

## QUOTATIONS OF PSALMS.

By MAJOR CONDER, R.E.

In answer to correspondents, who desire to know the details as to quotations of Psalms, and of the New Testament, on the Byzantine monuments of Palestine, it may be convenient to give those collected by Waddington, to be added to the two already mentioned, in the *Memoirs* and in the *Quarterly Statement*.

(1) Waddington, No. 1,960 from Jimrîn near Bostra; also from the Monastery of Job in the Haurân (No. 2,413 a).

Ἀὕτη ἡ πόλις τοῦ Κυρίου δικαιο(ς) εισελεύσονται ἐν αὐτῇ. Psalm cxviii. 20.

This is the same that I found repeated on a lintel stone in the ruins of Kh. Khoreisa (*Memoirs* vol. iii, p. 356). The ruins of a chapel were found to which it appeared to belong. The site is on sheet xxi, not far from Hebron.

(2) Waddington No. 2,068, from Umm el Jemâl near Bostra.

Εὐχὴ Νουμεριανοῦ (καὶ) Ἰωάννου Ἐκ γαστρὸς μητρὸς Θε(οῦ)ς ἡμῶ(ν) σὺ εἶ μὴ ἐγκαταλίπης +

The lxx version of Psalm xxi, 11, reads—

ἐκ κοιλίας μητρὸς μου Θεός μου εἶ σύ, μὴ ἀποστῆς ἀπ' ἐμῶν

(3) Waddington 2,551 c. The well known text on the old basilica entrance to the great mosque at Damascus—

+ Ἡ βασιλία σου Χριστέ βασιλία πάντων τῶν αἰώνων καὶ ἡ δεσποτία σου ἐν παση γενεᾷ καὶ γενεᾷ.

This is Psalm cxlv, 13 with Χριστέ added.

(4) Waddington 2,650, from El Barah in Northern Syria.

Κ(ύριος) ποιμέν(ι) με + καὶ οὐδέν μοι ὑστερήσ(ει) +

This is Psalm xxiii, 1, with μοι instead of με.

(5) Waddington No. 2,651, from the same ruined town as the last.

Χριστὸ]ς αἰεὶ ἰκαὶ + Πίστις ἐλπὶς ἀγάπη + Ἐγείρει ἀπὸ γῆς πτωχὸν καὶ ἀπὸ κοπρίας ἀνυψῶν πένητα.

Compare the lxx of Psalm cxiii, 7.

ὁ ἐγείρειν ἀπὸ γῆς πτωχὸν καὶ ἀπὸ κοπρίας ἀνυψῶν πένητα.

(6) Waddington No. 2,652, from the same site.

Γένοιτο Κύριε τὸ ἔλεός σου ἐφ' ἡμῶς + καθάπερ (εἰ) ἠλείψαμεν ἐπὶ σε) Psalm xxxiii, 22.

(7) Waddington No. 2661, from the ruined town El Has in Northern Syria.

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου Θεὸς Κύριος καὶ ἐπέφανεν ἡμῖν.

This is Psalm cxviii, 26–27 with ἐπέφανεν for ἐπέφανεν.

(8) Waddington No. 2,672, from Ruweika gives the exact lxx text of Psalm xcj, 1, 2.

(9) Waddington No. 2,677 from Adana in Syria.

Μακάριος ἄνθρωπος ὃς (ἐλπίζει) ἐπὶ (Κύ)ριον κὲ οὐ μὴ ἀπο(λείται). Psalm xxxiv, 19.

(10) Waddington 2,654, from El Mujeliyeh in Northern Syria.

Τὸν Ὑψιστον ἔθου καταφύγην σου οὐ προσελεύσετε πρό(s) σε κακά καὶ μάστιξ οὐκ ἐγγύι ἐν τῷ σκηνώματί σου.

This with the changes τε for ται, and ἐγγύι for ἐγγυί is the lxx of Psalm xci, 9, 10.

(11) At Deir Sambil with the date 420 A.D. The first verse of Psalm xxiv occurs. (Waddington No. 2,663).

(12) At El Barah also (Waddington 2,648) Psalm iv, 8 is given in a manner differing slightly from the lxx, probably because all the words could not be crowded in. The Doxology is also added with a cross. This text was copied by De Vogüé as follows:—

Ε(δω)κάς μοι εὐ(φρο)σύνην εἰ(s) τὴν καρδίαν μου. + Ἄπο καρπῶν σίτου καὶ οἴνου καὶ ἑλλέου ἐνεπλήσθημεν ἐν ἱρῆῃ.

In this rendering μοι is additional; ἑλλέου is a bad spelling for ελαιίου, which should be followed by αὐτῶν: ἐνεπλήσθημεν stands for lxx ἐπληθύνθησαν; and ἱρῆῃ for εἰρήῃ. The diphthongs of the Greek are often replaced by single shorter vowels in the Syrian texts. The clause is unfinished, and should end ἐπὶ τὸ αὐτὸ κοιμηθήσομαι. The text is written in three lines perhaps injured on the left; the second begins + Ἄπο, and the third λεου. The Doxology below is as follows:—

Δόξα Πατρὶ καὶ Υἱῷ καὶ ἀγίῳ Πν.

This is probably a text of about 417 A.D.

(13) Waddington No. 2,646, from the same important ruined town of the 5th century, A.D.

+ Κύρι(ος) φυλάξῃ τὴν ἰσοδὸν σου καὶ τὴν ἐξοδὸν ἀπὸ του νῦν καὶ ἕως τῶν αἰῶνων Ἀμήν. Psalm cxxi, 8. The second word stands for φυλάζει.

Two passages of the New Testament also occur.

(14) Waddington No. 2,635. "The Lord hath said to us 'I am the God of Abraham, Isaac, Jacob, our God not of the dead,'" which is contracted from Matt. xxii, 31, 32, and not a textual copy. This is found at Salamiyeh in the region of Palmyra.

(15) Waddington No. 2,647, from El Barah is a fragment + "glory in the highest (to God) and on earth peace" (Luke ii, 14). I think these are all the texts of the kind in Waddington's volume. At Gara has been found on a monument of stone the verse "The Earth is the Lord's and the fulness thereof."

## EARLY AKKADIANS IN LEBANON.

By MAJOR CONDER, R.E.

In a recent paper for the Victoria Institute, Mr. T. G. Pinches, M.R.A.S., of the British Museum, treats of the Akkadian inscriptions of King Gudea, at Tell Loh, dating about 2,500 B.C. The following important passage has been translated.

"When Gudea was building the temple of his god Ningirsu, Ningirsu subjected all things to him, from the upper sea to the lower sea. In Amanus, the mountain of cedar, he has cut and caused to be brought from the mountain, cedar trees whose length was 70 cubits, cedars whose length was 50 cubits, box trees whose length was 25 cubits. With this wood he made various parts of the temple."

Stores were also brought from Phœnicia, and diorite from Makan generally supposed to be Sinai.

This passage indicates an Akkadian invasion of the Lebanon in very early times, and if Makan be correctly identified (and Mr. Pinches agrees with Lenormant on this point), all Palestine would, even before Abraham's time, have been known to, and probably colonised by the Akkadians. The "upper sea" would appear to be the north-east part of the Mediterranean, and the "lower sea" the Persian Gulf. It will be noted that this historic statement agrees with the supposition that an early Akkadian population carved the Hittite monuments, while the language of Mitani,<sup>1</sup> in the 15th century B.C., forms a connecting link, Mitani being the northern part of Mesopotamia, east of the Euphrates and close to the Hittite borders, opposite to their capital of Carchemish. Hitherto this extension of Akkadian rule has not been historically demonstrated, and the new texts are of great value for the history of Palestine.

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### NOTE ON THE LACHISH CORNICE.

By MAJOR CONDER, R.E.

THE cornice shown (pp. 26, 35) in Mr. F. Petrie's "Lachish Memoir," closely resembles that in the interior court of the Haram at Hebron. It is also similar to that on two tombs in the Kedron Valley. One of these tombs has been called "Egyptian" because of this cornice, but on the other (Absalom's tomb) this cornice occurs with Ionic capitals. The Hebron masonry being of the same class with the Herodian work at Jerusalem, I think there can be little hesitation in regarding this kind of cornice as belonging to the Greek or Greco-Roman age in Palestine. The date is therefore more probably the 1st rather than the 10th century B.C., and it may be placed even as late as the 1st century A.D. with great probability. This agrees with the Greek character of the pillar found in connection with the cornice.

Some of the buildings found at Lachish appear to me to be as late as 500 A.D.

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<sup>1</sup> I hope shortly to publish a translation of this important letter of Dusratta in this language, which is an Akkadian dialect. The letter contains more than 500 lines of writing. Only a few scattered words have so far been explained.