

The once-cleared area round what I first¹ called '*Ain el-Mabneyeh* is now fast being encroached upon by reeds, the fountain itself being so surrounded as to be almost unapproachable. Very soon, unless the reeds are destroyed again, a stranger could not possibly find it. No cattle nor inhabitants at oasis.

The usual bird life. Sand and rock partridges, pigeons, &c. Of small birds I collected the following:—Chipchaff (very plentiful), blackstart (ditto), whinchat, and the red chat. I also saw the hopping thrush, Tristram's grakles, coot, &c.

Near the most eastern part of the oasis, where the ground is unusually soft, we saw the footprints of wild boar, ibex, gazelle, jackal, and many partridges.

On the road, near *Wady Dabr*, saw three gazelles.

THE EARLY NOTICES OF PALESTINE.

By Colonel C. R. CONDER, R.E., D.C.L., LL.D.

THE oldest known Egyptian notice of countries north of Sinai is found in the Story of Saneha, who lived at the beginning of the twelfth dynasty—perhaps about 2300 B.C. The region to which he refers, after his flight beyond the "wall" defending Egypt on the north-east, lay between *Edima* and *Tonu*, which were lands in the "north," and countries—or *Tonu* at least and *Aia* a district therein—which were *Fenekh* or Phœnician lands according to one translation. There is nothing very definite told us about their position, but they were in Western Asia, and *Tonu* could be reached in "ships" from Egypt, probably being near the shore. *Edima* has been supposed to be Edom, but as *d* and *t* are not clearly distinguished in Egyptian it might be Etham (Exodus xiii, 20) nearer to Egypt: it was the first place reached in the lands of the *Sati* or Asiatics. *Aia* may mean "shore," and could not be in Edom, for it was a land full of "figs, grapes, wine, milk, olives, corn, and cattle." The chief of *Edima* was named *Maki*, and in *Tonu* we hear of archer troops who repelled foreign invaders. This region was beyond the possessions of the Pharaoh, and under chiefs called *Moni's* or *Menu's*, which recalls the Akkadian words *Mar* and *Uman* for "Lord." One of these chiefs was *Ammiansi*, a name recalling those of Cassite kings. Another was *Khundi-aus*, which recalls the word *Khundi*, supposed to be the name of a God, found in Elamite (e.g., *Kudur-na-Khundi*): so that it is probably to a region with a non-Semitic population that we must look, and to one not far from the seashore.

In later Assyrian texts of Tiglath Pileser III (eighth century B.C.) we read of a country called *Tuna* in Asia Minor. It is mentioned with

¹ At a later visit I had reason to doubt the correctness of the name (see *Quarterly Statement*, 1902, p. 298).

Tubal, and with *Tu'ana* (perhaps Tyana—a well-known site), and may have lain on the west borders of Cappadocia near Cilicia. This seems the only comparison available for “Upper Tonu,” and has perhaps been suggested by others, though I have not seen such a comparison proposed. The words *Tu* and *Tun* and *Tum* in Akkadian signify “dark,” “evening,” “west,” and if this be the meaning of *Tonu* it would represent a people who came from further east.

The commonest word for Syria and Asia Minor, in the old Akkadian texts, is *Mar-Tu* “the way west,” and it included regions called *Kazalla* and *Tidannu*—the later *Tidnu*—and extended to the shores of the Mediterranean, as appears clear from many accounts of kings who invaded *Martu* and reached the “Sea of Sunset.” As regards *Kazalla*, there was a town in North Syria (No. 309 of the Lists of Thothmes III) called *Kazal* . . . , but unfortunately the last syllable is lost. It lay somewhere in the same region as Aleppo and *Samalua*. The latter was perhaps the later *Samalla*—now fixed at the top of the great pass leading down to Issus, in the north-western corner of Syria. It may also be the *Samalum* in the mountains of Mennu mentioned by Gudea, and the town *Kazal* . . . has been supposed to lie north of Antioch. There is no necessary connection between the region *Kazalla*, and others called *Azalla* or *Zulla*, and *Zabsali*, which seem to have been further east; but when *Kazalla* is mentioned, in Akkadian or Babylonian texts, it seems always to be placed west of but near the Euphrates. It was in the *Martu* mountains according to Gudea, and was a region whence stone was brought for building. Mr. Tomkins compares the Turkish *Kizil* (“red brown”), which term applies to many natural features in North Syria—rivers, mountains, &c.—to the present day, and in Akkadian *Kaz-alla* would seem to mean “reddish yellow.” The range of the *Kizil-Dagh* or “reddish mountains,” stretching from the Euphrates above Urum towards Mer'ash, may perhaps represent the position of the old *Kazalla* region.

With regard to the region *Tidannu* or *Tidnu*, whence stone for door-sockets was brought by Gudea, this also lay in the mountains of *Martu*. These door-sockets were made of red granite, diorite, and basalt, and the latter stone occurs in North Syria, where it is known among the Turkish population as *Leja*, probably the same word used for the basaltic region south-west of Damascus. Gudea calls this stone *Sirgal Khabbia*, which appears to mean “very strong and dense.”¹ The region *Tidannu* is explained in Semitic to mean *emruku*, “deep valley” or “depth,” and this suggests the plain and lake of *el 'Umk* near Antioch. In Akkadian and Turkish *Ti* signifies “to extend” or “stretch,” and thus a “plain” or “shore,” and the word *Dañ* or *Tañ* in Turkish dialects means a “lake” or “broad water.” *Tidannu* may thus have lain close to the Amanus, and to the lake of *el 'Umk*, and may have meant “the flat ground of the lake.”

In somewhat later times (about 1500 B.C.) the name of the region of *Martu* was explained in Semitic speech to mean *Akharri*, which used to

¹ Granite also is now known to occur in Cappadocia.

be rendered "western," but most scholars, following the instances when the land of *A-mu-ur-ra* is mentioned (in the Tell Amarna texts) now read *Amurri*, and refer the name to the Amorites. That a people called *Amour* lived in this north part of Syria we gather from Egyptian pictures, and they are, no doubt, the Amorites of the Bible, but they may have been named from their land and not the land from them. In every certain instance this word *Amurra*, referring to a land, is spelt with the double *r*, and it may only mean "shore of the sea." If it is really co-extensive with *Tidanu* the latter may be rendered "shore of the sea," and *emuki* "depths," rather than "valleys."

In the same region Gudea mentions Mount *Amanun* (or as spelt otherwise *Hamanu*), which is clearly the Amanus north of Antioch, whence he got cedars. In the account of the expedition of Tiglath Pileser I (twelfth century B.C.) to Arvad, we find that, after reaching Samalla, he arrived at *Saluara*, at a riverhead under Amanus. This seems to me to be the present *Salimara* at the head of the Kara-su River, east of the Amanus. Thence he marched south to the Orontes to reach the shore, and was attacked on the way from *Yazbug*, probably the present *Yazibagh*, further east. The position of *Amanu* or *Khamanu* is thus clear, but the name does not appear to be Semitic. As an Akkadian term it would mean "the lofty range."

Another region noticed by Gudea in this connection is *Kagaladda*, apparently "the great gate of the ravine," which was in the mountains of *Kimas* ("silver," Turkish *Kümüs*), whence copper was obtained. This appears to refer to the silver mines of Cappadocia, and to the valley of the Jihân River leading down to Cilicia. In recent texts at Susa, however, the term *Kagaladda* refers to a place in Elam (Western Persia). In the fifteenth century B.C. the country of Alasiya (Elishah, Genesis x, 4), which was apparently near the shore, provided Egypt with copper, and it lay probably in Cilicia. Copper was thus obtained, according to both accounts, from the neighbourhood of the present silver mines of Cappadocia.

In these oldest accounts *Markhasi*, which, as I pointed out in translating the Tell Amarna texts, is mentioned in the fifteenth century B.C., as a Hittite city (now Mer'ash) is not noticed; but it lay within the same region. Nor do we yet hear of the land of *Igaid* or *Ikatai*¹ (perhaps "the

¹ *Ikatai* is noticed in the Tell Amarna letters from Gebal, and in that of the Hittite prince Tarkhundara. It is also noticed in the Mohar's journey. The sequence of his topography has been much upset by recent suggestions of Dr. M. Muller, but it seems to me to be exact throughout. It begins with the Hittite countries, mentions *Aup* and *Khatama* (compare *Aubenu* and *Khatuma*, Nos. 184, 185, Lists of Thothmes III, near 'Azzaz), and an Egyptian fortress (Tsor of Sesostris), and *Khalep* (Aleppo), after which comes *Kadesh* on Orontes (*Kades*), and *Tubakhi* (also noticed in the Tell Amarna texts), with a pass of the Lebanon called *Pamakar* or *Pamakal* ("the great pass" as a Turkish word), where were forests. After Mount *Shaua* and a ford comes *Gebal* with its "goddess" (Baalath of Gebal), then *Beirut*, *Sidon*, *Sarepta*, the

river valley"), which lay rather further south, near Rezeph and Kadesh on the Orontes.

All these geographical names, before 2300 B.C., are apparently non-Semitic; and until about 1600 B.C. we do not find the familiar Semitic names, such as Lebanon, Amorite, Kadesh, or those of the Phœnician cities from Arvad southwards.

But Gudea was also in communication with two countries called *Melukkhka* and *Ma-gan*, whence he obtained gold-dust and *Gu-iz* (or *Tikkiz*) in the first case, and granite for statues in the latter. These materials were carried to his city near the Tigris in ships. Both these regions, in later Assyrian texts, are well known to be mentioned together, as being close to or in Egypt and Cush; and *Melukkhka* is noticed in the Tell Amarna texts in connection with Egypt. It has usually been supposed to be the Nubian region south of Egypt, though some scholars place it in the Sinaitic peninsula (where, however, gold never seems to have occurred), and some further east. If the name is Semitic, and means "salt land," we may recall the "City of Salt," now *Tell el-Milh* ("salt hill"), south-east of Beersheba. It has, however, probably no connection with the *Tell Millakkhka*, or "salt hill," a place conquered by one of the early kings of Ur. It is clear from the later Assyrian accounts that *Melukkhka* was a desert region, for which reason the term *Gu-iz* should not be rendered "Kala trees," or "all sort of trees," not only because of bad grammar, but because a desert, such as Sargon and Sennacherib describe, would not produce valuable trees. The word more probably signifies "bluestone," such as the Egyptians obtained from Sinai and elsewhere, and which the early Cassites and Babylonians greatly prized, as we know from their existing votive texts on *lapis lazuli*.

Magán is very generally placed in Sinai. The word seems clearly, as Lenormant points out, to mean "ship-enclosure" or "harbour," and might apply to many places. But the granite brought thence for statues points to Sinai, for Gudea's statues, according to geologists, are of

ford of Nazana, and Tyre (a city in the sea with two ports); then Autu, Tsaru, Pakaikna, and Achzib, Mount Usor, Ikama, Hazor (in Lower Galilee), and Takaral (Tarichææ), with the *Mat-a-mim*, or "land of waters" (the Sea of Galilee). The cities of the land of Takhis, which follow, seem to have lain in Galilee. Cofer Merron (*Meirán*), Tamena (*Tömin*), Kodesh (Cadesh Naphtali), Dapui (*Dibl*), Adzai (*Aita*), Har Nemata, Keriath Anab, Beith Tsuphar (Sepphoris), Oduram (*Aitherán*), Tsidphoth (perhaps *Safed*), Khauretza (Harosheth, now *el-Harathiyeh*), Rehob (*Tell Reháb*), and Beith Sheal or Beith Shear (either Beth-Shan or *Sha'rah*), with Kariathaal (perhaps *Aulem*). The "fords of Jordan" naturally follow, with Megiddo (if at *Majedda*). The passage to the Plain of Sharon is next noticed, and then comes Joppa followed by Atsion, and Uati, and an Egyptian fort of Rameses II. Lastly, we find Aksakaba, Ainini, Nekhai, Rehoboth, Raphia, and Gaza. All the more important towns thus clearly follow each other in sequence from north to south.

Sinaitic granite, such as did not occur in Chaldea, where basalt only was found. *Magan* was thus apparently a harbour either at Elath ('Akabah) or at Suez, and the fleets from Ur must thus early have circumnavigated Arabia.

In the oldest texts, therefore, before 2300 B.C., we find notice only of the extreme north of Syria, as reached by the "road west," and of the extreme south near Egypt and Sinai. It is possible that Dungi and his predecessors at Ur may have known the whole of Palestine, but noticed only such places as produced valuable materials. In the north the nomenclature is Mongolic and not Semitic, and *Magan* is also an Akkadian term, nor is it at all certain that *Melukkhkha* is a Semitic word, for it may only mean "the land of slaves."

According to the later Babylonians, of the seventh and sixth centuries B.C., Sargon, the oldest king of Ur, whom they regarded as the first founder of civilisation, conquered *Martu* to the Mediterranean, and his successor fought in *Magan* as well, but we have as yet no texts of these kings describing such victories. The oldest references are those mentioned in texts by Gudea, the contemporary and perhaps the successor of Dungi, king of Ur, whom these later writers believed to have lived about 2800 B.C., but whose actual date cannot at present be considered certain, although it cannot well be placed as late as 2300 B.C. In this age Palestine proper seems to have been an independent region of tribes not ruled either by Egypt or by the kings of Ur.

The names of places conquered by the Kings of Ur who succeeded Dungi do not suggest expeditions to the West. One of these kings, *Kat Sin* (or *Kat-aku*) mentions *Mada*, probably Media, and *Zabsali*, which was near it apparently, and may have been in the Valley of Zab River; and other places, the names of which are doubtful, occur in the history of his predecessor *Bur Sin* (otherwise *Amar-aku*), none of these recalling those of Gudea's great text. The last-named king, however (or one of the same name) was King of the "four quarters of the earth." About 2280 B.C. the Elamite King Kudur-na-Khundi calls himself "Chief of Martu." These non-Semitic rulers of Chaldea thus seem to have claimed lordship over Syria, and perhaps over Palestine.

With the foundation of Babylon (which, according to Sir H. Rawlinson, should be dated about 2230 B.C.) we find the first dynasty renewing the attacks on the west. The short chronicle of the first seven reigns, recently published, is written in Akkadian. The eleven kings of the first dynasty were all of one family, and used the Akkadian language in their inscriptions down to Ammi Zadugga (the tenth king)¹; and,

¹ With due deference I cannot but think that, when these names are translated as Semitic, the results are most improbable. *Sumulaan* is supposed to mean "is not Shem a God," though the S is the *Sin*. I doubt anyone possessing such a name. *Ammi Zadugga* meant, according to the Babylonians, "an established family," and I fail to see the connection with the Semitic name 'Amsadok. *Sumu* was not Shem according to the Babylonians, who rendered it *Sukamuna*. He was a Cassite god.

although about 2200 B.C. the Semitic inscriptions of their subjects and allies begin to be numerous, and Ammurabi himself (the sixth king) wrote letters in Semitic dialect, the presence of a large Mongolic population in this age is not disputed, and to this race the first dynasty probably belonged. No evidence has yet been produced either from Nippur or elsewhere, which also proves to us with any certainty that Semitic rulers existed in Mesopotamia till a much later age—2000 B.C. at earliest.

The first King of Babylon (Sumuabi) in his thirteenth year attacked Kazallu—probably the same region as Kazalla—and, according to Dr. Sayce, he took Aleppo yet earlier. His successor (Sumulaan) again fought in Kazallu in his twentieth year, the name here apparently referring to a city. A period of some 87 years of peace followed. The kings of Babylon appear to have acknowledged the suzerainty of kings from Elam, down to a late date in the reign of Ammurabi (Khammurapi), and thus both Kudur Mabug, and his son Eriaku who ruled in Larsa, call themselves rulers of all Babylonia (in the twenty-second century B.C.), and the former also was lord of *Martu*. Ammurabi also conquered in *Martu*, and is generally allowed to be the Amraphel of the Bible (Gen. xiv), Eriaku being Arioch. But unfortunately the chronicle of Ammurabi's reign—which lasted either 43 or 45 years—is broken away in the middle, just at the most interesting part, and the recent text of Eriaku found at Nippur does not give a chronicle of his reign, but only his titles as King of Chaldea and of Northern Babylonia.

There is, however, a tablet found at Nippur which may cast light on this chronicle.¹ It is broken at the beginning and at the end, and the king's name is lost, but it represents clearly a short chronicle of the reign of an important early monarch, who conquered Elam and who ruled more than 41 years. The events of the early part of his reign, and those of the close, tally with Ammurabi's history. The text—like the chronicle of the first Babylonian dynasty—is in Akkadian, and it seems probable that the gap in Ammurabi's history may be thus filled, as will be seen by comparing the two documents.²

AMMURABI'S CHRONICLE.	TEXT NO. 125 NIPPUR.
Year.	Year.
1. Year when Ammura	1.
2. When the word	2. When the people of Nippur . . .
3. When the throne of the Sun God . .	3. When the King made the Temple at Ur.
4. When the fortress of (<i>Mälga</i> ?) . .	4. When he made the fortress of a Goddess.
5. When the law giver	5. When he made the temple of the Moon God the establisher of justice.

¹ See *The First Bible*, p. 204.

² Contract Tablets in the British Museum which belong to Ammurabi's reign are also dated by the same events, e.g., that of the twelfth year "Throne of Zarpant," of the 20th "inundation," and of the thirty-fifth "fortress."

AMMURABI'S CHRONICLE.	TEXT No. 125 NIPPUR.
Year.	Year.
6. When the fortress of the God . . .	6. When he built the mountain temple.
7. When <i>Isin</i>	7. When he built the temple of the God <i>Gudim</i> of the great fortress.
8. When the of the Canal <i>Dilbat</i>	8. When he built a temple to the God of the distant region of (<i>Kazallu</i> ?).
9. When the canal of Ammurabi . .	9. When he made the temple of the River God.
10. When the (beams?) of the temple	10. When he made a temple of the Moon God of Babylon.
11. When at (<i>Kis</i> ?)	11. When the Moon God inspired a priest to declare a vision.
12. When the throne of the Goddess (<i>Zar</i>)panit	12. When he made the throne of the Goddess.
13. When greatly	13. When the Moon God made an inspired priest prophesy.
14. When the throne at Babylon	14. When the King married his daughter and made her Princess of <i>Merâsh</i> .
15. When the image	15. When the talisman was set in place.
16. When the throne	16. When the son at Ur sent back a message about the (imprisoned?) official.
17. When the image of the God Heaven and earth was made . . .	17. When the temple of the Gods of heaven and the deep was decreed.
18. When the Moon God	18. the temple of a God and Goddess.
19. <i>Ur bar</i>	19. region <i>Kazal</i>
20. a storm flooded	20. After?
21. <i>sippa</i>	21. When the King
22. <i>murabi</i>	22. When <i>Emur</i> was attacked.
23.	23. When (<i>Gubla</i> ?) was attacked.
24.	24. When (<i>Gubla</i> ?) was attacked a second time.
25.	25. When (<i>Birkhusi</i> ?) was attacked.
26.	26. When a priest prophesied against <i>Eridu</i> .
27.	27. Year after the priest prophesied against <i>Eridu</i> .
28.	28. When the King gave a daughter to the ruler of <i>Ansan</i> .
29. (God?)	29. When <i>Emur</i> was attacked a second time.
30. When the army of Elam	30. When <i>Emuru</i> was attacked a third time.

AMMURABI'S CHRONICLE.	TEXT NO. 125 NIPPUR.
Year.	Year.
31. When the land <i>Emu</i>	31. Year after the third attack on <i>Emuru</i> .
32. When the army of the land . . .	32. When <i>Ansan</i> was attacked.
33. When the canal of Ammurabi . .	33. Year after <i>Ansan</i> was attacked.
34. When the Gods	34. When the temple of the Moon God the establisher of justice was renewed.
35. When the fortress	35. When he built the fortress in Media.
36. When	36. The year after he built the Median fortress.
37. When	37. When he built the mound of Dagon in <i>Susa</i> . ¹
38. When the great	38. The year after he built the mound of Dagon in <i>Susa</i> .
39.	39. The second year after (the same event).
40.	40. The year the land of <i>Sūsub</i> was attacked.
41.	41. The year
42.	42.
43. the old town	43.

In spite of the various gaps it seems impossible that so many events should coincide in so long a reign, unless the same King is the subject of both chronicles. The record represents, first, 19 years of peace, and of building temples, and of digging canals. In the nineteenth year the wars in the west begin by the conquest of Kazalla, followed by the first attack on *Emur*. The name of the place mentioned in the twenty-third and twenty-fourth years is much damaged, but if *Gubla* be the real reading Gebal in Syria is no doubt intended. The marriage of the King's daughter with a ruler of Ansan precedes his designs on Elam (where Ansan lay) just as the marriage with a prince of Mer'ash, in the case of another daughter, precedes the attack on Martu. The wars in the west continued till the thirtieth year, or 11 years in all. The quarrel with Elam follows in the thirty-third year, and the letters now published from Ammurabi to Sinidinua show that he established this Semitic prince in Chaldea and Western Elam, in place of the defeated Eriaku. He may have been the "ruler of Ansan," whom the King's daughter married. The power of Ammurabi was thus established in Susa on the south-east, and on the borders of Media on the north-east, and was probably no longer disputed in the west.

This chronicle has a remarkable bearing on the Bible account (Gen. xiv) of Ammurabi's attack on the south of Palestine. In the Bible

¹ A recent Akkadian text by Ammurabi, found at Susa, refers to his victories in that region.

he appears not as the supreme ruler, but as an ally of the Elamites, Chedorlaomer, and Arioch. It must therefore have occurred before the thirty-second year when Ammurabi quarrelled with Elam. The Bible account says that the Kings of the Jordan Valley served Chedorlaomer 12 years, and revolted in the thirteenth. The tablet gives only 11 or 12 years for the Syrian wars, but the total of 43 years is two years short of that given in another list of reigns of this dynasty. The name of the place attacked in the twenty-fifth year is much damaged. It might even perhaps be read *Kidsi* or Kadesh. The name *Emur* or *Emuru* also recalls the Hebrew *'Amorah*, which in the English version is rendered *Gomorrhah*. Without however laying any stress on doubtful words, the record seems clearly to show that the 12 years of Ammurabi's conquests in the west come before the date of the quarrels with Elam, thus fully agreeing with the Bible account of the position occupied by Amraphel as regards Chedorlaomer of Elam.

The son and successor of Ammurabi was Šamšuiluna (or *Šāmsuisibna*), who ruled 35 or 38 years. He appears to have been usually at peace, but in the thirty-fifth year he attacked cities of uncertain name, and in the thirty-sixth (according to the new chronicle which gives the longer reign) he was in *Martu*. His son and successor Ammisatana (or *Ammiditana*) also conquered in *Martu*. The chronicle does not include the reigns of the last two kings of the dynasty, Ammi Zadugga and Šaamsusatana.

After the close of the first dynasty of Babylon we have, as yet, no account of Palestine until the Egyptian conquest by Thothmes III; and the Babylonians and Assyrians do not appear to have entered the country again till after the great revolt of the fifteenth century B.C. By this time the whole of the south was full of Semitic inhabitants, and the Amorites also spoke a Semitic language in the Lebanon; but the Mongolic population remained independent in the north, where Dusratta of Armenia fought the Hittites. It is not impossible that Burnaburias may have entered Syria, as did his father-in-law Assur Uballid, but the known records of the third or Cassite dynasty do not as yet show this clearly. The Cassites were Mongols, and their inscriptions are in Akkadian; but the Semitic power of Assyria confined them on the north. The next inroads were made by Semitic conquerors of the twelfth century B.C.—the well-known Nebuchadrezzar I of Babylon, and Assur-risisi, and Tiglath Pileser I, of Assyria.

One final remark may be added. Whatever be the decision to be reached in future as to the race to which the first dynasty of Babylon belonged (and in my own opinion they are shown by names and other indications, to have been Cassites or Mongols, adoring *Sumu*, the Cassite god), it is established that they wrote in Akkadian, and that they had many Semitic, but also many Mongolic subjects under them. It is established that they conquered the west, entering Kazalla, and allying themselves with the princes of Mer'ash, the great Hittite stronghold at the foot of the Taurus. It is equally clear that, many centuries earlier, the

Mongol princes of Ur had relations with countries lying near Amanus and Cappadocia. The limits of their empire almost entirely correspond, on the north, with the limits of the so-called "Hittite" civilisation, which is known to have existed before 1600 B.C., while two of the Hittite texts, at least, are as old as 1500 B.C. The probability that these texts were written, in most cases, by subjects of the kings of Babylon, before 2000 B.C., is thus greatly increased, by the recent information as to the conquests of these monarchs, which has been published by the British Museum, in France, and in America.

NOTICES OF FOREIGN PUBLICATIONS.

Revue Biblique, vol. xii, No. 4.—The most helpful paper in this number is Father Vincent's elaborate discussion of the ruins of 'Amwās, with photographs and plans, in the course of which he investigates the question whether the remains are of Roman *thermæ* or of a Christian basilica. P. Ronzevalle gives an account of a Babylonian bas-relief found in the Jebel Akrûm in North Lebanon by R. P. Lammens in 1899; it represents a man, barefooted, draped in a tunic, contending with a lion, which is depicted marching erect after the familiar manner of Assyrian-Babylonian art. A little to the south lies the W. Brîsa, where M. Pognon discovered two cuneiform inscriptions of Nebuchadnezzar II, upon one of which is figured a practically identical scene. From this it would seem that the newly-discovered relief is probably of the same period (ca. 587 B.C.).

Revue Biblique, vol. xiii, No. 1.—Father Vincent presents a critical and exegetical study of the passages in Nehemiah relating to the walls of Jerusalem; he recognises that no discussion of the topographical difficulties can carry any weight unless it is founded upon a careful criticism of the sources, and his valuable article should not be overlooked by future enquirers. Professor Guidi edits an Arabic fragment of a Biblical onomasticon. The names are entirely personal, and the interpretations are in agreement with the Greek in Lagarde's edition, but they are not derived directly from the Greek, but through the Syriac. Among the archæological items are various Greek fragments, one from a tomb of the family of Bizzos (the grave of Rebekka, the mother of Mannos); another commemorates Marchion, son of Kronides of Pella (Μαρχίων Κρονίδου Πελλεύς). In Πελλεύς, Father Savignac perceives an ethnic of Πέλλα or Πέλλη, which is not the site in the Decapolis, but the city mentioned between Emmaus and Idumæa in *Jos.*, *Wars* iii, 3, 5, and in the same list with Lydda, in the neighbourhood of which the inscription was actually found. From the ruins at Beersheba come a fresh fragment of the imperial rescript, and various pieces of pottery