

There is also the papyrus about the attempt to recapture runaway slaves which has already been translated as saying "The pursuers arrived at the fortress of Thukut," which has to be considered. Prof. Naville further proceeds to say that Etham is the Hebrew reading of the Egyptian Adima, which in the Anastasi Papyrus, No. 6, is spoken of as being inhabited by the Shasu. This word has often been rendered Aduma and connected with Edomites. Etham has previously been supposed to stand for Khetem, or Khetam, the frequent title for an Egyptian fort, of which there were several on the frontier.

The question of the geography of the Egyptian portion of the Exodus march is now ripe for solution, but the Cairo papyrus must be utilized when treating fully of the subject.

(c) In the same part of the *Proceedings of the Society of Biblical Archaeology* is an article by Dr. Cowley upon "Another Aramaic Papyrus of the Ptolemaic Period." This is really a manuscript previously published, but which is now a little better understood. It appears to concern some small litigation concerning property, one of the disputants being Delaiah son of Haggai. According to Dr. Cowley's reading, part of the property consists of a Torah. The date of the papyrus is thought to be the third century B.C. Two Ostraca are also republished; one is Prof. Sayce's specimen, which mentions the Passover.

(d) The *Journal of Egyptian Archaeology* gives two excellent photogravures of Hebrew Papyrus fragments from Oxyrhynchus, edited by Dr. Cowley. They are thought to be of the fourth century. Unfortunately, though of palaeographical interest, the connected texts are too short to have any literary value.

REVIEWS AND NOTICES OF PUBLICATIONS.

THE Committee have gratefully received a further instalment of the "Publications of the Princeton University Archaeological Expeditions to Syria in 1904, 1905 and 1909." That now received is Section A, Part 5, Southern Syria: "Haurân Plain and Djebel Haurân," including the *Ancient Architecture* and the *Greek and Latin Inscriptions*.

The Architecture, as in previous issues, has been described and illustrated by Mr. Howard Crosby Butler, and *The Inscriptions*

edited and translated by Messrs. Enno Littmann, David Magie, Jr., and Duane Reed Stuart. This volume, like its predecessors, is noticeable for its careful preparation and its numerous and clear illustrations, which are, as in previous volumes, creditable to Mr. Howard C. Butler's industry and judgment, whose restorations also seem to be the result of thoughtful study and of the experience gained during the several expeditions. The text also is simple and explanatory, although, in some cases, he has made use of descriptive expressions which are not quite appropriate to the object. Thus, to apply the word "maeander" to a fret or "key" ornament which consists exclusively of rectangular forms is misleading, for it implies continuous curves, not angles. The term "trim" also, as applied to window dressings or architraves, is not familiar in England.

The first impression derived from the inspection of this volume is that, in the more important buildings at least, there is a more lavish use of carved detail, and that of a more refined character than in the buildings illustrated in "Northern Syria." The carving in the Tychaion at Is-Sanamên, or in the Temple at Slêm, has much of the quality and elaboration of that of the so-called Temple of Jupiter at Baalbek, with which it is probably coeval. It is to be regretted that Mr. Butler has not stated in *what* stone these are executed. Elsewhere he mentions only black basalt; but it seems incredible that this fine detail could be worked in that rather unmanageable material; and the sections of mouldings shown of those buildings are also more refined than it would seem to allow. The architecture of these, and of the Temple at Kanawât, is of the second century A.D., and it may be noted that in the latter the cornice mouldings carried round the arch form a marked feature of the design, as in the well-known gateway of the Temple Enclosure at Damascus. The Kanawât Temple is dated (A.D. 191).

Besides the residential buildings in the district under consideration, there occur many of the mausoleum type—tombs, towers, and fortresses; and it is fortunate that, in so many instances, inscriptions bearing the dates of their construction remain, affording valuable archaeological evidence. These dates range from the first to the fifth centuries of our era. Of the houses or villas, some are evidently the residences of rich or important persons, and in general characteristics do not differ materially from those further north described in former parts issued as the result of these expeditions.

One of the most important of these villas is that at Djemerrin, in which a feature is what the author describes as "shade-stones," slabs set edgeways over the windows. These occur also in a house at Mu'arribeh. It would be interesting to know whether any metal hooks or fastenings are indicated under these, as provisions for some form of awning.

It is not possible to notice all the many points of interest in this remarkable series of ruins. The photographs make it clear that the masonry has been disintegrated by shocks of earthquake; and these may have been one serious cause of the changes in the habitable condition of this volcanic region by affecting the water supplies, or at any rate by shattering the means of water storage. But, in more recent times, here as elsewhere, the buildings of the past form the quarries of the present, and there is ample evidence that buildings which existed even a century ago now exist only as the material of modern dwellings.

In this connexion Mr. Butler mentions one fact which is at once unexpected and to the good. The Druses have, it appears, a certain respect for inscribed stones. They make use of them as building material, but insert them with the inscribed face outwards, even if upside down. Thus they can at least be copied, and although removed from their original sites, often at some distance, they are not altogether lost. Many are now found in positions different from those in which they were found by previous explorers. The inscriptions given number 165, and their editors have evidently expended great care in reading them and collating them with the work of previous epigraphists. In every case the variations of reading or the filling of lacunae is carefully noted, with the author of each quoted. The shape and position of each inscribed stone is given, also references to other examples of the use of uncommon names or phrases. In fact, the editors of these inscriptions have done their work in a scholarly and thorough manner, enabling the student to compare their own renderings with the suggestions made by other authors.

The Princeton University may be heartily congratulated on the scholarship, industry and thoroughness with which the work of these expeditions to Syria have been carried out.

J. D. C.

24th November, 1915.

The *Revue Biblique*, July, 1914. Father Dhorme concludes his study of "The Language of Canaan," based upon the glosses and other evidence in the Amarna letters (see *Revue Biblique*, 1913, pp. 369 *sqq.*; 1914, pp. 37 *sqq.*). Although the cuneiform script and the Babylonian language were known throughout Western Asia, the native dialects naturally flourished, as is proved by a number of evidences (place names, etc.). But we have no early examples of their precise character, and consequently the Amarna letters are a most valuable source of information. Father Dhorme concludes: "Avec les rares survivances qu'on peut retrouver dans l'hébreu des massorètes, avec les inscriptions de Moab, de Phénicie, de Chypre ou de Carthage, les lettres d'el-Amarna sont les documents les plus précieux pour l'histoire de la grammaire hébraïque. C'est à ce titre qu'elles méritaient d'être dépouillés non plus seulement comme des textes historiques ou géographiques, mais comme des témoins philologiques de premier ordre." Father Vincent gives a long summary entitled: "Gezer and the Archaeology of Palestine after Six Years of Excavations" (pp. 373-291; Oct., pp. 504-522)—the reference is to Prof. R. A. S. Macalister's "three magnificent volumes" which he carefully discusses. His survey requires a fuller consideration than can be given at this moment. He also contributes (1) Some "Archaeological gleanings" from Jerusalem (Byzantine and Arab Canal-works, Ancient Remains in the Haret el-Magharbeh, Byzantine Mosaic at el-Bāṭn), and (2) a short notice of a Canaanite Hypogaeon at Bethany. Gaston Migeon describes the noteworthy Paintings at Keseir Amra. In the October issue, A. Plassart describes the Jewish Synagogue at Delos, and R. P. A. Decloedt writes on the Greek and Byzantine weights in the Biblical Museum of Sainte-Anne. Father Abel gives a lengthy and valuable article on the Palestinian Littoral and its Ports. With the outbreak of war the Dominican professors left for France, the School was officially closed by the Turkish authorities—rumour has it that it is used as a barracks—and the management of the *Revue* was moved to Paris. The January and April numbers of 1915 appeared in one. The longest article, and the one of most general interest for Palestine, is the discussion by J. Touzard: "The Jews in the time of the Persian Period"; it is a detailed study of the historical value of the biblical sources (Ezra-Nehemiah, with the "apocryphal" I Esdras). It is well known that these present many grave difficulties which have sorely perplexed scholars of all kinds, and

this new contribution has much that is suggestive. Very pathetic is the sketch by the Venerable Father Lagrange, in which, after referring to the keenly awaited celebration of the twenty-fifth anniversary of the "École Biblique" (15th November, 1915), he tells us of the aims and achievements of the institution. Few know of the really solid work which Father Lagrange and his circle have accomplished. His own book on the Semitic Religions is indispensable for all who would understand the background of Old Testament religion; and though it differs in many important points from Robertson Smith's great work, *The Religion of the Semites*, it is quite as necessary for the subject. As for Father Vincent's *Canaan*, there is no need to point out how the archaeology of Palestine was focussed and co-ordinated at a stroke by this one volume. Nor need one refer to the other achievements by these scholars and their colleagues; it is enough to recognize the indebtedness of Oriental, Palestinian and Biblical research to the labours of the "École Biblique," and to wait with confidence the day when it will reopen, and the *Revue Biblique* will once more be a message from Palestinian soil. Father Lagrange closes his survey with words which will find an echo: "l'École pratique d'études bibliques a été fermée parce que française, elle renaîtra française." In the double number, July-October, 1915, Étienne Michon writes on: "Rebords de bassins chrétiens ornés de reliefs." Father Jaussen, on the way to Aden, was able to copy a few Sabaeen inscriptions; and we learn that "Sergeant Dhorme," out in Gallipoli, has been directing excavations on the site of the ancient Eleonta under constant fire, and for his bravery and perseverance received honourable mention in the orders of the day. Father Abel, who has been serving as *brancardier* on the French front, has been wounded in his right hand, but there are hopes that he will be able to write, if not also to continue those plans and sketches which always made his geographical and architectural work so illuminating.

Zeitschrift des Deutschen Palästina-Vereins, 1914, Vol. XXXVII. Among the articles may be mentioned Dr. Kühtreiber's account of his Journeys in Palestine; Dr. Mader on Megalithic monuments in the West Jordan; Dr. Schumacher on the Work in East Jordan; Archaeological summaries, by Dr. Thiersch; Palestinian pottery in North German museums (Berlin, Mayence and Bonn), by Drs. Wigand and Watzinger; the Climate of Palestine from the old Hebrew sources, by Dr. Hugo Klein; the pottery of the peasant women

of Rāmallah and environs, by Mme. Lydia Einsler (Schick). Dr. Thiersch's archaeological notes in Part I are especially important. As is well known he holds that excavators have been only too ready to see "religious" or "sacred" remains everywhere. In arguing against this tendency he tends to go to the other extreme, and his strictures should be checked by the more moderate estimate of Vincent, *Rev. Bibl.*, 1914, p. 519 *seq.* It is even urged that the Gezer "high place" is really a series of votive-pillars. But the arguments, though very worthy of attention, raise the significant question of what we are to understand by "religion." No one who reads Thiersch's criticisms can fail to see that the question cannot be answered by the archaeological expert only; problems of the nature of early religion are involved, and these are not touched either by the archaeologist Thiersch or by the historian Ed. Meyer (whose opinion is also cited). Here it is appropriate to refer to the *Theologische Literaturzeitung* for 20th December, 1913, where Dr. Hugo Gressmann comments on the "symbolical foundation sacrifices" at Gezer. These are the so-called "lamp and bowl" deposits, and Gressmann conjectures that they are apotropaic, their object being to ward off demons. Since, later, we find lamps with the legend "Christ is my light," or "the light of Christ shines for all" (cf. *Q.S.*, April, 1905, p. 164), it is possible that more positive religious ideas were associated with the earlier usage. This, however, is conjectural. Gressmann points out that the Assyrian Nusku, well known in magical incantations, was symbolized by a lamp, and this may be supplemented by the remarks of the present reviewer, *Religion of Ancient Palestine*, p. 93 *seq.*, who notes the points of contact between Nusku, Nergal, Melek, and El. That Nergal was known in Palestine appears from a Taanach seal which describes its owner as "servant of Nergal." He was a solar fire-god and ruler of Hades, and can be connected with the Phoenician El, the god to whom children were sacrificed. In the Old Testament these grim sacrifices belong to Molech (Melek), but there are independent reasons for the view that the latter was the true name of the Phoenician El. Thus, although the evidence is not direct, the old theory still remains possible, that the lamp and bowl offerings go back to an original foundation sacrifice (cf. above, p. 29, foot); the ideas of light and life are closely interconnected, cf., for example, 2 Samuel xiv, 7.