

limestone, and is cut into the form of a scaraboid. On the flat part is engraved with much care a winged hawk-headed griffin wearing the *pshent*, and looking towards the right: obviously in the Egyptian style. Underneath is a line of Phoenician characters engraved in reverse:— לרמיע = of Rama.

“This name is altogether new to the Semitic onomasticon. It is not connected with any root known to the lexicon of the Hebrew Bible, though it might be discoverable in those of the neighbouring idioms. It is also possible, if we may take the place of origin into account, that we have to do with a Philistine name. In any case, the actual reading of this enigmatical name does not permit of any doubt.”

These observations are perfectly just. The second character is undoubtedly ר by the length of its tail: and even if we could assume that it was intended for ד we should only have דמיע = “tear-drop” which would be quite unprecedented as a Hebrew proper name, either in form or meaning.

ARCHAEOLOGICAL NOTES.

By JOSEPH OFFORD.

I. The Date of St. Paul's Stay at Corinth.

IN the *Quarterly Statement* for 1908, p. 106, a note appeared concerning the date of St. Paul's stay at Corinth as decided by an inscription, found at Delphi, containing a letter of the Emperor Claudius mentioning L. Junius Gallio, who at the date of the letter must have been pro-consul of Achaia.

This inscription has been edited many times, among others by Mr. W. Armstrong in the *Princeton Theological Review*, 1911, p. 293, by M. Goguel in the *Revue de l'Histoire des Religions*, 1912, p. 315, and in the *Revue Biblique* for 1913 in a long essay entitled “Une Inscription de Delphes et le Chronologie de Saint Paul,” by M. A. Brassac.

In 1908 it was pointed out that the inscription of the Arcus of the Aquae Claudiae (*C.I.L.*, VI, 1256) compels the placing of the 26th Imperial Acclamation, which is that alluded to at the time of the Delphi document, previous to August 1st, A.D. 52.

Another text has now been utilized as evidence upon the matter, and is of importance because it was inscribed, not only during the period of Claudius' 26th Proclamation as Emperor, but during the 12th year of his Tribunitian power, which ran from January 25th, A.D. 52, to January 25th, A.D. 53:—

Τιβέριον Κλαύδιον Καίσαρα Γερμανικὸν Ἀυτοκράτορα Θεὸν Σεβαστὸν ἀρχιερέα μέγιστον, δημαρχικῆς ἑξουσίας τὸ ἑωδέκατον, ὑπατον τὸ πένυτον, αὐτοκράτορα τὸ εἰκοστὸν καὶ ἕκτον, πατέρα πατρίδος.¹

This inscription proves that, what may be called the term of Claudius' 26th Imperium, continued later than January 25th A.D. 52, and so the 27th Acclamation was rendered between that date and August, A.D. 52. The letter of Claudius in the Delphi inscription might have been written at any time between January 25th, A.D. 51, and August 1st, A.D. 52, because we know that between these dates there were the 22nd, 23rd, 24th, 25th and 26th Imperial Acclamations.

But historical reasons show, almost conclusively, that the 26th Acclamation was accorded in the spring of A.D. 52, and that Gallio's year of office ran from the spring of A.D. 51 to that of A.D. 52, and that Claudius' letter mentioning him was dispatched immediately subsequent to the Emperor's 26th Acclamation and just previous to the termination of Gallio's year of office.

II. *Lysanias, Tetrarch of Abilene.*

The statement of St. Luke that about A.D. 29 a certain Lysanias was tetrarch of Abilene had been confirmed by a fragmentary inscription of a freedman of a Lysanias whose date corresponded with that of St. Luke, and therefore the suggestion that Luke in error alluded to the Lysanias, contemporary of Antony and Cleopatra, was baseless. The inscription, however, was mutilated, and therefore the discovery of a duplicate of it in perfect preservation is a welcome acquisition.

¹ *Bulletin de Correspondance Hellénique*, XI, pp. 305-307.

The inscription has been edited by R. P. Savignac, in the *Revue Biblique*, 1912, p. 536, as follows:—

Ἐπερ τῆς τῶν κυρίως Σεβαστῶν
σωτηρ[ί]ας καὶ τοῦ σύμπαντος (α)ντῶν
οἴκου, Νυμφαῖος Ἀβιμμεου(ς)
Λυσανίου τετράρχου ἀπ[ε]λε[ύ]θερο(ς)
τὴν ὁδὸν κτισας ἐπο[ί]ησεν καὶ τὸν
ναὸν οἰκοδόμησεν καὶ τὰς φυτεί—
ας πάσας ἐφύτευσεν ἐκ τῶν (ἰ)δί-
ων ἀν(αλ)ωμάτων . Κρόνῃ κυρίῳ
καὶ τῇ πατρίδι Ἐὐσεβείας χάριν.

The text applies to a time when there were two Augustes which must be Tiberius and Livia, the latter of whom received the title of Augusta after the death of Augustus in A.D. 29.

III. The Sites of the Shihor and of Zoar.

The identification of several Egyptian sites mentioned in the story of the Exodus arrived at by means of a geographical papyrus edited by M. Daressy,¹ should be supplemented by a summary of the facts concerning the Shihor of Joshua xiii, 3, and the Zoar of Genesis xiii, 10, as explained by M. Naville in an article entitled "Hebraeo-Aegyptiaca" in the *Proceedings of the Society of Biblical Archaeology*, 1912, pp. 308–315. Professor Naville there proves that the Shi-Hor, or Shi-t-Hor, was a canal, or branch of the Nile, probably the latter, on the eastern boundary of Egypt near the present Suez Canal. Whilst the Egyptian Djar, the origin of the Mosaic Egyptian Zoar (not the duplicate Zoar in Moab) was near the present El-Kantara on the Suez Canal, and situate upon the Shi-Hor of the Egyptian texts. For travellers from Palestine, M. Naville shows that Shihor would be the first drinkable water they would reach coming from the east and quotes Jeremiah ii, 18, "What hast thou to do in the way to Egypt? to drink the waters of Shihor," and Joshua xiii, 3, "Shihor, which is before Egypt."

Regarding the Zoar of Genesis xiii, 10, "Like the land of Egypt as thou goest down unto Zoar," written in the Septuagint and Coptic

¹ See "The Localities of Exodus and a New Egyptian Papyrus," *Quarterly Statement*, 1912, p. 202.

Zogora, it is the Djar of Seti I's South Palestine war, and other Egyptian records, shown in reliefs as a fortress upon a river, or canal bank with a bridge and stated in the Egyptian text as leading to Kanaan. Coming from the South Palestine desert to the Egyptian boundary river, or canal, of Shihor and looking across it from the road as a traveller along it was approaching the entrance to Egypt by passing through Djar, or Zoar, the border city, all beyond the Shihor would be irrigated land, fertile and verdant, a striking contrast to the Kanaan side of the frontier. Hence the appropriateness of Lot's remark when viewing the Jordan valley, it was “like the garden of the Lord, like the (view of the) land of Egypt as thou goest unto Zoar.”

IV. *Galbanum.*

In the last volume (No. XXXIV) of the *Recueil de Travaux*, edited by Sir Gaston Maspero, in some notes upon newly-found cuneiform texts, the Rev. Père Scheil publishes a small Babylonian tablet bearing some twelve lines of writing, containing medical formulæ. Two of these he translates as Caroub and Saffron, but the third is of special interest because it reads *Kal-ba-ni*, which Père Scheil, doubtless correctly, considers to be the Galbanum (χαλβάνη, קַלְבָּנִי) of Exodus xxx, 34, the *Ferula Galbaniflua* of Boissier. It would, therefore, seem that the Hebrew *Khelbênâh* is closely connected with the Babylonian word, and that the Greek title is practically a derivative from the old Mesopotamian name.

“THE VIRGIN’S FOUNTAIN,” NAZARETH.

By THE REV. ASAD MANSUR.¹

It is most probable that the spring water in Nazareth has always been scanty for the needs of the inhabitants. This is evident both from the many ancient cisterns which have been and still are

¹A translation from an Arabic book, now ready for the Press, by the Rev. Asad Mansur, Pastor of Christ Church, Nazareth, and entitled “The History of Nazareth up to the present time.”