

period of Egyptian literature. Quite apart from this, however, there is actually preserved in the temple a naos dedicated by Nectanebus I (*circa* 378 to 361 B.C.), and among the inscriptions upon it is one of the phrases already quoted,<sup>1</sup> so that we are taken back into the very period with which we are dealing, *i.e.*, the fourth century B.C.

If, therefore, the Persian disk of Ormuzd tended under Egyptian influence to become identified with the winged disk of Egypt, which in its turn could be interchanged with the flying scarabeus, we have an association of symbols which is exactly in accord with the appearance of the two alternate devices on the Jewish Pottery Stamps; and this should be additional evidence that the pottery stamps themselves must be assigned to the period of history that is marked by the conflict between Egypt and Persia.

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#### NEW BOOKS AND PERIODICALS.

M. Edgar de Knevet, of Brussels, in the *Expository Times* for May, gives a short *résumé* of Dr. Sellin's excavations at Jericho on the basis of fuller reports than those utilized in the article in the January *Q.S.* It appears that the large egg-shaped wall was the outer defence, and that there was an inner wall resembling a sugar-loaf, of which the rounded top pointed southwards. The pottery still continued to show Mediterranean and Egyptian rather than Babylonian influence. Further excavation also proved that the site was not deserted between its destruction by the Israelites and its rebuilding by Hiel. "The trenches dug last year . . . show that there was an uninterrupted occupation of the *Tell* from the Canaanite period" (p. 355). This information is gratifying in view of the great gap which had formerly been presumed. The difficulties which the earlier assumption of the excavators had raised (see *Q.S.*, 1910, p. 63 *sq.*) were worth pointing out—even though one critic seems to have thought that any discussion previous to the publication of the complete report was premature—and it is satisfactory to find that the archaeological evidence now proves to be more in harmony with the historical data. It is interesting to learn that infant jar-burials were found under several of the houses, even in the late post-Exilic age, and the discovery is "particularly instructive for the history of popular religious practices after the Exile." We regret to hear that Dr. Sellin has decided to close the excavations.

<sup>1</sup> Cf. *Edfu*, II, 19, and I, 10.

In the April number of the *Expository Times*, Dr. Rendel Harris contributes, under the arresting title, "Crete, the Jordan, and the Rhône," a stimulating little article on the recurrence of similar place-names from Gaul to Palestine. Jordan is found, as the name of a river, in Western Crete, in Elis and Lydia, and, so it is supposed, underlies Vardon, the name of the two tributaries of the Rhône. Dr. Harris notes that Fick has recently suggested that the civilization of the Rhône valley was due, in the first instance, to Cretans, and various points of evidence are brought together to suggest that there was a wide-spread influence of Crete, the ultimate source of which may be Asia Minor. "There is nothing to prevent the assignment of all the Jordan rivers of Crete, Asia Minor, Sarmatia, and Palestine to a Hittite nomenclature, if other evidence should point that way." The whole subject is, of course, quite in the early stage of speculation, but it is interesting to observe that so well-informed a historian as Eduard Meyer does not hesitate to treat "Jordan" and other words as apparently of Asia Minor (*kleinasiatisch*) ancestry, and very distinctly recognizes prehistoric movements extending over Eastern Europe and Western Asia (*Gesch. des Altertums*, Vol. I. 1909, §§ 476, 592 *sqq.*).

In the *American Journal of Archaeology*, January-March, 1910, Prof. Nathaniel Schmidt gives an account of Greek inscriptions found around Rehoboth and Beersheba in June, 1905, and translated by Mr. B. B. Charles. They are mainly funereal, and of the fifth and sixth centuries, A.D., and include among the names Maria, Anna, Charitos, Stephen, Victor, Azone, Abraham, Sergius, Anastasia, etc., and the more rare Zonainos, Thaimos, Abdērēs, Alaphir, Saoud. Of greatest interest is an inscription found at Beersheba, the interpretation of which offers many difficulties. We transcribe Mr. Charles' text:—

Ὀφθαλμοί, τί τὸ θαῦμα; πότ' ἐνθάδε κόσμος ἐτύχθη;  
 Τίς βροτὸς ἦδρα τὸ κάλλος ὃ μὴ πάρος ἄσπερος αἰών;  
 Ἀντίπατρος τὰδ' ἔτυξε καὶ Οὐρανὸν ἰλαθὶ δείξεν,  
 Ἡνία χέρσιν ἔχων ἀρηιφίλων στρατιάων.

The meaning of these four lines of hexameter verse is discussed. The inscription, it is suggested, may date as early as the first century B.C., and may refer to the Herodian Antipater; but, on other grounds, a date in the middle of the fifth century A.D. is held to be preferable.

Several variant translations are suggested, all agreeing that attention is drawn to some marvel (*θαῦμα*), some object of beauty (*κάλλος*), which had never been seen in endless ages or by the wide world (*ἄσπερος αἰών*).

Some notable monument (*κόσμος*) is in view, or some representation of the universe. This lies hidden in the last two lines, where the reference is to Antipater (?) holding in his hands the reins of the martial ("dear to Mars") soldiers. Antipater is the maker of the masterpiece, but it is not clear whether he holds the reins or whether the reference is to

Uranus as the heavenly god driving his war-chariot. The interpretation of the last words of the third line is the crux. The suggestions are: "Antipater . . . (be gracious, O deified hero!) pointed the way to heaven, holding, etc."; or, "Antipater . . . showed how Uranus (gracious be he!) holds, etc."; or, "Antipater . . . holding in his hands—pointed (oh, be gracious!) to heaven." It is most remarkable that the opening words of the inscription find parallels in the fifth century Nonnus (I, 93, xlviii, 602).

In *The Biblical World* (February, 1910), Dr. Luckenbill, of Chicago, continues his survey of the excavations in Palestine. After pointing out that "there is absolutely no room for the centuries of Babylonian overlordship in Palestine assumed by the pan-Babylonians for the period before Egyptian influence began" (p. 97), he turns to the Amarna period (circa 1400 B.C.) when Babylonian appears before us as the diplomatic language of the Oriental world. He argues that it was through Hittite or Mitannian influence that Babylonian was used in Palestine; and he points out the evidence for genuine Hittite (or related names) in the Amarna letters from the Palestinian kings.<sup>1</sup> In proceeding (in the May number) to the early religion of Palestine, he discusses first the dolmens, rock-altars, funeral rites, and he agrees that the burial of infants near sacred sites may point to the belief in the re-birth or re-incarnation of the soul.<sup>2</sup> He divides the deities of Palestine into three classes, those of the underworld, the earth, and the sky, or heaven, and describes lucidly and in an interesting manner the available evidence for the old places of cult.

*The Babylonian Expedition of the University of Pennsylvania*, Vol. V, fasc. 1, has attracted wide-spread notice for the account of the Babylonian Deluge Story which Prof. Hilprecht here edits and discusses. It is a fragmentary tablet, the date of which he ascribed to about 2100 B.C., and its interest lies in his opinion that, "in its preserved portion it shows a much greater resemblance to the Biblical Deluge Story than any other fragment yet published." It is commented upon by Dr. Pinches and Prof. Hommel in the *Expository Times* (May), and by Prof. J. M. P. Smith in the *Biblical World* (April). The chief points that emerge are: (1) the increasing evidence for the existence of varying recensions of the Story of the Deluge in Babylonia; (2) the strong doubt whether the tablet is not several centuries later than the date ascribed to it; (3) the noteworthy use of different terms (e.g., for the ship, called here literally "great boat"); and (4) "Prof. Hilprecht's statement that the new fragment 'agrees most remarkably with the Biblical story in very essential details,

<sup>1</sup> This suggestion regarding the *indirect* influence of Babylonia accords with the views suggested by myself in *Religion of Ancient Palestine*, p. 112.

<sup>2</sup> This by no means rare belief (see F. B. Jevons, *Introduction to the Study of Comparative Religion*, pp. 48-50, 59 sq.), is found in crude and in highly philosophical forms, and appears to explain certain features of later Hebrew or Jewish religion.

both as to contents and language' (p. 69), seems rather exaggerated," (*Biblical World*, p. 283). Nevertheless, the fragment is of very great interest, and as it belongs to a hoard of about 15,000, Prof. Hommel observes: "we may be prepared for many more similar surprises during the next ten years."

The *Hilprecht Anniversary Volume*,<sup>1</sup> dedicated to the well-known American Assyriologist Hermann V. Hilprecht, consists of thirty-two admirable articles by Assyriological and other scholars, in honour of the twenty-fifth anniversary of his doctorate. This country is represented by the Rev. C. J. Ball ("Semitic and Sumerian"); Dr. S. Daiches ("Balaam—a Babylonian *bārū*"); Dr. Pinches ("Some Mathematical Tablets of the British Museum"); and Prof. Sayce ("The Origin of the Greek Lamp"). There is much that bears directly or indirectly upon Palestinian research in its manifold aspects. Thus, the study of the Urim and Thummim, Ephod and Teraphim, by Dr. A. Jeremias, deals with oracular and other devices, and may be supplemented by the Babylonian parallels which Dr. Daiches finds in the story of Balaam. Prof. Kittel gives a very interesting study of the primitive Palestinian rock-altars, dealing in turn with the remains at 'Artūf, Marmīta, Mizpah and Gibeon. Prof. Zimmern discusses the recently published Aramaic inscription of the defeat of Bar-hadad, king of Damascus, by the king of Hamath, and upholds the Assyrian form of the name Bir-idri by the fact that on the inscription the final *d* is longer than the usual, and could—as Prof. Lidzbarski allows—be read, *r*. Prof. Milani, in a lengthy discussion of symbols ("*Sardorum sacra et sacerorum signa*") includes evidence from Gezer among a mass of material (p. 327). Prof. Dhorme deals with the deity *Ninib*, the presence of whose cult in Palestine may be inferred from the place-name Beth-Ninib, near Jerusalem (about 1400 B.C.), and argues that it was a war-god, god of hunting, probably also identified with Orion.

In the *Zeitschrift des Deutschen Palästina-Vereins*, XXXIII, 2 and 3, Dr. H. W. Trusen contributes a careful study of the history of Gethsemane (pp. 57-97). He finds that, from the second half of the fourteenth century there has been a remarkable change in the identification of the site; the older tradition, that preserved among the Greeks, deserving the preference. In the modern "Garden of Gethsemane" there is, perhaps, no link with the Passion; the grotto near the Church of the Tomb of the Virgin is the old view, and the tradition which changed it into the *Antrum Agoniae* ("Cavern of the Agony") may be due to the Franciscans. Dr. Hölischer continues his remarks on the topography of Palestine, with a discussion of Shechem and its environs (pp. 98-110). Nāblus, it was known, was not built on the site of the ancient Shechem, but to the west of it. Shechem lay near the modern village of Balāta,

<sup>1</sup> Luzac and Co., London, 1909.

and the modern "Grave of Joseph" preserves the old tradition of a sacred site. In ancient times there must have been a holy place associated with the tomb of Joseph, and a maṣṣebah was erected (so, underlying the text of Gen. xxxiii, 20) by Jacob. It was otherwise associated with Joshua (Josh. xxiv, 26). Even Eusebius records that a tree stood by the grave. Dr. Hölscher's interesting paper may be supplemented by Prof. Torrey's recent study of Bethulia (in the apocryphal book of Judith) and its surroundings. Dr. Felix M. Exner gives a most elaborate study of the climate of Palestine.

S. A. C.

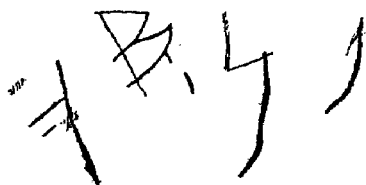
### NOTES AND QUERIES.

*The Calendar Inscription from Gezer.*—I had an opportunity in Constantinople of studying the original of the inscription. The photograph reproduced in the *Quarterly Statement*, January, 1909, is so excellent, that there is not much more to see on the original itself. The readings proposed by me, from a study of the photograph, prove to be correct in every particular. The much discussed sign is certainly a *vāv*. It has, in the various places where it occurs, the forms as described by me, and the right-hand portions of the head are not merely accessories. The *zain* at the end of the first line is certain. After שער (l. 4), does not stand, in any case, a *hē*; there is a slight fracture on the stone, and below it stands a *mem*. This letter has here, as also in זמר, one more stroke than usual in front, and it begins on l. 4, at the top of the *rēsh*.

On the lower margin אבי is certain. The cross stroke at the top of the *yōd* does not belong to the letter, but is a scratch reaching to the edge of the stone. There is no horizontal stroke after the *yōd*.

The left edge of the stone contains network ornamentation.

The reverse has various scratches, which, to some extent, may belong to an earlier inscription. At the top a few letters are still recognizable, and I reproduce them as they appear:—



Probably פניה stands here, as a name, comp. פניאל; less probable is פנחס.

Greifswald.

M. LIDZBARSKI.