

Bible record will admit of anywhere within the sweep of a dozen or fifteen miles or so in that region, and only within that sweep. There was, therefore, no inducement for me to change the location for the sake of my argument, even if I were as liable to such swaying as Captain Conder would suppose.

Of one thing I am very sure, that the precise location of 'Ain Qadees—which is Kadesh-Barnea—can be known only through a careful survey of its region; and I earnestly hope that that survey will soon be made under the eminently competent direction of Captain Claude Regnier Conder; for whatever differences of opinion there may be as to his thousand and one identifications, with his often fanciful and his sometimes grotesque suggestions of resemblance, there is no question that he has laid the entire Bible-studying and truth-loving world under obligation to him, for his tireless, his intelligent, and his most skilful services as an explorer and a surveyor in the lands of the Bible. And of that line of his work, I sincerely hope that the end is not yet.

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## NOTES ON SOME PHŒNICIAN GEMS.

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IN the course of last winter, during visits of short duration to Smyrna and Beyrût, I obtained several antique gems and engraved stones of Phœnician and semi-Phœnician character, which seem to be of sufficient interest and importance to merit description in the *Quarterly Statement* of our Society. I should, however, mention at starting that, being altogether unlearned in ancient Oriental languages, I am indebted for the ensuing information concerning the different inscriptions to Professors A. H. Sayce of Oxford, and Robertson Smith of Cambridge, to whom my best thanks are due for the trouble they have taken, and the attention they have paid to the matter.

No. 1. Bought at Beyrût. (See plate.)—This gem is of pale blue chalcedony, approaching to the stone sometimes called "sapphirine," and is a fairly executed and beautiful specimen of semi-Phœnician work. The influence of both Egyptian and Assyrian art are here well displayed. The intaglio represents a winged sphinx treading upon a uræus. This sphinx, according to Professor Sayce, has the bearded human head of the Assyrian bull, surmounted by the plumes of the Egyptian god Bes. Each of the two wings ends in a horned head, of which one resembles that of a griffin, and the other that of some species of antelope. With regard to these heads, Professor Sayce remarks that they "suggest the origin of the

Greek legend of the Chimæra." Curiously enough, I this winter obtained in Lower Egypt a small bottle of brownish-green ware, being a grotesque human figure, in front of which is a seated lion, with the head and plumes of Bes. This variant was hitherto unknown to Professor R. V. Lanzone of Turin, the learned author of the "Mitologia Egizia," now in course of publication, and will be figured by him in the next forthcoming part of that work. On a Phœnico-Egyptian scarabæus of burnt sard in my possession, found in Egypt, is depicted a hawk-headed, seated sphinx, with the disk upon his head, and a uræus under his feet, and on a fragment of limestone sculptured on both sides, and of singularly fine work, now in the British Museum, but found in the Fayoum, and brought by me from Egypt in 1882, is a winged lion, passant, to the right, with the head and plumes of the same deity. Could this fragment have been identified as having been found in the Delta, it might have been supposed to have belonged to the period of the Shepherd Kings, and the combination ascribed to semi-Semitic influence, but I am not aware that the sway of the Hyksos extended to the isolated province of the Fayoum. Anyhow, it is interesting to compare the subject of the earthenware bottle, the gem, and the sculptured fragment, with that of the present stone. This gem has had a small hole drilled through it, close to the tail of the sphinx, by some possessor, who wished by that means to fit it for suspension.

No. 2. From Nazareth. (See plate.)—This gem, cut in intaglio in dark sard, is set in a modern gold ring of Oriental workmanship, and is of even finer work than the stone last described, and a most beautiful example of Egypto-Phœnician art. On it is a winged sphinx, seated, whose human head wears the Egyptian head-dress. Below this is a scarabæus, whose expanded wings stretch completely across the stone. Below this again, supported by uræi, is an ornamental cartouche, of which Professor Sayce remarks, "the hieroglyphics consist of the Egyptian *Neb*, 'Lord,' turned upside down, followed by the Hittite  'country,' twice repeated, and turned upside down." It may have been the signet of a Phœnician prince.

No. 3. Found at Amrît (*Marathus*). (See plate.)—This scarabæoid of hard yellowish-brown limestone is pronounced by Professor Sayce to be a very interesting example of Egypto-Phœnician work. It was formerly in the possession of the late well-known M. Perétié of Beyrût, whose large collection of Egypto-Phœnician amulets, scarabs, and scarabæoids fell into my hands after the death of their proprietor. Most of these objects are formed from steatite, but some, like the present specimen, are of harder stone. Their large number, upwards of three hundred, testify to a school of craftsmen for ornaments of this description having existed in early times, at least as early as Thothmes III, of the eighteenth Egyptian dynasty (*circa* 1600 B.C.), at Umrît.

The centre of this stone is occupied by the figure of a king, between two palm-branches, a characteristic and favourite emblem upon the Phœnician coast. The monarch, whose name seems to have been *Ah-nub*,

or, according to another possible reading, *Ah-men*, wears the *Pschent*, or combined crown of Upper and Lower Egypt, copied from Egyptian monuments, and is in the act of adoring the lunar disk "*Ah*." On either side the king is a cartouche, "each of which," says Professor Sayce, "contains the lunar disk *Ah*, and the character *Men*, each twice repeated and turned upside down. The work of this stone is distinctly Phœnician, and though the dress and attributes are Egyptian, the figure evidently represents a king of Phœnicia.

No. 4. Found at Beyrût. (See plate.)—This lentoid gem of white crystal is the most remarkable stone in the collection, and has been found very difficult to interpret. It has for its device three stars, of which the upper one is winged. Below these, and divided from them by two lines, is an early Phœnician inscription, written from right to left  $\text{𐤏𐤍𐤅𐤍}$  (ישענא),

*i.e.*, *Yēsha-ā*, from the root *Yēsha*, to save. Professor Sayce considers the characters to be of the seventh or eighth century, B.C., and certainly not later; in which case this gem is one of the earliest known, and he adds that "the two lines which divide the name from the stars and winged solar disk [for so he deciphers the winged star] explain the origin of the similar names which divide in half the inscriptions on early Hebrew seals." With regard to the translation of the inscription, I have permission to insert in this place two communications with which I have been favoured by Professor Robertson Smith.

"The seal reads  $\text{𐤏𐤍𐤅𐤍}$  ישענא. The root ישע, is not Aramaic, and so the  $\text{𐤍}$  cannot be the Aramaic article. The explanation must be sought within the Hebrew-Phœnician language.

"This being so, the analogies which naturally present themselves are those of such Phœnician proper names as  $\text{𐤏𐤍𐤅𐤍}$  כלבנא, עבדנא פתחנא, in which the termination  $\text{𐤍}$  appears to mark that the name has been shortened at the end. Thus *Kalbā* is the same name as *Kalbēlim* (*Corp. Inscr. Sem.* Fasc. i, No. 52), *Hanno* (with *ō* for *ā* as a later pronunciation) is the shortened form of *Hannibal* or some such longer name, *Pathha* corresponds to a heathen counterpart of *Pethahia*, and so on.

"The Hebrews themselves have similar contractions of proper names, and had them at an early date, as appears from the form  $\text{𐤏𐤅𐤓}$  = *Uzziah* or *Azariah* in 2 Samuel vi, 3. Thus if the seal were Hebrew, the name on it would be the short form answering to  $\text{𐤏𐤅𐤓𐤏}$  ישעיהו, *Isaiah*. The winged star seems, however, rather to point to a heathen owner, and in this case the last member lopped off will not be the name *Jahveh*, but some other divine name, as in the Phœnician instances already quoted, and the name means 'the victory or salvation of' *Baal*, or whoever the god is.

"Quite similar is the Philistine name *Sidkā*, King of *Ascalon*, on the inscriptions of *Sennacherib*. ישע without the  $\text{𐤍}$ , appears as a proper name on a gem figured by *Levy*, *Phönizische Studien*, ii, No. 8a of the plate."

No. 5. Found at Konia, in Asia Minor. (See plate.)—This large scarabæoid gem, perforated lengthways for suspension, is formed of beautifully iridescent rock crystal. Upon it is represented the four-winged Assyro-Babylonian god Merodach, who, although the stone is slightly damaged, Professor Sayce considers is strangling in either hand the bird-demons. "This device," the Professor adds, "passed through Phœnicia to early Greece. Below Merodach, from which it is divided by double horizontal lines, is a bird, perhaps an eagle, on either side, divided by two vertical lines, the Egyptian symbol *Ankh*, the sign of life.

No. 7. Found at Beyrût.—A pierced scarabæoid. On it is a winged sphinx, with antelope's head, standing. Behind, a winged deity. This specimen is in poor preservation, but is remarkable on account of its material, which is malachite, a substance very rarely used by the ancients. Phœnician work.

No. 8. Found near Beyrût.—Scarabæoid of opaque white chalcedony. On it a bull, in front an amulet, perhaps intended to represent the solar disk. Good Græco-Phœnician work.

No. 9. From Beyrût.—Small scarabæoid of pale blue opaque chalcedony. On it a lotus flower; on either side, and facing it, a vulture with expanded wings. Beneath these a striated band. Below this a star, upon either side of which is a winged uræus, and again below, a scarab with expanded wings. Phœnician work.

No. 10. Coast of Syria. From the collection of M. Perétié. (See plate.)—This is a bead of white opaque gypsum. It bears an inscription of eight letters, the meaning of which has hitherto defied elucidation. Professors Wright, Robertson Smith, and Sayce are alike unable to interpret it, but the latter thinks it may be of Gnostic origin.

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## NOTES BY SELAH MERRILL, D.D., LL.D.

### I.

#### A RELIC OF THE TENTH LEGION, CALLED "FRETENSIS."

I NOTICE in the list of antiquities in the possession of the Palestine Fund, that they have two imperfect specimens of tiles bearing the stamp of the Tenth Legion, and it may be of sufficient interest to state that I possess a perfect specimen, which I bought of some fellahin who had just dug it from its hiding place. The following are the dimensions of the tile;  $7\frac{1}{2} \times 7\frac{3}{4}$  inches, and  $1\frac{1}{4}$  inches thick. The oblong place for the letters is sunk into the tile, leaving the letters in relief, the surface of the letters