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difficult books in the Bible. A welcome feature is the reverent freedom with which the text is handled, and the volume should be indispensable, not only to students in College, but also to clergy and ministers who need to use the Psalter in their pulpit work.

The Rev. A. G. Hebert, M.A., of the Society of the Sacred Mission, Kelham, has edited, and himself written, one of the essays in a book of essays published under the title *The Parish Communion* (S.P.C.K. ; 7s. 6d. net). The authors are 'Catholics of the Church of England,' and the volume is not so much a plea for the Parish Eucharist at 9 a.m. or thereabouts as an exposition of a conception of the nature of the Church, which appears to compel the adoption of the Parish Eucharist. The crucial point is that the Parish Communion, as it is envisaged by Mr. Hebert and his collaborators, presupposes the observance of the Fast before Communion. The essays, which cover a wide range of subjects, are both theological and practical, and are marked by the learning and piety which one has come to expect in writers of this party.

One wonders at times if this generation is not altogether too absorbed in itself, in the analysis of its own feelings and problems, in its reactions to truth and religion. However, there it is, and it must be dealt with. An excellent little book on the subject has appeared under the title of *This Generation and its Spiritual Needs*, by the Rev. L. J. Baggott (S.P.C.K. ; 3s. 6d. net). It is characterized by an acute analysis of the spiritual needs of the world to-day and an admirable presentation of the Christian faith as fitted to meet that need. It is written with great wisdom and spiritual insight, and should prove helpful to many, especially among the young.

Messrs. Stockwell continue to add to their 'People's Pulpit.' It will be remembered that this is a series of half-crown volumes, each of which

contains about a dozen sermons. It may be said that the level of the volumes is generally high, and that there is considerable variety in them. The latest are *To Every Man's Conscience*, by the Rev. E. M. Dodd, and *Our Heritage and Our Opportunity*, by the Rev. J. H. Mackenzie.

Christian Freedom in the Modern World, by Mr. J. E. Lesslie Newbigin (S.C.M. Press ; 2s. 6d. net), is a title suggestive of the present clash between Church and State, but that is not the subject of the book. It deals with the relation of moral law and freedom, and seeks to show, as Luther did, that the Christian man is the freest in the world while yet he is more completely bound in duty than all others. The writer deals, perhaps at undue length, with the views of Professor Macmurray, who has criticised the bondage of moral law and claimed that all action should be spontaneous and free. It is admitted that there is something in Professor Macmurray's criticism, but it is shown that the true solution of his difficulty is to be found in the gospel, especially as preached by St. Paul, according to which the moral law is established while duty becomes evangelical obedience, a spontaneous response to the impulse of love.

The name of C. F. Andrews is known and loved throughout Christendom as a spiritual teacher of profound insight and freshness of mind. His latest book on *Christ and Prayer* (S.C.M. ; 3s. 6d. net) 'represents the outcome of many quiet talks and retreats, combined with personal interviews, in different parts of the world.' It consists of studies and comments on the words of Jesus about prayer as they are recorded in the Gospels. Vividness is given to the treatment by illustrations drawn from many sources, and especially by revelations of the writer's own experiences of the prayer life. Some valuable notes are added on the practice of prayer, and the devotional reading of the Bible. The whole makes a most admirable guide in this supremely important department of the Christian life.

Recent Biblical Archaeology.

BY THE REVEREND J. W. JACK, D.D., GLENFARG.

IN Dr. Nelson Glueck's latest exploration of Moab and Edom, he has succeeded in making an examination of over a hundred new sites. He has found that the eastern boundary of Moab in the Iron Age was

marked by a long line of fortresses, situated in sight of each other on the top of a long range of hills (making it possible to signal from one to the other), as well as by similar border fortresses along

the southern frontier. Like the Edomite kingdom, which had much the same system of defence, the Moabite one must have been strongly guarded against attack. Dr. Glueck would identify the port of Ezion-geber (which Solomon used for his commerce) with the modern *Tell el-Kheleifi*. The mound is a comparatively small one (38 by 20 metres), rising not more than four metres above the ground, and is located only about one-third of a mile from the actual seashore of the Gulf of Akabah. Hitherto Ezion-geber has generally been placed at *'Ain el-Ghaḍyān*, a valley with brackish water some fifteen miles north of the present Gulf, on the supposition that the extensive mud-flats which now exist at the end of the Gulf were once covered by the sea. According to Glueck, however, these *sabbkeh* areas do not represent sea-beds, but are caused by water rising to the surface and creating swampy conditions (even in summer), and the tongue of the Gulf hardly extended in Israelite times farther north than at present, certainly not as far north as *Ghaḍyān*. The fact that *Tell el-Kheleifi* is several hundred yards from the seashore does not, he thinks, invalidate the identification, as the town may have been built there because of the huge waves that come rolling inland whenever strong gales arise (it was probably such a gale that dashed Jehoshaphat's fleet to pieces on the rocks).

Dr. Glueck's examination of Edomite and Moabite sites has led him to conclude that there was no settled population in these regions from the eighteenth to the thirteenth centuries B.C., on the ground that none of the pottery found can be placed within this period; and as the Biblical account in Nu 20 of the Israelite march to Canaan speaks of an Edomite king and his refusal to allow the Israelites to pass through his land, thus presupposing an organized settled monarchy there at the time, he concludes that the Exodus cannot have taken place before the thirteenth century. It must be remembered, however, that according to another version in the Pentateuch, the Israelites marched straight through the Edomite territory (Nu 33^{37f. 42f.}), and evidently under pleasant and brotherly conditions (Dt 2⁴⁻⁸ 23⁷⁻⁸). The different narratives, which may be due to variant traditions, leave us in some doubt as to the relations between the Israelites and the Edomites at that early time, and consequently they can have no bearing upon the date of the Exodus, which, moreover, has already been abundantly proved on independent grounds from the destruction of Jericho (sometime between 1400 and 1383 B.C., thus making the Exodus about

1445 B.C.). It is difficult to see how Dr. Glueck's report accords with the mention of Edom in the Ras Shamra Tablets as an organized kingdom apparently throughout the second millennium (the Tablets may be dated c. 1400 B.C.). The narrative of Kereth, for instance, refers to it as *Edom Rabbim* (or *Rabbóth*), 'Great Edom,' and this king, like Moses, was forbidden on religious ground to fight against it (cf. Dt 2⁴⁻⁶ 23⁷). Some reason, too, other than that of the advent of the Hyksos (which Dr. Glueck suggests) is needed to account for the sudden disappearance of a flourishing civilization for the long period of five hundred years, along with the abandonment of all the cities and villages. It is well to remember that, though Dr. Glueck's conclusions may yet turn out to be correct, his examination of the various sites has been exclusively a surface one, and such superficial observation of tells and ruins elsewhere suggests extreme caution in coming to conclusions. Pottery has a frequent habit of disappearing from the surface over wide areas, owing to certain definable causes. In regard to the date of the Exodus, it is noteworthy that René Dussaud, in his recent *Découvertes de Ras Shamra* (p. 100), draws attention to the significant fact that, in the Biblical narrative of the Danite migration northward to Lake Huleh, no mention is made of the Philistines, from which he concludes that the event occurred before these immigrants had installed themselves on the coast, and that consequently it is impossible to accept the late date of the Exodus (c. 1225 B.C.).

It is known that the turquoise and copper mines of the Sinai Peninsula drew Egyptian expeditions to that inhospitable land during many centuries. But there was constant hostility there between Egyptians and Semites until the XIIth dynasty (c. 2000 B.C.), when the Semites began voluntarily to accompany the expeditions. The names of workers in the mines at this ancient epoch, together with the topographical names, so far as these appear in the contemporary Egyptian texts and inscriptions, have recently been carefully examined and transliterated by Jaroslav Cerný. Among the personal names, the following Biblical ones have been found: Levi, Josiah, Appaim (cf. 1 Ch 2³⁰), Aḥi-Bedad (cf. Bedad, Gn 36³⁶), and the Kenites (who were on very friendly terms with the Israelites, and were also worshippers of Yahweh). Among the Biblical place-names are Shechem (cf. Gn 33¹⁸), and Ham, which is probably Egypt (cf. Ps 78⁶¹ 105^{23, 27} 106²²). These correspondences between the Egyptian texts of the early second millennium and the Old Testament show that, at this remote period, the Hebrew

population extended into the extreme south of Palestine. This is in accordance with the patriarchal history, which describes Abraham's entry into Canaan (from Haran) with his Hebrew followers about 2090 B.C., and their extension into the southern Negeb regions (cf. Gn 12⁹ 20¹ 24⁶²). No doubt many of them found employment in the mines of Edom and Sinai long before Jacob and his family went down into Egypt (c. 1875 B.C.).

Schaeffer, in his latest report of discoveries at Ras Shamra, refers to a jeweller's scales and weights, found hidden beneath the floor of his shop. They consist of two circular trays in bronze, perforated with four holes for suspension, as well as a complete set of weights from a quarter of a shekel to a mina. The interesting point is that the weights reveal a system based on a talent of 3000 shekels, similar to that used among the Israelites at the time of Moses (cf. Ex 38^{25A}), instead of 3600 as in the Sumer-Babylonian currency—a fact which accords with commercial accounts discovered at the site and referred to in one of our previous articles (August 1934). Among the documents unearthed in the Babylonian script there is a will, duly sealed in the presence of witnesses, by which the testator leaves all his estate to his wife and servants. The two sons are enjoined to honour their mother, and are prohibited from contesting the will. The document goes to show that the rights of inheritance were more favourable to the widow under the laws of Ugarit than in many countries at the present day, and that the social position of women was of a high order among these ancient Canaanites. This is amply corroborated by the discovery of a letter which the brother-in-law of the king wrote to his mother, while he was away on a distant mission, and in which he refers to her in the most deferential and affectionate terms. Correspondences are still being noted between the Ras Shamra texts and the Old Testament. The Divine messenger Laṭpon, for instance, in going into mourning for the disappearance of Baal, is represented as saying, 'I shall go down to the earth (*'ard b'arṣ*)', an expression which reminds us of Jacob's exclamation on the supposed death of Joseph, 'I shall go down to Sheol' (*'ēreḏ sheōlā*, Gn 37³⁵), and which thus appears to be of very ancient origin.

In a new poem from Ras Shamra recently published by Virolleaud, consisting of a Phœnician hymn to the goddess Nikal (Sumerian Ningal), we find numerous correspondences with the marriage customs of the Israelites. The poem tells of the request of the moon, Yeraḥ (= Terah, cf. the Biblical names Yubal and Tubal) for Nikal's hand in mar-

riage. Yeraḥ, it appears, asks Harhab, the king of summer, to act as his mediator with Nikal's father, Baal. The suit is successful and the formalities of marriage are completed. Hymns in praise of the bride, the bridegroom, Harhab, and the daughters of Hīlāl, the New Moon (= Hebrew *Hēlāl*, Is 14¹²), serve as prologue and epilogue. The important point for Biblical interpretation is that we have mention of the Hebrew *šillūḥim*, 'a father's wedding-gift to his daughter' (as in I K 9¹⁶; cf. Mic 1¹⁴), and the *mōhar*, 'the sum which the fiancé pays to his future father-in-law' (i.e. the marriage price). There are Accadian terms also, such as *mulugu*, 'the property belonging to the bride,' of which the husband had the usufruct. The Hebrew expressions reveal a remarkable resemblance between the ancient Canaanite marriage customs and those of the Israelites. The same verb is used in the poem to signify payment of the *mōhar* as in the Hebrew of Ex 22¹⁵ (A.V. 22¹⁶). In the former we read (line 19), 'Thou wilt obtain her by paying the *mōhar* to her father,' and in the latter, 'He shall surely take her to wife by paying the *mōhar* for her' (cf. also Gn 34¹², Dt 22²⁹, I S 18²⁵). It is evident that this Ras Shamra text is important for the history of the marriage institution in Canaan. For one thing, it goes to prove the existence of the *mōhar* in Canaan in pre-Israelite times, and thus confirms the high antiquity of the legend in Gn 20, where we find Abimelech giving Abraham, as the supposed brother of Sarah, a thousand shekels of silver for having taken her as wife. Abimelech's action on the matter, indeed, was so correct that Abraham besought God to remove the chastisement otherwise incurred. Further, it is clear that nowhere in ancient Semitic literature, not even in the Biblical records, do we find so complete a description of the marriage customs, and so full a terminology. Not only are the various presents referred to, but there is a description of the bride's family weighing the silver and gold in balances (*mšnm*, Hebrew *mōsanaim*). 'Her father setteth the stand of the balances, her mother the tray, her brother (the weights), her sisters attend to the weighing.' This family interest in the matter recalls incidents like those in Gn 24^{53, 55}, where the whole of the bride's immediate relatives participate. An interesting fact, apart from the poem as a marriage-song, is that we read (line 7), 'Behold, a virgin shall bear a son,' and also (line 5, a little imperfect, but restored by scholars) 'She shall bear a benefactor,' statements which seem almost Messianic and remind us of Is 7¹⁴, 'Behold, a virgin shall conceive, and bear a son' (cf. Is 9⁶).

We know that there were two sites in Ephraim called Beth-horon (the Upper and the Lower), and the name has hitherto been taken to mean 'The place of a hole or hollow (*hōr*),' from a wady between the two. But a discovery made in Egypt, confirmed by one in Phœnicia, and another at Delos (a Greek island in the Ægean), goes to show that Horon was a god in the Canaanite pantheon. The Egyptian find has been made by Montet and Bucher at Tanis (Biblical Zoan) in the Delta, where a beautiful granite group (now in the Cairo Museum) has been unearthed, representing a falcon-god Horon (not the Egyptian Horus) protecting Rameses II. The Phœnician discovery is in the Ras Shamra poems, where we read of a god who had been specially charged to avenge injury done to Kereth, king of the Sidonians, and who is called 'Horon of Jabneh' (a town of Palestine, situated west of Jerusalem and not far from Beth-horon). The third discovery comes from the lines of a dedication (published by Plassart) inside an ancient temple at Delos. The inscription, dating, it is believed, from the second century B.C., refers to a god 'Horōnas of Jamnea' (evidently Jabneh, cf. the Books of Maccabees). It is clear, therefore, that Horon was an Arabo-Palestinian deity, and it is not improbable that Sheerah, daughter of Ephraim, who is stated to have built the two Beth-horons (1 Ch 7²⁴ R.V.), was one of his worshippers.

Some remarkable discoveries have recently been made by Mr. Mallowan at *Chagar Bazar*, a large tell, seventy-two feet high, in the north-east corner of Syria, twenty-five miles south-west of Nisibin. This huge mound contains the remains of fifteen superimposed cities, of which the top five are historic and the remainder prehistoric. Beautiful painted pottery, Sumerian weapons and jewellery, granaries with enormous quantities of carbonized barley, an excellent sandstone mould for casting copper daggers and chisels, a clay docket with a Sumerian inscription (third millennium), and many other interesting objects have come to light. In the graves of about 1400 B.C. have been found numerous short copper tubes shaped like a cornet

(about an inch and a half long), and closed at the narrower end. They have several small holes perforated in the sides, and as they have been found at the bottom of clay jars, their purpose is clear. A long narrow reed tube was inserted in the open end, like the modern straws for drinking, and the perforation acting as a filter prevented the drinker imbibing lees or other impurities from the jar. A complete equipment of such an outfit has been found represented on a stele at Tell el-Amarna, and examples of such tubes have also been unearthed in Palestine. The Israelites seem to have taken special precautions against the lees of wine. They either used the purifying method just mentioned, or (when the lees had become deposited) poured off the clear supernatant liquid into another vessel (Jer 48¹¹). Drinking the lees is used allegorically in the Old Testament to denote the bitter penal consequences of sin (cf. Ps 75⁸).

Great discoveries are anticipated as the result of the present campaign by the Wellcome Research Expedition at *Tell ed-Duweir* (Lachish) in southern Palestine. The excavation is being continued of the pre-Exilic stratum in the interior of the town, and of the great chasm which the engineers in Moses' day are believed to have sunk through the solid rock to store up water for the citizens. At Megiddo, Mr. Gordon Loud resumed excavations this last winter, and has brought to light remarkable finds, notably a palace built and rebuilt by the kings of the fifteenth and fourteenth centuries B.C. The splendour and spaciousness of this royal dwelling, and the objects discovered within it, testify to the wealth and importance of the city during the period of the Egyptian Empire. At a site near Afule, Emek Jezreel, an archæological expedition under Dr. E. L. Sukenik, of the Hebrew University of Jerusalem, has found remains of brick houses and pottery of about 1500 B.C. The bricks are of a round pattern, and were discovered about two metres below the surface of the ground. Stone and flint implements and bronze relics were unearthed in the vicinity of the houses. Finds of a still earlier period are anticipated in the lower strata.