

“And Jahveh¹ spake unto Mosheh, saying: Speak unto the sons of Israel that they turn back and encamp before the mouth of the canals between Migdol and the sea, before Ba'al Zāphōn; opposite it shall ye encamp by the sea; then Pharaoh will say of the sons of Israel: They are gone astray in the land, the wilderness hath closed in upon them² and they overtook them encamping by the sea, by the mouth of the canals, before Ba'al Zāphōn. . . .³ And they journeyed from before the canals, and passed through the midst of the sea into the wilderness.”⁴

The situation thus described is quite plain. The sons of Israel, turned back by the Egyptian posts which guarded the entrance of the land of Rameses, now march southward with the Egyptian desert on their right, and on their left the line of lakes and the canals, to the point where the latter enter the Gulf of Suez. It was here that the Israelites escaped and their pursuers were overwhelmed in the returning tide.

REVIEWS AND NOTICES OF PUBLICATIONS.

Notes on the Hebrew Text and the Topography of the Books of Samuel, with an Introduction on Hebrew Palaeography and the Ancient Versions. By the Rev. S. R. Driver, D.D., M.B.A., etc., 2nd ed., revised and enlarged. (Clarendon Press, Oxford, 1913, 12s. net.)

THE first edition of this book was published in 1890, and was at once welcomed as an admirable introduction to the deeper study of the Hebrew Text of the Old Testament. There must be many who, like the present reviewer, had, for examination or other more joyful purposes, to make themselves thoroughly acquainted with the volume, and they will agree that “Driver’s Samuel” was a revelation and a liberal education. It did not merely give them a grounding in the text of the Books of Samuel, it inculcated strict methodical principles of accurate translation, and of sober textual criticism, and gave them

¹ I do not understand Dr. Gray’s objection to this form (*Q.S.*, July, 1912, p. 157). It should of course be pronounced Yahwē, with an audible “h” and an English (not a German) “w.”

² Exodus xiv, 1, 2.

³ Exodus xiv, 9 (omitting an intrusive clause). Cf. Addis and McNeile.

⁴ Numbers xxxiii, 8.

a much-needed introduction to palaeographical and other fields of evidence important for a clear understanding of the text of the Old Testament. The present reviewer may add that when in time he came to take a share in teaching Hebrew, "Driver's Samuel" was the classic which every pupil had to know, and to which every pupil confessed his indebtedness.

With this acknowledgment to the old edition one turns to the new. It exceeds the first edition by more than 100 pages, but it retains its object, "not solely to explain the text of the Books of Samuel, but while doing this, to teach the student to understand Hebrew philology, and to appreciate Hebrew idioms." The new features are partly on points of philology and idiom, but they deal more particularly (a) with recent investigations on Hebrew palaeography, and (b) with the topography of the Books of Samuel. Dr. Driver tells us he was led in the first instance to illustrate the force of the characteristic "went up" and "came down," and then (in view of the many very questionable identifications of ancient sites) to add notes on the sites of the places mentioned in the books. To illustrate these there are four maps: the Pass of Michmash, and three sections of Northern, of Central, and of Southern Palestine.

For ordinary readers it may be useful to summarize briefly the main divisions of the volume. The Introduction opens with § I: The Early History of the Hebrew Alphabet (pp. i-xxvi). This gives one a useful start in the study of Hebrew palaeography and inscriptions, and is no less needed than it was twenty-three years ago. Dr. Driver has made many additions, and among other things has added the Gezer inscribed tablet, and has duly taken note of the articles in the *Quarterly Statement* relating to this and other specimens of Hebrew epigraphy. This leads to a short section on early Hebrew orthography. Another section, on the chief ancient versions (pp. xxxiii-xl), discusses the principles of textual criticism, and gives a succinct description of the Greek, Aramaic, and Latin versions. More technical is the section on the characteristics of the chief ancient versions of Samuel (pp. lv-lxxxiii). An appendix deals with the inscription of Mesha: the Moabite stone. A useful note (p. xc*v seq.*) on the maps is of special interest for the explicit reference (*cf.* p. x of the Preface) to the accuracy of those in the *Encyclopaedia Biblica*—an accuracy for which we are indebted to the late Prof. Hope W. Hogg, of Manchester University, whose untimely death deprived us of a most painstaking and learned scholar.

We now come to the Commentary—100 pages longer than the first edition. The notes are of course mainly linguistic, but are so arranged that anyone who will take the trouble to study them carefully will gain an excellent knowledge of Hebrew idiom and a sound training in the use of the versions—both of which are indispensable for any deeper discussion of the Old Testament. Where necessary the notes give also the appropriate archaeological or topographical information. Thus in 2 Samuel v, 7 *seq.*, the remarks are considerably fuller than in 1890, owing partly to researches in Jerusalem, and everywhere where geography is involved the notes are careful and complete; see for example p. 225 *seq.* where, among other items, we find that the Revised Version with marginal references still identifies the Bethel of S. Judah (1 Samuel xxx, 27) with the more familiar site ten miles north of Jerusalem! On the importance attached by the old Hebrew writers to topographical distinction—“going up” or “coming down”—see *e.g.* the note on Kirjath-jearim (1 Samuel vi, 18–21). Apropos of this it may be mentioned, in conclusion, that care has been taken to indicate the elevations of the sites marked in the maps.

Jerusalem: Recherches de Topographie, d'Archéologie et d'Histoire.

Tome 1, “Jerusalem Antique,” fasc. 1. By P. Hugues Vincent. (Libraire Lecoffre, Paris, 1912. 10 fr.; for subscribers, 8 fr. 50 c.)

A brief preliminary reference to this great work was made in the January *Q.S.*, p. 2. There are few who could be competent to review it as it deserves, and it must suffice to register briefly a few of the salient features of this the first fascicule. The Introduction (pp. 1–41) deals with the aim, method, and sources. Here special attention must be drawn to the critical estimate of Josephus (pp. 8–22), but the whole is an admirable study of methodology, exposing the numerous pitfalls which await the unwary investigator. Chapter I of the First Book gives an introductory topographical survey (pp. 43–78), with many plans and illustrations. In Chapter II we get a concise treatment of the geology and climatology (pp. 79–110). Chapter III turns to the topography of ancient Jerusalem (pp. 110–141): first, the position of Jerusalem on the borders of Judah and Benjamin is carefully discussed from the textual and topographical point of view; then the Valley of Rephaim, the Valley of Hinnom, En-Rogel, Zoheleth, etc. Chapter IV

(pp. 142-172) is entitled "Sion and the City of David," and here Father Vincent has much to say about the "water-course" (*sinnôr*, 2 Sam. v, 8)—the passage or conduit leading to the heart of the fortress. His treatment of this question is exceedingly brilliant, a splendid combination of scientific imagination and grasp of archaeological facts. The capture of Jerusalem by David thus finds an astonishing parallel in the time of Mehemet 'Aly (see *Q.S.*, 1879, p. 35). After a sketch of "the character of the Jebusite Jerusalem" (in which it is shown to resemble generally all other fortified sites, even in western Europe), Father Vincent discusses the additions to the city. Chapter V deals at length with Millo and Ophel (pp. 171-196).

Nineteen plans accompany this fascicule (which has 40 illustrations), and it is expected that the complete work will form two large volumes, each of four fascicules. The first volume will go down to the destruction of Jerusalem by Titus (70 A.D.), and the second (in which Father Abel will collaborate) will continue the history to the present day. Both authors have an unrivalled knowledge of the subject, and there is no doubt, to judge from the first fascicule, that this great work will be invaluable to all who take any serious interest in the topography, archaeology, and history of Palestine.

The Immovable East : Studies of the People and Customs of Palestine.

By Philip J. Baldensperger : Edited with a Biographical introduction by Frederic Lees. (Pitman and Sons, London, 1913, 7s. 6d. net.)

Under this familiar title our esteemed contributor Mr. Baldensperger describes in his inimitable way some of the scenes of the modern east. His peculiar opportunities of studying Palestinian life, his keen sympathy and observation, and his indefatigable perseverance have made him quite an authority on the folk-lore and folk-custom of the land. The late Colonel Conder said of him "he is 'a voice from the East,'" and his many scattered writings during the last twenty years have been frequently used and valued by scholars of Palestinian anthropology. This book consists of fifteen stories and essays, each bearing on some special feature of the modern life, and it shows, as a whole, that the best aid to the study of the Bible is to be found in the habits, customs, and thought of the fellahin and Bedouin as we find them to-day. It is necessary to point out that

even for the more critical and more technical study of the Bible the book is of no little value, since the critical study of the features of resemblance and of difference between the land of to-day and that of old enables us to understand the significance of developments ancient and modern. For example, when emphasis is laid upon the essential resemblance between those more popular and not strictly orthodox forms of cult and those against which the prophets of Israel had to contend, we have a better idea of the work of those great figures and of their place in the history of those vicissitudes which ultimately led to the rise of Christianity.

It is difficult to single out any of the chapters for special mention: "Ehmad Imhamad's Vision" is a truly remarkable example of Dervish mysticism; Chap. II, "In the Bedouin Country," is an exciting account of the author's youthful adventures at the Jordan; "The Lady of Her Brethren" illustrates one curious type of the Oriental "Amazon," while the "Wooing of Sabha" is a readable, little romance, its love-songs illustrating the Song of Songs. A very interesting chapter on "Song and Dance in the East" gives an admirable account of the "primitive" music and poetry of the modern native, and it may be noticed that Mr. Baldensperger independently suggests that melody and rhythm are "more or less imitations of the voices or sounds heard in nature."

For the historical, comparative, and psychological study of the development of positive religion—and its vicissitudes—Mr. Baldensperger's book is very welcome, it gives us an insight into the "thought" of the native which the ordinary Occidental cannot acquire.

It is only to be expected that in a book covering a great many details the reader will sometimes feel bound to dissent from the writer's opinions. Thus on p. 31, n. 1, the suggestion that the lions of the Old Testament were probably cheetahs, and that the references are "possibly due to negligence on the part of the transcribers," can hardly be allowed in view of all the evidence for lions in ancient and mediæval times (see *e.g.* *Ency. Bib.*, art. "Lion"). But such cases as these are relatively trifling considering the many valuable features in the volume.

Synthetic Studies in Scripture. By W. Shaw Caldecott. (Scott, London, 1913; boards, 2s. 6d. net.)

This book consists of a number of fragmentary papers written "at sundry times and in divers places." The author styles them

“synthetic”; he is of opinion that enough “casting down” has been done, and that “there are signs of a return to the more conservative interpretation of the Bible.” The Bishop of Durham contributes a few prefatory words upon the studies with their “theories as bold as interesting.” Mr. Harold Wiener writes a “foreword” mainly on the textual and literary criticism of the Pentateuch.

Mr. Caldecott’s little studies are certainly arresting. A brief five pages is given to the view that the Epistle of the Hebrews is a Pauline work, the actual style and writing being by St. Luke. On p. 99 we read that “every book of the English Bible was originally written in an Eastern land: many of them in Babylonia, others in Palestine or Greece,” etc.; but we are not given any evidence for the remarkable statement of the Babylonian origin of “many” of the books. On p. 103 *sqq.* he adopts the old view that Job is the same as Jobab (Gen. xxxvi), and assumes that the book was “written probably by Moses” during his sojourn in Midian, but he gives no arguments for this extraordinary belief.

As usual with books of this sort there is a failure to understand the views to which the author is opposed, there is a naive tendency to forget that the evidence which apparently supports a conservative view has already been tested and found wanting, and a readiness to put forward views or to indulge in a haphazard criticism without considering the implications.

In the *Proceedings of the Society of Biblical Archaeology* Mr. L. W. King has two notes of interest for the modern “astral-mythical” school of interpretation which arose in Germany, and still prevails. In Vol. XXXV, Part 1, he discusses a neo-Babylonian astronomical treatise which does not at all support the very confident belief of those Assyriologists who attributed to the earliest Babylonian period a fully developed knowledge of astronomy. The assumption that a knowledge of the precession of the equinoxes was possessed by the earliest Babylonians before the dawn of history is not borne out by the rough and ready system of observation which this new text implies. Its rules are crude, and there are inaccuracies which are inexplicable “had the Babylonians, as the extreme school of astral mythologists would have it, been expert astronomers from prehistoric times.” It is much more likely that the beginnings of scientific astronomy were not earlier than about the eighth

century B.C., although astronomical observations of a certain class were being made as early as the close of the Third Millennium. In *P.S.B.A.*, Vol. XXXIV, Part 7, Mr. King had already dealt with "the origin of animal symbolism in Babylonia, Assyria, and Persia," opposing what he calls "the fashionable explanation at the moment," viz., that animal symbolism may be traced back ultimately to an astrological origin. The point of his note lies in the interesting suggestion that "*sound*, rather than sight, was the more important factor in determining the outward form of many a mythological creation." M. Léon Heuzey had argued that the figure of a bull surmounting the sound-case of a great harp or lyre on a Sumerian bas-relief was to suggest the deep and vibrant tone of the instrument. The lion-like animals which are portrayed as guardians of the gates of Heaven are explained by the grinding, groaning, and shrieking noises made by heavy doors when opened or shut. M. Heuzey points to the description of the doors of a Sumerian temple built by Gudea, where the doors are likened to thunder, the bolt to a raging (hound), and the pivots to a lion. Mr. King remarks: "The noises suggested the cries of animals, which, in accordance with the tenets of primitive animism, were consequently thought to inhabit the doors and gateways to guard them." This is at least ingenious.

In the *Zeitschrift* of the German Palestinian Society (Vol. XXXVI, heft 1, 1913), Lic. Eberhard Baumann gives an account of the results of the excavations in Jerusalem by the Parker Syndicate on the basis of Father Vincent's report. The mysterious features that attended this affair still arouse, and will continue to arouse, considerable comment; it is all the more desirable, therefore, to turn from them to the actual work accomplished and the results obtained. Baumann's useful sketch may also be supplemented by Prof. Thiersch's short summary in his "Archäologischer Jahresbericht," in the same journal. Here Prof. Thiersch gives a very instructive *résumé* of the work at Jerusalem, also of the Austrian excavations at Jericho, of the Americans at Samaria, and of the P.E.F. at Ain Shems. The extreme importance of the last mentioned is generously recognized. In the *Mitteilungen* (1912, No. 6), Prof. Guthe discusses the identifications of Cana in Galilee, and of Aphairema, and Prof. Blanckenhorn deals with A. Aaronsohn's discoveries of wild native cereals in Palestine.