

sian,—who have followed in the path opened by Robinson; for the object of this brief paragraph is not to give a *résumé* of modern explorations in Palestine, but to recall Americans to their duty in a field where their own countrymen were pioneers, and where American scholarship and enterprise have won such distinguished merit. If of late years we have suffered France, Germany, and especially England, to lead us, their successes should stimulate us to an honourable rivalry for a precedence that was once fairly American.

The appeal lately made to the public spirit and national pride of Great Britain concerning maritime discovery and survey applies with equal force to Americans concerning explorations in the Holy Land. "We fear," says "Nature," "that if we do not bestir ourselves, the credit which has been won by British scientific enterprise will pass elsewhere. Having shown other nations the way to the treasures of knowledge which lie hid in the recesses of the ocean, we are falling from the van into the rear, and leaving our rivals to gather everything up. Is this fair to the eminent men who have freely given their best services to the nation, and obtained for it a glorious scientific victory? If their success is regarded by other countries as so distinguished that they are vying with each other for a participation in it, surely we ought at least to *hold our own*."

NOTE ON M. GANNEAU'S DISCOVERY OF AN INSCRIBED STONE OF THE TEMPLE OF JERU- SALEM.

THE inscription found by M. Ganneau threatens the penalty of death against those who violate the regulation; the passage which he quotes from Josephus does not threaten this penalty, but reads thus: "When you pass through these cloisters unto the second temple, there was a balustrade of stone all round, whose height was three cubits; its construction was very elegant; upon it stood pillars, at equal distances, declaring the law of purity, some in Greek letters, some in Roman, that no foreigner should go within that sanctuary."—Bell. Jud. v. v. 2.

Upon this M. Ganneau remarks: "Il est à noter que Josèphe ne parle pas du sort tragique dont est menacé celui qui violerait le règlement: ce silence est certainement intentionnel," &c., &c., going on through an entire paragraph to show why Josephus says nothing of the penalty of death.

Permit me to point out that the agreement between the text of Josephus and the stone just found is closer than M. Ganneau perceives. He has overlooked a passage in the "Antiquities," which reads as follows:—"Thus was the first enclosure; in the midst of which and not far from it was the second, to be gone up to by a few steps. This was encompassed by a stone balustrade for a fence, with an inscription

which forbade any foreigner to go in *under pain of death*."—Ant. xv. xi. 5.

But this passage from the "Antiquities" will lend fresh support to M. Ganneau in his previous statement: "Les rapports sont frappants entre ce texte et notre inscription; les expressions mêmes et les formes sont similaires." As the equivalent of *μηθένα ἀλλογένη* on the newly-discovered stone, he may now quote *τὸν ἀλλοεθνῆ* from the "Antiquities," as well as *μηθεῖν ἀλλόφυλον* from the "Wars;" and while the stone says *τῶν περὶ τὸ ἱερὸν τρύφακτος*, and the "Wars" gives the corresponding expression *τὸ δεύτερον ἱερὸν δρύφακτος περιβέβλητο λίθινος*, we have in the "Antiquities" *δεύτερος (περίβολος), ὃν περιείχε ἑρκίον λεθίνου δρυφάκτον*; and, lastly, for *τὸ ἐξακολουθεῖν θάνατον* of the inscription, we have *θανατικῆς ἀπειλουμένης τῆς ζημίας* in the "Antiquities." But the chief use of this parallel passage from the "Antiquities" is to show that, since it is differently worded from the passage in the "Wars," Josephus had no intention of giving us the exact phraseology of the inscription, but only the sense; and therefore, that the *stèle* should give the sense of Josephus without his exact words is just what was to be looked for in such a discovery.

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INSCRIPTIONS DISCOVERED AT HAMATH IN NORTHERN SYRIA.*

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THE discovery of the "Moabite Stone" has stimulated the curiosity of Orientalists and Bible readers, and has naturally called the attention of explorers to the districts east of the Jordan. But there is another district, too long overlooked, which, it is believed, will repay a careful examination.

Hamath, on the northern border of the "Promised Land," was the capital of a kingdom at the Exodus; its king, Toi, yielded allegiance to King David (2 Sam. viii. 9); it was called "great" by Amos (vi. 2), and was spoken of by an Assyrian monarch as among the most celebrated of his conquests (2 Kings xviii. 34). It was originally the residence of Canaanites (Gen. x. 18), and is frequently mentioned as the extreme limit of the Holy Land towards the north. Hamath, as it is now called, has at present a population of about 30,000 inhabitants.

While looking through the bazaar of this old town, in 1870, with the Rev. S. Jessup, of the Syria Mission, we came upon a stone in the corner of a house which contained an inscription in unknown characters. We did not succeed in getting squeeze-impressions, for fanatical

* From *Quarterly Statement*, No. 1, of the American Exploration Society.