

The instances of El-Shaddai being two mamelons, or hill breasts, and so God "the nourisher," were discussed in a previous paper. The horned Ashteroth connection with two hills appears most forcibly in Syriac, where the name may be read as "one whose teats are milk-filled." The Pentateuch knows her as the deity of the mysterious Rephaim (see Gen. xiv, 5).

THE GYPSIES OF PALESTINE.

By JOSEPH OFFORD.

THE Sultanieh Geographical Society of Cairo has appointed, as a special subject for study and the composing of a thesis, a "Monograph upon the Gypsies of Egypt." The enquiry to embrace the Beledi, Ghagar, and the Nawar, and a comparison with the Palestine gypsies is suggested as highly desirable. The direction terminates by stating that no work upon the subject has been issued since the year 1800.

This assertion is to a certain extent erroneous, because, only a few years ago, Prof. R. A. Stewart Macalister, in one of the series of the Gypsy Lore Society of Liverpool publications, entitled, "The Language of the Narwar, or Zutt Nomad Smiths of Palestine," issued a work upon them. It is to be hoped that in future better arrangements for the interchange of French with British scientific publications will be made, so that both countries will be more cognisant of each other's work.

Herr Seetzen collected and edited a preliminary vocabulary of the Turkish gypsies in the neighbourhood of Beirut, but Prof. Macalister's book is much fuller, including some 1,300 words, many of which, however, are identical with or are derivations of Arabic. These are all indicated, so that students using the vocabulary as basis for work upon the Narwar dialect can easily select the words peculiar to it. The dictionary is based upon a series of some one hundred stories recited to Prof. Macalister in what is termed the Nuri of the Nawar by a member of their tribe, a few families of

which were dwelling in tents outside the Jerusalem Damascus Gate.

A grammar, as far as at present possible, is provided—the alphabet being given in Roman characters; then the various parts of speech are discussed and notes given upon Syntax and Particles. The first ten numerals which may afford some clue to philologists as to the derivation of the language are as follows:—

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| 1. Yika, yikak. | 6. Sas, sasas, or taran-wa-taran. |
| 2. Di, dis, dies. | 7. Hot, hotis, or star-wa-taran. |
| 3. Taran, taranes. | 8. Star wa star. |
| 4. Star, stares. | 9. Star-wa-star wa-yikak star-wa punj. |
| 5. Punj, punjas. | 10. Das, des. |

Animal names frequently afford a clue, and so we add some of these:—Dog or jackal, snota; ewe, bakri; locust, paka; snake, sap or sapi; horse, yegir or yegri.

The Sultanieh Geographical Society also endeavours to encourage other studies, especially historical documents—Pharaonic, Greco-Roman, Coptic and Arabic—and undertakes to publish work of that character in the Society's *Bulletin*. If it can induce the indigenous Egyptian to earnestly take up and continue such studies it will be a worthy achievement.

NOTES AND QUERIES.

1. *Palestinian Scarabs*.—The view of Commandant Weill regarding scarabs found in Palestine (*Quarterly Statement*, 1918, p. 175), hardly seems warranted by the facts. All the scarabs found in Palestine are not a tenth—perhaps not a hundredth—of those of the same period found in Egypt. The material is from Egypt, the glazing is an Egyptian art. We should have to believe that materials and skilled workers were sent to Palestine in order to return most of the scarabs they made as imports to Egypt. Until a factory is found in Palestine it is unlikely that any class of scarabs were regularly produced there. The reading, Anra, stated to be on the Palestine scarabs is a mis-reading of *Du-ne-ra*, "Gift of Rā" = Heliodorus. It is only an epithet and not a name.

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