

charge himself. Even to read of it quickens the blood: it was the romance of war at its purest, a great fight truly, one of the greatest in our history. The Saracens wavered, broke, and fled. Richard, "the fierce, the extraordinary king," like death incarnate, swept around him "an ample space" by the might of his untiring arm. Not many of the Saracens escaped; the Crusaders' losses were also heavy, though, according to Beha ed-Din, they lost but one man as a prisoner, "who was brought to the Sultan, and beheaded by his command." Both sides claimed the crown of martyrdom for their fallen—a devout belief which comforted them greatly, and is very often simply a point of view.

(*To be continued.*)

ARCHAEOLOGICAL NOTES ON JEWISH ANTIQUITIES.

By JOSEPH OFFORD.

(*Continued from Q.S., 1917, p. 103.*)

XXXIII. *Semitic Names and Conceptions.*

IN an article upon Babylonian and Hebrew Theophoric names in the *Quarterly Statement*, 1916, pp. 85-94, the similarity of conception indicated between the words of the Old Testament and the personal names made up of deity titles in the Mesopotamian dialects was illustrated by the expression of the idea of God as a mountain or hill of refuge. The Hebrew phrase "God the mount of my help," and the names Bel Šadua, "Bel is my mountain," and the affirmative that Bel was *Šadu rabu*, "The mighty mountain," were compared. Other Babylonian names of like import may be cited, such as Be'li-šatu, "My god is the mountain." The name of the ancient princely son of Ur-nina, patesi of Lagash, Akurgal, is equivalent to Apil-šadi-rabi, "Man of the great mountain." Dr. Hilprecht also gives such titles as Šadû-rabû-êtir, Šadû-rabû-nadin, and also Šadû-rabu-she-zib.¹

¹ Hilprecht, *Business Documents of Murashu Sons, of Nippur*, gives a name Ise-šadû-rabû, "O Shadu lift up!" which is comparable to the thought "The Lord raiseth up," of Psalm cxlv, 14. The meanings of the last names are, "Aided by the great mountain," "Gift of the great mountain," "Protected by the great mountain."

These expressions coincide with those attributable to the cult of the hill-top Baalim by primitive Palestinian peoples, and that of the mountain summit spirits and deities of many races.

Thus, Benhadad's Syrian followers attributed Israel's victory over them to the Hebrew's God being a hill deity, Baal Hermon.

Doubtless the origin of such worships was anthropomorphic. The mountain tops were the nearest earthly sites to heaven, where, at all events in stellar mythology, many deities dwelt. Their peaks caught the first, and claimed the final, rays of the rising and the setting sun. See the "Bamoth on the heights" of 2 Chron. xxi, 11, a word that also recurs in the Mesha inscription.

Like almost all elements of the neighbouring paganism, the Palestine-dwelling Hebrews came into contact with this form of religion, if it may properly be so called, and it is specifically condemned by one of the prophets in these terms: "Truly in vain is Salvation hoped for from the hills, and from the multitude of mountains."¹

This refutation of a futile hill-god worship probably explains the correct meaning of Psalm cxxi, 1 and 2, where the second verse is antithetical to the first, setting forth the hopelessness of help coming from any (imaginary) mountain deity.

Mr. Ferrar Fenton's version of these verses may be given here:

"I lift up my eyes to the hills
But to me no help comes.
My help comes from Yahveh
Who made the heavens and the earth."

This brings out clearly the ethical meaning of these sentences. So far from a mound of earth being a god, Yahveh made the whole earth. If it derived any content of deity from its proximity to heaven, Yahveh had created that also. The author is on a higher monotheistic mental plane than that of any of the old "world religions."

Diametrically opposed as were Jeremiah and the Psalmist to any mountain worship, yet, as with many of the observances of primitive times familiar to the Jews, the actions of their ancestors appear to have been highly significant of the propriety of attaching particular sanctity to mountain summits. Thus, suiting the actions of their leaders to the simple sentiments of the people—sentiments which

¹ Compare 1 Kings xx, 28, Jeremiah iii, 23. הַר בְּעֵל הַרְמוֹן, Baal Hermon.

were not blamable—the people of antiquity regarded mountains as dwelling places of the gods, and the connection of Yahveh with mountains appears to date almost from His inception. Abraham was ordered to sacrifice Isaac on Moriah, later the site for the temple. Yahveh's first chief manifestation of Himself was upon Sinai, and Mount Zion, and these hill-names are used as a synonym for the worship of the true God.¹ In the New Testament, when one mountain is decried, another, though doubtless in mystical language, is acclaimed, "Ye are not come to Mount Sinai but to Mount Zion."²

The consequence of this tendency to meet in this matter as far as possible the primitive concepts of the Jews and their relatives was curious in the case of their controversy with the Samaritans. The conflict appears to have chiefly centred about the relative sanctity of Zion and Gerizim, and there is good reason to think that Samaritan scribes tampered with the true reading of Pentateuch texts to support their view. It was not until the argument was finally ended by the explanation to the woman of Samaria that true worship of the deity was universal, not local, that the dispute died away.

Whilst thus in a certain sense accommodating themselves to the mental level of their people, both patriarchs and prophets would have naught of hill-top worship. For it, like almost all pagan cults, had abominable practices connected with it. Israel was to "pluck down all the high places," yet they frequently took up with the accursed thing.

The real fact emerging from these narratives is that those Jews, who in small numbers kept to the true faith of Yahveh, were saved from the universal errors of paganism by some alembic surpassing the soul of man to supply. Their temples have been successively destroyed, but

"The days shall come when the Hill of the Lord's House
Shall stand at the head of the Hills
And rise o'er the Mountains."

There was one Old Testament mountain, a mysterious one as far as our present knowledge goes, that seems a counterpart of, if

¹ Psalms lxy, 1; lxxxiv, 7; xcvi, 8.

² Horeb was "the Mount of God." Ezekiel xxviii, 14, speaks of the king of Tyre being set by Yahveh "upon the holy mountain of God," wherever that may be. The Karnaim of Genesis and I and II Maccabees, were double-peaked mountains sacred to Ashtoreth.

not identical with, a mountain of which the cuneiform writers tell. This is the mount which, according to Isaiah xiv, 13, the king of Babylon had boasted of, saying: "I will exalt my throne above the stars of God. I will sit upon the Mount of the Assembly in the extremity of the North." This is certainly an allusion to the older Bel of Babylon, not Merodach, who had for title "Lord of the Mountain of the North."

It is possible that the mountain god, or god mountain, of the north was not terrestrial, but the celestial region of the polar star, deified because its never setting stars are emblems of the eternal deity. Isaiah, as quoted, writes of a Babylonian king as referring to the "Mountain of Assembly of the North." Sargon, in his Annals (Rawlinson, III, 9, 27), speaks of a deity in Phoenicia entitled Baal-Saphan, "Lord of the [Celestial] North." Egyptian archives mention a Baalat-Saphan, adored in Syria, whilst the Spiegelberg papyrus of Cairo speaks of the Exodus Baal-Zephon. If the sky is the direction in which we are to look for this special mountain, it would explain the first part of the royal vaunt, as vouched for by Isaiah: "I will erect my throne above the stars of God . . . upon the Mount . . . of the North."

The A.V. of Isaiah xiv, 13, reads: "sides of the north," and this expression concerning this mountain appears to have been familiar to the writer of Psalm xlvi, 2, who, perhaps purposely, uses the same phrase of Zion: "Beautiful is Mount Zion upon the sides of the north."¹

XXXIV. *The New Catalogue of Palestinian Antiquities in the Louvre.*

The Department of Oriental Antiquities at the Louvre Museum possesses a valuable collection of monuments and relics from Palestine. Of these, a well-prepared separate Catalogue has been issued under the able direction of M. René Dussaud, who has divided the description of the antiquities into two parts, *Palestiniens* and *Judaiques*, and these again are separated into objects coming from Moab, Judea, Philistia, and Galilee. The volume has thirty-two illustrations, almost all of them heliogravures, in the text, and

¹ Ezekiel xxviii, 14 and 16, writes of another Mount of God, upon which the Prince of Tyre dwelt. In verse 13 is a curious mention of the Phoenicians having once lived in Eden, which seems an allusion to their having come from the Persian Gulf to Syria, as said by the old classical writers.

a large folding plate of the Moabite Stone—the most important of all the monuments. This plate is printed from a reproduction of the stone hitherto unpublished, which belongs to the French Academy.

M. Dussaud provides an elaborate commentary upon the text of Mesa's inscription, treating of the various wars of his time between Moab and Israel; also explaining Moabite geography as indicated by the stele text and the Old Testament, and Mesa's work of town-building and the supplying of his cities with water. Finally, he discusses the Moabite religion, and, incidentally, that of Israel.¹

He is unable to assign the precise sites of Yahas, Saron, Horonon, or Horonaim, and Maharoth. The Moabite Saron, however, he suggests is the place of that name mentioned in 1 Chron. v, 16, and Maharoth may be the origin of the name of the Wadi Makheres, which leads into the Arnon. He considers that the Old Testament refers to at least three places named Bosor. For Mesa's town of Kereboh, south of Arnon, Reha is suggested, or the Kreha of Seetzen, or the Kerka of Père Vincent, a little farther to the south. It may be that the fellahin really pronounce this last name Kereha.

With regard to the religious matters illustrated by the stele, it indicates clearly that men outside Israel, such as the Moabites, looked upon Yahveh as Israel's particular God, so that if the story of Elishah seems to suggest that Omri's dynasty did not adhere to Yahveh, the heretical errors were not of such a character or quantity as to be known outside the Jewish State. Ahaziah's sending to Baalzebub at Ekron was possibly not because he considered him as God, but merely as the deity of flies, the cause of some disease from which he was suffering. Elijah could not, as Yahveh's prophet, permit any other deity's help to be invoked for any purpose.

An interesting Palestinian relic in the Louvre is the so-called Moabite relief. The warrior's figure upon it has a peculiar cord-like looking appendix descending from his head or helmet to the waist-belt at the back. We know now (which we did not when

¹ The word in line 30 rendered "Shepherd," is the same as שׁוֹפֵר of 2 Kings iii, 4, alluding to Mesha. Its Assyrian counterpart is Nākīdu, "Shepherd." Sennacherib, speaking of another Moabite chief, Chemosh, calls him Kammusu.

this relief has previously been published) by means of Hittite cylinder seals, with figures bearing this same ornament, that this was a special symbol of Hittite national costume.

The Catalogue describes casts of the Siloam Inscription, and of the one in Greek forbidding any non-Jews to enter the Temple courtyard. Another text of value for Palestine history is that of the sepulchre of the Bene Hezer family, perhaps the descendants of the priest mentioned in 1 Chron. xxiv, 15.

An Arabic milestone of the fifth Ommayad Caliph Abd al-Malik, A.D. 685-705, calls Jerusalem Ilya. This is a late reminiscence of Aelia Capitolina. It was found at Bab el-Wadi, near to Jerusalem, upon the Jaffa road. The seals in the Louvre, such as that of **לסרמל**, are not given.

XXXV. *The Home Country of one of the Toldoth, Beni Noah.*

In the *Expository Times*, 1916, p. 218, Prof. Sayce states authoritatively that he has shown that the Elishah of the A.V. of Genesis x, 4, is the Alasiya of the Tel el-Amarna Tablets, the Alsa of the Egyptian records, and the Aleian plain of Homer, situated east of Tarsus. Cyprus it could not be, because Kittim, or Citium, the Old Testament title for Cyprus, comes next to it in the Mosaic catalogue. According to the Tel el-Amarna texts Alasiya produced much copper, a feature of the Taurus mineral wealth more than of Cyprus.

There is an Egyptian parallel to the separate but contiguous listing of Alisha (= Alashia) and Cyprus, of Genesis, which corroborates Prof. Sayce's opinion. It is to be found in a litany in honour of the god Amon, inscribed upon the temple of Karnak.

There Cyprus, **ⲚⲧⲚ**, comes before but next to Alashia,

ⲚⲧⲚ 

It was upon the mainland opposite to Cyprus, and is stated in the Annals of Tukulti Ninip to have lain north-west of Assyria. Much more might be written to prove that the Alashia of the Egyptians was in Asia Minor. Ezekiel says, according to our A.V., that Elishah, **אֵלִישָׁה**, was connected with the Isles of the Sea, but the word he uses (*ayyim*, **אֵיִים**) means also shore, or littoral.

Inscriptions to Apollo Alasiotas, and to Apollo Lebanus have, it is true, been found in Cyprus. But two reasons for their occurrence

there may be given: one, that the Phoenicians duplicated the names of mainland sites in the part of the island they visited and sometimes sojourned in; the other, that these votive texts were in honour of mainland deities to whose care the mariners gave the credit for their safe transit voyage. The Phoenicians were particularly fond of naming sites in new lands to which they emigrated, after those of their old homes. Thus they had a Carmel in Cyprus, and a Lebanon near Carthage, and Astaroth and Baal Karnaim in North Africa.¹ Prof. Sayce says Elishah is the Homeric Aleian plain eastward of Tarsus, but I would prefer to say it was the Elaiousia of the classics, west of Tarsus.

(To be continued.)

REVIEW.

Archaeology and the Bible. By George A. Barton, Ph.D., L.L.D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College; Sometime Director of the American School of Oriental Research in Jerusalem. (Philadelphia, American Sunday-School Union, 1916. Price 2 dollars.)

This beautiful and scholarly volume deals with the whole range of archaeological discoveries in so far as they contribute to a better knowledge of the Bible. It is divided into two parts: Part I. The Bible Lands, their exploration and the resultant light on the Bible and History; Part II. Translations of ancient documents which confirm or illuminate the Bible. The work comprises about 470 pages of matter, with indexes of scripture passages and of contents, and 115 plates comprising plans, illustrations, and reproductions of important inscriptions. There are, in addition, 9 maps. The book as a whole is one that can be freely recommended to students of the Bible and of Oriental antiquities. It is not so technical, nor such a source-book, as Gressmann's *Altorientalische Texte und Bilder*; it is more "Biblical" than "archaeological," and differs in this respect from the admirable works of Vincent and

¹ Thus, an inscription from the site of a temple placed between two mountain peaks reads: "Saturno Deo Magno Balcaranensi," that is the Phoenician בעל קרנין.