

but evidently there is a large accumulation of rubbish. I trust that a stone of such intense interest may long remain uninjured now that it has been exposed to light.—I am, yours faithfully,

CHARLES WRIGHT BARCLAY.

The Rev. John Mill in his "Three Months' Residence at Nablus," published in 1864, at p. 45, states in reference to Jacob's Well, that "in 1855, when we first visited this place, we measured it as carefully as we could, and found it to be 9 feet in diameter, and a little more than 70 deep. But older travellers found it much deeper. . . . On my second visit in 1860, the mouth of the well was completely filled up, so that it was with difficulty I could identify the spot where it was. Nor could I learn how this had occurred. Some of my friends at Nablus thought that the torrents during the rains of the previous winter were the cause; but others believed that it was done by the inhabitants of the little village close by, on account of the well being bought by the Greek Church. The well, however, was completely hid from sight, to the great disappointment of many travellers beside myself."

"On further inquiry I learnt from the Greek priest that their Church had actually bought the well from the Turkish Government, including a plot of ground surrounding it, of 229 feet by 180 feet. For this they had paid, he told me, 70,000 piastres; but another friend, belonging to the same community, told me it was at least 100,000."

Mr. Mill also mentions that the Christians call it *Beer Samariyeh*. the "Samaritan Well," while the Samaritans themselves call it *Beer Jacob*, or "Jacob's Well." He also points out that it is not an *Ain* (עין), a well of living water, but a *ber* (באר), a cistern to hold rain water.

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#### THE COLLECTION OF M. PÉRETIÉ.

THROUGH the kindness of Mr. Dickson, the British Vice-Consul at Beyrout, I obtained an introduction to M. Péretié, whose collection of antiques is probably the finest in Syria. Among the most interesting objects are two Phœnician mirrors with figures, which have, as M. Péretié himself remarked, a strong affinity in style to Indian representations, both in feature and in attitude. Egyptian bronzes, and a fine amethyst scarabæus from Byblos; Egyptian bas-reliefs representing Typhon and Isis from Palmyra; cuneiform bricks and Assyrian sculptures; Palmyrene figures with inscriptions in Palmyrene characters; bronzes with negro features dug up on the Syrian coast; a fine collection of coins of the Seleucidæ, including a god, one of Tryphon, which is almost unique; mediæval signet rings in the same pale gold which is found in the Crusading coinage; a collection of Venuses, and other classic figures, some of the goddesses having bracelets, armlets, and necklaces of gold—in one case with a pearl let into the necklet; gold rings, chains, and earrings;

a rude idol of ivory; a pair of French pistols, 200 years old, beautifully inlaid with silver masks and scroll work, and found at Diarbekr; Cypriote pottery, and grotesque figures like those found by Dr. Schliemann at Troy, such are some of the objects which M. Péretié has collected during a long residence in Syria. He told us that two-handed swords of the



Crusades were still in the possession of the Arabs east of Jordan, and that some of these had been purchased by Europeans. Some of the objects are of great interest to students of native worship, and the mixture of Egyptian, Negro, and Indian types in antiquities collected on the Syrian shores, while fully in accord with the views of antiquaries as to the early history of the Phœnicians, is not the less interesting and instructive.

The gem of the collection is, however, the small bronze tablet, of which a sketch traced from a photograph is enclosed, and which has already been described by M. Clermont Ganneau in the "Revue Archéologique," December, 1879. It measures  $4\frac{1}{2}$  inches in height, by  $3\frac{1}{4}$  inches in width, and has an eye at each top corner, whereby it was suspended. It is engraved on both sides, and was intended apparently to be so hung that both sides might be seen. On the back is a kind of demon-cherub, with four wings, a lion's body, eagle's claws, a short tail, and a serpent in front. The front paws rest on the tablet, and are visible on the other side the head, which resembles a tiger's, is boldly moulded, and projects over the tablet in front. It is not unlike that of the Indian infernal goddess Kali, or Durga. It is also worthy of notice that similar heads were picked up by Layard during his Assyrian explorations, and thought to be the tops of sceptres, or the ornaments of thrones, whereas they appear, as M. Péretié pointed out, more probably to have belonged to tablets similar to that under consideration.

The design on the tablet represents the fate of the soul according to Assyrian or Phœnician belief. The tablet is divided into four compartments horizontally, the lowest being the largest, and highest the most narrow. In the top compartment, various astronomical symbols occur, many of which, as M. Ganneau points out, occur on other Assyrian monuments. On the extreme right are the seven stars, next to these the crescent, next the winged solar disc, then an eight-rayed star in a circle. The remaining symbols are less easily explained, but the last is called by M. Ganneau a "cidaris" or Persian tiara, while another appears to me to approach most nearly to the *Trisul*, or symbol of "fire," the emblem of the Indian Siva.

Below these symbols stand seven deities facing to the right, with long robes, and the heads of various animals. The first to the left resembles a lion, the second a wolf or hound, the fourth a ram, the sixth a bird, the seventh a serpent, while the third and fifth are less easily recognized.\* In the third compartment a body lies on a bier, with a deity at the head, and another at the feet. These deities

\* As a tentative suggestion, I may, perhaps, be allowed to propose that these seven deities are the planets, and that the symbols above belong to them as follows, commencing on the right:—

Planet.	Assyrian Name.	Head of Deity.	Symbol.	Remarks.
1. Saturn ..	Chiun ..	Serpent ..	Seven Stars ..	A.
2. Moon ..	Nannar ..	Bird ..	Crescent ..	B.
3. Sun ..	Shamash ..	Boar? ..	Winged disc ..	C.
4. Mars ..	Marduk ..	Ram ..	Rayed disc ..	D.
5. Mercury ..	Nebo ..	? ..	Two Columns ..	E.
6. Venus ..	Ishtar ..	Wolf? ..	Trisul ..	F.
7. Jupiter ..	Ishu ..	Lion ..	Cidaris? ..	G.

A. The serpent is often the emblem of Saturn, who, as the eldest of the seven, ("the great serpent father of the gods") naturally comes first, and therefore on the right, and has seven stars for his symbol.

have the right hand held up, and the left down (a common feature of Indian symbolism also observable in the attitude of the Málawīyeh derwishes), and the figure to the left appears to hold a branch, or three ears of corn. Both are robed in the peculiar fish-headed costume, with a scaly body and fish tail, which is supposed to be symbolical of the mythical Oannes, who, according to Berosus, issued from the Persian Gulf, and taught laws and arts to the early dwellers on the Euphrates. Behind the left-hand fish-god is a tripod stand, on which is an indefinite object; to the right of the other fish-god are two lion-headed human figures with eagle's claws, apparently contending with one another, the right arms being raised, the left holding hand by hand. To the right of these is another figure of Assyrian type, with a domed head-dress and beard.

In the lowest compartment the infernal river fringed with rushes, and full of fish, is represented. A fearful lion-headed goddess with eagle's claws, kneels on one knee on a horse (the emblem of death), which is carried in a kneeling attitude on a boat with bird-headed prow. The goddess crushes a serpent in either hand, and two lion cubs are represented sucking her breasts. To the left is a demon bearing a close resemblance to the one which supports the tablet itself, and who appears to urge on the boat from the bank; to the right are various objects, mostly of an indefinite character, among which M. Ganneau recognises a vase, and a bottle, a horse's leg with hoof, etc., possibly offerings to appease the infernal deities. The above explanation is mainly derived from M. Ganneau's paper; but I would venture to draw attention to the extremely Indian character of the demons represented—a point which M. Ganneau does not mention. The lion-headed goddess might well be taken for the terrible infernal deity Kali, or Durga, the worship of whose consort Yama was the original source of that of the later Serapis, whose dog was the ancestor of Cerberus.\* There is also a general resemblance between this design

- B. The moon, according to Lenormant, was always an older divinity than the sun.
- C. The boar is often an emblem of the sun in its strength.
- D. The disc (*titu*) was the weapon employed by Marduk, the warrior-god, as mentioned by Lenormant.
- E. The two pillars of Hermes are the proper emblem of the ancient Set or Thoth, the planet Mercury.
- F. The *trissul* belongs properly to the Asherah, god or goddess of fertility—the planet Venus.
- G. The Cidaris occurs in the Bavian sculptures, in connection with a similar emblem. In the Chaldean system, Jupiter and Venus occur together as the youngest of the planets.

It should also be noted that the position of the arms, and the long robe covering the feet, resemble the attitudes and dress of the Málawīyeh derwishes in their sacred dance, symbolic of the seven planets revolving (according to the Ptolemaic system) round the earth.—C. R. C.

\* Possibly the two so called lion cubs may represent the two infernal dogs, which accompany Yama, in Indian mythology.

and the well-known Egyptian picture representing the wicked soul conveyed to hell in the form of a pig. The Oannes figures take the place of the two goddesses, who in Egyptian designs stand at either end of the mummy, and who form the prototypes of the two angels for whom the pious Moslem provides seats at the head and foot of his tombstone. Perhaps the miserable horse who stumbles under the weight of the gigantic lion goddess, may represent the unhappy soul itself, while the three ears of corn (if I am correct in so calling them), remind us of the grains of corn which have been found in skulls dug up in Syria by Captain Burton. Corn is intimately connected with Dagon, the Syrian fish-god.

This curious tablet is, I believe, unique, and affords strong evidence of the similarity of Egyptian and Assyrian beliefs. The Egyptians are now generally acknowledged to have belonged to an Asiatic Aryan race, and the fact that the mythology of Africa, of Greece, and of Rome, had its origin in the far East is too well known to require notice; but the Assyrian mythology is as yet but imperfectly known, and the present monument, which was brought from Palmyra by a peasant, who sold it at Hamath, comes from a district directly on the line of the Phœnician march from their first settlements near the head of the Persian Gulf, to their home on the borders of the Mediterranean. I understand that M. Ganneau is anxious to study the original tablet, which I have been fortunate enough to see, in order to decipher some of the more obscure details, and intends, for that purpose, so soon as his health permits, to visit Beyrout, and to examine this interesting relic.

CLAUDE R. CÓNDER, R.E.

## THE HITTITES.

### I.

#### THEIR SACRED CAPITAL.

THE announcement that Lieutenant Conder had discovered the Sacred capital of the Hittites on the shore of Lake Kades, cannot fail to interest Oriental scholars; and it may lead to more important discoveries in the history of that very ancient and remarkable people. It will be remembered that the Hittites are mentioned in Genesis among those nations who inhabited Canaan during the patriarchal period, and that it was from one of their Princes Abraham bought his burying place, the cave of Machpelah. Joshua incidentally describes the position of their country:—“From the wilderness and this Lebanon, even unto the river Euphrates, *all the land of the Hittites.*” They are not often mentioned in sacred history, but we have a few suggestive notices of their power, wealth, and warlike character.

Many years ago I visited that remote region in the valley of the Orontes where the Hittites had their chief stronghold and settlement,