

quite independently of any context, is a large addition to our wealth of proof. Sahid means witness, Sahidi means my witness, and Sahidi-Jah means Jah is my witness.

As I admitted early in this paper that I was not yet in the region of strong probabilities, so now I claim that by accumulative heaps of correct results any further proofs are quite unnecessary. In the whole of the rest of the plate there are but two unknown letters to be found, and any one who has followed me so far will I hope be satisfied that the ending is the product of the beginning. It is not necessary to analyze word for word so easy a sentence as "Minneh Hilulat l Bahalahi di Iban," the meaning of which is "from whence come praises to his Gods of Iban."

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NOTE.

On reaching Kades in May 1879, we were disgusted to find that the marble sarcophagi and the Temple ruins, were being broken up and demolished, to fill the yawning trenches that the Fellahin navvies had dug for the foundations of a *Sugar Factory*.

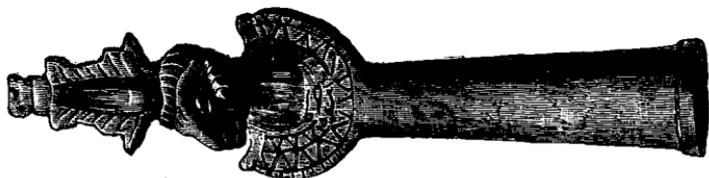
It appeared that a Damascus merchant was speculating in sugar, so the Fellahin said : in cotton, so the Dragoman affirmed ; had bought the village, and, wishing to run up buildings cheaply, was going to utilise such marble as he found in the ruins near. We bargained with backsheesh, that at any rate the as yet unbroken sarcophagi should be buried in the trench as they were, and then enquired for antiqua.

Fifteen feet below the ground had that day been dug up a silver coin so bright and fresh it might have but just left the mint. "Of Tyre—Tyre, the holy and unsullied one"—so ran the motto. Bearing on one side the Roman Eagle, the Roman Prefect's initials, and the date corresponding to 46 B.C., and on the other, the powerful, though rather heavy face of the Sidonian Hercules Melkarth.* In the evening, a Mograbi builder, from the Moorish colony we had passed some four miles to the south, near Hazor, came to the tent, and said he knew of a god, that had been found in the same cotton and sugar factory foundation trench a few days before, but it was very small, and at the village four miles away. I told him to bring it early next morning, and at 4 A.M. he was squatting in the dusk and cold, hugging his god and waiting our

* The coin is figured—and disfigured—in the illustrated edition of Farrar's "Life of Christ," p. 366.

bargaining. The bargaining might have been for the whole village, factory, temple and all, so vehement were the protestations of the worth of the god in question. All the villagers and masons joined in, words waxed high, and terms could not be come to. We said we could not do business that day, packed up and slowly rode off, looking as if we were not at all interested in the little bronze we were leaving. But the season was late ; there would be no more travellers this year, and the Moor could not let this chance of a windfall pass.

As we rode away, cries were raised, and all the village ran after us to lay the curio at the Khawâja's feet, and humbly take whatever was offered. So for a few francs this little Egyptian ram-headed, Pshent-capped, Sceptre head, or Staff head was brought from Kadesh. How it



was brought there is a problem ; was it in battle; or in royal progress, in peace or in war ? Whether it ever did service in the Temple, or at Court, whether it is bronze, or, as is more probable, a mixture of bronze and gold, the Chrysocalcon, that was in old time the king of metals, is unascertained. All that is known about it, is that as far as the British Museum collection of Egyptian bronzes goes it is pronounced unique.

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