

the crow flies, it is about the same distance from Jerusalem as *Kolonieh*, and it is only a mile distant from the latter place. Dr. Edersheim has been misled by a writer in the *Quarterly Statement* for 1881 (p. 237); but the supposed discovery is a pure fiction, with not one good argument in its favour. In all probability the original writer has abandoned it after seeing Mrs. Finn's conclusive paper. But Dr. Edersheim had written a description of our Saviour's journey under a certain supposition regarding the *terminus ad quem*; and when Mrs. Finn's paper informed him that he ought to turn from the city to the south instead of the north-west, he might have yielded by cancelling a page of his book, and substituting Mrs. Finn's delightful narrative. But he lost his opportunity and still asserts, "I regard *Beit Mizza* as the real Emmaus." Let the reader compare with Dr. Edersheim's note the summary we have given of the evidence in support of Mrs. Finn's discovery, or, what is better still, her whole paper in the January number of the *Quarterly Statement*, and we are persuaded that the comparison will lead to the conviction that now at last in *Urtás* we have found the true Emmaus.

P. MEARNS.

Coldstream.

TWO INSCRIPTIONS OF KING NEBUCHADNEZZAR ON LEBANON.

(Reprinted from the "Times" of December 29th, 1883.)

FORTUNATELY, from time to time some consoling genuine discovery is made to compensate us for the too frequent vexation caused us by the Syrian forgers. Here is one quite recent, which the readers of the *Times* will have the pleasure of being the first to become acquainted with, and which they may, I can guarantee, accept with entire confidence. It has been communicated only some hours since to the Académie des Inscriptions et Belles Lettres, by one of its most distinguished members, M. Barbier de Meynard, the well-known Orientalist. I am able to give a substantial account of it after the original documents, which have been placed at my disposal.

The matter is two large unknown inscriptions of Nebuchadnezzar, found on Lebanon by M. Pognon, Assistant-Consul of the French Republic at Beyrout. It must be confessed that such a discovery could not have fallen into better hands. M. Pognon is a young Assyriologist, who has already given proof of his capacity by some excellent publications, such as that of the "Inscription of Bavian." He is one of the most brilliant scholars of the École des Hautes Études, where I have had personally the opportunity of appreciating his worth, when he attended my lectures upon Oriental archæology. One cannot but congratulate him upon the good fortune which has fallen to his lot, and of which he is in every way

deserving. These texts are engraved on the rock, in the Wadi-Brissa, one of the wildest valleys on the eastern slope of Lebanon, about two hours from Hermel, a village situated near the Orontes, and well known by a curious Phœnician or Syrian monument, which has often been described. The two inscriptions are placed opposite to each other on the right and left of the pathway occupying the hollow of the valley. They measure about 5 mètres 50 in breadth by 2 mètres 80 in height. They are written, the one in archaic and the other in cursive cuneiform characters, forming a whole of 19 columns. Each one is accompanied by a *basso-rilievo*. That of the first inscription represents a personage with the Assyrian tiara as head-dress, turned towards the left, and seizing an animal standing erect on its hind legs, possibly a lion. Behind this personage there must have been the image of a divinity; it has completely disappeared, but one can still read underneath :--

“ To the goddess
 “ Who exalts
 “ Who inhabits the temple of Goula, the temple.
 “
 “

The *basso-rilievo* of the second inscription represents a man in adoration before a tree with a rather curiously-shaped pointed cap on his head, somewhat similar to the mitre, closed at the top, which is worn now-a-days by bishops.

The two inscriptions each contain a different text. They commence by the titles of Nebuchadnezzar :--“Nebuchadnezzar, King of Babylon, the Illustrious Pastor, the servant of Merodak, the great Lord, his Creator, and of Nebo, his illustrious son, whom his Royalty loves.”

Unluckily the two inscriptions do not comprise any historical passage. The king merely gives an account of the buildings he is having constructed in Babylon. A great number of passages are reproduced, with different readings of more or less importance, in texts already known. Especially may one read, in the fourth column of the inscription written in cursive characters, in a phrase which is by mishap mutilated, the enumeration of the wines figuring on the table of the god Merodak and of the goddess Zarpanit, which enumeration is already to be found on the cylinder of Phillips. However that may be, these two texts, as comprehensive as neatly engraved, would be of great value if they were not in a deplorable state of obliteration. The lower part of one of the two inscriptions and the middle of the other have entirely disappeared, and that which remains is much damaged. Some nomadic Metualis have asserted to M. Pognon that less than ten years ago, a Moghrabi, passing through Hermel, had the inscriptions shown to him, and had cut through the rock, hoping to find a treasure. This tradition seems very credible, for the stone has been cut away to the depth of several centimètres with an iron instrument. There may still be found on the ground some broken fragments of the *basso-rilievo*, proving that the mutilation of the monument is quite recent.

Do the inscriptions of Wadi-Brissa indicate the place where the armies of Nebuchadnezzar passed? M. Pognon does not think so. He is rather of opinion that these texts mark the site of a timber-yard, where trees were cut to be sent to Babylon. The name of Lebanon is repeated several times in mutilated sentences, where it is a question as to the wood employed in Nebuchadnezzar's buildings. The absence of all historical indication would be inexplicable if the inscriptions had been engraved in commemoration of the passage of the armies of the Babylonian conqueror.

M. Pognon has taken squeezes of the two inscriptions, and will publish them shortly. It is very desirable that at least photographs of them should be executed, and mouldings taken, before the originals, already so seriously injured and exposed to the vandalism of the natives, have suffered new and irretrievable harm. The treasure-seekers are, in fact, one of the scourges of antiquities in Syria. I know it from personal experience, and I have often, alas! found too visible traces of their manner of investigating the ancient monuments. Some day I will give a few curious details on this subject. I will now only incidentally remark that the archæologist can occasionally turn to account this kind of Arab lunatics, devoured by their thirst after gold.

The supposition of M. Pognon on the general purport of these two texts becomes very probable if one compares it with certain facts more or less known, which I will allow myself to point out or to recall.

In the first place, we are aware, from the other inscriptions of Nebuchadnezzar which have reached us, that the great King of Babylon employed a considerable quantity of wood for his sumptuous building of temples and palaces. In one of these inscriptions, preserved in the British Museum, he even says expressly "that he has employed for the woodwork of the Chamber of Oracles the largest of the trees which he has had conveyed from Mount Lebanon."

At all times, moreover, Lebanon appears to us as an inexhaustible source of building timber. Every one remembers the timber—cedar and fir—cut in Lebanon and sent by Hiram, King of Tyre, to David and to Solomon for the construction of the Temple and the Royal Palace at Jerusalem.

The prophets show us, on different occasions, the forests of fir trees covering the slopes of this celebrated mountain as the "Glory (*Kabod*) of Lebanon." It is from Lebanon that the Phœnicians, and after them the conquerors of Syria, obtained the materials for their naval constructions. Lebanon, which had in this respect furnished precious resources to Alexander and his successors, played the same part until the Roman epoch. All that part of High Lebanon comprised between Sannin and the Pass of the Cedars, in the middle region of Toula, as far as Semar Jebil, is still covered with hundreds of Latin inscriptions, engraved on the rock, and reserving for the State, as M. Renan has shown perfectly, in the name of the Emperor Hadrian, the four species of trees necessary, according to Vegetius, for the requirements of the Imperial fleets—the pine, the larch, the fir, and the cedar (*Imperator Hadrianus Augustus: arborum genera iv; cetera privata*).

It is curious to compare this epigraphic document with a verse of Isaiah (lx, 13), which appears to me to offer a striking similarity to it—"The glory of Lebanon shall come unto thee, the *berosch*, the *tidhar*, and the *teashour* together, to beautify the place of my sanctuary." The *berosch*, the *tidhar*, and the *teashour* (the improbable box of the Authorised Version) seem designated as four resinous species, upon the botanical identity of which there is a difference of opinion. Add to these three trees the cedar comprised in the parallelism, under the usual metaphor of the glory of Lebanon, and you obtain the very four species which are mentioned in the inscriptions of Hadrian and correspond with those enumerated by Vegetius.

It may not be impossible that the two inscriptions of Nebuchadnezzar may be referred, at an interval of several centuries, to a similar order of ideas, and concern, in all or part, the preservative measures taken by the king for the forests, whose working was the privilege of the Crown. Nebuchadnezzar is not, moreover, the first foreign conqueror who has utilised the riches of Lebanon. On the *basso-rilievos* of the bronze gates of Ballawat one sees the Assyrian soldiers of Shalmanazar II carrying down beams of cedar wood from Lebanon. We know, from other sources, that this king, after having received the tribute of Tyre, Sidon, and Gebal, had his statue erected in Lebanon, where he had been to get cedar wood on the mountain of Bahli-Rashi. It is perhaps also in the neighbourhood of Hermel, and not, as was thought, at the mouth of the Dog River, that it would be advisable to seek the monument of Shalmanazar II executed on this occasion.

One might easily multiply these comparisons borrowed from the Assyrian documents. I will limit myself to mention only one more, the inscription of Assurnatzir-Pal, discovered at Ballawat by M. Rassam, and recently studied with success by Mr. E. A. Budge. One may read at the lines 24-27, "To the land of Lebanon I went; beams of cedar (*erini*), *surman* wood, cypress wood (*daprani*) I cut down." However that may be, the inscriptions and *basso-rilievos* of Nebuchadnezzar are worthy to be put beside the well-known monuments left in Syria by the Assyrian and Babylonian conquerors, as testimonies of their passage through Phœnicia, not far from there, in the valley of the Dog River, north of Beyrout. The discovery of M. Pognon proves that Lebanon has not yet said its last word, and that an accurate exploration of this vast tract of mountains would, perhaps, produce new and still more valuable discoveries of the same kind. We must not forget that there remains to be found, among other things, the great Phœnician sanctuary, where the mountain, itself deified, was adored under the name of Baal-Lebanon. The existence of this topic Baal is attested by the bronze cup dedicated to him by a *soken* of an undetermined city, namesake of the classical Carthage, a personage whom I have formerly demonstrated to have been a high functionary of Hiram, King of the Sidonians.