

- 5.
6. Faalot, "work."
7. Ethanim. Autumnal equinox.
8. Bul, "showers."
- 9.
10. (?) Carar, "dance." Solstice.
- 11.
12. (?) Merpa, "refreshment."

It seems more than probable that this Phœnician calendar may have been that of the Hebrews in the days of Solomon.

In the remarks made by critics like Wellhausen on the calendar, I find no reference to this monumental evidence. He regards the fixation of feasts by phases of the moon as a later alteration. But the Hebrews and the Phœnicians had no word for month save "moon," and only saved their calendar from becoming vague, like that of the Moslems, by the interpolation of an additional month. There is no evidence at all that they ever used a true solar year such as the Egyptians possessed. The latter had 12 months of 30 days, and five epagomenæ, or odd days. Even in the days of Ptolemy Euergetes (Decree of Canopus), no allowance is made for the difference of the solar and sidereal year, since the rising of Sirius is said to advance one day in four years, although Dr. Birch believed the fixed year to be as old as the days of Rameses II. There is, however, I believe, no known evidence of the use of a true solar, or of a sidereal year, by Semitic people.

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NOTES BY MAJOR CONDER.

I.

MEJARKON.

"The yellow water," Josh. xix, 46, in the territory of Dan, near Rakkon (Tell-er-Rakkeit), I have ^{in this book} proposed to identify with the 'Aujeh river, on account of its turbid waters which wash down sand. I find the following note in Pausanias iv, xxxv.

"The country of the Hebrews, too, not far from the city Ioppa, affords a yellow water which is perfectly similar to the colour of blood. This water is near the sea; and they report that Perseus, when he slew the whale to which the daughter of Cepheus was exposed, washed himself from the blood in this fountain."

This applies clearly to the 'Aujeh river, near Jaffa, where the story of Perseus was localised.

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