

Moses lifted his hands and sword struck sword--there was no salvation save from the Creator of creation,

That all generations may know that but for the hands of Moses, surely Israel had been destroyed by the hand of Amalek.

I left Amalek stretched on the earth, and Joshua discomfited Amalek and his people, the rebels.

Then the Lord said to Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua, for I will surely blot out the name of the proud.

And Moses built an altar and called its name Jehovah-nissi. So may He deliver you, O ye who here are gathered,

And reveal to you His tabernacle on the most holy of sanctuaries.

So may He preserve your lives, all of you, both fathers and sons.

This is my greeting to you at this season; it is meet that I say to you, May you continue your days in gladness.

*Conclusion.*

Say ye, O Eternal, O Maker of creation and all that is in it, receive the prayers of Israel, and make good to them Thy name (*i.e.*, be merciful as Thou art named the Merciful).

At the end of my words let us all pray to the Lord in sincerity, and praise His name.

Let us conclude our supplication, and stand at the altar of prayer, and say, And Moses built an altar.

## THE EGYPTIAN MONUMENT OF TELL ESH-SHIHÂB.

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THE Egyptian granite stela of Pharaoh Sethos (Egyptian Setoy) I which Professor G. A. Smith discovered at Tell esh-Shihâb, in the Haurân region (*cf. Quarterly Statement*, October, 1901, p. 348), is a find of great importance. First, it confirms the fact attested to by the so-called stone of Job at Sheikh Sa'ud that the Egyptian kings of Dynasty XIX (and XVIII, of course) held Palestine east of the Jordan subject as far as the ground was cultivable. Until a few years ago we all doubted if the Egyptian dominion really extended across the Jordan valley. It is, however, perfectly in agreement with the ancient conditions of Palestine that the above prejudice against the Pharaonic power now proves to be erroneous. If cultivation extended farther east and the Bedouin element had less sway than at present, the chances for subjecting the inhabitants

were better for every conqueror, and the wealth of the country made the temptation for conquest stronger.

While Professor G. A. Smith's discovery thus corrects a gap in my book, *Asien und Europa*, p. 198 (233, note 1, 273), the passage, p. 199, has not been interpreted quite correctly. In stating that Sethos I waged war and extended his territory on the northern frontier of Palestine only, I meant that everything south of that field of conquest was in his undisputed possession. The point which has been specially emphasised throughout that book is: Palestine was not only occasionally raided and forced to pay occasional tribute to the Egyptians, as scholars believed formerly, but remained in the position of a part of the Egyptian empire from 1700 to 1200 B.C.<sup>1</sup> Consequently, the new monument of Tell esh-Shihâb is hardly to be explained as a commemoration of conquest. It may, *perhaps*, have mentioned a victory over some rebels in the part which is now broken off, but what remains of the stela, viz., the peaceful representation of the king, does not favour this interpretation. Much more probable is it that the stone did not commemorate any victory over the Asiatics, but merely expressed the loyalty of the dedicator to his king. It does not bear the local religious character of the inscription at Sheikh Sa'd, containing the name of Rameses II, but corresponds with this monument as a sign of the continuous possession of Palestine.

There remains, however, one important conclusion yet to be drawn from the new stela. It has no graffito character, but is a carefully and expensively executed monument which shows that once upon a time a considerable settlement must have been at or near Tell esh-Shihâb. Furthermore, it is of the purest Egyptian workmanship and not an imitation by an Asiatic sculptor. Now, the man who expressed his loyalty by the erection of such a stately monument and had good Egyptian artists at hand can only have been an Egyptian official of some rank, stationed at that place. If we remember the great strategic importance of Tell esh-Shihâb (as described so vividly by Professor G. A. Smith, p. 345), the conclusion is necessary that, under Sethos I, the Egyptians must have maintained a garrison on the spot to guard the Haurân.

<sup>1</sup> It may be mentioned here, by the way, that Thutmosis III, so far as we know, did not fight in this part of Palestine. The Karnak list merely reports that troops from it (from Astaroth, Edrei, &c.) had fought in company with the rebels at Megidde, and had capitulated with the rest.

Possibly, even a "royal city" or "station" stood there, with magazines for receiving the yearly tribute of grain from the surrounding region. Excavations would certainly furnish some traces of the Egyptian soldiers and officials.<sup>1</sup>

The "stone of Job" is, evidently, too far remote from the settlement just described to be connected with it. As has been said above, its Egyptian representation indicates only the religious importance of the locality, nothing else.

### THE ALLEGED MENTION OF CHEDORLAOMER ON A BABYLONIAN TABLET.

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IF it could be proved that the King of Elam whose name is written by the signs *CU-CU-CU-CU-MA* was the Chedorlaomer of Genesis (xiv, 1), his history would be important to Palestine research, since the latter invaded Canaan. I have already called attention (*Quarterly Statement*, July, 1898) to the texts, translated by Dr. T. G. Pinches, in which this name occurs, one being a poem describing the desecration of a temple in Babylon, and the punishment of the Elamite offender. These documents are, however, written in the Babylonian cuneiform script of the sixth or seventh century B.C., and the connection with history of the twenty-second century B.C. has been denied by many scholars. Further study of the texts appears to indicate who this Elamite king really was, and to show that the events recorded occurred in 648 B.C. The tablets are difficult to understand, because much mutilated; and in some passages great uncertainty exists, because the cuneiform emblems had more than one sound in common use. The following readings, however, throw considerable light on the subject:—

SP. II, 987.—. . . . . "the government I (founded?) . . . (to) the ends of heaven to the four quarters. . . He established them: the government which Babylon the glorious city . . . he established for them, the property possessed by those of Babylon, great and small. . . By their advice they supported *CU CU CU CU MA*, king of the land of Elam. They decided to overthrow all that. . . . good things on them. In Babylon, the city of Babylonia, they made a government. . . . In Babylon, the city of Merodach, King of Gods, they overthrew. . . they made an end of it. Priests (*Kalabi*) of a robber house favoured. . . they burned constantly. Strangers (*Aribi*) brought by him from afar they loved. . . . he changed. . . . the strangers made a disturbance (*Ushku*)

<sup>1</sup> Might not the name ("mound of the warrior," cf. Professor G. A. Smith, p. 346) point to an old sculpture representing a warrior?