

NOTE ON TARICHÆA.

NABLUS, 1st November, 1877.

LIEUTENANT CONDER, in one of his "Notes from the Memoir," October *Quarterly*, p. 181, states:—"Tarichæa must be sought on the shore of the Sea of Galilee, thirty stadia south of Tiberias."

In the passage he quotes from Pliny no mention is made of distance.

Pliny's account of the lake in the passage quoted appears to me very difficult to understand, unless he had a very imperfect knowledge of what he was writing about. He states Julias to be on the east of the lake, whereas, from the fight Josephus had near that place, it must have been very near the entrance of the Jordan, and therefore north.

As Sennabris is now undoubtedly fixed at Kerak, it seems to me Pliny must have made another mistake with regard to Tarichæa.

Josephus lived a considerable portion of his life on the shores of the sea, and in the localities in question I think his evidence should have a prior claim to consideration. His description of Vespasian's march appears to me to give conclusive proof that Tarichæa was situated north of Tiberias, and other accounts by him make it close to the latter place.

A distance of thirty stadia south of Tiberias is, if I remember right, mentioned by him with regard to Sennabris, and answers very well to the distance between Tiberias and Kerak, as I think I pointed out in my report on that district in a former *Quarterly*.

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THE VEIL OF THE TEMPLE OF JERUSALEM AT
OLYMPIA.

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IN pursuit of the hitherto neglected question of the connection of the Phœnicians with the Peloponnese, I have been led to ascertain the existence in the province of Elis of certain facts, customs, and observances which offer a remarkable analogy with what we know of the Phœnicians, and, particularly, of the Hebrews. I confine myself in this place to a succinct enumeration of the principal points, full details of which will appear in my forthcoming work, called "*Le Dieu Satrape et les Phéniciens dans le Peloponnese.*" (Nearly ready: E. Leroux, Rue Bonaparte, 28, Paris.)

1. The Eleans, alone in Greece, cultivated the *byssus*, a textile plant the Oriental origin of which is incontestable. Pausanias tells us that the Elean *byssus* was quite equal in fineness to the *byssus* of the "Hebrews."

2. The Eleans were forbidden, for religious reasons, to breed mules: the same interdiction existed for the Jews, as we know. It was based on a passage of Leviticus (xix. 19).

3. In Elis, near Lepreos, a city whose name is traditionally explained as derived from the leprosy which *afflicted its earliest inhabitants*, flowed a river anciently called *Ἰόρδανος*—the same as Jordan.

But it is especially at Olympia, the famous theatre of the Olympic games which have given Elis so considerable a place in Greece, that we are presented with points which strike us at once as resembling observances of Semitic religion.

4. Anointings with oil were practised on the celebrated statue of Olympian Zeus (to preserve the ivory, says Pausanias).

5. In the temple of Olympian Zeus were certain *βωμοί*, held in extreme veneration, formed by the accumulation of the ashes of victims, and exactly similar to the deposits of ashes coming from the altar of Jehovah,—deposits regarded as sacred (Leviticus i. 16, iv. 12; 1 King, xiii. 3; 2 Macc. xiii. 8).

6. The women of Elis were absolutely forbidden to penetrate into the sanctuaries of Olympia: they were not to pass beyond a certain limit. This is parallel with the Court of Women. The women of Elis were also forbidden to be present at the Olympic games and to cross the waters of the Alpheus at certain periods, the whole under pain of death. This idea of woman's constitutional impurity, this implacable penalty which sanctioned it, are traits essentially Semitic.

7. The women of Elis, thus kept apart, had ceremonies of their own, on the other hand, which seem based on those of the Phœnicians, those mourners for Adonis and for the solar Tammuz whom Ezekiel (viii. 14) shows us in the very Temple of Jehovah. "At a certain season," says Pausanias, "at the moment of the setting sun, the women of Elis went to weep round the empty sepulchre of him whom they called Achilles,"—a fabulous Achilles, an Achilles sprung from some Oriental *Ἀδωνιασμός*, rather than from Homeric tradition.

8. At Olympia, near the Temple of Hera, sixteen women were employed in weaving the *peplos* of the goddess, just as the women wore the sacred tents for Asherah in the Temple of Jehovah (2 Kings xxiii. 7; Ezek. xvi. 16).

9. At Olympia also was adored the singular *Zeus Απόμνιος*, whose literal prototype is found in Baalzebub, or *Βααλ μνία* of Ekron (2 Kings i. 2, 3, 16).

10. Finally, there was in the sanctuary of Olympia a great woollen veil, of Assyrian workmanship, dyed with the Phœnician purple, given by Antiochus, and executed, perhaps, on the same plan as that great veil of the Temple, of Babylonian texture, the marvels of which have been described by Josephus.

I even venture to ask whether this veil of the Olympian Temple might not have been the very veil of the Temple of Jerusalem carried off by Antiochus IV., the grand pillager of temples.

This conjecture may appear rash at first sight. There are, however, certain facts which seem to me to lend to it a high degree of probability.

The first book of Maccabees (i. 23, 24) informs us that Antiochus

took away from the holy city "the golden altar, and the candlestick of light, and all the vessels thereof, and the table of the shewbread . . . and the veil (*τὸ καταπέτασμα*) . . ." This is confirmed by Josephus, according to whom Antiochus "did not spare even the veils made of fine linen and scarlet" ("Antiq. Jud.," xii. 5. 2).

Pausanias said that Antiochus dedicated (*ἀνέθηκεν*) his oriental veil in the Temple of Olympia.

It was the custom to adorn temples with similar trophies.

But there is more.

Pausanias minutely explains that the *καταπέτασμα*, or curtain of the sanctuary of Olympia, in place of rising up to the roof as, for instance, that of the Temple of Artemis at Ephesus, was dropped to the ground from above by means of ropes. He might have spared himself a good deal of trouble by stating at once that it was not a *καταπέτασμα*, but a *καταπέτασμα* (down-curtain), i. e., he might have used the word always employed by Josephus and in the texts of the Maccabees to designate the Jewish veil. St. Matthew also says that the veil (*καταπέτασμα*) was rent, *ἔσθθεν ἕως κάτω*.

Again, to whom did Antiochus dedicate the Temple of Jerusalem-plundered and defiled by him? To *Olympian Zeus* (2 Macc. vi. 2). We need not be astonished, therefore, if he hung up the veil of the Jewish Temple in that of the Olympian Zeus. Are not always the spoils of the conquered deities consecrated to the victorious deities? (Cf. the sacred utensils of Jehovah consecrated to Chemosh by Mesha, king of Moab.)

If the veil of the Olympian and that of the Jewish Temple are identical instead of being similar, the argument which I thought to draw from an analogy to establish an affinity must be set aside. On the other hand, we obtain a result important in quite another way. There are not two objects to be compared, but two deities placed side by side.

I think the foregoing reflections are of a kind to draw special attention to the excavations now being conducted at Olympia. Should, for instance, any discovery be made bearing upon Syrian rites, religions, and antiquities, I for one should not be surprised.

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THE IDENTIFICATION OF SUCCOTH AND PENUEL.

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THESE places are mentioned in the Bible in connection with such men and events as to make their identification a matter of peculiar interest and importance. But before I give the facts which my recent researches have brought to light, it will be necessary to correct an error into which two Biblical scholars no less eminent than Mr. Grove in