

*Notes de Mythologie Syrienne*, by René Dussaud, is too technical a work to require any detailed notice in these pages. It should be carefully read by students of classical and Oriental mythology, and indeed to all who are interested in Palestinian archaeology these "Notes" will be welcome in the extreme. In them M. Dussaud discusses the symbols and various representations of the solar god; in particular the position of Azizos and Monimos in Syrian cult, and the general state of solar worship in ancient Palmyra.

*Mission dans les régions désertiques de la Syrie Moyenne*, by René Dussaud and Frédéric Macler. This important volume contains the results of an archaeological expedition undertaken in 1901 in the districts of Şafâ (to the south-east of Damascus) and the Harra. In a former journey in 1899 valuable information was obtained, and the discovery and publication of a number of "Şafâ" inscriptions gave fresh impetus to the decipherment and study of this difficult branch of Semitic epigraphy. The present volume contains the account of the tour in the country lying between Damascus and Şalkhad, with excellent photographs of typical sites, an itinerary, and a careful study of the religion and mythology of the old inhabitants. No fewer than 904 of the Şafâitic inscriptions—all short ones—are published. The Greek and Latin inscriptions number 180, the Nabatean 25, and the Arabic 33. To each division is appended a complete glossary, and it will be easily understood that the whole work provides an excellent store of material for future study. One inscription in particular, from En-Nemâra, is in Nabatean-Arabic; the writing is Nabatean, and the language Arabic with pure Aramaisms. It is the tomb inscription of Imrau'lkais, "King of all the Arabs," and is dated in the year 223; this being the era of Bostra, the date corresponds to 328 A.D. It is no exaggeration to say that it is one of the most important monuments in Semitic epigraphy, and MM. Dussaud and Macler are to be congratulated on its discovery.

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## NOTES AND QUERIES.

1. *Inscription at Janiah*.—Professor Clermont-Ganneau has written to propose a different reconstruction of the Greek inscription published in the April number (p. 181):—

Μνή[σθητι τοῦ εὐόλο]

υ σου Προκο[πίου]

κ(αὶ) Ἰωά(ν)νου.

This is supported, as he points out, by the copy of the original which, in response to a request, Dr. Peters courteously sent.

2. *Rock Sculptures at Lebanon.*—The two accompanying photographs (Figs. 1 and 2) were taken by Mrs. Howie, who found the

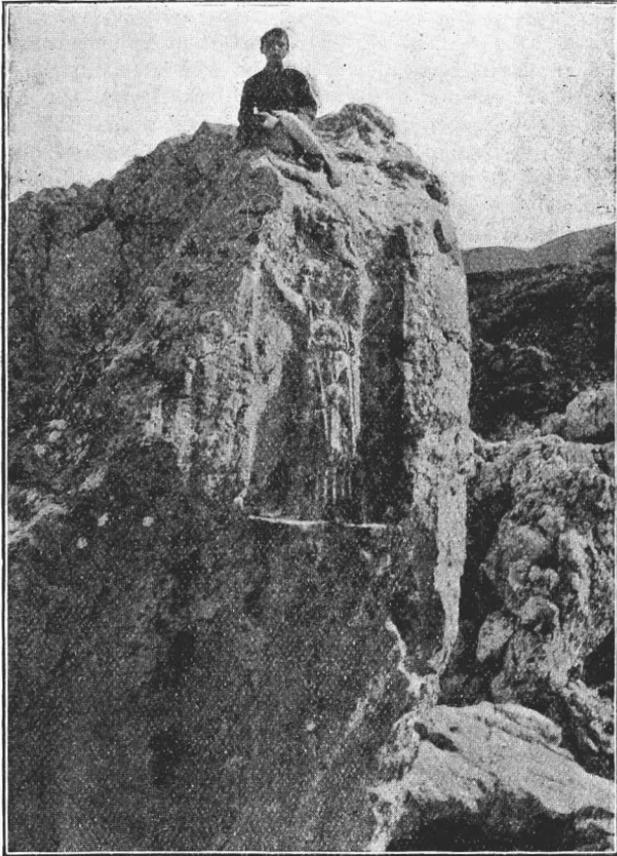


FIG. 1.—In a gorge close to the Plain of Cœle Syria.

sculptures represented in them whilst travelling between Sûk Wâdy Barâda and Baalbek collecting materials for her book, *Pen Pictures of Palestine and its People*. That representing a bull accompanied

by two (?) heifers with what seems to be a lion on its back (Fig. 2) is engraved on the rocks high up in the mountains near 'Ain el-Ghaddâ, the other is in a gorge on the edge of the plain of Coele-Syria. Both are not far from the village of Ka'b Elias, which lies about the middle of the eastern base of Mount Lebanon. In addition to the photographs, Mrs. Howie made a drawing of the



FIG. 2.—High up in the mountain near 'Ain el-Ghaddâ.

'Ain el-Ghaddâ bas-relief. The figure of the goddess is in the Greek style.

PROFESSOR SAYCE.

3. *A newly-discovered Hebrew Seal.*—In the course of his excavations at Tell Mutsellim Dr. Schumacher discovered an old Hebrew seal, a reproduction of which we are able to furnish to the readers of the *Quarterly Statement* through the kindness of our esteemed correspondent, Dr. A. N. Baroody, of Beirût. In *Al-Mashrik* (May 15th) Professor Cheikho contributes an account of this new "find," but pending the full description, which will be published by the German Palestine Society, the following independent remarks upon the seal may perhaps be of some interest. It is understood

that the seal was sent to the Turkish Governor of Beirût to be presented to the Sultan, and it was on this occasion that Dr. Baroody was able to take the photographs which are here reproduced (Fig. 3). The seal, it will be noticed, is oval in shape, the smaller of the two reproductions is the exact size of the original, and our correspondent has written upon them a title and transliteration in Arabic characters.



FIG. 3.—The "Lion-Seal."

The legend reads :

לשמע  
עבד ירבעם

"To Shama, the servant of Jeroboam."

The first name may be pronounced Shâmâ' (*cp.* 1 Chron. xi, 44), Shēmâ', or the like; it is obviously associated with the root from

which the Biblical Shim'â, Shim'î, Shim'ôn, and Shema'yâhû are derived. Greater interest is naturally attached to the second name, which *as a name*, at all events, is no doubt identical with that of the two kings of the northern kingdom. It probably means "the clan (or people) increaseth," and thus finds a parallel in the rival name Rehoboam, "the clan is spacious (enlarged)."<sup>1</sup>

Other seals bearing representations of lions are not unknown. In one example (that of אהמיה), the lion faces the left as here; in four it faces the right,<sup>2</sup> viz., the seals of גרם, עשנאל, רפתי, and סרע.<sup>3</sup> In no case does the lion resemble the Assyrian representation of the king of beasts. The seal of רפתי comes from Khorsabad, and, from the circumstances under which it was found, has been ascribed to the time of Sargon (722-705 B.C.).<sup>4</sup> The dates of the remaining four can scarcely be determined either from the palæography or from the character of the names themselves. In the case of the seal now under discussion, the occurrence of the name Jeroboam has been held by some to be a decisive indication of its date. Indeed, it was not unnatural that one's thought should go at once to the first king of Israel (*circa* 930 B.C.) or to the son of Joash (782-743 B.C.). A little reflection, however, will show that the identification must not be hurriedly made. We know so little of the internal history of the Israelite monarchy that we can scarcely believe that the name Jeroboam was borne by only *two* individuals. Further, if Jeroboam I is meant, we should have the oldest specimen of North Semitic writing, considerably older than the Moabite stone and the Phœnician "Baal-Lebanon" inscription,<sup>5</sup> and this is not borne out by the palæography of the seal. Even if we have to do with Jeroboam II the seal would have a respectable antiquity, holding a proud position as (probably) the oldest specimen of Hebrew.

<sup>1</sup> Cp. the play upon the name in Ecclesiasticus xlvii, 23: "Rehoboam (רחבעם), spacious (רחב) in folly, but lacking in understanding.

<sup>2</sup> All these are reproduced in Prof. Cheikho's article in *Al-Mashrik*.

<sup>3</sup> On the last two seals, see Clermont-Ganneau, *Rec. d'Arch. Orient*, iii, § 85; Lidzbarski, *Ephemeris*, i, pp. 11, 15. The third is possibly 'Asânî-êl (God made me?), the pronunciation of the others is quite obscure.

<sup>4</sup> *C.I.S.*, ii, 51. Along with it was found the seal of 'Abd-baal (עברבעל). It has been conjectured that the seals are those of captives from the Mediterranean coast.

<sup>5</sup> It is highly probable that the Hiram of this inscription is not the contemporary of David and Solomon, but Hiram (II) who is mentioned by Tiglath-Pileser III (738 B.C.).

Again, if the seal refers to Jeroboam the king, we might have expected to find some such title as "the King" (המלך) or "King of Israel" (מלך ישראל) appended; although, on the other hand, it might very justly be contended that in the case of so well known a figure as the reigning monarch, no additional title would be considered necessary. If so, bearing in mind the usual view that the somewhat similar seal of רפתי belongs to the close of the eighth century, it is not impossible that Jeroboam II and no other is meant.

In support of this conjecture there is another piece of evidence which, slight though it is, is of a sufficiently interesting character to be mentioned. It is only quite recently that we have become acquainted with another seal (Fig. 4), also belonging to שמע, upon which he is styled "servant of the King" (עבד המלך).<sup>1</sup> It is true the name שמע occurs once again upon a seal published by

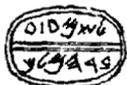


FIG. 4.—Seal of Shama', "servant of the king."

Professor Ganneau, and it is admittedly of a common enough stamp, but everyone will acknowledge that it is at least a coincidence that we should have two seals:—

"To Shama', servant of the king."

"To Shama', servant of Jeroboam."

The mention of "Jeroboam" alone, if the King is meant, would be unambiguous; and the designation of "the King" by itself may be considered sufficient, and thus the two appear to be complementary.

Obviously, this argument is not altogether valid, and by many the second seal (which has the characteristic double line of Israelite seals) will be viewed as a coincidence and nothing more. A comparison of the two seals,<sup>2</sup> it is true, clearly shows marked differences in the forms assumed by certain letters (*e.g.*, ע, מ, and ש), but one cannot feel convinced that this is enough to prove that

<sup>1</sup> Vincent, *Revue Biblique*, 1903, p. 605.

<sup>2</sup> *Cp.* also the representation given by Clermont-Ganneau in his *Rec. d'Arch. Orient*, vi, 1904, p. 114, from which the above cut is reproduced.

they are not contemporary. Our knowledge of the vicissitudes of Hebrew writing is unfortunately so extremely limited that a dogmatic statement one way or the other would be rash. At all events, a scrutiny of the Hebrew or Israelite seals that are known to us supports the view that two styles of script were in use side by side, one resembling that of the Moabite stone and old Phœnician seals, the other more akin to the forms on the Siloam inscription, the date of which (as we must constantly remind ourselves) is quite uncertain. For the present, therefore, the safest course is to abstain from undue speculation, and, without taking into account the second seal, simply state that the seal which Dr. Schumacher has been fortunate enough to find *may* be that of an officer of the warlike Jeroboam II, son of Joash, the fourth of the line of Jehu and King of Israel (782-743 B.C.). Whether, in this case, Shama (or whatever be his name) was appointed Governor of Megiddo, as has been suggested, is another question which must be left unanswered. It is one upon which further excavation may throw light.

S. A. COOK.