill" (p. 233); and as to the first appearance of the square Hebrew script in the 1st century B.C. (p. 250).

But it is to the last chapter that most readers will turn with the keenest expectation, the chapter on the religious history of the country. Here they will find a picture of the ancient High place at Gezer (p. 276) and the remarkable altar of incense at Taanach (p. 290). They will also be introduced to that strange military colony of Jews at Elephantine in Upper Egypt at the end of the 5th century B.C. (pp. 296-310). And the question of the relation of all these discoveries to the records of the Old Testament will be raised and tentatively discussed—of course, not in the least, finally answered. The chapter ends with Prof. Macalister's own interpretation of a puzzling Greek inscription scratched on the door-jamb of the tomb of the sidonian Apollophanes (2nd century B.C.)

at Marissa : an ingenious interpretation if not entirely convincing. If a second edition is required¹ it is very much to be hoped that Prof. Macalister will insert a few references, for many of his readers will certainly desire to learn more of some of the places and objects he refers to.

Meanwhile the Religious Tract Society are warmly to be congratulated on having secured the services of so great an authority to introduce to the general public a subject of fascinating interest.²

J. W. HUNKIN.

NOTES AND QUERIES.

Copper Mines in the Territory of Judah.

As far as I know, it is universally stated in books of reference on Palestine and in commentaries on Deuteronomy that there is no copper in Palestine, and that the assertion in Deut. viii. 9 is therefore erroneous unless we assume that the Deuteronomist regarded Canaan as including Lebanon, Edom, or Sinai. This statement requires to be corrected by the following letter from the United States Consul at Jerusalem :—

JERUSALEM, PALESTINE,

July 29, 1925.

SIR,—Your postal card of June 29, 1925, making inquiry about copper mines, which are reported by a German engineer (mining) to be in the vicinity of Khurbet Mird, directly between Jerusalem and the Dead Sea, has been received. You state that this news was reported in the *Living Age* of June 20, and was a reprint from the *Neues Wiener Tageblatt*.

It appears that before the war, the Sultan of Turkey sent a German engineer by the name of Prof. Blanckenhorn to make certain studies upon the Dead Sea, with a view to ascertaining what possibilities there were there. On his return to Jerusalem, he exhibited certain specimens of minerals found to the Mayor of Jerusalem, a certain Faigy Effendi. Among other things he mentioned the Byzantine copper mines which had been worked both horizontally and vertically, situated

¹ P. 155, for *possible* read *possibly*.

² Prof. Macalister's book is on sale at the P.E.F. Office; see advt. on back cover.