

being published¹—the first part saw the light in 1892—it is not for the present writer to determine. Neither has he included in the present article any notice of the Lexicons to the Greek Old Testament of Biel and Schleusner, or of such works as Rosenerch's Vocabulary of the LXX., published as a Lexicon in 1624.

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A FORGOTTEN KINGDOM IN A PROPHECY OF
BALAAM.

It is not often that a conjectural emendation is of so much interest to the historical student as one proposed by Prof. D. H. Müller, of Vienna,² an article from whose pen on the recent discoveries at Senjirli appeared in the *Contemporary Review* for April, 1894. It relates to a much disputed passage at the end of the section on Balaam (Num. xxiv. 23, 24), which some have explained by the light of 1 Maccabees i. 1 (cf. viii. 5) as pointing to the Macedonian invasion of Asia, or even (see the Targums, and cf. Dan. xi. 30) to a still later time.

That "ships from Cyprus," which was tributary to Sargon, should be described as able to "afflict Asshur" and to "afflict Eber" was certainly strange, and the passages in 1 Maccabees and in Daniel are irresistibly suggestive.

Hence long ago Leibnitz wrote thus: "Il y a un bel endroit dans la dernière prophétie de Bileam à la fin qui pourroit faire croire qu'il avoit été poussé quelques fois par l'Esprit de Dieu. C'est qu'il paroît avoir prédit la venue d'Alexandre le grand dans l'orient, et le renversement de

¹ *A Concordance to the Septuagint and the other Greek Versions of the Old Testament* (including the Apocryphal Books), by the late Edwin Hatch, M.A., D.D., and Henry A. Redpath, M.A., assisted by other scholars (Oxford).

² See his *Die Propheten in ihrer ursprünglichen Form* (Wien, 1895), i. 215, 216.

l'Empire qui étoit possédé auparavant par les Assyriens et par les Perses. Car il dit, supposé que c'est lui qui a parlé, qu'un jour des vaisseaux viendroient de Chittim, c'est à dire de la Grèce, et non pas l'Italie (comme quelques uns l'ont pris en l'appliquant aus Romains), et que ces nouveaux venus détruiroient l'Assur et l'Heber. Car Assur signifie les Assyriens, et Heber plusieurs peuples de tous les fils d'Heber. Car pour marquer que c'est d'Alexandre qu'on veut parler, on ajoute que le chef de ceus à Chittim, après avoir bouleversé l'orient, perira bien tôt lui même."

Delitzsch, to whom I owe this quotation, accepts this theory.¹ So also does Cornill (*Einleitung*, p. 86), who finds a literary fiction in the supposed prediction, and holds, on critical grounds derived from other sources, that the Hebrew text of the Pentateuch received additions even later than the date of the Septuagint version. But such a view is not to be adopted without strong necessity, and, as Dillmann remarks, not only do the Samaritan Pentateuch and the Septuagint contain the passage, but Daniel xi. 30 appears to allude to Numbers xxiv. 24. To this it can now be added that in all probability the received text is incorrect. Prof. Sayce, who is so displeased at the "rashness" of the higher criticism, but who is himself so rash a critic, adopts² an old Jewish reading (or fancy) mentioned and approved by Geiger (*Urschrift*, p. 267), viz. כִּשְׁמוֹ אֵל for כִּשְׁמוֹאֵל, and a modification of the introduction prepared by the Septuagint (also put forward by Geiger), and renders, "And when he saw Agag (taking אֹי to be a corruption of אַגַּג), he took up his parable, and said, Who will outlive Samuel?" And in v. 24 he emends וְיָצִים into וְיָצִיאַם (with Sept.), and מִיַּד כְּתִים into מִיַּד רִשְׁלִים. But all this is highly uncritical from the point of view of ordinary Hebraists, though in a newly-found inscription it

¹ *Zeitschrift für kirchliche Wissenschaft*, 1888, p. 119 ff.

² "Balaam's Prophecy and the God Sheth," *Hebraica*, October, 1887.

might perhaps have a provisional value. Prof. D. H. Müller has, it appears to me, found a much better solution of the textual problem, and it is both a brilliant and an easy one. The Septuagint's prefix, *καὶ ἰδὼν τὸν Ἄγ* (but Lucian has *Γώγ*, *i.e.* Agag) may be, and doubtless is, a pure guess,—for of course the name of some neighbouring people is to be expected,—but a prefix there must originally have been at the head of the third as well as at the opening of the first and second oracles; and if שמואל (combining שמו and אל)¹ were only the name of a people, we might confidently restore the words “And he saw Shemuel” before “and he took up his parable, and said.” Now Prof. D. H. Müller thinks that שמואל should rather be שמהל, and that we have here the only Biblical reference to the kingdom of Sham'al in north-west Syria, mentioned in the cuneiform inscriptions, and now better known to us through the wonderful discoveries at the Tell of Senjirli. After this Prof. Müller has but one small correction to make: ועני must be read twice in *v.* 24 for ועני. How simple! and yet, though Sham'al has long been known to have existed in the Assyrian period, no one made this conjecture before this highly trained student of Semitic inscriptions. “That the Assyrians and dwellers on the other side of the Euphrates ‘afflicted’ and ‘destroyed’ the kingdom of Sham'al, is a historical fact. Not less probable is it that a fleet from Cyprus landed at Alexandretta and undertook a plundering expedition to Sham'al.” The critic adds, whether seriously or by a kindly consideration for a large section of his readers, I cannot tell, “The kingdom of Sham'al must, being situated not far from Balaam's native place, have been well known to him.” At any rate, it was well known to Hebrew writers in the Assyrian period of Israelitish history.

¹ That שמואל is wrong ought surely to be clear to every thoughtful student.

The last of the three little oracles ascribed to the seer of Pethor will now read as follows :

[And he saw Sham'al], and began his oracle, and said,
Alas! who will survive of Sham'al?
And there shall be ships from the coast of Cyprus,
And Assyria shall afflict him, and Eber shall afflict him,
And he too (shall come) to destruction.

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