realistic when set beside a picture of murderous tanks crashing through a city, and the infinite pathos of the deportation of the people in Jeremiah's time is strikingly portrayed by illustrations of modern refugees on weary trek or huddled in miserable camps. In the New Testament there are many illustrations of what it means in modern times to follow Christ and to live and die for His Kingdom. This may give sufficient indication of the character and purpose of the book. It is an ingenious and notable attempt to represent the Saviour of the world walking on the waters 'not of Gennesaret but Thames.' As such we heartily commend it and can well believe that it may do a great work in captivating the imagination of the youth of to-day.

The last war gave us a number of books containing addresses by chaplains; it has been left to this war to give us a book of addresses *to* chaplains. Very wisely the Army Chaplains Department has instituted a Reception Centre at which young chaplains, before taking up their duties, receive a fortnight's training which must be immensely useful to them. *A Religion for Battle-Dress*, by the Rev. Ronald Sinclair, M.C., C.F. (Mowbray; 2s. 6d. net), contains a series of ten addresses delivered to the chaplains at the School. They are worthy of the highest commendation, being wise, brotherly, deeply religious and heart-searching. Naturally they deal with the chaplain's work and are illustrated by incidents from army life, but they deserve to reach a far wider public. Not chaplains only but all ministers and teachers of religion will find here much guidance and inspiration and food for thought.

The fourth and final volume of Mr. W. E. Vine's *Expository Dictionary of New Testament Words* has now been issued (Oliphants; 10s. 6d. net). It covers 'Set' to 'Zealous,' and so has to deal with few terms of theological importance; but the volume is worthy to rank with its predecessors for painstaking scholarship. The volume contains in addition 'Addenda and Corrigenda,' and a very full index. We are glad that the exigencies of our time did not prevent the completion of a remarkable work, which, as we have said before as each volume came under review, is fitted to be of great value to all students of the New Testament whether they have knowledge of Greek or not.

The S.P.C.K. has issued a little book on *Pastoral Preparation for Marriage* (1s. net), which has been compiled by the Blackburn Moral Problems Group. After laying down some general principles and methods of instruction, the writers suggest certain 'lines for an interview.' One may be excused for having grave doubts as to the advisability of ministers of religion instructing engaged couples in the intimacies of sexual life and the procreation of children, but on the whole the talks outlined here deal with these matters with commendable reticence and good feeling.

Recent Biblical Archaeology.

By the Reverend J. W. Jack, D.D., Glenfarg, Perthshire.

After the Harvest.

1. **The Threshing.**—The sheaves were taken on the back of asses or in a cart (Am 2^{13}) to the threshing-floor (Hebrew *gôren*, Gn 50^{10}, Nu 18^{27}, Dt 15^{14} R.V., Jg 6^{37} R.V., Job 39^{12} R.V., Mic 4^{12} R.V., etc.), so that the grain might be separated from the straw. The stalks were generally very short, especially if the season had been a dry one; and they did not form the beautiful tall sheaves that the Egyptian artists delighted to picture (cf. the sculptured designs in the tomb of Queen Ti, *c.* 1400 B.C.). The whole village population usually set itself to the threshing with joyful enthusiasm. The most primitive plan adopted, which is amply illustrated in the Egyptian bas-reliefs, was to have the sheaves trodden by young oxen, sometimes yoked together, and an Israelite enactment, based on ancient compassionate custom, forbade the muzzling of the animals in such a case, lest they should be prevented from taking a share of the grain (cf. Dt 25^{4}). Oftener, however, a rudimentary contrivance was used consisting of a wooden sledge or drag, about six feet long and three feet broad, bent up in front, and having pieces of pointed flint or iron fixed on its under side (cf. Is 41^{15}). It was

drawn by oxen, which were guided over the heaps of sheaves by a driver, usually a boy, seated or standing on it. Being thus weighted, it performed the double work of breaking up the straw as well as separating the grain from it. This 'apparatus' was adopted by all the Mediterranean agricultural people at an early epoch. It is the *tribulum* of Roman antiquity (cf. Virgil, *Georg.*, i. 164) and the τρίβολοι of Grecian times (cf. *Mathematici Veteres*, ed. Paris, 1693). The word used for it in Hebrew was *môrag* (cf. Is 41[15], 2 S 24[22], 1 Ch 21[23], etc.), which was sometimes accompanied by the epithet *ḥaruṣ* 'sharp' (cf. Is 28[27] R.V., 41[15]). In the course of time a variant type developed, known in classical antiquity as the *plaustellum* ('threshing-wagon'), in which the stone or iron teeth were replaced by sharp wheels, generally dented, which ran on several rollers and probably served the purpose better (cf. Pr 20[26] R.V., 'threshing-wheel'; Is 28[27], 'cart-wheel'). For the very small grain or spices, such as the 'fitches' (*i.e. nigella sativa*) and the cummin, the threshing was done by beating with staffs or rods (cf. Is 28[27]), a method sometimes adopted for ordinary grain if the quantity was small (cf. Jg 6[11] R.V., Ru 2[17]).

2. **The Winnowing.**—The product of the threshing was winnowed by means of a wooden pitch-fork with six prongs, known in the Old Testament under the name *mizreh* (from the root *zārah*, 'to disperse') and incorrectly translated 'fan' (cf. Is 30[24], Jer 15[7]). In the process the June breeze carried the chaff (*môṣ*) far away (cf. Ps 1[4] 35[5], Hos 13[3], etc.), and the broken straw (*teben*, translated 'stubble' in Job 21[18]) also to a certain distance, while the grain, being heavier, fell to the ground close at hand. A second winnowing was sometimes carried out by means of an instrument called *raḥath* (cf. Is 30[24]), which appears to have been a wooden shovel rather than a hand-fan as some scholars suppose; and a final sifting of the grain was often given with a sieve (cf. Am 9[9], 'as corn is shaken in a sieve').

3. **The Storage.**—Both the *teben* and the grain were transported, generally in goats'-hair sacks, from the threshing-floor to the family dwelling, though not as a rule till the creditors and tax-collectors by way of precaution had taken their legal share. In the house the grain was preserved in special receptacles, such as the large jars discovered by Garstang in the palace at Jericho, belonging to City III of the Middle Bronze Age (*c.* 1750–1600 B.C.). Here some sixty-eight store-rooms were examined; and numerous grain-jars, about three feet high, containing charred remains of barley, oats, millet, and sesame, were found buried with their mouths at floor level (this no doubt to avoid the danger of fire and even of spontaneous combustion in such a dry climate). Later, during the Iron Age, we find certain 'hole-mouth' jars, almost cylindrical in shape, employed for the purpose. These had the rim sometimes turned inward so as to form a groove, on which a corresponding stone lid could fit. Often, however, bins or fixed receptacles were used, such as (beginning with the earliest times) pits sunk in the surface of the ground and often lined with pot-sherds or gravel (as at *Teleilât Ghassûl*, before 3000 B.C.), or grain-stands in clay or *pisé* not unlike those met with in Palestine and Syria at the present day, especially in the villages of the plains. These latter were probably the kind of granaries or 'barns' mentioned in the Old Testament under the name of *megûrah* (cf. Hag 2[19]) or *mammegurah* (Jl 1[17], where the prophet laments that they have been broken). Several other terms for storehouse or barn occur, but the particular signification of them is rather vague. Thus, we find *âsâm* (Dt 28[8], Pr 3[10]), *ma'abûs* (Jer 50[26] R.V.m.), *ôṣâr* (Mal 3[10], Jl 1[17] 'garners,' 1 Ch 27[25], Neh 13[12] 'treasuries'), and *miskenôth* (2 Ch 32[28]). Large central grain-bins or silos, either below or above the ground level, were not uncommon, especially in later times, when economic activity had developed and the monarchy had become well established. Some of these, when belonging to the State and used for army and other public purposes, were of enormous size. They were circular, built of brick, and several of them were sometimes placed together in a particular quarter of a town. In most cases their upper structure has long since disappeared and only the lower courses remain, but they can be reconstituted by analogy with the Egyptian ones. The workers seem to have mounted a ladder and poured the grain through an opening on the top, and they withdrew it when needed through a little side-door almost level with the ground. The 'round houses' discovered by Garstang in the earliest level at Jericho (*c.* 3000–2500 B.C.) contained remains of various cereals, and were probably silos, as he suggests. In a previous article (Dec., 1940) we described the huge silo found at Beth-Shemesh and believed to date from the reign of David or Solomon. Another immense one, thirteen feet wide and over ten feet deep, has been discovered at Bethshean (*Beisan*), adjoining the 'migdol' of Amenophis III (*c.* 1400 B.C.). It probably contained grain for the garrison. The bottom is paved with clay tiles laid on basalt, and the capacity is estimated at more than 8800 imperial gallons. At *Tell Jemmeh* (believed to be

Gerar), in the Persian level, the remains of several large silos, from twenty to thirty feet in diameter, have been found. Some scholars regard these as the commissariat storehouses of an expeditionary force intended for Egypt, and Flinders Petrie considers that they would provide supplies for 35,000 men for two months (*Gerar*, pp. 8 ff.), but it is not improbable that we have here one of the large *entrepôts* of the Negeb, where the produce of the rich wheat fields of the plain were stored and centralized.

4. **The Grinding.**—This in all ages has been peculiarly the province of women (cf. Ec 12^3 R.V.m., Mt 24^{41}), one of the most important of their household duties, and a millstone has often been an effective weapon in their hands (cf. Jg 9^{53}, 2 S 11^{21}). In the houses of the wealthy the work fell to the female slaves (cf. Ex 11^5), and it was often forced on male captives as a species of hard labour (cf. Samson, Jg 16^{21}; King Zedekiah in Babylon, Jer 52^{11}, Greek text; La 5^{13}). The earliest, most primitive type of mill was the **rubbing-stone**, which simply consisted of a rectangular slab of hard stone, usually basalt, in size about two feet by one, on which the grain was placed (the slab was made somewhat concave for the purpose), along with an upper smaller stone (the muller or pestle) which was slightly convex on one side to fit into the lower one and had generally a groove on its upper side to facilitate gripping it. The woman, kneeling in front, moved the upper stone backwards and forwards over the grain. It is to these rudimentary mills that the Biblical texts allude when they speak of the 'lower millstone' (*pelaḥ taḥtith*, Job 41^{24}) and the 'upper millstone' or 'stone of riding' (*pelaḥ rekeb*, Jg 9^{53} R.V., 2 S 11^{21} R.V.). The whole apparatus was sometimes known by the name of *ṭeḥôn* or *ṭaḥanaḥ* (from *ṭāḥan* 'to grind'), cf. La 5^{13}, Ec 12^4, 'when the sound of the mill is low'; and occasionally it was referred to by a dual word *rêḥaïm* ('the two millstones'), cf. Ex 11^5, Nu 11^8, Dt 24^6 R.V., Is 47^2, etc. The mill being the means by which the family sustenance was provided was so indispensable to daily domestic life that the Hebrew creditor was forbidden to take it or any part of it in pledge, 'for he taketh the man's life to pledge' (Dt 24^6). Some rectangular stone slabs found by Bliss and Macalister in the Shephelah and by the Harvard excavators at Samaria have been regarded by a few scholars as the frames of skylight windows, but an excellent example of a similar kind discovered at *Tell Ḥalaf* leaves no doubt that they were millstones.[1]

[1] Oppenheim (Wheeler), *Tell Ḥalaf*, 206 and pl. xlix. b.

In the course of the ages, by Hellenistic times at least, the quern or rotatory mill developed. This was an apparatus in which the stones were smaller (sometimes only about a foot across), and the upper one was rotated round a stem projecting from the centre of the lower one. At first, such as in some early Gezer specimens discovered, the upper stone had no handle for gripping it, but by and by it was made more effective by having an upright wooden peg for this purpose inserted near the outer edge, and the worker could thus rotate the stone through a complete circle. Such a mill could be operated by two women sitting at opposite sides, and each turning the stone through half a revolution (cf. Mt 24^{41}).

Shipping at Ugarit (Ras Shamra).

One of the most notable differences between the Israelites and the Phœnicians consists in the fact that the former were an agricultural people and the latter a maritime one. The former to a large extent were ignorant of navigation, largely owing to their nomadic training and the insufficiency and unsuitability of their coast-line (much of it being also in the possession of the Philistines). To most of the Israelites the sea, with its foam and fury, was a source of fear, a symbol of ruthless and overwhelming energy. They had no love for the mighty deep, and their writers never describe its beauty, only its resistless power and awful perils (cf. Ps $104^{25.\,26}$ 107^{23-27}, Wis 14^5). The Phœnicians, however, whose territory was narrow and unsuited for agriculture (they had to import grain and oil, 1 K 5^{11}), possessed a coast with good natural harbours and were a seafaring nation. Without any knowledge of the compass and guided mainly by the Little Bear (which the Greeks named Phoinikē, 'The Phœnician Star'), they ventured long distances over the Mediterranean and far beyond, and became the chief navigators of ancient times. One of the latest and most remarkable discoveries by Professor Schaeffer, of the French Archæological Expedition to Ras Shamra in Phœnicia, has been the existence of a war marine at the port adjoining this spot, as far back as the fourteenth or fifteenth century B.C. Here under the accumulated sands of over three millenniums he has uncovered ancient quays, port installations, vast depôts, foundries for copper ore (from Cyprus), and manufactories for utensils and implements. The captain of the port seems to have entered in a register the name of every ship arriving and departing. Several registers have been recovered, and over fifteen different types of ships are men-

tioned, including troop transports. Two vessels of war are entered, along with the name of the commander, the number of the crew (ninety), and the complement of guards and soldiers (comparable to modern marines). Ugarit was thus not only the commercial metropolis of Northern Syria, and a brilliant intellectual centre, but possessed a naval as well as a military organization, and all this long before the Israelites had entered Palestine under Joshua or had even left Egypt. It is not to be wondered at, therefore, that the Israelites took little interest in navigation and were not enamoured of the sea, preferring their fields and crops, their sheep and cattle. Even Solomon's navy of ships from Ezion-geber had to be manned by Phœnician sailors, and the stones for the building of the Temple at Jerusalem had to be conveyed on rafts down the coast by the Phœnicians themselves (1 K 5^{9}, 2 Ch 2^{16}). It was not till the time of the Maccabees that the Jews formed their first actual seaport at Joppa (1 Mac 14^{5}), modern Jaffa. It has very poor landing conditions, however, though most of the foreign trade of Palestine at the present day passes through this harbour. Within recent years a better harbour has been constructed at Haifa, where boats are independent of weather conditions. This new place of anchorage is now becoming the chief port of Palestine, and is in a position to compete with the largest ports on the Eastern Mediterranean.

Old Testament Mythology.

Owing to the close association of the Israelites with neighbouring nations, their religion was largely affected in language, belief, and custom by foreign elements. Side by side with the Israelite outlook there were always complex external influences. Hence many Old Testament ideas, which appear rudimentary, mythical, and primitive, can best be explained by those of surrounding peoples. Two or three examples of what we refer to may be given here, though instances are innumerable:

(1) **God's Finger.**—The magicians of Egypt, in order to justify their incompetence, exclaimed in regard to Aaron's miracles, 'This is the finger of God' (Ex 8^{19}). Similarly, the Israelite commandments are stated to have been 'written with the finger of God' (Ex 31^{18}, Dt 10^{9}), and the same idea is expressed in the appeal of Christ, 'If I by the finger of God cast out devils' (Lk 11^{20} R.V.). Light is thrown on this matter by a *sacrum* discovered in Egypt and consisting of a falcon's head, with a carved wooden finger springing from it. The head was an emblem of the gods Re and Horus, and was common on the oars and steering-posts of funeral boats, while the finger was a symbol of divine action, and in this wooden form was familiar in Egypt in ceremonial and magical acts. The Egyptian expression *dd ntru* ('The finger of God') is found in several papyri (see, *e.g.*, Papyrus 438 Boulaq).

(2) **Meals before God.**—We read that Aaron and the elders came to 'eat bread before God' (Ex 18^{12}); that Moses and other great figures with him had a meal before God on the top of the mountain (Ex 24^{11}, 'They saw God and did eat and drink'); and that the Israelite kings used to 'eat bread before Yahweh' at the gate of the Temple (Ezk 44^{3}). This striking idea is explained by the mythology of North Syria. Ceremonial scenes of that region (Carchemish, Mar'ash, etc.) represent communal feasts with or before the gods, and in the inscription of King Panammu (*c.* 750 B.C.) on the statue of the god Hadad, the conception of feasting with the god is clearly referred to: 'May the soul of Panammu eat and drink with Hadad.' A close bond of union was believed to connect the members of a clan with their deity, and if a feast was being celebrated, there was united participation.

(3) **The Struggle with Dragons.**—Certain texts (such as Job 9^{13} R.V., 26^{12} R.V., Ps 87^{4} 89^{10}, Is 30^{7} R.V., $51^{9.10}$) speak of God overcoming Rahab, a mythological monster or dragon (= the Babylonian Tiamat) living in the depths of the sea. The thought is taken from the conflicts of gods with these fabulous reptiles, which is supposed to have taken place in primeval times, and especially the conflict of the Babylonian god Marduk with Tiamat. Probably the echoes of such conflicts can be traced in the story of Samson, as they can in the exploits of the far-famed Gilgamesh and the Egyptian god Bes. Gods, like hunters, were even supposed to trap their foes in nets (cf. Job 19^{6}, 'God hath compassed me with his net'), and such nets are portrayed on the great stele of the Sumerian Eannatum, on the monolith of Sargon I. at Susa, and elsewhere.

(4) **The Winged Sun.**—In Mal 4^{2} the prophet speaks of the 'Sun of righteousness arising with healing in His wings,' and in connexion probably with the same idea there are numerous references to God's protecting wings under whose shadow men could take refuge (cf. Ps 17^{8} 36^{7} 57^{1} 61^{4} 91^{4}). This widespread symbol of God in the form of a winged sun was a familiar one in ancient mythology. It has been found at Beth-shean and other places, and appears in various divergent forms. It originated in Assyria and Egypt, and was the peculiar symbol of Ashur, within which the god

himself is depicted leading his people in battle or protecting his chosen from evil. The seal of a Moabite ruler (Chemosh-zadak) pictures a four-winged deity, with an additional pair of wings in his hands.

(5) **Gods in Chariots.**—We read of Yahweh riding in a chariot on the clouds (Ps 104^3), and being drawn (evidently in a chariot) by cherubim (1 Ch 28^{18}). Also, at the entrance of the Temple at Jerusalem, in the days preceding the reformation of Josiah, there were chariots of the sun, no doubt dedicated to Yahweh (2 K 23^{11}). The Old Testament even represents Yahweh as having chariots among His retinue, for we read of 'chariots and horses of deliverance' whereon He rode forth to terrify and vanquish Israel's foes in the days of the Exodus (Hab $3^{8\,f.}$). Cf. also the 'flying wheels' of Ezekiel's vision (chs. 1, 10), and the fiery chariots of 2 K 2^{11} 6^{17} 13^{14}. These ideas are not poetical; their origin is entirely mythological. The deities were regarded as having their chariots. Shamash, the Babylonian sun-god, like the Helios of the Greeks, was represented as riding in this way; on the 'Standard of Ur' (an elaborate piece of mosaic unearthed by Woolley) the god-king's empty chariot is portrayed as drawn by four asses harnessed abreast, and a similar scene is represented on a stone bas-relief from Ur; and at Arslan Tepe (Anatolia) a Hittite god is pictured with a chariot in the form of an eagle. In nearly all Near Eastern religions the chariot was an indispensable accompaniment of divine monarchy.

(6) **Ladders to Heaven.**—The ladder which Jacob saw reaching from earth to heaven (Gn 28^{12}) has been variously interpreted. Jacob, it is true, may have had in his mind the natural series of terraces, almost like rocky steps, on the hillside at Bethel, but the idea of a ladder reaching to the sky, where the abode of the gods was, is a familiar one in mythology. It is a very ancient conception, occurring long before Jacob's time, as early indeed as the Pyramid texts of Egypt (3000–4000 B.C.), where there is a high ladder—not a flight of stone steps—for the Pharaohs to reach the abode of the gods. The ladder was let down to them in answer to their prayers, and they were assisted to mount it without accident by the inhabitants of the other world. The picture of a vertical ladder is often found upon Neo-Babylonian seals and late Palestinian lamps, and is evidently meant to be symbolic of the ascent to heaven. The Babylonian ziggurat, which was really an approach to the gods, had a huge flight of steps leading to the shrine at the summit.

In the Study.

Virginibus Puerisque.

In the Presence of Our Enemies.

A HARVEST FESTIVAL ADDRESS.

BY THE REVEREND S. GREER, M.A., AYR.

'Thou preparest a table before me in the presence of mine enemies.'—Ps 23^5.

THERE is a picture in this text. We see a man fleeing from his enemies. It is in the desert, and there seems no way of escape. Suddenly he catches sight of an Arab's tent some distance away. For this he makes with desperate speed, his pursuers hot upon his heels. If he can but touch the rope of the tent he is safe, for then he will be under the protection of the Arab. Gasping, he throws himself across the tent's threshold; now, by the laws of Arab hospitality, he is a guest, and none can touch him. Upon a mat his host spreads food for the fugitive, and though his enemies lour upon him he eats in security. A table is prepared before him in the presence of his enemies. That, said the Psalmist, is what God in His mercy has done for me. And we can to-day truthfully add, 'And for me too.'

We to-day eat every meal in the presence of threatening foes, but we eat it in safety. And that is of God's great mercy. For He has given us gallant seamen and courageous airmen to protect at the risk of their lives the sea-lanes by which our food is brought from other lands. And He has given us that great army of devoted toilers on the land labouring as never before to keep our larders full. Above and beyond all else He has given us again the yearly miracle of harvest. Yes, He prepares our table in the presence of our enemy.

Think how far back God's preparations go. If you had lived hundreds of thousands of years ago—