

REVIEWS AND NOTICES OF PUBLICATIONS.

Catalogue of Hebrew MSS. bequeathed to Trinity College Library by the late William Aldis Wright, by Herbert Loewe. (Cambridge University Press, 1926. 20s. net.)

THE late Vice-Master of Trinity College, Cambridge, for many years a valued member of the Executive Council of the P.E.F., possessed among his many gifts a keen sympathy for Hebrew studies and a wide knowledge of the language.

The Hebrew manuscripts which are here described were collected and bequeathed by him to his college and are of no small interest. He was one of the "Revisers" of the Old Testament, and in collaboration with the late Dr. S. A. Hirsch published a hitherto unknown Hebrew commentary on Job. He was a generous patron, and freely lent his MSS., many of which were utilized by the late Dr. Ginsburg (from whom he had previously purchased them) in his great edition of the Masoretic text. Dr. Wright was anxious to make his collection available to junior students of Rabbinics, and it was therefore his intention that the catalogue should have their needs in view, even at the risk of containing many things known to the expert. Mr. Loewe has performed his task admirably, and Hebraists everywhere will be glad that this memorial of a fine old scholar has at length been published, and they will agree with Mr. Loewe that the late Vice-Master collected his MSS. with keen discrimination. Little had hitherto been known of the contents of the collection. The gap has now been filled.

In the *Journal of Egyptian Archaeology*, April, 1926, a full discussion, by Mr. S. R. K. Glanville, of "Egyptian theriomorphic vessels in the British Museum," is of interest for our readers on account of the resemblance between many of them (they are commonly birds) and the "pottery object in the form of a duck or similar bird" which Prof. Macalister unearthed at Gezer (*Gezer*, Vol. II, p. 15 *sq.*, and Fig. 216). This, it will be remembered, had holes at the side which, in his opinion, were for the insertion of real feathers, and the resemblance after all proves to be only

a superficial one. Among other articles of general interest for Palestine, mention must be made of Mr. H. Frankfort's discussion of the relations between Egypt and Syria in the First Intermediate Period, that is to say, before the Middle Empire. He argues that there was practically no intercommunication by land, whereas by sea contact goes back to the Protodynastic Period, and an Egyptian sanctuary may have existed at Byblus well before the VIth Dynasty. This does not mean that intercourse was continuous or frequent. Now in this dynasty we seem to have signs of some new power in Palestine, or rather in Phoenicia, and towards the close of the reign of Pepi II "Egypt's fate all of a sudden is wrapped in darkness, and only recently literary evidence has suggested that this was the darkness of anarchy and disintegration." On the archaeological side a new type of object appears—the "button seals," with designs of an utterly un-Egyptian character; "they appear again in, and in fact are typical of, the Syro-Cappadocian glyptic." These are due not to importation but rather to foreign settlers; and Mr. Frankfort draws attention to the thoroughly un-Egyptian cylinder of Khendy, probably of the VIIIth Dynasty, characterised by *guilloche*, and a monkey-like imp, superficially resembling, though not akin to, the Egyptianizing Hittite cylinder seals of the latter half of the second millennium B.C. This imp-creature can be traced to North Syria or East Anatolia, and the fact that it flourishes particularly under the dynasty of Hammurabi suggests that here, or rather beyond Taurus, is the source of those movements which, on the one hand, caused such trouble to the VIth Dynasty of Egypt and, on the other, brought the "Amorite," First Babylonian, Dynasty to power. From the document known as the "Admonitions of Ipuwer" it can be seen that there was social revolution in Egypt; foreigners were gaining power and "became Egyptians everywhere." While the centre of gravity lay in the north (Manetho tells us that the VIIth and VIIIth Dynasties were at Memphis), the characteristic "button seals" have been found as far south as Nubia. It is to this age that the excavations at Byblus may be able to add their contribution, but at present they do not allow us to infer that the invaders of Egypt had as firm connexions with Palestine and Syria as had the Hyksos, some centuries later. The retaliatory steps after the Second Intermediate Period, when the Pharaohs of the XVIIIth Dynasty marched into South-West Asia, stand in contrast

to all that we know of Egypt after the *First Intermediate Period*; and such struggles as the Pharaohs of the IXth to XIth Dynasties had with their northern neighbours were with contemptible Bedouins. Athribis in the south-eastern Delta—"the navel-string of the foreigners"—may have been, as Mr. Frankfort conjectures, the last seat of the invaders, as Avaris was that of the Hyksos, and with its fall the VIIIth Dynasty disappeared. Mr. Frankfort's article is a stimulating combination of literary evidence, archaeology and excavation, and it will be interesting to see how other Egyptologists view it. Meanwhile it is important to observe how the stream of influence flowed now from Egypt into South-West Asia, and now in the reverse direction; it is an exaggeration, therefore, to suppose that Egypt was the fountain-head of all civilization.

Such simple theories as the origin of civilization from some one single source or—to take another case—the common ancestry of Egyptian and Semitic languages, are unscientific; the problems of the evolution of culture, like those of organic life, are much more complex.

Part II of the *Bulletin* of the Metropolitan Museum of Art, New York (March, 1926), is taken up with an illustrated report of the Egyptian Expedition in 1924–25 to Thebes and Lish. Of special interest is the work by Mr. and Mrs. N. de G. Davies and Mr. Wilkinson at the tombs of Rekhmirē and Huy, famous for their representations of Cretans. These Cretans stand in striking contrast to the more heavy-featured Semites represented on the tomb of Rekhmirē's uncle, Useramon, which is also reproduced in the *Bulletin*, and readers will be glad to know of this convenient set of illustrations and will look forward to further reports. Meanwhile the drastic regulations governing archaeological field-work in Egypt have, as the *Bulletin* states, already forced some readjustment of plans, and a telling example of other difficulties is afforded by the incidental news (p. 48) that the copying of a difficult text in the tomb of User is aggravated by the numerous pigeons, whose nesting-places are not to be disturbed, and "imply as many hiatuses in a text already bristling with textual difficulties."

A very full and valuable monograph on Naukratis by Miss E. Marion Smith is published in the *Journal of the Society of Oriental Research*, April, pp. 119–207. It deals with the site of Naukratis,

its history, commercial development, religious cults, famous occupants, and surveys all the references to the city in Greek and Latin literature.

In the *Journal of the American Oriental Society*, June, Prof. Nathaniel Schmidt discusses the view that the Song of Songs was a collection of poems used in the rites of Adonis. It has commonly been felt that it must be more than what it seems to be—a collection of secular lyrics ; and “ it should be admitted at the outset that the assumption of pagan survivals in the festivals of Israel and in its sanctuaries is perfectly legitimate. . . . Nomads do not celebrate agrarian festivals. Most of the sanctuaries were taken over from the former inhabitants, and that in Jerusalem was built by a Tyrian architect. In all of them, including the royal temple at Jerusalem, heathen cults were carried on ” But while Prof. Schmidt considers it highly probable that the author of the songs “ derived some of his conceits and imagery from popular festivities,” he concludes that the theory in question has not justified itself, a conclusion with which it is difficult not to agree.

In the *Journal of the Palestine Oriental Society*, Vol. VI, Nos. 1-2, Mr. T. Canaan continues his studies of “ Mohammedan Saints and Sanctuaries in Palestine.” In this number he deals with oaths, vows and sacrifices, and presents much valuable material which will be welcome to biblical students and folklorists. Mr. S. Tolkowsky writes on “ Canaanite Tombs near Jaffa,” namely, tombs found on the banks of the river ‘Auja, hard by the so-called “ Napoleon Hill,” and a few miles to the north-east of Jaffa. The hill in question, to judge from the pottery on the surface, was an important settlement, and this fact and the unhealthiness of the Jerisheh district, make it difficult to see why the plain and not the hill should have been occupied. That the hill was of some military importance appears certain ; and since the river ‘Auja (like Mt. Carmel) was a powerful natural obstacle for the passage of the coast road running down Palestine, it is easy to understand why the banks of the ‘Auja should be flanked by a number of Tells, the most important of which is the “ Napoleon Hill ” by Jerisheh. Mr. Tolkowsky believes that the famous battle on land and water wherein Rameses III defeated the Philistines and their allies was fought “ in the corner formed

by the southern bank of the 'Auja and the sea-shore," and not near Carmel or on the coast of the Delta, as has otherwise been supposed; and he suggests that a thorough investigation of the site would furnish valuable information on the history of this part of the Maritime Plain and its relations with the Levant. Prof. Albright contributes a number of important "Notes on Early Hebrew and Aramaic Epigraphy." Among them he includes the new Hebrew ostrakon from Jerusalem, supplementing the translation utilized in the *Q.S.* 1924, pp. 184-186. He renders it:—

- (1) Yehizkiyahu (Hezekiah) son of Kore of Bitlis (?)—
Bukkiyahu (Bukkiah).
- (2) Ahiyahu (Ahijah) son of Hash-Sharok (?) in the valley of
Y-r-t.
- (3) Zefanyahu (Zephaniah) son of Karzi (?) in the valley of
Y-r-t.

And, on l. 8—the rest being illegible— . . . son of Hezekiah.

He points out that to biblical critics the chief value of the ostrakon lies in its script (he dates it in the 7th century B.C.) and the light it sheds on the possibilities for interchange and confusion of letters—notably *y* and *z*, *n* and one form of *w*. Another and more important note discusses the jar-handles discovered, like the ostrakon, by Mr. Duncan. He prefers the reading *Adaiah* (עֲדַיָּה), originally suggested by Clermont-Ganneau, and he places these in the Post-Exilic Age (about 500 B.C.) between the royal jar-stamps (which he dates in the 7th century) and the handles stamped with *Yahu* (c. 4th century). From the number and distributions of the *Adaiah* stamps Prof. Albright infers that the owner of the name had something to do with the fiscus. The jars stamped with the name had to do with some form of taxes, and he is tempted to identify him with the priestly noble of Jerusalem mentioned in the parallel texts 1 Chron. ix, 12, and Neh. xi, 12, and who, as he cleverly argues, stood next after the high-priest and the prince of the temple, and corresponded to the *gizbar* or *gazophylax* or temple treasurer in the last centuries of the Second Temple. Now, when Nehemiah reorganized the temple fiscus he placed over the treasury Shelemiah, the priest, and if Prof. Albright is correct, this very name in the form *Shelemyo* may be read on the pentagram referred to in the *Q.S.*, 1924, p. 182 (plate V, No. 7). Finally, the *Yah[u]* seals are in early

Palestinian Aramaic character and may be referred to the period "after Ezra's theocratic reform when Jewry came nearest to attaining the theocratic ideal of its prophets and priests." Following Van Hoonacker and others, he places Ezra after Nehemiah and dates his arrival in Jerusalem in 398 B.C. He remarks: "the curious fact that the Hebrew script is supplanted by the Aramaic on official Jewish Government seals about 400 B.C. makes one wonder whether the Jewish tradition that Ezra introduced the 'Assyrian,' i.e. the Aramaic script does not have a nucleus of truth after all. Our attitude toward tradition, while no less critical than it used to be, is becoming less sceptical." We have given the gist of Prof. Albright's interesting note so that readers may see how much there is to be made out of the stamps which Mr. Garrow Duncan discovered at Jerusalem. If Prof. Albright is correct, they combine with other data in a most unexpected manner and admit of being correlated with Old Testament evidence . . . But are the readings *Adaiah* and *Shelemiah* so clear? And are the royal jar-handles really Pre-Exilic?

Mr. Victor Trumper writes a short note on the choosing of Gideon's 300 (Judges vii, 5 sq.). He points out that the spring Ain Jalud absolutely swarms with leeches, and that the men who scooped up the water in their hands would avoid the risks run by those who put their face down into the water to drink.

The *Vorgeschichtliches Jahrbuch für die Gesellschaft für Vorgeschichtliche Forschung*, is devoted not merely to prehistoric research, as its title suggests, but to all archaeological work. Volume I comprises classified lists of the literature for 1924 with, in most cases, a brief account of each work cited, and with a number of articles (one is on the Galilee skull) and miscellaneous items of personal and scientific interest. It is edited by Prof. Max Ebert with the help of a number of experts, Palestine and Syria being in the care of Prof. Peter Thomsen. It ranges over Europe and the Near East, and is the most valuable publication of its kind. It certainly fills a gap, and now that archaeological research is becoming more strenuous this new year-book will be a boon to many.

To the *Reallexikon der Vorgeschichte*, the articles on Palestinian archaeology and religion are contributed by Dr. Thomsen and Prof. Alt respectively. The former has sent us another batch of reprints

of his articles. They include such sites as Gibeah, Gilgal, and Jericho, and such topics as Glass, Tombs, House and Household Utensils, and Clothing (well illustrated).

In the *Zeitschrift des Deutschen Palästina-Vereins*, XLIX, the editor, Prof. Steuernagel, continues his monograph on 'Ajlun, Part III of which is now published separately. It is a remarkably complete survey of the topographical and archaeological details, and is profusely illustrated. L. Bauer, of Jerusalem, writes on the locust plague in Palestine ; it is reckoned to come about every half-century, but why, is not known. Dr. Range writes on recent literature on the geology of Palestine, and Dr. Blanckenhorn on the rainfall in Galilee in the winter of 1924-25. Dr. Thomsen gives a synopsis of journals relating to Palestine—a useful bibliographical survey—and in connexion with this it may be mentioned that the fourth volume of his Bibliography of the literature on Palestine, covering the years 1915-24, is expected to appear in 1926. We have before referred to the value of his work for Palestinian studies ; students find it indispensable, and we are asked to state that his address is now Dresden, A.19 ; Laubestrasse, 11, 11, where all material for his bibliographies can be sent.

Encyclopaedia Judaica. An ambitious project has been planned by the publishing firm "Eschkol" (Berlin-Charlottenburg, Bismarckstrasse 106) ; it is no less than a complete encyclopaedia of Jewish culture. The work, which is estimated to extend to about 500 sheets, will be in German, and German and Hebrew editions of specimen articles have been sent to us. These include general biographical articles, special articles on Alchemy, Alexandria, Old Persian Religion, Autonomy, Aramaism in the Bible, Jewish Art, &c., and afford a good idea of the catholicity of the undertaking. Modern savants find a place—e.g. Einstein (with a critical account of his epoch-making achievements). An article on Astruc and his inauguration of the literary analysis of the Pentateuch, otherwise full of interest, leaves out the origin of his name, which we understand to be Jewish. It is a point on which information would be useful. The account of Askalon refers elsewhere for the recent excavations, but gives an illustration of a Roman-Byzantine marble frieze. Alexandria is naturally treated at length, and is a most informing

statement. The article on Trade is exceptionally full and valuable. Jewish Art (from the Middle Ages to the present day) is interesting, with some well-collected illustrations. All in all, the enterprise is to be welcomed.

We have also received *Kirjath Sepher*, a quarterly bibliographical review of the Hebrew University Library at Jerusalem. It gives a full survey of recent literature bearing upon the Jews, the Old Testament—including also the New Testament. It is useful to consult, though it may be feared that the comments in New Hebrew will be intelligible only to the minority of the readers. And this applies with greater force to the linguistic studies now being published by the University, under the title **מדעי היהדות**. Accordingly we must the more appreciate the *Report of an Expedition to Southern Palestine* by Adolf Reifenberg of the University, which is published (with 22 illustrations) in both English and Modern Hebrew. It is the first of "Publications on the Scientific Investigation of Palestine" (edited by Prof. Fodor of the Chemical Institute). Both Mr. Reifenberg and Mr. L. Pickard (who writes on the local geology), though primarily concerned with the more chemical and economic sides of their trip, give an interesting account of what they saw: one may refer in particular to the rude rock-markings at ed-Deir (Figs. 1 and 2) and to the trace at Bir Khumr (Wady Muhamwat) of a former eruption from the interior of the earth, the first sign of the splitting of the surface which Blanckenhorn, in his criticism of the description of the destruction of Sodom and Gomorrah, anticipated but did not find.

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