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Year.' There is in this book a depth and beauty of thought and a deftness in handling texts from which the young and the experienced preacher alike may learn much.

A Parson's Dilemmas, by the Rev. Canon T. W. Pym (S.C.M. ; 3s. 6d. net), is a wise and wholesome, if somewhat depressing book. It contains six lectures on Pastoral Theology delivered at Cambridge. The aim of the lectures is 'to outline the secularist background against which the work of the ministry is now done, to indicate the probable

character of that background in the future, and to offer practical advice.' This is excellent, but one is made to feel that the background becomes in this picture the foreground, and that the Christian ministry is here presented too exclusively as a solving of problems. Mr. Pym's books on psychology are widely known, and those familiar with them will find here the same freshness of thought, the same sanity and reasonableness of view. These lectures are certainly fitted to be an irritant to indolent minds and to shake the parson out of complacency and formalism.

Recent Biblical Archaeology.

BY REVEREND J. W. JACK, M.A., GLENFARG, PERTSHIRE.

ONLY a few years ago our knowledge of civilization began with the Pyramids, and we were in ignorance of the great historical events of ancient times. Now remarkable discoveries are taking place in the Near East, so that the next few years will probably witness a vast increase in our knowledge of that region, as far east even as the Indus. Many of these discoveries are connected directly or indirectly with the Bible.

Recently, the excavators at 'Ur of the Chaldees' have been busy clearing temples, private houses, shops, and stores, which, according to documents found on their floors, belong to the period of the Larsa Dynasty (2170-1910 B.C.), and are thus contemporary with the traditional age of Abraham. Perhaps one of the conspicuous results of researches at this ancient centre of the Babylonian empire is that the Book of Daniel, in spite of all criticism of it, has been found to contain trustworthy historical truth. Mr. Leonard Woolley has lately discovered, along with other important buildings, the palace of the Princess Bel-Shalti Nannar, who is believed to be a sister of King Belshazzar (LXX, Belthasar) of Babylon, whose great feast was interrupted by the writing on the wall (Dn 5). It is a large and complicated building in mud brick, about a hundred yards square, and containing over seventy rooms and courts, with the god Papsugal and some little mud dogs still keeping guard after a lapse of 2480 years. Thanks to excavation and cuneiform tablets, we now know who Belshazzar was. He was no usurper of the throne, but his

accession had been prepared for a long time. It seems that King Nebuchadrezzar II., the first monarch of the Neo-Babylonian empire (605 B.C.), had a daughter Nitocris, who married Nabonidus, a functionary of high rank at his court, and Belshazzar (*Bêl-sharra-usur*) was their son. Nabonidus after a time retired to the desert of Têâmâ, in Amurru, which was part of his empire, and left the reins of government to his son. It was at this time that Cyrus the Great, the Persian monarch, invaded the land, and through his army general, Gobryas, captured the city of Babylon (539 B.C.). It is probable that the discovery of the palace referred to, and of the other buildings of the same date, may lead to interesting developments in our knowledge of the Book of Daniel.

Detailed reports have come to hand of the recent excavations made by the Danish archæologist, Hans Kjaer, M.A., at Shiloh (modern *Seilun*), about twenty-five miles north of Jerusalem. This was the town of Eli and Samuel, the site of the principal Israelite sanctuary during part of the time of the Judges, and the spot where the Ark of the Covenant rested after leaving Gilgal. It was in 1926 that Kjaer made his first investigations of the *Tell*, but in 1929 he returned with a large party of Danish experts, scientific and archæological, and with the assistance of Professor W. F. Albright as general adviser. One of the first discoveries inside the city wall was the room of a dwelling-house belonging to the beginning of the Iron Age (c. 1200 B.C.), *i.e.* to the early Israelite period, on the floor

of which were found six large amphora-shaped earthen vessels. The house is dated by Professor Albright to the eleventh century, and bears clear evidence of having been destroyed by a catastrophe involving fire. There seems to be no doubt, according to the reports, that the occupation of the town was interrupted somewhere in the eleventh century, so that the generally accepted view that Shiloh was destroyed by the Philistines about 1050 B.C., at the time of the first battle of Ebenezer, is confirmed. There appear to be extremely few potsherds of transition type from then to the Hellenistic period, from which it may be concluded that the place remained deserted—or practically so, with a very scanty settlement—for a long time. Not till centuries later was a new protective wall built, the boundaries of the town being moved inward. This would seem to support the tradition of the Old Testament, for the sanctuary of Shiloh is not again referred to in history after the Philistine victory. The priesthood appears to have removed to Nob, and the Ark did not return to Shiloh, as the town no longer existed as before. Instead, the Ark was carried to a private house in Kirjath-jearim, and later to Jerusalem. We have also a strong corroboration of the well-known passage in Jeremiah (who prophesied 625–586 B.C.), in which God says, 'Go ye now unto my place which was in Shiloh, where I set my name at first, and see what I did to it for the wickedness of my people Israel' (7¹²; cf. 26⁶). Many Israelite and pre-Israelite houses lie beneath the *Tell*, and there is a possibility of very important and decisive finds within them, including perhaps the remains of the ancient Israelite sanctuary.

The Marston-Melchett expedition, organized to continue the exploration of ancient Jericho, began work in January. The site is at *Tell es-Sultān*, above 'Ain es-Sultān ('Elisha's Fountain'), one and a half miles from modern Jericho, and six miles from the Jordan. The mound is twelve hundred feet long from north to south, and the larger part of its area is fifty feet high, measured above the fountain at the east. Professor J. Garstang is directing the excavations, assisted by Mr. Donald McCown of the University of California, Mr. Theodore Brown of Cambridge, Boulos Effendi, Mr. William Gad, and others. The ramparts of the city, together with the towers, are being investigated, and the remains of pre-Israelite dwellings on the walls and in the interior are being laid bare. So far, two groups of houses near the western wall, one in the middle, and a third over the eastern tower—all belonging to the late Bronze Age (1600–

1200 B.C.)—have been uncovered. Apart from numerous finds of pottery (including Cypriote ware), cooking pots, domestic objects, and other things, the most significant discovery has been the undoubted proof that the whole city was suddenly destroyed by intense fire at one and the same time, evidently about 1400 B.C., which would coincide with the invasion of the Hābiru ('Hebrews') mentioned in the Amarna Letters. The date of the conflagration has been gathered from a detailed study of the pottery, which is all Late Bronze, and from the special position of the houses.¹ In some of the chambers explored were found grain, dates, bread, and other stores, charred and blackened with the fire, and the mass of burnt timber here and there was so great that the excavators thought at first that they were among pottery kilns. The conflagration seems to have been general and associated with the destruction at the same time of the city walls. We have thus remarkable external evidence of the statement in Jos 6²⁴, 'They burned Jericho with fire, and all therein.' The wealth of the place may be inferred from the description of the spoil given in Joshua: vessels of brass and of iron are mentioned, and from the silver and gold Achan was able to sequester two hundred shekels of silver and a wedge of gold of fifty shekels weight, as well as a goodly Babylonish garment (Jos 7²¹). As the mound represents the growth and decay of the city for many centuries, the excavations will doubtless bring to light some remarkable remains. For details of the valuable results, we refer readers to Professor Garstang's reports appearing from time to time in the *Scotsman*.

At Mugharet el-Wad, at the western foot of Mount Carmel, Miss Dorothy Garrod, assisted by members of the American School of Prehistoric Research, has been exploring the large cave, consisting of an outer chamber and a small inner one, from the back of which opens a lofty corridor, over sixty-five yards long. She has discovered not only signs of burial, but a large number of implements made of stone (knives, picks, sickle blades, etc.), and of bone (harpoon fragments, pins, beads, hafts, etc.), proving that as far back as Mesolithic times—some thousands of years before

¹ In a communication to the Palestine Exploration Fund *Quarterly* for April, Père Vincent differs from Professor Garstang as to the date, and lowers it to between 1250–1200 B.C., in accordance with the later date theory of the Exodus, but in reply, Professor Garstang, while admitting that finality in the matter has not yet been reached, gives further evidence of his conclusions that the city was destroyed about 1400 B.C.

Abraham—Palestine was inhabited by a hardy agricultural race, without any knowledge as yet of pottery.

We are now in a much better position than a year or two ago to understand who the 'Hittites' were. Information of an exceptionally important nature has come from a long inscription at Boghaz-Keui, drawn up in the name of King Anittas, c. 2000 B.C., and translated by Fr. Hrozný. It describes the political situation in Eastern Asia Minor at that ancient date. It states how his father, Pitkanas, who was of Indo-European (Aryan) stock, invaded the land (Asia Minor), which consisted of a group of small states, not of Indo-European origin, which were constantly striving for power against each other. His own capital was at Kussara (probably in the Eastern Taurus). He took possession of one of these states, that of Nêsas (probably Nyssa, modern *Muradli Euyuk*, in north-west Cappadocia), whose king had shown hostility to him, and he made the city of Nêsas his capital, in place of Kussara (which was perhaps less favourably situated). He next turned his attention to the Hatti race, whose king was named Pijustis, and who had formed a strong coalition against him, and he succeeded in gaining a double victory over them and seized their capital at Hattusas (now represented by the modern village of Boghaz-Keui, in the bend of the river Halys).¹ He then overcame the state of Zalpuvas, or Zalpas, and others. After these victories he became the mighty king of the whole of that part

¹ The Hatti were a powerful people who appear in history as far back as 4000 B.C., and, like the Nêsites and others attacked, were of non-Indo-European origin.

of Asia Minor, and built temples and palatial dwellings at Nêsas, making it henceforth the centre of a great political confederacy—the first Indo-European empire in Asia Minor. The adverb *nasili*, which occurs in a more recent inscription and applies to a language quite different from the Hatti and the others (Hurri, Manda, etc.), is thus explained: it is that of the Nêsites, the Aryan conquerors of the country—an Alpine white race, probably from Caucasia, a fact which at once connects them with our own ancestry. We learn, too, that the name 'Hittite,' which has hitherto had a very uncertain meaning, was the name taken by the conquering dynasty of Kussara from the people of Hatti whom they defeated, and to whom it primarily belonged; and historically it only applies to these Aryan invaders from the time (rather uncertain) when they transferred their capital from Nêsas to Hattusas, the centre of the Hattian government. The Hittites, who are mentioned so frequently in the Old Testament, and who are known to have arrived in Palestine about 2000 B.C., probably belonged to this conquering race, and not to the old Hattian stock. They made their way south from Kussara, where there must have been a strong dynasty at that time, with a wide and durable influence. That they must have been numerous in Palestine is evident from the fact that, by the time of Abraham, they had penetrated as far south as Hebron (Gn 23³ 25¹⁰), and they are named along with the Jebusites and Amorites as dwelling in 'the mountains of Canaan' (Nu 13²⁹). We read, too, how the 'kings of the Hittites' were supposed by the Syrians of Damascus to have been hired against them by the king of Israel (2 K 7⁶).

Is Fear the Foundation of Religion?

BY THE REVEREND R. W. GREEN, LEEDS.

THE place and function of fear in the experience of religion have received intriguing attention during recent years. With all our vaunted knowledge of the secrets of Nature there is so much that still escapes into the unpenetrated regions of the great Beyond that any quasi-authoritative suggestion that fear is an essential element of religion is apt to find a sanction in something subconsciously reminiscent of primitive emotion. The astringent

feeling of fear is one of the earliest responses of man to his unknown environment. It is, first of all, the coincidence of ignorance; then it is also a sense of lawlessness. Wherein fear is presented as a permanent characteristic of religious experience there is need of discriminative inquiry.

The Hon. Bertrand Russell in his lecture, 'Why I am not a Christian,' indulges in the following generalizations. 'Religion is based primarily and