

SHROUD NEWS

A NEWSLETTER ABOUT THE HOLY SHROUD OF TURIN
edited by REX MORGAN
Author of *PERPETUAL MIRACLE* and *SHROUD GUIDE*

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A LARGELY FORGOTTEN EARLY SINDONOLOGIST, DON NOGUIER DE MALIJAY, WHOSE WORK IS REVIEWED IN THIS ISSUE

EDITORIAL

I regret that you will receive this edition a little late but my programme of deadlines has been very extensive this year.

One of the best programmes ever put out over Australian radio on the Shroud took place just before Easter when Sydney Radio Station 2UE went to air on Sunday night with a two and a half hour session with Rex Morgan and hosted by Peter Shields. Shields had managed to organise several international telephone hook-ups which included long interviews with Father PETER RINALDI, Dr WALTER McCRONE, Dr ALAN ADLER, and IAN WILSON. Peter and Rex then took many calls from the public on a phone-in discussion which went on well after the programme had finished resulting in a broadcast the following week of another half-hour of the phone-in.

The Shroud of Turin Research Project in the US is seeking financial help through every Shroud agency in the world to support its next programme of testing which involves, this year, the Carbon 14 dating procedures discussed in earlier issues of SHROUD NEWS. Should any Australian reader wish to contribute I can put them in touch with the funding co-ordinators in the States.

Discussion and academic argument continues all over the world on many aspects of Shroud research. In this issue we bring you an article by a new contributor to our newsletter, Professor Daniel Scavone, an eminent historian and sindonologist. Another obscure piece of information comes to us from the Belgian researcher, Remi Van Haelst, who deals with who really took the first photograph of the Shroud in 1898. We have also reproduced some of the argument concerning William Meacham's work on the coins over the eyes in burial.

We continue to receive English translations of articles from the Italian Collegamento Pro Sindone, rendered by Prof Masini, but they are generally too long to include in SHROUD NEWS. The superb SHROUD SPECTRUM INTERNATIONAL continues to maintain its high standard of production and content and Ian Wilson's NEWSLETTER of the BRITISH SOCIETY FOR THE TURIN SHROUD has greatly increased in scope in recent issues.

REX MORGAN

SHROUD SPECTRUM INTERNATIONAL

This quality publication comes out four times a year from the Indiana Center for Shroud Studies under the editorship of Mrs Dorothy Crispino, a scholar of considerable eminence. For readers in Australia the subscription is \$18 (US) per annum plus \$8.50 (US) for airmail or \$3 (US) for surface mail. All back issues are available at \$4.50 or at lesser rates per annum.

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R.R. 3, Box 557,
Nashville, Indiana, 47448, USA
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BRITISH SOCIETY FOR THE TURIN SHROUD

This society holds many regular meetings in London and other parts of Britain and brings together distinguished sindonologists from Europe and the States. The Society publishes a Newsletter six times a year (in a format similar to Shroud News) and the address of the General Secretary is: 21 Stanley Gardens, London, NW2 4QH. Initial enquiries ought to be made via Ian Wilson,

Address: 5 Hollow Road,
Almondsbury,
Bristol, BS12 4DP

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COLLEGAMENTO PRO SINDONE

The publication of the Collegamento is based on the Rome group under the leadership of Prof Emanuela Marinelli. Its publication is the largest regular Shroud newsletter in the world at present, usually containing about 60 pages and coming out every two months. It is, of course, printed in the Italian language.

Address: Via del Brusati, 84
00163 ROMA, Italy
Tel: (06) 6260914

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THE SILENT WITNESS We receive many enquiries about this film. The only known commercial source is: PYRAMID HOME VIDEO, Box 1048, Santa Monica, CA 90406, USA. \$69.95 (US) Only in NTSC system.

GEOFFROY'S VOW AND THE CHURCH AT LIREY

The writer of this article for Shroud News, DANIEL C. SCAVONE, PhD, is Professor of History at the University of Southern Indiana, USA, and has written numerous Shroud-related articles and given many lectures and presentations on the Shroud. His special interest is the period of medieval history of the Shroud's whereabouts in Europe. Responding to the research and publications of Noel Curren-Briggs, Scavone has found that no Shroud writer has referred to Du Teil's references to Geoffroy I de Charny.

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The tradition is well known that in 1353 Geoffroy I de Charny financed the construction of a modest wooden church at Lirey, France and endowed the support of five canons in fulfilment of a vow which he made while he languished in a cell at Calais or London, a prisoner of the English King Edward III. It is well documented that he was subsequently released upon payment of a huge ransom of 12,000 gold ecus by his own King Jean le Bon (John the Good).

The story goes that Geoffroy was captured during the fighting around Calais on 31 December 1349. Edward refused his captive's offer of a generous ransom and would not consent to freeing Geoffroy at any price, even transporting him to England (1). Despairing of all human assistance, Geoffroy turned to heaven and vowed that if he were delivered he would construct a church in honour of the Trinity and of the Virgin, to whom he was especially devoted. The tradition goes that two angels soon appeared and effected Geoffroy's miraculous escape from his cell. Donning the uniform of an English soldier, he joined their ranks just as they were being attacked by the French. Deliberately captured by the latter, he raised his visor, was recognized, and astonished the army with the story of his wondrous experience (2).

Camuzat in 1610 already knew the story of the miracle (3), which clearly stands in contradiction to the deliverance by ransom, paid by King John 31 July 1351 (4). The miracle is thus not accepted as a fact by most students of the period and of the Shroud of Turin. Prevost reports that the miracle was not admitted by Anselme and other writers of the 18th century (5).

Geoffroy's Vow and the Church at Lirey (contd)

Yet what are historians to make of the peculiar object which was one of the treasures of the Lirey church at the time of its foundation: an angel in gilded silver sitting on a turret, holding a vase in which was a hair of the Virgin; on the turret can be seen a statuette of a Charny, no doubt of Geoffroy, the founder, in full armour. Surely one could argue that Geoffroy was conjuring up the miracle story and capitalizing on it for all it was worth, though the suggestion does not seem consistent with Geoffroy's chivalrous character. Chifflet describes the same object giving as source a letter of Humbert comitis a Rupo (Count de La Roche) (6).

However, Du Teil offers evidence that the miracle, or what seemed to Geoffroy to be such, may have a sounder basis in fact. Up to now his evidence seems to have been overlooked by Shroud historians, though it occupies a prominent place in his chief sindonological writing (7). He begins this paper with a reference to the now well known Act of June, 1343 which informs us of Geoffroy's intention to create a church and a chapter. And he notes that this took place ten years before actual construction. According to Du Teil this act is a charter signed by Philip VI at Chateaufort-sur-Loire granting to Geoffroy the amortissement of a rent of 140 livres for the purpose (8). Thus, it has been generally believed, Geoffroy's plan to build his church at Lirey antedated his imprisonment and also his "miracle" (9). What has been overlooked is Du Teil's note which establishes that Geoffroy was in fact a prisoner of the English on two occasions, the first time being in 1342, when he was accompanying Count Louis de Blois on campaign in Brittany. In the battle of Morlaix, which Froissart does not mention, "Geoffroy de Charny who commanded the first corps was defeated by the English ... Charny was taken; fifty distinguished knights were killed and a considerable number of other troops also lost their lives ..." (10)

We are not apprised of the details surrounding Geoffroy's extirpation from this earlier capture, but his detention was not extended, and he may well have viewed his speedy release or escape as an answer to his prayers. In fact the miracle account above would fit a short captivity in France. It would have occurred about a year before the Act of 1343 which announced the first steps in his intention to build a church. And in this case a perceived miracle is not encumbered by a ransom. Moreover, the Lirey treasure

Geoffroy's Vow and the Church at Lirey (contd)

described above may be a bona fide object commemorative of a pivotal event in the life of the founder.

The following ten years were certainly busy ones for Geoffroy, even if one recounts merely his diplomatic and military achievements, as Perret does admirably (11). So much activity helps explain the long space of time between "vow" of 1342 / Act of 1343 and the completion of the proto-church at Lirey.

NOTES:

1. Andre Perret, "Essai sur l'histoire de Saint-Suaire du XIVe au XVIe siecle," Memoires de l'Academie des Sciences Belles-Lettres et Arts de Savoie, IV (1960) 57, n. 39 cites Cornelius Zantfliet, Chronicon, col. 254 who has Geoffroy detained at London but returned to France before 8 June 1351, date of the battle of Ardres, surely before 25 June, date of his appointment as porte-oriflamme de France (Perret, 58).

2. A. Prevost, "L'ancienne Collegiale de Lirey," Revue de Champagne et de Brie, XXIV (Oct. - Nov., 1899) 807f paraphrases the detailed account of this whole affair in Desguerros, Saintete chrestienne, 373ff.

3. N. Camuzat, Promptuarium sacrarum antiquitatum tricassinae diocesis (Augustae Treocarum 1610) 411. The passage is quoted in J. J. Chifflet, De Linteis sepulchralibus Christi servatoris crisis historica (Antwerp: Officina Plantiniana 1624) 97f.

4. P. Anselme, Histoire Genealogique et Chronologique de la Maison royale de France (Paris: Compagnie des Libraires Associez 1733) vol. VIII, p.201 gives this date, which seems too late. See note 1 above.

5. Prevost (above n.2) 808.

6. Prevost (above n.2) XXV (Jan. - Feb., 1900) 53. Chifflet (above, n. 3) 98f.

7. Joseph Du Teil, Autour de Saint-Suaire de Lirey (Paris: Picard 1902) p. 1.

Geoffroy's Vow and the Church at Lirey (contd)

Notes (contd)

8. Anselme (above n. 4) 202 gives 120 livres; Du Teil (above n.7) pieces justificatives A and p.2, no 1 corrects the amount to 140 livres. P. Savio, Ricerche storiche sulla Santa Sindone (Torino: Societa Editrice Internazionale 1957) 96ff quotes and treats it in detail.

9. Dorothy Crispino, "Why Did Geoffroy de Charny Change His Mind?" Shroud Spectrum International (SSI) I (1981) 30 is typical of the responses of modern scholars on this point: "These (sic) documents, dated seven years before Geoffroy's captivity, refute the romantic legend that the 'perfect knight' was miraculously freed from prison after making a vow to the Virgin to build a church in her honor." Perret (above n.1) 57 accepts both the ransom and the vow.

10. Du Teil (above n.7) 1, n.1 quoting from Dom Lobineau, Histoire de Bretagne (Paris 1701) vol. I, 326, par.XXXV. Du Teil also cites Dom Morice, Histoire ecclesiastique et civile de Bretagne (Paris 1750) vol. I, 260, who gives the sources: Le Baud, chr. manus. ecc. namnet., 284 and Actes de Bretagne, vol. II, col. 311. The present writer has not seen these last.

11. Perret (above n. 1) 54 - 60.

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SOUTH EAST ASIA RESEARCH CENTRE FOR THE HOLY SHROUD (SEARCH)

The group is planning to establish a permanent exhibition venue for the Brooks Institute Shroud Photographic Exhibition and allied Shroud materials, probably in Sydney, NSW. Enquiries should be addressed to Rex Morgan, c/o Box 86, PO, Manly, 2095.

THE HOLY SHROUD SOCIETY OF W.A.

This active group based on Perth, Western Australia, is keen to hear from new members. The address of the Secretariat is: Mardon House, 35 Archer Street, Carlisle, 6101, WA.

HONOURING AN ALMOST FORGOTTEN SHROUD SCHOLAR: DON NOGUIER DE MALIJAY

This article is contributed by Belgian scholar REMI VAN HAELST and edited by REX MORGAN

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Since the Middle Ages the Shroud of Lirey, Chambéry and finally Turin, has been venerated, discussed and investigated by many people: popes, bishops, saints and all kinds of men. During this time more than 4,000 books have been written in favour or against the authenticity of the Shroud. There are many authentic documents in the archives of the Vatican, Paris Turin and several other places concerning the fierce debate about the Shroud from the letters of Bishop Pierre D'Arcis, the bulls of Pope Clement, books of de Chifflet, accounts of Count de Lalaing, Father Zantfliet, right up to the twentieth century. The history of the Shroud has been written over and over again. In modern works the earlier authors are either quoted or forgotten. In one of the best books ever written about the Shroud history by the famous British author, Ian Wilson, he states on page 18 (of the Flemish edition) of his book, The Shroud of Turin: "Somebody, no-one knows precisely who, asked King Umberto I permission to take some photographs of the Holy Shroud on the eve of its exhibition in Turin in the year 1898." This was refused by the Italian king.

During the research for my own book: Het Gelaat van Kristus de Lijkwade van Turijn I found, with the valuable help of Don Piero Coero-Borga, some better information about the one who asked first for authorisation to photograph the precious relic of the Holy Shroud. It was the Salesian priest, Don Noel Noguier de Malijay.

Noel Noguier de Malijay was born into a noble family living in a castle at Sisteron, France. This castle was famous because the Emperor Napoleon had slept there after his return from exile on the Isle of Elba. Born 11th November 1861, young Noguier was a sea-lover. He attended school at the internate of the Marist Brothers in Toulon and because of his weak eyesight he was not admitted to the marine school. At that time he did not know what to do. One day Noguier became acquainted with the famous Don Bosco. It was Do Bosco himself who ordained de Malijay as a priest on 18th November 1887.

Honouring an Almost Forgotten Shroud Scholar (contd)

Noguier de Malijay became a professor at the Lyceum Vaisalice in Turin where he learned about the existence of the Holy Shroud, venerated in the cathedral of Turin. As a professor of physics he was interested in photography and soon became a good amateur. He found it an interesting idea to make a picture of the Holy Face but his was not the first suggestion since it had been considered at the 1842 exhibition.

Don Noguier was a member of an amateur photographers' club whose membership included Fino, Solaro and the lawyer, Secondo Pia. Noguier's idea was welcomed by the others. He wrote to the Italian King Umberto I and his request was rejected. There was already a project under way to make copies of the Shroud in advance of the 1898 exhibition. Two artists made copies: Cussetti for the Italian government and Don Enrico Reffi for the church but the copies were never used. The one by Don Reffi is of great beauty and served as a decoration for the sacristy of the Turin cathedral during the 1898 exposition. The refusal by the king could not stop the enthusiasm of Don Noguier. He persuaded Baron Manno to use his influence as chairman of the exposition of Sacred Art and as a close friend of the king. Finally the king gave his consent but the task was given to Chevalier Secondo Pia who made his plans to take photographs after the exhibition. Several members of the photographic club did not wait that long. During the second and third days of the exposition some of them came to the cathedral with their cameras, among them Fino, Solaro and Don Noguier. With their cameras concealed they took several photos. Solaro used a Verascope Richard with a 1/6.3 Zeiss lens and 4cm x 4cm Lumiere plates. Two pictures were taken, one with an exposure time of about 9 seconds and the other about 50 seconds, both with fully open diaphragms. Both pictures were underexposed but the second one showed a negative image of the Holy Face. Fino's results were much better. We do not know what result Don Noguier had for it seems that his negative was lost during the last years of his life when he lived in Paris.

When Pia finished his work in the cathedral his colleagues waited in his darkroom to assist him with the development of the plates. The first trial gave no good results so Pia started over again the next day. Don Noguier again waited in the darkroom to help Pia develop the 50cm x 60cm plates.

Honouring an Almost Forgotten Shroud Scholar (contd)

Coincidentally it was Don Noguier himself who took the plate from the developing bath and saw for the first time in history, the face of Our Lord as a positive image. During the exciting days after the success of Secondo Pia, Noguier kept himself out of the spotlight and his name was soon forgotten.

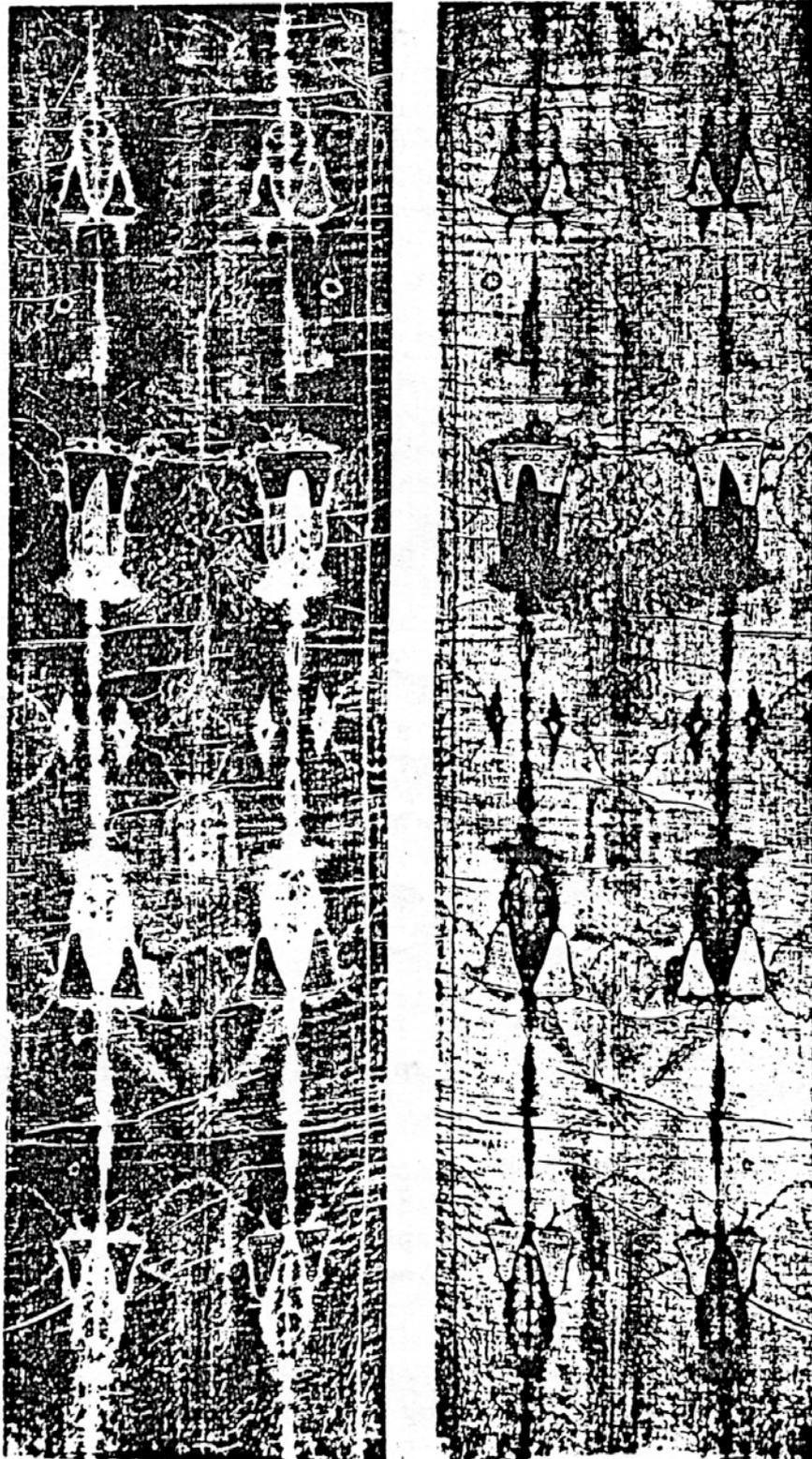
At this time Noguier met up with Professor Arthur Loth and with him studied the history of the Holy Shroud. From that time Don Noguier became a fervent defender of the precious relic. He wrote several books on the subject, gave countless lectures and for some time edited the magazine Bulletin du Sainte Suaire (Paris). Don Noguier also served his order in many places such as Liege in Belgium where he was director of the St Jean Bergman College. At the close of his life he lived near Paris and in spite of his age he still followed everything concerning the Holy Shroud.

When he learned of a proposal to exhibit the Shroud on the occasion of the wedding of Prince Umberto and the Belgian Princess Marie-Jose, he took his pen and started to write to both King Victor-Emmanuel and Prince Umberto asking for a new examination of the Shroud together with another photo-session. Again his request was rejected and in the end there was no exposition. But in spite of this refusal, the King of Italy invited Don Noguier to participate in a committee to prepare for an examination of the Shroud. Amongst other members of this committee were Paul Vignon and Don A.Tonelli. Noguier was also appointed to the group who would carry out the actual examination and worked closely with Tonelli, exchanging many letters.

When Noguier met the writer A LeGrand in 1929 he gave him a very precious gift: an original photo of the Shroud developed by Pia himself. Don Noguier never fully recovered from an accident and his health slowly failed. During his final hours he worshipped the Holy Face placed at his bedside. On 21st December 1930 he died and in peace gave his soul to the Lord. May this humble servant of God find eternal peace in the nearness of the One he served so well.

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P.S. This article was written after I learned much about Noguier from my correspondence with Don Luigi Fossati, the author of many Shroud books and the biographer of Don Noguier de Malijay. RVH.



THE ORIGINAL PHOTOGRAPH OF THE SHROUD BY SECONDO PIA, 1898

WHANGER'S 1986 SUMMARY

Dr ALAN WHANGER who pioneered the avenue of research on early depictions of Christ compared with the features of the man in the Shroud image, and many other fascinating lines of research with his wife, MARY WHANGER, has sent, in his 1986 Christmas message, the following summary of their work for the year.

1. The artistic style which art historians call "frontality" (meaning the person or god portrayed looks directly full face toward the front without regard of others in the depiction) we feel was copied from the "Image Not Made With Hands" also known as the Mandylion and as the Image of Edessa which we have earlier shown to be the same as that on the Shroud of Turin. There are dated statues (not of Christ but of other city gods whose worshippers apparently wished to incorporate the perceived power and attributes of the God of Edessa, which had been declared a Christian city) as early as 31 A.D. which are highly congruent with the Shroud face. These are to be found along the middle and far Eastern trade routes, and were based on a copy of the Mandylion which was placed above the city gate of Edessa before which all who entered were required to bow and worship.
2. The influence of the appearance of Jesus as shown on the Mandylion reached even to India, where the first known depiction of Buddha in human form appeared about 125 A.D. This depiction shows Buddha as a tall, bearded, long haired man with a halo and dressed in Mesopotamian clothing. This depiction is in profile, but shortly thereafter depictions begin to be in frontality with high congruence with the Shroud image. We have traced over the centuries the evolution of the image of Buddha from the tall Jesus-like man to the bald Oriental-appearing man in the lotus position with which we are familiar today.
3. In 1932 the town of Dura-Europus on the Euphrates River was excavated. It had been buried since 256 A.D. in order to protect it from attack by Sasanian Persians who were conquering the area. In the town was found a Jewish synagogue whose walls are covered with marvellous paintings. They are mostly of scenes taken from the Old Testament and other ancient Jewish writings. All of the faces are in "frontality" and all look very much alike. The best one (artistically) is that of Aaron the High Priest, so labelled.

Whanger's 1986 Summary (contd)

It is highly congruent with the Shroud face. It is our speculation that the synagogue served a dual congregation, Orthodox Jewish and Jewish Christian, because so many of the scenes can have dual interpretations. If one is Orthodox Jewish, the scenes portray Jewish history. If one is Jewish Christian, they portray both Jewish and Christian history and interpretation.

Research goes on apace. There are fascinating new findings we have made which we need to research more thoroughly before releasing, and others are just as busy, some working with us and some on unrelated studies.

ALAN and MARY WHANGER

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Dr ALAN WHANGER
discussing aspects of his
research at a private
seminar in his basement
Shroud studio at his
home in Durham, North
Carolina, USA

A HITHERTO UNKNOWN BYZANTINE REPRESENTATION OF THE SHROUD?

THE FOLLOWING ITEM IS TAKEN DIRECTLY FROM THE JANUARY 1987 ISSUE OF THE NEWSLETTER OF THE BRITISH SOCIETY FOR THE TURIN SHROUD

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On touring in 1986 some of the more remote parts of eastern Turkey, Dermot & Jacynth Hope Simpson of the Sherborne Historical Society explored the "ghost town" of Ani, once a thriving metropolis with literally hundreds of churches, but now virtually deserted.

One of the churches the Hope Simpsons came across was that of St. Gregory of Tigran Honentz, dated c.1215. Just above eye level on the liturgical north wall they noted what would seem to be an iconographically unique mural, featuring, according to their own description: "a shroud being removed from the body of Jesus and then being displayed with the face and clothing, full length, marked on it"



Left: recumbent figure with Shroud partially removed

Right: person holding Shroud in shape of swaddled human figure. Face visible, but no arms or legs shown, Note faint trellis or grid pattern



Unfortunately Ani is literally on Turkey's frontier with Russia, and at the time of the Hope Simpsons' visit they were not allowed cameras, binoculars, or even a notebook. Furthermore they only noticed the painting shortly before their military escort asked

Hitherto Unknown Byzantine Representation (contd)

them to move on. However they immediately recognized the possible significance of the painting in relation to the Shroud (a significance heightened by Ani's relative geographical proximity to Urfa/Edessa), and kindly supplied the sketches (overleaf) of the painting's salient features as they remember them.

This promises to be the earliest known depiction of an image-bearing shroud, and, with its trellis pattern, could be a crucial iconographic "missing link" between the Mandylion/Image of Edessa and the Shroud of Turin. Enquiries made to the Courtauld Institute of Art have so far revealed no independent photographs of the fresco. However it is hoped that Lennox Manton of Guildford, who has made a speciality of photographing early churches in eastern Turkey, and has good relations with the Turkish government, may be able to obtain special permission to photograph the fresco on his next visit to the area, probably sometime during 1987

INTERNATIONAL CONGRESS IN SICILY

The Centro Internazionale Di Sindonologia (based in Turin) is organising its Fourth National Congress of Study on 17th and 18th October 1987 in Syracuse, Sicily. It is entitled THE SHROUD AND SCIENCE and is being organised by the Sicilian Regional Delegation Centre. Information can be obtained from:

Dr Sebastiano Rodante,
Via Mons Garabelli, 15
Cap. 96100, Sicily

The proceedings of the Congress usually take place entirely in the Italian language.

THE COIN-IN-SKULL AFFAIR: A REJOINDER

by RACHEL HACHLILI and ANN KILLEBREW

(Taken directly from Biblical Archaeologist (March 1986). See also WILLIAM MEACHAM's article in Shroud News No 39, February 1987)

In reply to William Meacham's comment on our article in number 3, volume 46 of BA, we wish to make the following observations:

We were quite surprised by the misunderstanding of the archaeological data and the resulting misquotations appearing throughout Meacham's article. In the opening paragraph he misquotes us by saying that the *custom* was not usually part of the burial ritual. We would like to repeat the concluding paragraph from our article in order to clarify our position:

We may safely conclude from our discussion that the placement of coins inside tombs was not usually part of the burial ritual, particularly among Jews.... Though the practice of placing coins in the mouth does sporadically appear, more rarely among Jews, the placing of coins over the eyes is reported in only one case, at 'En Boqeq. Therefore, the claim that placing coins over the eyes was a common Jewish burial practice during the Second Temple period cannot be substantiated either by the archaeological or literary evidence. (Hachlili and Killebrew 1983b: 152)

We agree that Hachlili's first preliminary report regarding the interpretation of the two coins found in a skull from tomb D/3 was unfortunately mistaken (Hachlili 1979: 34). It must be pointed out, however, that this was a preliminary report written very shortly after the completion of the excavations at the Jericho cemetery. In order to make the most

recent archaeological discoveries available to the general public, the nature of a preliminary report—and particularly of a popular account—is very general and nontechnical, mentioning only the highlights of the excavation. Therefore it is usually written before the excavator has had sufficient time to research every aspect of the results fully. Subsequent or final excavation reports often correct and elaborate on points first mentioned in the preliminary reports. The final report of the Jericho Jewish cemetery, with detailed plans of each tomb and a full discussion of the finds according to tombs, together with an anthropological report of the human remains, has been completed and is lacking only the funds to publish the volume.

The two coins found in a skull in tomb D/3 were discovered during the processing and cleaning of the skull in the Anatomical and Anthropological Laboratory of the Tel Aviv University. Regarding the coins in tomb D/18, a tomb of the coffin-burial type, one of the coins was found in the debris of the entrance and one in a damaged skull (as originally reported both in Hachlili 1979 and Hachlili and Killebrew 1983). In all a total of 120 tombs were surveyed, and of these 50 were excavated. A more careful reading and understanding of the 1979 and 1983 articles is suggested to Mr. Meacham.

It is impossible for a coin to enter an intact skull, either through the orbit or palate. As with the case of most excavated skulls, the skulls from Jericho were always partly damaged, which could

The Coin-in-Skull Affair: A Rejoinder (contd)

allow coins to enter from any part of the skull (for a preliminary report on the anthropological data from the Jericho Jewish cemetery, see Arensburg and Smith 1983: 135-139, figures 1-9). The main reason why the appearance of the two cases of coins in skulls was explained as coins placed in the mouth is because this custom is well known in the Hellenistic world (Kurtz and Boardman 1971: 211; Toynbee 1971: 49, 119, 124, 291, and note 16). During this period, many Jews were influenced by the Hellenistic culture surrounding them and they on occasion adopted Hellenistic practices and customs (Hachlili and Killebrew 1983a: 127 and 128). Needless to say, Jews who adopted such customs did not necessarily accept the pagan significance of such practices.

As the religious beliefs of the proponents of the coin-on-eye custom play a strong part in their insistence for the existence of this custom among Jews during the Second Temple period, it is doubtful whether any argument or further evidence will convince them otherwise. Based on our thorough examination of the published archaeological evidence from Jewish burials in Israel (Hachlili and Killebrew 1983b), the only two instances of coins in the skull were found in the Jericho Jewish cemetery. We wish to restate clearly that there is no archaeological or literary

evidence for the practice of placing coins over the eyes among Jews during the Second Temple period.

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"WHOSE LIKENESS AND INSCRIPTION IS THIS?" (MARK 12:16)

by L. Y. RAHMANI

(Taken directly from Biblical Archaeologist (March 1986)

In respect to William Meacham's comment on the article by Hachlili and Killebrew, some short remarks are called for.

One notes with satisfaction the (I hope final) abandonment of the belief in an ancient Jewish burial custom of covering the eyes of the deceased with any objects at all and specifically with coins.

Concerning the still-maintained belief that covering the eyes of the deceased with coins might have been a *minor custom* or *rare custom* practiced *on occasion* by Jews of the first or second centuries A.D. in Judea, Meacham produces now three discoveries. These are, in chronological order, as follows:

The Jericho tombs (Hachlili and Killebrew 1983: 148). Concerning these, I find myself in agreement with Meacham on one point only—namely that the publication of a detailed and fully documented report should have preceded any discussion and drawing of conclusions about the significance of certain details of these discoveries. Answers to this question and all other matters concerned with these tombs are thus left to the excavators.

Preliminary to this, however, I would like to point to the well-known intrusive nature of small objects into ancient tombs or caves of any character and the further moving of such objects inside such spaces, all through the action of small rodents or flooding by rainwater. This is especially true when one is dealing with a large amount of collected bones, as is the case in the communal charnel of tomb D/3 at Jericho, where the foramen magnum of each skull was open to such

intrusive objects. It is even more true when such an object is found in the debris of a tomb's entrance—for instance tomb D/18.

The shroud figure. Meacham and others wish to identify this figure as that of Christ, and some (for instance Filas 1982) see it as having its eyes covered by images, identified as unique specimens of coins minted by Pontius Pilate in the name of the Emperor Tiberius in the year A.D. 29.

Leaving aside for the moment all questions pertaining to the antiquity of this shroud (perhaps eventually to be proved by C-14 tests), the identification of the said spots as coins, and in particular as those of Pilate (for the doubtfulness of such an identification see Wild 1984: 44-45), and accepting, for argument's sake, such identification as suggested by Filas and Meacham, one finds oneself confronted by the following question: Is it plausible that two strictly observant and pious Jews, both members of the Sanhedrin—Joseph of Arimathea and the Pharisee Nicodemus (Luke 23:50; Mark 15:43; John 3:1 and 7:50) — together with Christ's own relatives and disciples, would include in a pious burial, undertaken "in the manner of the Jews" (John 19:40), an obscure foreign practice? Moreover, in order to do so, would these good Jews cover the eyes of a Jew who had just been put to death by the Romans in a most cruel manner with coins minted by the Roman procurator who had ordered this execution, coins carrying the name of the emperor Tiberius, in whose name such a death sentence had been pronounced and whose name appears over the emblem of the lituus, the Roman augural staff—a

"Whose Likeness and Inscription Is This?"

(contd)

pagan emblem which surely was irritating and offensive to Jerusalem's Jews of the day (Meshorer 1982: 180)?

I suggest that using such coins in daily business and using them to pay "Caesar's tribute" (Mark 12:17) was an inevitable necessity of life; however to use them in the manner suggested by Filas and Meacham is neither necessary nor, indeed, likely.

The 'En Boqe'q interment (Gichon 1970:139). This interment had indeed a Bar Kokhba coin in the soil of its vicinity, though not actually found in context of the burial itself. It can thus not serve in any way to determine the identity of the deceased or his nationality or religion. Two silver denarii, which were found near the skull and at the height of its eye sockets, carrying the portrait and name of the Roman emperor Hadrian and dated to around A.D. 133, may hint at one fact only: that this is not the burial of a Jew. Here again I consider it practically impossible that during or after the Bar Kokhba war any Jews, even those who wished to include in their burial rites this obscure foreign practice of covering the eyes of the deceased with coins, would have used coins carrying the face of Hadrian and his name—which became in Jewish lore from that time on a byword for cruelty, eventually to be accompanied by epithets like "may his bones rot" or simply "wicked."

Conclusion

In the political, religious, and psychological situation in which the Jewish population of Judea found itself both under the Roman procurators and during and immediately after the Bar Kokhba war, the Jews did have to use coins minted by the hated Roman enemy in

trade and to "render to Caesar the things that are Caesar's" (Mark 12:17). Use of such coins in Jewish burial (even if one accepts that such an un-Jewish practice might have been used in some isolated cases in Jewish burial) must however be ruled out: In no human society will people use an enemy's "likeness and inscription" in rites intended to serve, honor, or protect their beloved dead.

Thus, in the above-mentioned third case we are not concerned with a Jewish burial. Nor, for all that, are we in the second case, even if it is assumed that the shroud's antiquity is definite and that the spots in question are images of coins minted by Pontius Pilate.

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