

Syrian gave an Armenian some very shrewd blows over the head and nose with a thick candle. And it all died away in a very few minutes ; a few of the most furious combatants on either side were expelled by the soldiers, and the procession calmly went on its third round. A great deal might have happened, of course, but nothing did. Except those immediately concerned, and the soldiers, no one seemed to pay very much attention ; the tumult did not disturb the devotions of the Russians behind us in the very least.

(*To be concluded.*)

ARCHAEOLOGICAL NOTES ON JEWISH ANTIQUITIES.

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(*Concluded from Q.S. 1920, p. 42.*)

LXII.—*Peniel and a Hebrew Name at Elephantine.*

The Jewish and Samaritan garrison quartered at Syene, or Elephantine, as has been fully explained in the *Quarterly Statement*, appears to have permitted the worship of a few other deities, who possessed shrines in Palestine before the Captivity, to be mingled with that of Yahu in the small temple they had erected to him. But there is an indication that at least one of their number objected to this, because, among the Hebrew names of the colonists, that of Penuliah, "Turn (ye) to Javeh" has been found.

This title is interesting philologically to Hebrew and Semitic students because of its association with Peniel or Penuel (Samaritan Peni-el) and Phanuel, and the illustrations of the idiom derivable from the usage of *panu* in Mesopotamian cuneiform writings and in the Tel el-Amarna tablets, which contain a vocabulary of Palestine and Syria before the Jewish Conquest.

The Semitic conception underlying all such coincidences as in the name *Pani'illi* of a resident at Nippur,¹ and in such a name as *Ana-pani-illi* upon a seal cylinder,² is that the idiom employs

¹ See Hilprecht, *Business Documents of Murashu Sons of Nippur*.

² See *Proceedings Society of Biblical Archaeology*, 1892.

Pani—"face"—as significant of the idea of "in the presence of," and "position before, or in front of" a person or object.

In a detailed catalogue by Rev. Père Scheil of a collection of Assyrian and Babylonian antiquities, in one of the texts of which he gives a translation, the deed concerns the purchase of a house by a person named Ana-pani-ili. An Assyrian official bore the name of Panu-nabu-temi which is much like the Hebrew concept. Prof. Prince in some studies upon "Assyrian Prepositional Usage" treated of the forces of *Ana* and its connection with *pan* and *pani* and other combinations with *panu*.

The Peniel of Gen. xxxii, 31, is best illustrated by Exod. xxxiii, 14, "My presence shall go with thee," and Gen. xxvii, 7, "In the presence of Jehovah." The Hebrew compounds here correspond closely with the title *Ana-pani-ili*.

The Tel el-Amarna tablets throw a vivid light upon the use of *Ana*, allied with *panu*. Tablet No. 148 of Knudtson's edition, containing a letter from Abdi-Milki, has this passage:

A-na na-ša-ri ali-šu ú li-ru-ub ú li-mur pa-ni šarri be-li-ia

"For the defence of the city, so that I may go and see the face of my lord the king."

Another of those tablets, speaking of going to a country, reads *a-na pa-ni ma-a-ti* for "to your country," seemingly meaning to the boundary of or face of it, viz., the frontier.

The Phœnician inscriptions, mostly those from Carthage, continually allude to their goddess Tanith as Tanith Pen Baal. There are three variants in the Punic spelling which can easily be seen when turning the Phœnician letters into Hebrew ones, resulting in פֶּן בַּעַל, פֶּעַן בַּעַל, and פֶּעַנָּא בַּעַל.

What is intended by "Tanith, the face of Baal" is uncertain. It may refer to a statue, or bust, with Tanith's visage on one side and Baal's upon the other; or to a feminine figure with male face. The Egyptian deified queen Hatshepsut is so represented at the temple of Deir el-Bahari, and there are some instances of similar anomalies at times in representation of goddesses of the Babylonian Pantheon, specially in respect of Ishtar.