

THE GARDEN TOMB.

I HAVE been requested by the lady to whom allusion was made in my letter to the "Times," of the 1st October last, to forward the accompanying note for publication in the *Quarterly Statement*.

I am glad to be able to take this opportunity of expressing my regret that I made a statement not strictly in accordance with the facts, though, at the time, I had every reason to believe that it was correct.

My object was to show how soon a suggestion, in favour of which there is no historic or traditional evidence, may become an accepted fact, when it refers to a "Holy Place" at Jerusalem.

C. W. W.

March 11, 1893.

A CORRECTION.

Three several times in the *Quarterly Statements* I have seen it noticed that the person who had the Gordon Tomb Chamber cleaned out some months ago *had passed the night there*. I, myself, was the person to have it cleaned, several others assisting—but no one passed the night there.

It was in the Church of the Resurrection that I passed the night on the Greek Festival of the Incarnation. While to do so in one place was feasible, to do so in the other was not so, and our poor homage reaches Him whose acts command it equally from every spot on earth.

M. E.

SINAI AND SYRIA BEFORE ABRAHAM.

By Major C. R. CONDER, D.C.L., R.E.

THE earliest notice of Palestine on monuments occurs in the inscriptions found, twelve years ago, by De Sarzek at Tell Loh, an important and very ancient city of Babylonia, standing on a mound 40 feet high, east of the great canal which joins the Tigris and the Euphrates (*Khat-el-Hai*). The site includes an oblong palace in which is one of the *Ziggurat*, or stepped pyramids, of which Herodotus (i, 181) describes that erected at Babylon. The *Tell Loh* example has its stairs and sacred chamber, the use of which is also mentioned by Herodotus; and round this shrine the palace, with walls of burnt brick set in bitumen—still standing to a height of 10 feet—was raised, with a large central court and surrounding halls and rooms. Eight statues, not much smaller than life size, finely carved of Sinaitic granite, stood in the court; near the northern gate another colossal seated figure was found, and near the pyramid a small torso of yet earlier date. The place continued to be inhabited down to Greek times, and was finally destroyed by fire. The name of the city which

surrounded this palace was Zirgul, and it survives as *Zirghul*, at a place close by, to the present day.

The earliest known builder at this site was the prince called *Urbau* ("worshipper of the goddess *Bau*"), who is believed to have been the first ruler of all Babylonia, and who called himself King of "Sumer and Akkad," which may mean of Mesopotamia and Armenia, or of "the plains and mountains."¹ His exact date is not known, but has been roughly placed at 3000 to 2500 B.C. The Babylonian traditions of the time of Cyrus (as represented by the inscription of Nabonidus) carried back their history to 3800 B.C., but the King *Sargina* so noticed was a somewhat mythical person. The chronicles only go back to about 2300 B.C. (the time of the Cassite *Khammurabi*), and all that is at all clear is that *Urbau*, and his son *Dungi*, lived before that time, and, according to ordinary chronology, would have reigned even before Abraham's days.

The small granite torso, already mentioned, bears an Akkadian votive inscription of Urbau, which may be rendered thus:—

"To the Lord of the Pyramid,² the mighty power, together with the King of the Abyss, from *Urbau* prince³ of *Zirgul*, the son of the powerful God, the faithful witness of *Nina*, who has received power from the Lord of the Pyramid, and . . . rest from *Bau*, and receiving . . . from the Lord of the place. A man favoured by *Istar*, a beloved servant of the King of the place, beloved by Tammuz⁴ am I *Urbau*. Honouring the Pyramid Lord, my master, I rule (I hold the palm of glory?) full of honour, I am supreme master through the width of the land, satisfied with glory, the land resting. And the land being at rest, I have built the temple *Ninnu*,⁵ I have made the abode of the God who enlightens dark-

¹ Much has been written about these names. There is no doubt *Akkad* means "Mountain Country," and it is rendered in Assyrian by *Urtu* or *Armenia*. It was from Armenia that the Akkadians appear to have come south into Babylonia. *Sumer* has been compared with *Shinar* (*Sana'r* in Assyrian); perhaps the real derivation of both names, like that of the River Sangarius, and of the *Sangari* river in Mongolia, is from the Mongol *Soŋg*, "to go" or "flow," and the meaning is "River Land." The *m* and *ŋ* are often interchanged in Akkadian. The earlier kings usually describe themselves only as ruling *Kiengi Akkad*, "The Land of Akkad." The later Assyrian scribes understood this to include *Sumir*. The latter region is distinctly noticed by *Khammurabi*, the Cassite conqueror of Babylon, about 2250 B.C.

² *Nin GIRSU* is in another text written *Nin ZUAT*, and appears to mean "Lord of the High Shrine." The emblem *SU* and the emblems *BA* and *ZU* are much alike, and represent a pyramid with or without steps, such as has been described, usually called a *Ziggurat*.

³ The word *Patesi*, which is equivalent to the Assyrian *rubu* and *sar* ("Chief" and "King") is also translated in that language *issakku*, and according to George Smith, means a viceroy.

⁴ *Dumzi*, the "Child Spirit," who is represented as a baby in the arms of *Istar*, was apparently the equivalent of the infant Adonis of Phœnicia, and is usually supposed to be the Tammuz of the Bible.

⁵ The sign *Ninnu* represents "fifty," but perhaps may only mean "Lordly" (from *nin*, "Lord.")

ness. To Mother Istar, Lady of the Mountain, a pyramid temple I have made, to *Bau*, the gracious Lady Child of God, I have made the temple of *Uruku* (Erech now *Warka*). To Istar—the most glorious lady—I have made the temple of *Ur*. I have made a pyramid to the God who is master of *Eridu* (or of the “Royal place”). I have made the temple of the God *Nindara*.¹ To the Gods (all of them ?) I have made a temple. To the gracious lady (creator of the earth ?) eldest child of *Nina*, I have made a temple standing by the sea, in faithful remembrance . . . the temple of the spirit of light I have made. I have made the pyramid temple to the Lord of the heavenly region. To Tammuz, Lord of the land of (darkness and the depths ?), I have built a pyramid temple.”

All the inscriptions found at *Tell Loh* are of this same character, devoting statues to the Gods, describing the building of temples and the piety of these ancient Akkadian rulers, and showing that the deities adored represented the Sun and Moon, the dawn and sunset, with the spirits of the mountains, the sea, the earth, and of hell.

The next reign was that of *Dungi*, son of *Urbau*, and on a small votive tablet found in these ruins is the following :—

“I, *Dungi*, King of the town of *Ur*, Lord of the land of Akkad, have made the temple *Ninnu*, the chosen abode of its Lord, the Lord of the Pyramid, the mighty power, together with the Lord of Hell.”

Contemporary with this King lived *Gudea*, a famous prince of *Zirgul*, of whom at least eight statues occur in the *Tell Loh* palace, which he built while restoring the pyramid temple. This is clearly shown by the short text, which says :—

“To his master, Lord of the Pyramid, with the Lord of Hell, from *Gudea*, ruler of *Zirgul*, created governor, by decree of *Nina*, for his master King *Dungi*, the mighty man, King of the land of Akkad, living in the home of the people of *Ur*.”

On one of the lintel stones of the palace is another text in which *Gudea* states that he “restored the temple *Ninnu* for the God who makes the darkness light.”

These shorter texts serve to explain the more lengthy inscription by *Gudea*, which is found on a seated statue (unfortunately headless) carved in dark green diorite, and found in the great court of the palace, which text is more valuable than the preceding, as containing passages of great interest both geographically, and as regards the civilisation of Western Asia at this early period. The text has been studied by M. Oppert and M. Amiaud, by Professor Hommel and by Mr. T. G. Pinches, and parts have been translated, while the general gist of the meaning is agreed to by all these scholars. Although the translation here given differs in some passages from those previously published, such differences do not occur in the geographical passages. The Akkadian syntax appears to me to invalidate some of the proposed renderings, since the genitive should

¹ *Nindara* seems to mean “Lord of the Deer,” and one of the Assyrian deities bears a deer, which also accompanies a Lydian deity. He appears to have been Merodach, or Ea.

never follow the nominative unless with a suffix, and since the object should always precede the subject. The language also appears to me to have had the same cases to the noun found in Dusratta's language, and in modern Turkish, as below¹ :—

	Akkadian.	Hittite.	Turkish.	Meaning.
1. Nom. Def. ..	-bi	-pi	-bu	"the"
2. „ Indef. . .	-s	-s	...	"a"
3. Genitive ..	-na	-na	-n	"of"
4. Dative ..	-a	-a	-a	"to"
5. Locative ..	-ta	-ta	-da	"at"
6. Accusative ..	-e	-e	-i	Accus.
7. Ablative ..	...	-dan	-den	"by"
8. Instrumental	-li	-li	-li	"by means of"
9. Causative ..	-cu	-kku	-ichun	"for"
10. Comitative ..	-lal	-allan	-aılan	"with"

Gudea's statue just noticed represents him holding on his lap the plan of his palace. The text covers the back and skirts of the figure and the throne on which he sits.

(1) "The statue of Gudea, prince of Zirgul, the man who built the temple *Ninnu*, in the temple of his master the God who is Lord of the Pyramid. A measure of drink, a measure of food, half a measure of (stamped silver?), half a measure of (bronze?), the prince has offered, in fulfilment of the vow,² fulfilling the command of the Pyramid Lord as he spoke. Let him (raise his voice?). Let him write his utterance."

(2) "To the Pyramid Lord, the great power, together with the Lord of Hell, this famous Gudea, ruler of Zirgul—the faithful shepherd—has testified. Favoured with prosperity by the Pyramid Lord, having been given power by *Nina*, a man blessed with favour by *Nindara*, a son of *Bau*, having obtained mighty princehood from *Madugud*,³ he invokes the glory of the Godhead."

(3) "Appointed great good fortune all his life, through the great mercy of God having become a (chief ruler?) Gudea, shepherd of the life of the people of this land, has testified to his God, the Lord of protection, what time the favour of the Pyramid Lord has been shown towards his city, causing the heart of man to rest through his goodness, my city being full of silver. The protection which I cause all the people have testified. A man fulfilling his word, (4) a man who supports the weak, he has become (?) in city and land. Not raising disturbance, exceeding strong I have made the place. The temple of the Pyramid Lord, like *Eridu*,⁴ makes it a

¹ These, with exception of dative, accusative, and the nominative indefinite, were all recognised by Lenormant.

² *Sagba*, the Assyrian *mamitu* "juramentum," signifies a vow or votive offering, literally, a "great gift."

³ *Ma-dugud*, "Home Blessor," appears to be Istar, as goddess of children.

⁴ *Eridu*, written by the signs *NUNKI*, may mean, as Mr. Pinches points out, the "Capital," or "Chief's Place."

holy place. Generous to the (lowly ?), generous to the weak, there is not one among the sons of woman who is not a servant of the prince of this place. The most violent is made an obedient lamb. My beneficent rule establishes increase of (wealth ?)."

(5) "The stronghold of the city fails not, there is no weak place. It abides in strength, there is no . . . No lamentation arises there, no lamentation of mother or of household is uttered. No man rebelling against the City of Zirgul, seizing the place, enters through enmity. The usurer does not (?) the house of any man. I have become guardian for the pyramid God its master. The temple *Ninnu* of the God who enlightens the darkness I have made. I have made his abode, the beloved chief city of his (faith ?). Of costly (or cedar) wood I made it for him. What time I made the temple of the Lord of the Pyramid, beloved of the King, I have possessed authority from the upper sea to the lower sea.¹ I have raised it 25 cubits in height, with wood from the land of Lebanon,² wood of . . . cubits, wood of 50 cubits, brought from the mountain; rounding (round ?) beams. I made 1,007 pounds of bronze, and covering plates beaten (round ?) I made as a covering. I made the wood of the great gate, I covered it with silver. I made it for the *Ninnu* temple. The high place being overthrown to earth, I caused the restoration of its structure. From the city *Urzu* (a wood yielding region ?) of *Zabalu* wood *udur* wood very much, of *tulupu* wood, very high up I raised it."

(6) "Great pillars I made. I used gold dust for the pillars brought from the region of Mount *Khakkum*. I made the (approach ?) of the temple, with gold dust brought from the region of Upper Egypt.³ Brought (green ?) from the region of *Gubin*⁴—the mountain where wood is cut, the cut wood thence brought I made to be fashioned into beams. From the Medic mountain by the river of Gomer⁵ (bitumen ?) being brought, I made thereof the foundation of the temple *Ninnu*. I caused

¹ *Aabba Sinimta Aabba Siggacu*.—The name of *Si-nim* generally applies to the Highland of Persia (the *Sinim* of the Bible is also rendered "Persia" by the LXX Isaiah xlix, 12). The Persian Gulf may be intended. The *Sigga* Sea may perhaps mean "Sea of the Sunset" or "Sinking (of the Sun)," that is the Mediterranean.

² *Amalum* is supposed by Mr. Pinches to be the Amanus, or Northern Lebanon.

³ *Melukha* here, as in the Tell Amarna letters, stands for Meroe in Upper Egypt, according to Dr. Oppert; and it was from the south that the Egyptians obtained their gold. Assurbanipal appears to make *Makan* and *Melukha* equivalent to Egypt and Cush (or Ethiopia). Esarhaddon also mentions *Melukha* with Egypt.

⁴ *Gubin*, which occurs again as *Gubi* on another statue, appears to be the Chub of the Bible (Ezekiel xxx, 5), namely, *Coben*, in Ethiopia, or *Kuban*, near Dakkeh, where Rameses II obtained gold in Ethiopia.

⁵ *Madga*, an adjective from *Mada*; the *Madai* of the Assyrian monuments are the Medes. *Gumru*, or Gomer (Gen. x, 3) was the Cimmerian region near the Caucasus.

a ship to carry stone from the (inland ?) mountain of Borsippa¹ (7) for the structure of the temple *Ninnu*. From the Samalli of the Minyan mountain² I had very strong stone brought and from the Phœnician mountain³ *Musalla* for the building. I made the (court ?) of the temple *Ninnu* thereof: from the Phœnician mountain of Syria⁴ I had slabs of alabaster (or marble) made. I sunk it for the bolts of the temple. Of the land of the Syrian pass,⁵ the mountain of (silver ?), I dug the copper. I made indestructible pillars thereof. I used strong wood brought from the land of Upper Egypt, brought from the fortress of Zoan."⁶

"So doing I raised a loan (to secure which ?) I caused a loan of the offering of the seventh day. The handmaid and the lady were alike to me, the (possessions ?) of slave and master I took (I having decided that the gift should belong to the palace of the city ?) By building this temple, by the restoration of the worship, the service of *Nina*, and of the Lord of the Pyramid, is visibly established. There was nothing that a man had that he did not furnish me, or gift one here had that he did not make. The daughter gave the gift of a family that had no son. The dedication of this statue preserves the record. I caused the ruin of the foundation of the temple of *Ninnu* to be restored. In memory of the subjection of the city of the land of Elam⁷ I dedicated to the Pyramid Lord, to the temple of *Ninnu*, the spoil. I, Gudea, prince of Zircul, what time I built the temple of *Ninnu* to the Lord of the Pyramid, raised this structure, thus completing the temple."

(8) "As no prince had done for the Lord of the Pyramid I did. My name has been made great; named as a governor, prospered in life by the Lord of the Pyramid. Stone being brought from the land of *Magan*"⁸

¹ *Barsip* or Borsippa was near Babylon, believed to be represented by the *Birs Nimrud*.

² *Samalum* compares with the Samalli of later Assyrian texts, of whose king, Panammu (about 750-720 B.C.), an Aramaic inscription has been found at Merash under the Taurus. This agrees with rendering *Menua* as "Minyan," since the Minyan country was immediately above, in the Taurus, extending east towards Lake Van.

³ *Musalla* of the *Akharru*, or Phœnicians, might be read *Naksalla*.

⁴ *Tidalum* of the *Akharru* is compared with *Tidnu*, a name of Syria, by Professor Hommel. As regards the material, both alabaster and marble are found in the Tell Loh ruins. *Zakur* means "shining stone."

⁵ *Kagalad*, "top of the pass," according to Mr. Pinches, is translated in Assyrian *Babu Khurru*, perhaps "Phœnician Gate," recalling the Pylæ Syriæ, or pass above Antioch. This is close to the silver and copper-producing regions of Asia Minor.

⁶ *Kir Zanum*, "fortress of Zan" or Zoan, now *San* in Egypt.

⁷ *Anzan* was the Persian Kingdom of Cyrus.

⁸ *Magan* is a region always closely connected with Egypt, and which was famous for copper. The granite (diorite) was brought thence for the statues which are now in the Louvre, and is said to be Sinaitic granite. Copper was being worked in Sinai by the Twelfth Dynasty about this time, and it is clear

I made the image therewith. That my name may be remembered I proclaim this for me. I give the statue of Gudea, the statue of me as king, a voice and it says, 'To-day he has completed the temple of *Ninnu*—the temple of his beloved abode.' Before him who knows not, in future time to many generations, men shall speak of the prince, of the temple of *Ninnu*, of the Lord of the Pyramid my master, celebrating the fame. Gudea the prince of Zirgul says, that no man shall change what is said, putting forth his hand to that which is completed. The man who puts forth his hand to change what is completed, on my account God—the God Lord of Hell, the Lady of the Mountain, the lord of the place of the Borsippa temple,¹ will not deliver."

"An image for the service of the Lord of the Pyramid, and for declaring *Nina* mistress, not yielding silver, or onyx, or copper, or tin, or bronze, no man will cause to be given as spoil; being of strong stone let it remain in the place thereof. The violator, the man who takes away from the temple of *Ninnu*, and from the land, the portrait statue of Gudea—the man sitting in presence of the Lord of the Pyramid—the image of Gudea."

(9) "Prince of Zirgul, who built the temple *Ninnu*, the man who removes the writing that my hand has caused to be cut, to make it a possession, that man my God shall reject. Both his God, and my master the Lord of the Pyramid, shall do judgment, removing both him and the abode of his people, when he puts forth his hand to injure what I have written above, my name and what I have done. For me it shall be fulfilled, I having made the (court?) of my master the Lord of the Pyramid—a house for his possession. May the Lord of Dawn²—a mighty master—and *Madugud*³ bright mother of Zirgul and *Bau* eldest princess daughter of God and Istar the Lady of Battle and the Sun God—blessed Lord—and Nebo⁴ God of the people of the North—a glorious God, a very faithful God—and *Marki*⁵ eldest child of *Nina*,⁶ and Tammuz Abzu Lord

that Magan was the Sinaitic peninsula. The word means "ship enclosure" or "port," and this no doubt referred to a port on the Red Sea, probably at Suez, or at the old head of the sea near Ismailia, where an arm of the Nile was then debouching into the Red Sea. Thence the stone must have been taken by ship round Arabia, by Aden, and up the Persian Gulf and the Euphrates. If the great canal *Khat el Hai* was already made, the granite could be brought by water within a few miles of Tell Loh. Not much later *Khammurabi* records his having re-made one of the Euphrates canals.

¹ *Ezida*, "House of Support," was the name of a very celebrated temple at Borsippa.

² *Nin gun*. In Akkadian, *gun* is the "red" of dawn.

³ *Madugud* is mother of Zirgul here as is Istar in the text of another statue. "The Home Blessor" was probably a title.

⁴ *Pasak*, "very high," was apparently identified later with the Assyrian Nebo, derived from *Neb*, "high."

⁵ *Marki*, perhaps "earth creating" or "earth abiding."

⁶ The sign for *Nina*, used afterwards for Nineveh, represents a house with

of the land of (death?), and my God the Lady of Support, write against him an adverse fate. May the warrior slay in his days. May the power of the multitude rise as a whirlwind. Sitting in bondage—the man who does so to me—may he sit in the dust. May he go forth hearing the rejection of his honoured name. May his name be smitten by the Gods, the Gods overwhelming his abode. May the wind of God sweep blinding his eyes; may it make the waters sink into the earth. A bad name, springing from his name, may the child born to him become. A man regarded as the foe of man, may his dwelling grow dark of the light of God's glory. May Istar and the Lord of the Pyramid, bringing this to pass, make the people to acknowledge their power."

From the above it is clear that the heavy granite of Sinai was brought to this far off city in order that the statues might be too heavy, and not sufficiently valuable as spoil, to make their removal probable, and Gudea was chiefly afraid that some later personage might alter his often repeated name, as Rameses II afterwards put his name on the statues of other kings, laying claim to their deeds and victories; or as El Mamûn forged his name on the inscription recording Abd el Melek's building of the Dome of the Rock (leaving the date to attest his villainy). The statues were, however, preserved to later times, and the language in which they were written was forgotten a thousand years later, until its knowledge was revived by the determination of Assurbanipal to collect and translate into Assyrian "the ancient records of the heroes of Asshur and Akkad."

The insight into the geography, civilisation, and religion of the age is of great interest, showing that the Akkadians were in trading communication with Armenia and Media on the north, with Syria and the Taurus on the north-west—a region where, probably quite as early, and certainly a thousand years later, the Hittites, of the same stock, were speaking almost the same language—and with Sinai, Egypt, and Nubia on the south-west. All the precious metals (gold, silver, tin, copper, and bronze) and precious stones (onyx, alabaster, marble, and granite) were known, with various kinds of woods; mining was practised; ships traded by the Red Sea; and splendid temples and palaces were erected. Statues were carved, and writing was not confined to clay, but also executed in granite, the characters being, in many cases, the same in sound and meaning found on the Hittite texts, in a cognate system, and the arrangement of syllables of the word, one above another in the line, being exactly the Hittite arrangement. The heads of statues found in the ruins present the round skull, the high cheekbones, the hairless face of a Mongol people, whose language was closely connected with the Turkic, Mongol, and Tartar dialects, still surviving in Central Asia. The type is very similar to that of the *Men* or Hyksos kings of Egypt; and the *Men* or Minyans, who came from the north (from Armenia) we now know to have spoken, about 1500 B.C., a language akin to that of Hittites and Akkadians.

a fish in it. It has been rendered "fishing place," but perhaps *An Nina* means "Goddess of the fish-stream." (*Ab* "water," and *Kha* "fish.")

All this Mongol civilisation existed, and gave peace to Chaldea, long before any Semitic civilisation arose, and while the family of Abraham at Ur, the capital of Dungi, were shepherds wandering along the Euphrates to Northern Harran; nor was it entirely destroyed until the fall of Carchemish about 700 B.C., though the Medic tribes of Lake Vau from the north, and the Semitic powers on the east and south, were then threatening the last Mongol chieftains in Northern Syria, the power of the kings of Akkad having long since passed away.

The inscriptions on the other statues are of less interest. Each statue was dedicated to a different God, and the character of the texts shows us what we might naturally expect to be the subject of the equally ancient Hittite monuments.

On another seated statue of dark blue diorite occurs the following text. The statue has a tablet on its lap, with a rule and with a writing stylus enclosed in a case :—

“The gift of Gudea, prince of Zirgul, servant of *Madugud*, a man beloved, to the goddess *Madugud*, mother of Zirgul. I having become a ruler, and having made the temple of *Ninnu*, of the God who is Lord of the Pyramid, who enlightens the darkness, having laid the foundation of the (lofty ?) temple of *Madugud*, the lady who abides at the beloved temple of the land of Akkad, have made this for the temple of *Madugud*, its lady, and have devoted the image here before you. Gudea, prince of Zirgul, hoping to be heard, a servant worshipping the lady in the shrine of protection, the goddess whom the shrine of the glorious region of Ur holds, has here raised the holy place of her people. The foundation of my glorious power having become strong in the East, north of the shrine that rises in the land of *Uruku* (Warka or Erech) I have built a temple. I have so done being a servant of her great ladyhood. I have made the glorious inscription. Established with a lofty wall the upper enclosure stands. An abode of protection, to cause repose to my life, the strong dwelling stands: a fortified height, to cause (?) to my life it stands serving: a fortified (?) all my life causing, it stands serving. Walling in people who are staunch servants here abiding, the (?) foundation stands.”

This appears to refer to the building of the fortress enclosing the shrine. On another standing statue of green diorite is a similar dedication to Istar :—

“To the Lady of the Mountain, protecting the city, the mother of its sons, I Gudea, prince of Zirgul, have built the temple of the pyramid city. I have made the glorious inscription. I have done it, being a servant of the might of her great ladyhood. I have devoted it to the high place. I got stone from the region of Sinai. To the heavenly lady *Nintu*,¹ to mother Istar, I Gudea, the man who made it, proclaiming her long preservation of me, have devoted it to her temple.”

¹ *Nintu*, “Lady of the Sunset,” seems to answer to Istar, as Hathor to Isis, being another aspect of the same deity.

The inscription on the colossal statue in the rear of the Northern Gate is as follows :—

“To the Lord of the Pyramid his master, together with the Lord of Hell (the lower world), I Gudea, prince of Zirgul, famous through the breadth of the land, faithfully serving him together with the Lord of Hell, have testified to the Lord of the Pyramid, a great server of the house of God, a man enjoying favour, become a son of *Baru*, established in life by *Madugud*, by the princeliness of all the Gods. Enjoying wide fortune by the great mercy of God, I have become the guardian of the weak of this beloved city. I have built the temple *Ninnu*, for the God who enlightens the darkness, his beloved abode of faith. With planks of cedar wood I have made it. A great temple, a temple of (divination?)¹ I have made it. To make *Bau* (?) of heart I have made it, to become the establishment of its mistress. I have made the foundation of a house² her beloved abode rising nobly. I have set the beautiful foundation of the gate house. I have carved the face of a man no small (?) founder. Having here ruled the chief fortress of the king's house. I founded the temple of *Bau* the gracious lady, the child of heaven, lady of the temple of *Uruku* (Erech). Through the power of *Nina* and of the Lord of the Pyramid, I, Gudea, having received a sceptre, for the Lord of the Pyramid have raised tribute of the land of Sinai (*Magan*) and of the land of Upper Egypt (*Melukha*) of the land of Chub (*Gubi* or Ethiopia), land belonging to the country of Zoan (*Zal*).³ I sent to Zirgul a ship bearing wood. I got strong stone for the statue brought from the land of Sinai. I, Gudea, honouring the king's power, not raising hostility, the man who made the temple of the Lord of the Pyramid, proclaim this for me to establish my fame. I have made it for the temple of *Ninnu*.”

The reference to the establishment of his power in the East perhaps alludes to the victory over Elam, noticed in the former text. Probably the temple included shrines of *Istar*, *Madugud* and *Baru* as well as of the sun, to each of whom statues were dedicated. The doubtful sign, if rendered *ma*, would give the meaning “no small ship builder.”

The various countries and towns noticed in these texts are therefore apparently—

Akkad “The mountains” (probably Armenia).
Amalum Amanus, the northern Lebanon.

¹ *Uba* might mean “abode,” but is probably the Akkadian *ubi* for divination or sorcery, which appears to give the true explanation of the word *ob* used in Hebrew for magicians (1 Sam. xxviii, 7, &c.), for which no real explanation is afforded by that language. It is explained in Assyrian as *abatu*, “charm.” It still survives in the Turkic *boyu*, Chinese *pu*, Hungarian *bai*, “charm.”

² *Gurte* might be rendered “what is founded.” It seems to mean some sort of building—compare the Mongol *jort*.

³ There was a place called *Zal* on the Egyptian frontiers, usually supposed to be the same as Zoan.

<i>Anzan</i> ....	....	Elam or Persia.
<i>Barsib</i> ....	....	Borsippa, near Babylon.
<i>Eridu ?</i> ....	....	Perhaps only the capital or "good city."
<i>Gubin</i> ....	....	Chub or Ethiopia.
<i>Gumru</i> ....	....	A river apparently in Media.
<i>Khakhum</i> ....	....	A mountain.
<i>Kagalad</i> ....	....	"The top of the pass" in Syria.
<i>Madga</i> ....	....	Media, the "Mada-ic land."
<i>Magan</i> ....	....	Sinai.
<i>Martu</i> ....	....	"The sunset direction," Syria.
<i>Menua</i> ....	....	Minyan country, Armenia.
<i>Melukha</i> ....	....	Upper Egypt, Meroe.
<i>Musalla ?</i> ....	....	A Syrian region.
<i>Samalum</i> ....	....	The Samalli or "northern people" near Merash in North Syria.
<i>Tidalum</i> ....	....	Tidnu or Canaan.
<i>Ur</i> ....	....	Ur, supposed to be Mugheir in Chaldea.
<i>Uruku</i> ....	....	Erech or Warka in Chaldea.
<i>Urzu</i> ....	....	A town.
<i>Zal</i> ....	....	Zal, supposed to be Zoan.
<i>Zanum</i> ....	....	Zoan, now <i>Sân</i> .
<i>Zirgul</i> ....	....	Zirghul, close to Tell Loh.

This list of 23 countries and towns between Persia and the Mediterranean, and from Armenia and the Taurus on the north to Ethiopia on the south, represents the whole civilised world of Gudea's age.

As regards the deities adored, they evidently include heaven, hell, the ocean, the sun and moon, the dawn and the sunset; many of the names are either descriptive titles or are local names for deities of famous shrines. The Akkadians and Babylonians believed in pairs of deities, inhabiting the various kingdoms of the gods, such as *Anu* and *Bar* in heaven, *Enge* and *Ninki* in hell, *Ea* and perhaps *Nina* ("Lady of the Fish?") in the ocean, *Sin* and *Istar*, god and goddess of the moon. The "Child Spirit," Tammuz, answered to the Egyptian Horus—the new-born sun, who had travelled through Hades by night. Istar is called "Lady of Battle," "Lady of the Silver Bow" (the crescent moon), "Lady of the Mountain," and, according to one rendering, "Lady of the Tree of Life." The "Home Blessor" (*Madugud*) was perhaps also one of her titles. The philosophy of the age regarded the heavens and the ocean as more ancient than the earth, and the "Earth Creator" as a child of heaven.

The claims of Gudea to fame, as a guardian of the weak and a pious worshipper, accord with other Akkadian texts of later times, and with the very ancient maxims of Egyptian papyri. All these various indications prove that, in and before the date assigned to Abraham in the Old Testament, a widespread civilisation existed throughout Western Asia as well as in Egypt.

Southampton, 30th January, 1893.

DOMETILLA.

M. DE SAULCY discovered in the cave under the Church of the Ascension on Olivet an inscription which reads as follows :—

ΘΑΡΣΙ ΔΟ
ΜΕΤΙΛΑ
ΟΥΔΙΣ ΑΘΑΝ
ΑΤΟΣ

That is to say :—*θάρα(ε)ι Δομετι(λ)λα ουδ(ε)ις ἀθάνατος.* “Courage, Dometilla, none is immortal.”

This sentiment is not unusual in early Syrian texts. We have, for instance, a text in Bashan (2032 Waddington), “Courage, Helen, dear child. Alas, none is immortal ;” and another, “Courage, my child, none is immortal.” (2193 Waddington.)

As regards the Dometilla in question (buried in the cave of the traditional St. Pelagia, who as Père Lievin [“Guide,” p. 163] informs us was an actress of Antioch converted in the fifth century, A.D.), I have not found any suggestion in Waddington or in De Vogüé as to who she was. Jerome (“Pilgrimage of Paula III”) speaks of a Flavia Dometilla who was a Christian lady in the time of Domitian living in Ponza, near Ischia, and we might almost think from his words (p. 3, Pal. Pilgrim Text Society, trans.) that Dometilla had visited Jerusalem. If this identification be admitted the text would date about 95 A.D., and would be one of the earliest known Christian texts.

C. R. C.

NOTES ON THE “QUARTERLY STATEMENT.”

P. 2. Mrs. C. Worsley has, perhaps, not taken into account that one of the known peculiarities of the Druze religion is that they represent themselves as may best accord with the views of those with whom they are in contact. They are indeed told to do so in their sacred books.

P. 33. Dr. Sayce does not appear to be aware of the reasons which lead to the supposition that *Debir* stood at the present village *Dhaheriyeh*. Having lived there for some time, I fear that excavation would be difficult, because the old site appears to be under the modern village.

P. 29. Dr. Sayce also attributes the identification of Lachish to Dr. Flinders Petrie, in error, as the site was fixed many years before, and the only new confirmation has been the valuable discovery by Mr. F. J. Bliss of the cuneiform tablet. I do not feel convinced that Kirjath-Sepher of necessity meant “book town.” It might merely mean town of “numbering.”

P. 84. In two letters in the “Times” following the one republished

in the *Quarterly Statement*, I gave more detailed reasons for denying that the "Garden Tomb" could have been the Holy Sepulchre. It seems to be overlooked that the Deacon inscription refers very plainly to the Church of Constantine as then existing, "The Marturion of the Anastasis."

I am obliged to my friends for burying me so early at Jerusalem, but personally much dislike the giving of modern names to ancient sites, such as "Conder's Tomb."

When Canon Tristram says that he is not aware of any ninth century tomb at Jerusalem, he must, for the moment, have forgotten the inscribed tomb of the Princess Thecla Augusta, to which I referred in my first letter, and which I have described in "Syrian Stone Lore."

C. R. CONDER.
