

Among all the writers in the *Quarterly Statement*, from 1894-1901, on the SWASTICA, or Fylfot, not one of them seems to be aware that the Swastica is constantly found as the distinguishing mint-mark of Gaza, e.g., on Plate XI of *Numismatique de la Palestine*, Gaza coins, there are both the sign Γ of the male Swastica, and the less common Υ female Swastica, revolving in the opposite direction on the reverse of coins of Hadrian, Antoninus Pius, Plantilla, Lucius Verus, Faasticia Junior and Lucilla, Julia Donna, Geta.

The Swastica is an eastern symbol of the sun, and is occasionally known as the Gammadion, and the mystic Fylfot. The latest idea formed regarding the Swastica is, that it may be a form of the old wheel symbolism, and that it represents the solar system. It is often connected with the sun, as in the Island of Melos, first colonized by Phoenicians. Its great diffusion in Eastern Asia is due to its being a Buddhist emblem—"the wheel of the law."

In the catacombs of Rome it is also known on the tunic of the Good Shepherd, and on the garments of the Fossones, a class of men employed in the offices of Christian sepulture, and in opening fresh graves and catacombs.

The Triskelia, or Three Legs of the Isle of Man, and some Syracuse coins in the reign of Agathocles, 317-289 B.C., and other Sicilian towns, are only variants of the Swastica.

REVIEWS AND NOTICES OF PUBLICATIONS.

Archeology's Solution of Old Testament Puzzles: How Pick and Spade are Answering the Destructive Criticism of the Bible. By the Rev. John Urquhart, Philadelphia. The Sunday School Times Company. 1906. (\$1.25 net.)

THIS small book, of some sixty pages, being—as stated on the title-page—"the Essay for which 'The Gunning Prize' was awarded by the Victoria Institute of Great Britain," may be taken as a useful little handbook for the ordinary reader of the Bible who desires to know something of the effects of modern excavations on

the Old Testament narratives. Its brevity—for it is but an “essay”—precludes attempt at sustained argument; but, in a broad way, and using limited instances, the writer does much to show how far from “destructive” are the results of spade-work in Palestine and the East. The date of publication has deprived the author of the use of the Palestine Exploration Fund’s most recent discoveries at Gezer and in that neighbourhood.

J. D. C.

The Fifth Volume of the *Melanges de la Faculté Orientale* of the University of St. Joseph at Beirut contains several matters of interest. M. Noel Giron, of the French Consulate at Mersina, describes two new Hebrew signets. The first is a perforated cone, executed in hard stone of a purple colour. The inscription is divided by the usual two lines, and reads:—

לְבִירָאֵל
בֶּן־תַּמְכָּאֵל

“of Beyed-El, son of Thamak-El.” These two names are already known from Aramaic gems (*C.I.S.* II, No. 76, Pl. V; No. 94, Pl. VI), but in the present case the seal must certainly be Hebrew (or Phoenician) on account of the form *ben* for “son” instead of the Aramaic *bar*. It will thus tend to confirm the reading of the name “Thamak-El” upon a broken Hebrew signet given by Dr. Bliss in *Excavations in Palestine*.

The second seal is the property of Mr. H. Marcopoli, of Aleppo. It is of the common oval shape, slightly convex on the face, and pierced longitudinally. The inscription is divided by two lines; and the stone is of hematite. But the names upon it will be startling in their familiarity, for they are:—

לְיִשְׁעִיָּהוּ
חִלְקִיָּהוּ

“of Isaiah (son of) Hilkiyah” (!) The engraving is well executed, and the forms of the letters are the same as those in the Siloam Inscription.

M. Giron also publishes a bas-relief recently discovered at Orfa, in the Palmyrene style; but bearing a very early inscription in the Estrangela character. “Behold the effigy of Kimai, the daughter of

Arkû. Made for her by Abdallat, son of Kûzâ. Alas!" The names are distinctly pagan, and the monument cannot be later than about 250 A.D. : but it is curious to see that the lines of the Syriac are arranged *vertically* and not horizontally. This is frequently seen in old Syriac illuminations, where the upright lines of characters standing against the figures give a Chinese or Japanese appearance to the drawings ; and it is interesting to observe that even at the early date of this monument from Orfa, the method of writing the lines vertically was so well recognised that it could be used in a semi-public memorial.

Father H. Wilbers, of Maastricht, has a long and suggestive note upon the figures, or similes, from agricultural operations contained in Isaiah xxviii, 27 and 28, and Amos ii, 13 ; ix, 9. He greatly improves the passage in Isaiah by substituting פרסיו for פרשיו ("his hoofs" for "his horses"). The emendation is a very probable one, for it is hardly likely that such a rare and valuable animal as a horse would be used by a simple farmer in Palestine. The hoof of any other animal would serve equally well. The Vulgate skilfully suggests the same thing by the rendering *ungula*.

The English Version of Amos ii, 13, makes the prophet speak of a cart full of sheaves. This, again, is a difficulty to any one acquainted with the actual operations of Palestinian farming. Carts are little used nowadays for carrying the harvest, and they must have been even rarer in antiquity. Therefore, Father Wilbers suggests that the reference is more likely to the threshing-wain, or sled with sharp stones on the bottom, which is driven over the grain. He would, therefore, render the verse : "Behold I will crush your under parts, as the weighted sled crushes the straw" ; and he supports this by a number of arguments too lengthy to be repeated here.

In Amos ix, 9, Father Wilbers would give to צרור the significance of "pebble" ; and he would see an allusion to the preliminary sifting of the wheat, when a riddle is used that will pass the grains of corn, but will retain the stones and clods. "For lo, I will command, and will toss the House of Israel among all the Nations, as a pebble is tossed in a sieve without falling to earth." This is certainly more vivid than the usual rendering, and quite in accordance with the Hebrew idiom.

Father P. Jouon has some notes on Hebrew lexicography which may be recommended to the attention of the Hebraist. For the

rare word **אשכר** he has a suggestion which is worth consideration. In Jewish Aramaic it has the sense of "ring," and in the two passages where it occurs in the Old Testament (Ezekiel xxvii, 17; and Psalms lxxii, 10) it clearly means something that is to be paid over. Combining these two senses, it is not at all improbable that **אשכר** is the equivalent of ring-money, such as is figured upon the Egyptian monuments. In Job xlii, 11, all the friends bring a "ring of gold"; and in Gen. xxiv, 22, we have mention of a gold ring of a specified weight. Therefore, the new suggestion has much to recommend it. Previous to the invention of coined money, such rings and ingots were a necessity for commercial transactions; and, in his *Bible Sidelights*, Mr. Macalister describes the "wedge of gold" and disk of gold that he found at Gezer.

E. J. PILCHER.

The Story of Jerusalem. By Col. Sir C. M. Watson, K.C.M.G., C.B., M.A., etc. Illustrated by Geneviève Watson. Published by J. M. Dent & Sons, Ltd. Cloth, 4s. 6d. net.

This volume is one of the "Mediaeval Town Series," and its contents are grouped into nine chapters with a complete Chronological Table, an Index, and an excellent folding Map. As the author has prefaced, it "is intended to give a *résumé* of the story of Jerusalem from the earliest times to the present day, and to record briefly the vicissitudes through which the city has passed, the sieges from which it has suffered, the many changes of its rulers, and the manner in which it has always revived, no matter how complete has been its desolation."

The reader cannot but be satisfied with the way in which this object has been attained. Packed with the intimate history of the Old and New Testaments, as well as the sequence of stirring events attending in quick succession, up to the taking of the city by the Turks A.D. 1517, followed by comparative quietness, it covers an extraordinary historical area, dealing with the causes of events affecting the city, the sources of which spread far and wide.

Such a mass of matter, recorded in a little volume, must needs be a *résumé*, but one forgets this fact in the clear, smooth-running narrative which gathers interest as it runs.

Many topographical questions are approached from a military standpoint, peculiarly fitting for both subject and author. In Chapter I he adopts the theory of separate sites for Jebus and

Zion, placing Jebus on the northern portion of the western hill bounded on the north by the north-western valley and on the east by the Tyropoeon Valley (see plan). Zion is placed on the generally accepted site on the eastern hill. It is the division of the two which is, at first reading, difficult to agree with, and it is only after careful study of the Old Testament descriptions of the boundaries of Benjamin and Judah and of David's advance on and capture of Zion and Jebus, that the hypothesis becomes acceptable. The author writes: "On the whole, it appears most likely that the summits of both the hills were occupied, probably by members of the same tribe, and strength is given to this presumption by the fact that, at a later period, there were certainly two separate towns on the two hills, and that the word Jerusalem, as originally written, was a word with a dual termination." Referring to the conquest of the cities of the land—which, at the time of apportionment among the tribes was only partial—and the later attempt of the Israelites to subdue Jerusalem, it would appear that "the town on the eastern hill was captured while that on the western hill remained more or less in possession of the inhabitants." In the later attack by David something of the same nature at first presents itself. In the intervening period between the two attacks, the two cities had presumably fallen back into the hands of their original occupiers.

According to the author's theory, David's approach from Hebron encircled the town on the west, and the attack, like all others, was made from the north. He opened his attack against the city of the western hill, Jebus, and failing in this, he then successfully assaulted the Fort of Zion on the eastern hill. From here Joab planned his entry into Jebus, and the gutter, up which he went, therefore must have been either on the northern slope of the north-west valley, or on the eastern slope of the Tyropoeon Valley.

The theory certainly fits the Bible story in a way which is impossible if either of the two hills is chosen as the sites of both Jebus and Zion. This question is argued in detail by the author in the *Quarterly Statements* of 1906, p. 50, and 1907, p. 204, in articles on "The Akra," which he then placed immediately south of the Temple, an opinion which is still held in this volume.

Reasons are given for attributing the building of the second wall to Antipater (49 B.C.), and the author concludes that the line of this wall most probably included the site of the Church of the Holy Sepulchre. With regard to this latter conclusion, it is difficult

to believe that Macarius should have chosen a site in connection with which, one may imagine, there were existing evidences to prove its confirmation impossible—apart from any other question of verity. At the same time, it must be admitted that the site is a difficult point to exclude from the line of an extended fortification to the north, judging from the only available evidence of rock surface contours. The rock levels have, from time to time, been more or less accurately obtained, and have been embodied in a model made by the author—now in the Museum of the Fund.

There is no space here to discuss the later history. The book is a more complete record of the whole story of Jerusalem than has yet appeared in any one volume. The author aptly quotes the old saying, "that a country which is happy has no history." No one can read these pages without realizing the wedded unhappiness and history of Jerusalem.

The illustrations by Lady Watson are delightfully sensitive pen-and-ink sketches of well chosen subjects in and around the city.

A. C. D.

Men and Measures; a History of Weights and Measures, Ancient and Modern. By Lieutenant-Colonel E. Nicholson, A.M.D., F.I.C. Smith, Elder and Co. 1912. 7s. 6d.

This is an interesting work, which contains a great deal of useful information with regard to Weights and Measures, arranged in a form convenient for reference. It commences with a short history of the subject from early times, and shows how the British measures are the modern representatives of the measures of antiquity. Possibly some of the conclusions at which the author has arrived will not be concurred in by all readers; but the question is one, as all those who have studied it are aware, upon which there must necessarily be differences of opinion, and it is by a comparison of these differences that perhaps, in the course of time, truth will be reached. Colonel Nicholson deals at considerable length with the cubits, the talents, and ancient measures of capacity, and explains, in clear language, the connection between them. As regards these, it is an advantage to compare his views with those of General Sir C. Warren, as given in the work of the latter, entitled *The Ancient Cubit*, published in 1903, by the Palestine Exploration Fund, which goes over some of the same ground. The author also gives an interesting account of the British system of Weights and

Measures, as well as the systems, past and present, of other countries; and concludes with some excellent chapters on the modern French or Metric measures, in which he deals with the objections to the latter, and shows, from personal observation, how they have failed to supersede the old weights and measures, even in France, although more than a century has passed since their introduction into that country. His remarks upon this subject will be useful to those who are opposed to the attempts made from time to time, but hitherto, fortunately, without success, to compel the inhabitants of the United Kingdom to give up their convenient system of weights and measures, and to adopt one which they do not want.

C. M. W.
