

THE DATE OF ESHMUNAZAR'S COFFIN.

IN "Syrian Stone Lore" I remarked incidentally (p. 146) that we have no inscribed monument in Syria between 530 and 330 B.C. The remark was criticised because it was supposed that I had forgotten Eshmunazar's coffin at Sidon. My intention, however, was (following the opinion of M. Clermont-Ganneau, which he told me in Palestine in 1882 at latest) to refer this important monument to a time as late as or later than Alexander the Great.

1	2	3	4
X	X	X	F
9	9	9	9
∧		7	7
9	9	9	9
3	3	3	3
4	4	4	4
2		2	2
日	日	日	日
⊙			
π	π	2	2
γ	γ	γ	γ
∟	∟	∟	∟
γ	γ	γ	γ
γ	γ	γ	γ
π	π	π	
o	o	o	o
7	7	7	7
π	π	π	π
φ		φ	φ
9	9	9	9
w	w	w	w
h	h	x	x

The date usually given (*see* Dr. Taylor's "History of the Alphabet") is "the latter part of the 5th or beginning of the 4th century B.C." (vol. i, p. 224). The monumental character was compared with texts from Cyprus of the 4th century B.C., and with the texts of Umm el 'Awamid 132 B.C. (Corpus Sem. Inscript. I, 1, p. 32), but the main reason for supposing an early date was the hypothesis that Eshmunazar was an independent native ruler.

Another valuable text has since been found at M'asûb, north of Acre, and published by M. Clermont-Ganneau in his "Recueil," No. 2, 1886. This text bears the date of the 53rd year of the people of Tyre and 26th year of Ptolemy Euergetes, son of Ptolemy and Arsinoe. The date agrees with that of the Umm el 'Awamid text, which is the 143rd year of the people of Tyre.

The attached plate shows, No. 1, Eshmunazar's alphabet, No. 2 that of the M'asûb text, and, by way of contrast, No. 3 that of the

Moabite stone, and No. 4 that of the Siloam text. It will be clear that no philological objection exists to placing the Eshmunazar text as late as the time of the Ptolemies.

The expression ארנמלכום, or "King of kings," which Eshmunazar gives to the over-lord who bestowed on him the lands of Dor, Joppa, and Sharon, has been thought to refer to one of the kings of Persia; but in the new M'asûb text the same term is applied to Ptolemy, and M. Ganneau has compared it to the *κύριος βασιλειῶν* applied to the very same Ptolemy on the Rosetta stone. Eshmunazar was not an independent ruler at all, but apparently a tributary of the Egyptian monarch.

The question is one of considerable interest in connection with the monumental history of Palestine, and an instance of the uncertainty which must exist in judging the dates of inscriptions merely from the forms of the letters or from arguments as to supposed history. We have indeed much yet to learn concerning the history of the alphabet, and the new inscription of Panammu, now in Berlin, and said to be as old as the Moabite Stone, must, therefore, be awaited with much interest, as casting a light on the earlier times in which alphabetic texts are so few. It may, also, perhaps, serve to further the comparison of the Phœnician alphabet with the Cypriote syllabary, to which I called attention a year ago (*Quarterly Statement*, January, 1889, p. 17).

C. R. C.

THE OLD WALL OUTSIDE JERUSALEM.

TRACES of the wall mentioned in the October number of the *Quarterly Statement* were clearly visible when I was in Palestine. I always understood that this was regarded as the Crusading Wall. It appears to be connected with the towers outside the Damascus Gate, investigated by Sir C. Warren, and the use of a sort of concrete in parts of the foundations, visible above ground, seems to show that the work may be Mediæval.

The exact line of the Crusading Wall towards the north-west seems to me rather doubtful, the question being whether the Kalât J'alûd stood on the line of wall or not. It may of course have stood as a sort of "keep" inside the wall.

C. R. C.

THE TSINNOR.

It may be useful to refer to what Gesenius says of this word—

תִּנּוֹר m. "a cataract" (so-called from its rushing noise), Psalm xlii, 7, "a watercourse," 2 Samuel v, 8.

Gesenius had no special theory as to the Jerusalem Tsinnor. The word as used in the Psalm is rendered "waterspouts" in the A. V. It would hardly seem in that passage at least to apply to any underground channel.

Ewald appears to have given an extraordinary rendering of the passage—2 Sam. v, 8.—"Whoso smiteth the Jebusites let him hurl down the waterfall (or cliff)."

I have never seen the operation of hurling down a waterfall performed.

C. R. C.