

THE HÆMATITE WEIGHT.

THE particule **של** need hardly be considered late, since **ש** for **אשר** occurs in the Song of Deborah (Judges v, 7), and in Judges vi, 17, vii, 12, viii, 26, 2 Kings vi, 11, as well as on the Moabite stone; but I fail to see any reason for the conclusion that these letters on the Samaritan weight refer to this particule. On one side it has **רבע נצג**, or "quarter of the standard," and on the other **רבע של**, which would thus be made to mean only "quarter of that for." Dr. Robertson Smith arrives at the conclusion that it means "quarter shekel"; and I may perhaps be allowed to say that I published the same suggestion in the *Quarterly Statement* long before this discussion arose.

The weight, it appears, is nearly 40 grains (39·2), which is an eighth—not a quarter—of the old Hebrew shekel of 320 grains. But in the Mishnah (see my paper on "Jews under Rome") the Galilean shekel appears to have been half that used at Jerusalem.

The weight is of great archæological interest, but seems to me to have no bearing at all on the critical question which has been involved in the controversy.

C. R. C.

THE ASSYRIANS IN SYRIA.

THE earliest notice of Assyrians in Syria yet known dates from 1150 B.C., when Assur-risisi reached Beirût, and left his monument at the Dog River. Mr. T. G. Pinches, of the British Museum, has, however, just published a record of the reign of Assur Uballid (about 1400 B.C.) which shows a yet earlier Assyrian invasion of Syria ("Journal Royal Asiatic Society," October, 1894, pp. 807-833). It begins with the settlement of a boundary between Assyria and Babylon. The son of a daughter of the Assyrian King, who was married to the King of Babylon, being on the throne, attacked Phœnicia—no doubt by his grandfather's order. The tablet relates how the Canites afterwards killed him, and how Assur Uballid revenged him (which was already known) by a terrible attack on the Canites in Babylon, when blood flowed "like the sea," and the writer says, "We overcame his forces, we were mighty against them; the army divided the spoil of the foe, and gathered much." "They came back prosperous." Kurigabzu II, son of Burnaburias, was set on the throne of Babylon, "and all who held their peace and gave service" were (left quiet?) The rest of the text refers to the conquest of Elam by Rimmon Nivari, at a later period, and to the accession of Assur Nazir Pal about 885 B.C., who appears to have imprisoned his own father and slain him, usurping the throne.

The passage as to Phœnicia appears to contain certain difficulties in translating, which, however, do not affect the general sense, which gives

a new and valuable episode in Assyrian and Syrian history. We gather from Judges iii, 10, that an early Assyrian invasion of Palestine occurred after the death of Joshua, about 1400 B.C., and this may be connected with the record now found. It seems to have preceded the conquest of Galilee by Rameses II (probably in the time of Jabur II of Hazor and Sisem), and it thus tells us what happened after the close of the Tell el Amarna correspondence, although that correspondence includes a letter of Assur Uballid. Most of the Babylonian letters, however, come from Burnaburias, and are thus earlier than Kurigabzu II. In considering early allusions to Assyrian captivity (in Num. xxiv, 22; Levit. xxvi, 32-44, for instance) this information is most important, showing that we need not look to the later age of Tiglath Pileser III (732 B.C.)

The passage referring to Phœnicia runs as follows :—

6 *gu-ma-ri SU-ti-i rab-ba-a-tam*

7 *ultu si-ù AN Sam-si adi e-rib AN Sam-si Is-pur-ma ENNU*
BAS-e INA IR-su-nu

8 *AL Bi ra-a-utu INA Ki-rib MAT SAR-SAR u-kas-sir PU*
cu-ub-bu ip-ti-e-ma

9 *A-na mas-sar-utu du-un-nu-nu nise ina lib-si-naa bur-ris*
u se sib

“6. All the hosts of the peoples; 7, from sunrise to sunset he sent (being angry at their wastings?); 8, the city *Birātu* (or *Birātu*), near the land of the Westerns (or Amorites) he besieged: (having dug a trench?) he took it; 9 (they had made a strong defence?) The people in its midst he caused to dwell (afar?).” The passages queried are differently rendered by Mr. Pinches, but do not perhaps affect the general sense.

Mr. Pinches supposes *Birātu* to mean only the “fortresses” of Phœnicia, but perhaps Beirūt is intended. It is often noticed in the Tell el Amarna letters as *Birātu*. Incidentally (p. 828) Mr. Pinches mentions the word *Camar* for “house,” which has been thought to be a Hittite word, though this is doubtful. It is interesting to note that the word occurs in Akkadian. For “being angry at their wastings” we might, perhaps, read “There was no master against their wastings.” Mr. Pinches reads “till there was none from their goings.”

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