

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



*Buy me a coffee*

<https://www.buymeacoffee.com/theology>



**PATREON**

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for *The Palestine Exploration Quarterly* can be found here:

[https://biblicalstudies.org.uk/articles\\_peq\\_01.php](https://biblicalstudies.org.uk/articles_peq_01.php)

out with some care. The author on his way passed "Hamah," or Hamath, and the following is from his description of that place :—

"Before the Door of a Masjed or Mosk, which stands opposite to the Castle, there is erected a very beautiful Marble Pillar, with the Figures of Men, Birds, and other Animals, cut in *demi Relievo*. There is a very pleasant garden by the River Side belonging to this Mosk, full of Orange Trees. Hamah is governed by a Basha" (p. 31).

The italics and capitals are given as in the original. Short as the description is, it leaves small room to doubt but the "Pillar" had on it a Hittite inscription; and if it should chance that it has not been burned down to make lime, it may still be found by some explorer. Even the mention of it is in itself good evidence, helping to confirm the hopes of those that believe we have only to dig in that quarter and an ample crop of Hittite monuments will be the reward of such operations.

Some time ago I sent the quotation in to Dr. Wright, to see if he had any knowledge of it, or of the "Marble Pillar." He wrote back recommending that the quotation should be given in the *Quarterly Statement*, and inclosed the following letter to be published along with it :—

"Your find tends to confirm what I am constantly urging, that a rich harvest awaits the explorer in Hittiteland. All the inscriptions that I copied at Hamah were on basalt—"ill-cooked" basalt, as the natives called it. I saw nothing of the kind on any marble. "Figures of men, birds, and other animals, cut in *demi Relievo*," point unmistakably to a Hittite inscription, though I should have feared that "*a very beautiful Marble Pillar*" indicated a later origin than the rude inscriptions on porous basalt. . . . .

"All the same you have made a real discovery, and some person should re-discover your column. 'A late Hittite inscription, on a beautiful marble column,' might contain a key that would save much violent lock-picking."

## NOTE ON THE MARBLE FRAGMENT FROM JEBAIL.

By the Rev. D. LEE PITCAIRN.

THE marble fragment from Jebail, of which Mr. F. J. Bliss sends a photograph to the April number of the *Quarterly Statement*, bears a striking likeness to the image of the Ephesian Diana, of which there is an antique statue in the Naples Museum, engraved in Falkener's "Ephesus," Fairbairn's "Bible Dictionary," &c. This image has the form of an Asiatic idol rather than of a Greek statue. It has many beasts (*quam Græci πολυμοστήν vocant*. Jerome), to signify the All-Mother, Nature; and below is shaped like a mummy. The bands and panels, the few inches of drapery, and the protruding toes are found in the statue

just as in the fragment from Jebail. The symbols of lions and oxen are also found on the statue, though not in the same positions as in the fragment.

Is it not likely that the fragment, instead of being a mere pillar or caryatid, is part of a similar statue of the Ephesian Diana?

MONKTON COMBE,

21st May.

## GREEK INSCRIPTIONS IN WESTERN PALESTINE.

By Major C. R. CONDER, R.E.

I HAVE had occasion to remark how much Western Palestine differs from Syria and the country east of Jordan in the matter of rude stone monuments and of ancient pagan bas-reliefs. Little pottery images of Ashtoreth, at Gezer and Lachish, are almost the only Canaanite remains found in the West until Roman times, and the dolmens occur only in Upper Galilee and at Banias. The same is remarkable as to ancient Greek texts. In Bashan we have many dating back to the first century A.D. Those collected during the course of the Survey in the West were few, and appear to be mostly of the Byzantine and mediæval periods. It may be convenient to collect them together.

1-4. At *Banias* are four well-known texts (Waddington, 1891-1894), that of Agrippa dating from 222 A.D., while another (1893) speaks of the Priest of Pan, and the two others (1891-1892) of the son of Lysimachus.

5. At *Deir Dughiya*, with Maltese crosses, is in honour of John the Baptist, perhaps as late as the twelfth century.

6. At *Shakra*, with the Jerusalem cross, is by a deacon, in honour of Holy Procopius, and seems clearly to be of the twelfth century.

7. At *Masûb*, in honour of the Prophet Zachariah, by certain canons, has been imperfectly copied, but is also mediæval.

8. At *Marûn er Râs*, is too badly copied to be read.

9. At *Shefa Amr*, on a Christian tomb, "Lord Christ help Sal . . . and have mercy on his child." This is, perhaps, early, as the name of Christ is spelt **ΧΡΕΣΤΕ**. *acc 203*

10. At *Sheikh Ibreek* over a tomb, *Παρθενος*.

11. At *Bel'ah*. Looking again at my original note book I find that there are traces of the letter **Χ**, so that it reads **ΕΙΣΘΕΟΣ ΜΟΝΟΣ ΧΜΡ**. The last three letters are not, as Mr. Drake thought, the date, but the monogram peculiar to Syria, "Christ born of Mary," which was used before the fourth century. This tomb also is, therefore, Early Christian.

12. At *El Habs*. "In memory of George," is mediæval, and belongs to a hermitage.