

This emendation seems to me to be established beyond all question by another inscription copied some time ago by Wetzstein (Waddington, No. 2413D) at 'Akraba itself, which runs thus :—

Ναάμων ἤρξατο, Ἡρακλίδας ἐτελίωσε

Naamon began (this building), Heraclidas finished (it).

There can be no doubt that we have here the same personages, father and son, and that the inscription alludes to one of the buildings, not a funerary one, which our Naamôn was pleased to set up during his lifetime, as he boasts that he did in the inscription copied by Ewing :—

λειμάμενος δὲ ζωῶσι τὰ οἱ φίλος ἔθελε θυμὸς

We gather from another inscription at 'Akrabâ (Waddington, No. 2413C) that Hercules was the object of a special *cultus* in that town, which is a rare thing in Syria. This fact may perhaps explain the choice of the name of Heraclidas given to Naamôn's son.

I may observe in this connection that a good many of the inscriptions copied by Mr. Ewing and published in the *Quarterly Statement* stand in need of a careful revision. I shall, I hope, have an opportunity of returning to this subject.

FURTHER NOTES ON THE INSCRIPTIONS FOUND AT TELL EL-'ASH'ARI.

By Professor GEORGE ADAM SMITH, D.D., LL.D.

M. CLERMONT-GANNEAU'S reading **APTEMIDITH** for the latter half of the seventh line of the altar inscription, which I found last summer at Tell el-'Ash'ari, is undoubtedly correct, as a re-examination of the original photograph proves. I had conjectured (*Quarterly Statement*, 1901, p. 356) that the letters in question contained the name of the town or of its goddess. That M. Clermont-Ganneau has discovered the name to be Artemis is a fact of great importance on the controversy as to the site of 'Ashteroth Karnaim.

In my paper of last October (pp. 358 *f*) I argued that there was not sufficient evidence for identifying Tell el-'Ash'ari with either of the Ashtaroths of Eusebius, one of which was in all

probability the 'Ashteroth Karnaim of the Old Testament, and the Karnion of the Second Book of Maccabees. How does the discovery that 'Artemis was worshipped at Tell el-'Ash'ari affect the question ?

In the first place, we have to consider whether we can take 'Artemis as the equivalent of 'Ashtoreth (Heb.) or 'Astart (Phoenician). The proper Greek equivalent of the latter was Aphrodite. The star of both was the planet Venus, and both were goddesses at once of war, the destructive, and of love, the generative force. But, on the other hand, 'Ashtoreth had many manifestations; and this plurality is perhaps expressed in the Hebrew title of her city 'Ashteroth (plural-construct) Karnaim. Among the Phoenicians 'Astart was the female counterpart of Baal, the sun-god; and Baudissin (in the second edition of Herzog's "Real-Encyclopädie," i, p. 722) gives good grounds for supposing that the Babylonian Ishtar, which is the same name as 'Astart, had originally lunar characteristics. Besides, according to the often-quoted testimony of Lucian ("De Dea Syria," 4), and of Herodian (v, 6, 10), the Syrian goddess was regarded as a moon-goddess and figured with a head-dress, like that of Isis, consisting of a disc between a pair of horns.

According to 2 Macc. xii, 26, there was at Karnion, or Karnaim, an 'Απεργάτιον, or temple of the deity Atargatis; עתרעתה. This name is a compound of עתר = עתתר, the Aramean form of 'Astart or Ishtar, and עתה or עתי, the name of another deity, found in the theophorous names of some Palmyrene citizens. To many writers of the Greek period Atargatis (*see* the proofs in Baudissin's article) was *the* Syrian goddess; and as her sanctuary was at Hierapolis, there is no doubt that it is she and not Astarté whom Lucian describes. In § 32 of his treatise he says she shares the character of many Greek goddesses—Athene, Aphrodite, *Selene*, 'Artemis, &c. But, of course, Atargatis was merely a variation of 'Astart, one of the many manifestations expressed by the Hebrews in their plural name 'Ashtaroth. Professor Cheyne's statement, that 'Ashtaroth and Atargatis were different deities (article "Atargatis" in the "Encyclopædia Biblica"), requires, therefore, some qualification, and M. Clermont-Ganneau's supposition that the 'Απεργάτιον at Karnion was really an 'Αστάρτειον is justified.

All this makes it extremely probable that one of the 'Ashtaroth, or manifestations of 'Astart, was intended by the name Artemis on the Tell el-'Ash'ari altar.

This conclusion, however, hardly leads us nearer an identification of Tell el-'Ash'ari with 'Ashteroth Karnaim. For this, as I have observed, there is no other evidence, and, by itself, this is not enough. On whatever site in this region 'Ashteroth Karnaim may have lain, the worship of the goddess may easily have extended to the neighbouring towns as well; and Tell el-'Ash'ari may only be one of such subsidiary sanctuaries. That it was the Karnion in which the 'Απεργάτιον lay, is, as I have said, hardly possible in face of the fact that, while Karnion was difficult to approach, *διὰ τὴν πάντων τῶν τόπων στενότητα* (2 Macc. xii, 21), Tell el-'Ash'ari lies on two sides open to the plain.

The identification by M. Clermont-Ganneau of the writer of the other inscription which I found at Tell el-'Ash'ari with the writer of the inscription in honour of Otho, which I discovered in Taffas in 1891, and recorded in the "Critical Review" for January, 1892, is extremely interesting. M. Clermont-Ganneau is right in saying that the two places "may be regarded as practically forming part of the same territory." For to-day Tell el-'Ash'ari is held, and its fields are cultivated by, inhabitants of Taffas.

Professor W. Ramsay, of Aberdeen, has reached independently the conclusion that the inscription is to Zeus, not Apollo, and that the letters indicating the latter name are part of a personal human name.

THE VIRGIN'S FOUNT.

By Dr. SCHICK.

As the rain during the winter of 1900-1901 was not sufficient to fill the cisterns, there is now (in the summer of 1901) a scarcity of water in Jerusalem. Also the periodical flow of water from the Virgin's Fount is much less copious than usual, and very little water comes down through the aqueduct to its outlet at the pool of Siloam. The municipality sent people to look into the matter and make a report. The advice given was to clear out the basin at the Virgin's Fount by removing the large deposit of stones and earth which had accumulated during the course of centuries.

Yusuf Pasha, who is now here and interests himself in such matters, called one day and asked me to go down with him to the