

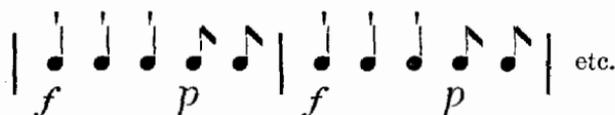
A summary of the reports of Dr. Schumacher on his excavations at Tell el-Mutesellim, published in the *M. and N.* of the D.P.V., will appear in the October *Quarterly Statement*.

Altneuland, 1905, No. 3.—*Die Stadtschule in Palästina*, by Dr. Løwe; *Die Lepra in Palästina*, by Dr. Sandler; *Jüdische Privatwirtschaftliche Ackerbaukolonien*, by Dr. Pasmanik, No. 4; *Die Cöthener Kurse für Koloniale Technik*, by Dr. Sandler; *Die Verwertung des Getreides in Palästina*, by N. Wilbuschewitch, No. 5; *Abriss der Geologie Syriens II*, by Dr. Blanckenhorn; *Die Jüdischen Wohltätigkeitsanstalten Jerusalems*, by Dr. Grünhut; *Zur Frage der Mühlenindustrie in Palästina*, by N. Wilbuschewitch.

C. W. W.

NOTES AND QUERIES.

1. TO-DAY (April 19th, 1905) the funeral of a woman of the village of Abû Shûsheh took place. As a general rule, the funeral processions have no special interest, the corpse being borne in a rough bier on the shoulders of the relatives, and followed by the villagers. This particular woman, however, was a female *darwish*, and on account of her holiness the procession was somewhat different. First came two men bearing large red flags embroidered with religious mottoes; then followed two drummers (one of them a *sharif* or descendant of the Prophet, as indicated by his green turban) beating with the following rhythm—



—then came two cymbal-players striking their instruments with less regularity. The body followed, borne by eight men, four on each side; after which came a crowd of women singing to the following tune (one of the comparatively rare tunes in triple time)—



—interrupted, of course, at intervals by the inevitable *zaghari* or trilled scream, which expresses a wide range of emotions.

The specially interesting detail of the procession was a bit of acting on the part of the bearers, who made as though the deceased, under the influence of her guardian *wely*, was unwilling to enter the cemetery. I can best describe the by-play by likening the bier, with its bearers, to a timid animal who attempts to follow a certain path, but is continually being driven off it. They would advance a few paces and then stop with a start—the *ensemble* was as perfect as though it had been rehearsed—fall back a step or two, and, perhaps, turn aside out of the road as though to get round some unseen obstacle. By slow degrees and with many zigzags they succeeded in reaching the entrance of the cemetery (I will not emphasise the fact that they did not approach the ordinary entrance, as that is at present overgrown with sharp thorns, not inviting to ill-shod people); but instead of entering, they turned and carried the body almost the whole way back to the village, and the same ceremony began again from the beginning. At last, when they had nearly reached the cemetery the second time, the village Imâm said in a loud voice: “*Now she wills to advance, and may God make the way smooth before her*” (*hal hên bitrid timruk w’ Allah yisahhal ‘alaha*) after which the procession advanced without further interruption—except for a final recoil—just at the moment of entering the graveyard. I do not know if this very peculiar funeral custom has been described already from Palestine:¹ there have been a good many funerals at Abû Shûsheh during the three years I have been here, and I have not before seen anything analogous.

R. A. S. MACALISTER.

2. *The Constantinople Museum*.—I had not been at Constantinople for a good many years, and on revisiting it this spring I was filled with amazement at the Museum which now exists there. It is one of the finest and best in the world, whether we regard its size and structure, its contents, or their scientific arrangement. And I found that the enlightened liberality of H. E. Hamdi Bey, to whom the Museum owes its creation and organisation, was in keeping with its character. Indeed, my reception contrasted very favourably with that accorded to scholars in some Museums nearer home: everything was thrown open to me, and I was told that if I wished

¹ Mr. Dickson has called my attention to a description, in Lane’s *Modern Egyptians*, of similar observances at the funeral of a distinguished sheikh in Cairo.

to make photographs, squeezes, or even casts of the monuments, I was at liberty to do so. In fact, nothing could exceed the courtesy and kindness which I received from Hamdi Bey.

Naturally it was the Hittite monuments to which I directed my attention. The Hittite Salle is a revelation; there, and there only, can Hittite art be properly studied. I have brought back with me copies of unpublished inscriptions, as well as of published texts the originals of which are at Constantinople. In many cases I have been able to correct the readings derived from photographs, squeezes, and casts, and have realised to a greater extent than ever before how misleading even a cast can sometimes be.

The Palestinian and Syrian pottery needs to be specially studied. Some of it comes from Kadesh, the Hittite capital; other portions of the collection are from our own excavations in Southern Palestine, while there is a good deal from Taanach. The Kadesh pottery is distinctively Palestinian, as might have been expected. Amongst it I noticed a Cypriote vase. In the Taanach collection there are specimens of Late-Mykenæan ware, which seems to have been overlooked by Dr. Sellin, and similar fragments occur among the remains from Gezer. It would be very desirable if one of the young members of the British School at Athens, who has studied Ægean ceramics, would make a trip to Constantinople and examine the Palestinian pottery that is preserved there.

PROF. A. H. SAYCE.

3. *Why did Rachel steal the Teraphim of Laban?*—The only answer to this question I have seen is that of Ewald, quoted with approval by Dr. Driver, the latest commentator on Genesis: that she “hoped to carry with her into Canaan the good fortune of her maternal home.” In such a case, however, it is probable that the two sisters would be concerned together in the theft. It seems to me more likely that the reason was more personal, concerning Rachel alone. If we may judge from specimens unearthed in considerable numbers at Gezer, the *teraphim* were small human figures in which the parental functions were strongly emphasised, and it is probable that Rachel would look on such figures as powerful prophylactics or amulets for herself in the trial before her. Her statement as to her condition (Gen. xxxi, 34) was in all probability no mere excuse, but perfectly true; it was a fact probably well

known to her father Laban already, and in any case, if the truth were not apparent, it is unlikely that an Oriental, angry and suspicious as he was at the moment, would have been so easily taken in. Rachel may well have dreaded the long camel-ride before her, and have wished for the protection of the domestic *penates*. Jacob's special care of Rachel (Ch. xxxiii, 2), his excuse to Esau (Ch. xxxiii, 13), and the birth of Benjamin and death of Rachel not long afterwards (Ch. xxxv), all point to the same conclusion. This explanation, may I add, is an argument in favour of the historicity of the incident, or at the least, of the extreme antiquity of the tradition. The reason for Rachel's action has been forgotten, and the incident, to the author, is comparatively meaningless; although he has unconsciously preserved, by reporting Rachel's speech to her father, the clue to its interpretation. In a late tradition or a conscious literary fiction the explanation of Rachel's conduct would have been fully stated from the first.

R. A. S. MACALISTER.

4. *The Inscribed Lamp from St. George's College*.—In *Quarterly Statement*, April, 1905, p. 150, Mr. Macalister speaks of a lamp recently found at Jerusalem having upon it the "meaningless symmetrical arrangement $\alpha\text{NO}\cdot\text{ON}\alpha$." It may be well to suggest that the lamp figured by him in *Quarterly Statement*, January, 1904 ("the singularly blundered copy of the common formula"), seems to have these letters, if instead of \circ we read \oplus or \ominus . Looking back again to the lamp inscriptions, copied without attempting to read them by Mr. Robinson Lees (*Quarterly Statement*, January, 1892, p. 40), one may see the same forms, showing that the St. George lamp is only another variation of the common formula $\Phi\omega\text{C}\ \text{XY}\ \Phi\epsilon\text{N}\ \text{PACIN}$.¹

PROF. T. F. WRIGHT.

¹ [M. F. Soplronius Petrides of the Augustinians of the Assumption, writing with reference to the note in the April *Quarterly Statement*, p. 164, observes that the words "the light of Christ shines in all," have no connection with the Holy Fire festival, but are taken from the Byzantine Liturgy of the Pre-sanctified (*Εὐχολόγιον τὸ μίγα*, Rome, 1873, p. 119). $\text{K}\Lambda\text{H}$, too, must qualify some word like $\text{K}\Lambda\text{N}\Delta\text{H}\Lambda$, clearly not $\phi\omega\text{s}$. See, further, the note in *Echos d'Orient*, v, p. 47 (1901-2).—ED.]

5. *The New Cuneiform Tablet from Gezer.*¹—Mr. Macalister is to be congratulated. The discovery of the second broken tablet sets at rest all doubt as to the *provenance* of the first, and encourages us to hope that more will be found. The new tablet belongs to the same period as the other one, and shows that the cuneiform characters were understood and written in Palestine under Assyrian rule in the reign of Assur-bani-pal. The only line of the newly-discovered fragment which is not clear to me is the first line of the Reverse. Otherwise the text offers little difficulty. I read:—

1. Kunuk D.P. Na-tan-ya-u,
The seal of Nethaniah,
2. bil ekli tad-a-ni.
the owner of the estate which has been sold.

[Three impressions of the seal.]

3. . . . ekli AM-tu-si-ni-i.
. . . the estate of Amtu-sinî.
4. si-ni-i.
. [Amtu-] sinî.

Rev. 1b. pan D.P. Bu-ukh (?) -bur (?),
witnessed by Bulshur (?),

2b. pan D.P. Zera-yukin,
by Zirukin,

3b. pan D.P. Ugur-sarra-uşur,
by Nergal-sharezer.

4b. arkhi AS yum IV-KAM,
The month Sebat, day 4th,

5b. lim-mu D.P. Akhu-D.P.-Â,
the eponym being Akhu-Â,

6b. D.P. SA-NAT Gar-ga-mis.
the governor of Carchemish.

According to George Smith, the eponymy of Akhu-Â corresponds to B.C. 647. That he was governor of Carchemish is new.

The name of the owner of the estate is, it will be observed, Jewish. A Nethaniah is mentioned in Jer. xl, 8, 14. For the name Nergal-Sharezer, "Nergal, defend the king!" see Jer. xxxix, 3.

PROF. A. H. SAYCE.

¹ See p. 185.