

## REVIEWS AND NOTICES OF PUBLICATIONS.

*Art and Archaeology*, Vol. 1, No. 4. The fourth part of this publication of the Archaeological Institute of America contains four principal articles. The first deals with the constructional features of the Roman theatre, indicating the points in which they differ from those of the Greek theatre. The second article describes the sculptures resulting from the excavations in Corfu under Dr. Dörpfeld, and notes the varying interpretations which have been suggested for this archaic work. Both articles are well illustrated by photography.

The third deals with Louvain the destroyed; but the author, while evidently lamenting the terrible fact, seems to have been afraid to denounce its perpetrators—an unworthy moral timidity.

The last article speaks with pride and enthusiasm, which seem well justified, of Mr. Paul Bartlett's new sculptures for the pediment of one wing of the Capitol at Washington. The illustrations enable one to recognize in this work a talent which can keep in view the principles of classical art, while treating the subject in a living, realistic manner, fitted to appeal to the modern spectator.

The number also contains notes of matters of current interest.

*American Journal of Archaeology*, Vol. XVIII, No. 4. Mr. Howard Crosby Butler's article on the excavations at Sardes has an interest for the P.E.F. in the opportunity afforded for the comparison of the ancient pottery, there illustrated, with similar evidences found at Gezer, Beth-Shemesh, etc. The article by Mr. Osvald Sirén on "The Antique and Donatello," is sound enough; but, in greater or less degree, the same quality—that of showing the influence of the antique—may be observed in the works of many of the early Italian sculptors of the Renaissance, who, indeed, seem to have caught the very spirit of the great Past. It was not imitation, although they did sometimes intentionally imitate, but that remarkable perception, or power of observation, which enabled them to recognize what was

vital—the grandeur of simplicity and repose, the value of lines, and the treatment of drapery. It was, in fact, the opportunity of studying antique sculpture which brought about the birth of Renaissance sculpture with the Pisani and their successors.

Vasari, in his first sentences on Donatello, notices that he possessed this quality in a pre-eminent degree; but one may find it also later in such examples as Sansovino's "Mercury," which stood in the Loggia at the foot of the Venice Campanile.

J. D. C.

In the *Proceedings of the Society of Biblical Archaeology*, Vol. XXXVI, Parts 5 and 6, the greatest interest attaches to Dr. Langdon's account of the "Pre-Semitic Version of the Fall of Man." The preliminary statement in *The Times* of 24th June had already attracted the attention of Biblical students, and one is glad to understand that the Oxford Reader in Assyriology is proposing to publish the texts in full. The source is a cuneiform tablet forming part of the Nippur Collection in the Museum of the University of Pennsylvania. It is a religious text and gives us "the doctrines of the Nippur school concerning Paradise, the loss of this primeval age of bliss, the origin of human misery attended by the loss of prediluvian longevity, and the means devised by the gods to comfort mankind in his sorrowful lot." Dr. Langdon points out that "the ancients had not yet learned to discuss these great problems apart from a mythological framework with which they worked . . . the Nippur school teaching these doctrines by means of a mythological paradise in Dilmun ruled over by a pious king under the guidance of the wise god of the sea and the great mother-goddess who fashioned men from clay." The Eridu school, on the other hand, treated the same problem "by means of the story of Adapa who broke the wings of the south-wind, was deluded by a jealous god to refuse the bread and water of eternal life, and brought disease into the world because the water-god revealed to him the knowledge of decency and indecency." There is, first, a description of Mount Dilmun, the abode of peace and tranquillity among man and beasts; there was no sin, no pain, no old age. The water-god Enki, who lived here, became angry with man for some reason, and swore to cause mankind to perish. Then comes a passage referring to a deluge whereby man who had been fashioned from clay will dissolve like tallow in the waters. The goddess Ninharsag, the creatress of

man, interferes to save a pious king and a few who had not sinned. The flood devastates the land, and the king who survives the event now appears designated by the name Tagtug ("gardener") and is dignified by the determinative of a god. To him the goddess reveals divine secrets. Tagtug is next found tending a garden; they build a temple for Enki and irrigate the barren land. Only after this do we reach the real "fall of man." We have a list of plants that grew in Tagtug's garden, and Ninharsag summons the pious survivors and gives them various commandments. Certain classes of plants were permissible as food, but not the cassia plant. Tagtug offends: "Man is represented as a free agent, and the disobedience traced directly to the weakness of the human will. There is no question here of a tree of life, or of a tree of knowledge." Dr. Langdon suggests that in course of time the idea would arise that the mother-goddess placed temptation directly in the way of Tagtug, and he observes that Ninharsag was, from most primitive times, connected with serpent worship. Consequently, may not the idea have arisen that a serpent deity tempted man? "Moreover, we long since knew that Eve, who created Cain with the aid of Yahweh, is really an old Canaanitish serpent deity. When the Hebrews made her into Adam's wife, the serpent tradition was naturally separated from her; under the influence of the Sumerian tradition that a serpent goddess had tempted man they fashioned the legend to read that a serpent tempted the wife, who in turn tempted man." The Nippur tablet then tells how Ninharsag provided eight divine patrons of civilization to aid man. Abu was the protector of the pastures, and Nintulla the patroness of the flocks and cattle stalls; there was a patron of medicine, and a patroness of liquors, a patroness of women, a guide to wisdom and understanding, while the functions of two of the deities remain obscure. Altogether, Dr. Langdon's discovery is of the greatest interest to Biblical students, and his promised volume on the text will be eagerly awaited.

Notice has been taken from time to time of the publications of the Princeton University Archaeological Expeditions in 1904-5 and 1909. A volume of Nabataean inscriptions is now published by Enno Littmann. It contains 107 of them, with full notes and a general introduction on the Nabataean inscriptions, language, palaeography, etc. The inscriptions are the work of Arabs who,

when they began to lead a settled life, and entered the civilized world of the Nearer East, adopted for official usage the current language, which was Aramaic. As we learn from No. 27, which is dated in the "year seven of Hadrianus Caesar" (A.D. 124), the language and script continued after the overthrow of the Nabataean kingdom. In time they became more Arabic, as is illustrated by a very interesting funereal inscription (No. 41) of a tutor (רַב) of the king of Tanūkh. Here the script is in the transitional stage from the Nabataean to the Arabic. The language is more or less archaic. Moreover, the text is of much historical importance because it names as the king a certain Gadhimat, who is evidently the chief of whose wars against Zenobia, queen of Palmyra, much is told. The inscription proves that he was no legendary or mythical personage, in spite of the dubious character of some of the old stories. Dr. Littmann points out that such evidence as this "leads us to have at least a little more confidence in early Arabic tradition than has been shown by some scholars within the last decades." It is necessary, however, to bear in mind that to doubt the genuineness of traditions encircling a name is very different from the further assumption that the name is that of a mythical person. Incredible things are often narrated of historical individuals, and perfectly credible things are told of purely fictitious persons. The incredible character of a tradition does not prove that the hero is fictitious, nor does the discovery that the name is genuine prove that what was said of him is trustworthy. Of historical importance also is inscription No. 101, which mentions "our lord Philip," *i.e.*, Philippus, son of Herod and husband of Salome. A noteworthy fact is that the monument is a "statue-altar" (בּוֹמֹס צֶלָם); the precise meaning is not clear, perhaps "the form of an altar was chosen to serve as the pedestal for the statue, and with the form also the name was borrowed." The references to the religion of the Nabataeans bring some new data. Baal-Shamīn, "the lord of heaven," appears as the tribal god of the Kasiy (No. 11), and of Matan (?) (מַתָּנֹר, No. 23), just as he was that of Sa'id (*C.I.S.*, ii, 176). Allat, the great goddess of the Arab tribes east of the Hauran mountains, is once called "the lady of the place" (רַבַּת אֱלֵהָתָר), No. 24). To the already known deity אֱלֵגֵרָא, we have two new ones: Yitha' (יִתְעֹר) and Malik (מַלְכֹר). No. 38, a bilingual, enables Dr. Littmann to identify *Aappa* and the god אַעֲרָא, and to associate the

word with the root from which is derived the Arab name of a stone idol (*ghariy*). Especially curious is the goddess Sheḥ' (שׁעִי', No. 103), the local goddess of Si'. The name would seem to mean "a levelled square," and it is a question which came first, the name of the place or that of the goddess. "In the time of Arabic paganism names and deities and names of places were often identical . . . The deity coalesces with the place where it is worshipped; the Semites in particular are inclined to think it inseparable from its 'house.' Many places have, therefore, become, as it were, tombs of deceased gods. In our case it is more probable that the goddess was named after the place than that the place was named after the deity . . . for not only is the meaning of Sheḥ' originally better fitted for the name of a place than for the name of a goddess, but also the fact that the temples in Si' were dedicated to Baal-Shamin and Dūsharā, not to Sheḥ', shows that she was not the 'lady of Si', as *e.g.*, Allat was a lady of Ṣalkhad."

*A New Decipherment of the Hittite Hieroglyphs*, by R. Campbell Thomson, M.A., F.S.A. (Society of Antiquaries, 1913). This is an elaborate work of 140 pages marked by independence, thoroughness and acumen. It is a subject upon which only other Hittite experts are qualified to pronounce, and we must content ourselves with a brief word upon Mr. Thomson's exceedingly painstaking and comprehensive monograph. It goes without saying that all who are interested in the decipherment should acquaint themselves with his investigations, the more so as he has brought to bear all his knowledge of Assyriology and Eastern history. This has enabled him to find clues, which, in his capable hands, lead to promising results. If the outsider may offer any remark upon this exceedingly abstruse subject, it is to express a somewhat sceptical surprise at the uncommon amount of alliances which the Hittite inscriptions appear to represent under the new decipherment.

The new *Journal of Egyptian Archaeology* has already been heralded in these pages (April, 1914, p. 51 *seq.*). Among the more interesting contents may be mentioned Dr. Alan Gardiner's edition of an Egyptian papyrus published by the great Russian Egyptologist, M. Golénischeff, from the collection of the Hermitage Museum in Petrograd. It belongs to the Middle Kingdom, and is one of the common didactic compositions. Specially noteworthy is a mono-

theistic passage "perhaps the earliest and certainly one of the most remarkable of its kind." It speaks of the Sun-god as the creator of all, and treats "magic" (*hike*) as a weapon made by the Deity for men to ward off evil events. Of some interest also are the remarks on the Bedouin east of the Delta—the "wretched Aamu," who is always fighting and in trouble, who conquers not and is not conquered, who plunders the lonely settlement but will not attack a populous city! The old writer evidently knew of the readiness of the unruly tribes to make a raid on Egypt when internal disruption gave them an opportunity. The same number contains an important article by Dr. Hogarth on "Egyptian Empire in Asia." He defines three degrees of Imperial suzerainty. The first, territorial domination, with permanent occupation and exclusive administration, conditions such as we do not find before Alexander the Great, and were not even partially realized until the third century of the Roman Empire. The second, permanent tributary allegiance, secured by a few garrisons and the prestige of the conqueror. The third, a sphere of exclusive influence, from which tribute was expected, but not secured by the presence of agents, and yielded only to the occasional pressure of raids or to the fear of them. In Palestine the Egyptian Empire of the XVIIIth and XIXth dynasties was of the second degree. Empire of the first degree was hardly known till the later Assyrian kingdom. The extension of the Egyptian Empire in Asia was "originally an immediate consequence, perhaps an effect, of the expulsion of the Hyksos power from the Nile Valley." But not until well on in the reign of Thothmes III did it become more or less permanent. Its northern confines extended roughly from Arvad to the watershed between the Orontes and the Jordan, and eastwards into the desert. North of this Thothmes, by the end of his reign, extended a "sphere of influence," and the exclusive rights of Egypt were respected by the other strong powers of Western Asia—the Kassites of Babylonia, the Mitanni of North Mesopotamia and the Hatti (Hittites). "This somewhat ill-defined and loosely knit empire" survived intact during the reigns of the next few kings. The attempt was even made to assimilate the Asiatics to the Egyptians by education, but with as little success as when the experiment has been made by subsequent imperial powers. "Egypt won and held her Asiatic dominion only in an interval between the collapse of older Asiatic powers and the rise of younger ones." The political events

influenced the culture of Egypt far more than that of Western Asia. Egypt underwent a profound change in the latter part of the reign of Thothmes III, whereas in Palestine the most active influence exerted from the Nile dates from the tenth to the seventh century B.C. Dr. Hogarth gives it as the result of a careful survey of the archaeological data that the culture of the XVIIIth dynasty of Egypt is unexpectedly small, and he suggests as an explanation that "far fewer agents of Egyptian culture were active in Syria than agents of Syrian culture in Egypt." He ventures to propose as a historical generalization that "at all periods Egyptian culture remained without influence on the general progress of the world, unless agents from without visited Egypt to learn of it on the spot. The Egyptians themselves did nothing to disseminate it abroad. They were not adventurers, they were not traders. They had not the instincts of an imperial people." There are four periods when its culture spread: the Late Minoan (sixteenth-fifteenth century B.C.), the Later Assyrian (tenth-seventh century), and the Ptolemaic and Roman periods (third century B.C.-A.D. sixth century). These would be periods of external domination by a foreign power. "Whenever Egyptian culture passed the limits of the Nile Valley in antiquity, it was by the agency of foreigners. Trading adventurers or invaders from without had to go to its homeland and themselves ignite a torch at that bright flame of civilization, which, from first to last, the native Egyptian was fain to hide under his bushel." Egypt could not retain any hold in Palestine when any power of any strength appeared in Asia. "Egypt has never been able long to retain anything in Asia, or any alien to retain Egypt, saving and excepting *when one or the other has held command also of the Levant Sea.*" Dr. Hogarth proves this by rapidly summarizing the history of both Egyptian Empire in Asia and Asiatic Empire in Egypt. The fall of the XVIIIth dynasty Empire was inevitable; the movement south of the Hatti forced the retirement of Egypt, and the famous treaty between Rameses II and the Hittites showed that Egypt could count only upon South Palestine, which, too, in due time, passed away from the empire of the Nile. Thus does Dr. Hogarth sketch some aspects of the relations between Egypt and Palestine, and he enables us to form a broad view of the general political conditions which were familiar in the XVIIIth dynasty and which, when we come to the days of the little kingdoms of Judah and Israel, played a large part in determining the aspirations and the intrigues

of the Old Hebrew diplomatists. The newer and wider view of "Biblical history" which we owe to archaeology and the monuments not only makes the Old Testament "live" in a way that it did not before, not only illuminates the "human" aspects of the history, but it also gives a far greater significance to the development of the religion of the Israelites and to the factors that have made it a unique phenomenon in the world's history.

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