

That this combination drew the attention of earlier students and seemed to them to require an explanation, we may conclude from the interpolated sentences in *vs.* 19, 21 'because they have shed innocent blood in their land and I will avenge their blood that I have not avenged' (reading נקם for נקה). I need not give the reasons for holding these clauses to be an addition: I am content to offer a reason for their being added. Egypt and Edom share a common guilt.

This suggestion as to the origin of the verses raises the further question as to whether the section is original in Joel: but that is another matter.

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### THE HITTITE NAME ARAUNAH.

SOME years ago I suggested in the *Expository Times* that the name of Araunah (2 Sam. xxiv) was Hittite. It is written in various ways—Awarnah (*v.* 16), Arawnah (*vs.* 20 sqq.), and Aranyah (*v.* 18), a sure sign of its foreign origin, while Araunah himself is called a Jebusite, that is to say, one of the Hittite inhabitants of Jerusalem. We now know from the trilingual (Hittite—Assyrian—Sumerian) vocabularies of Boghaz Keui that my suggestion was correct. We learn from them that *arauanis* was the Hittite word for 'nobleman' (Ass. *ellum*) and that the Biblical Araunah was consequently a title rather than a personal name. This explains the gloss in 2 Sam. xxiv 23, where Araunah is interpreted *hammelech*, 'the king'.

Jerusalem, as the Tel el-Amarna tablets first informed us, was of Babylonian foundation and accordingly bore the Babylonian name of Uru-Salim, 'City of Salem'. Its Amurrû or Amorite inhabitants were governed in later times by a Hittite military aristocracy whose 'king' or commander in the Tel el-Amarna age had the name of 'Servant of Kheba', Kheba or Khebe being the supreme goddess of Kizzuwadna who was known throughout the Hittite world as 'the queen of heaven'. In 'Amorite' the 'Servant of Kheba' would have been Ebed-Kheba.

No light has as yet been thrown upon the name Yebus, beyond the fact that -s is the suffix of the Hittite nominative. Cf. the city-names Ganis, Burus (Borissos), &c.

Aranyah for Araunah is an attempt to Hebraize the foreign name. It is therefore possible that the name of Uriyah 'the Hittite' has been similarly Hebraized, perhaps from some personal or gentile name like the Hittite Ura; but it is more probable that it is a second (Semitic) name like that of Ahimelech (1 Sam. xxvi 6). Similar double names, Karian and Egyptian, are found in the Karian inscriptions of Egypt. On the other hand, Bath-Sheba may be a corruption of Bath-Kheba, since שבע for שבעה is philologically difficult to defend, and שבע 'seven'

would give no sense. In the Hittite texts the name of the goddess is written Khebe which would be  $\text{כְּבֵה}$  in Hebrew. The Chronicler's Ornan for Araunah is instructive in this respect.

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Ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου. I Cor. xiv 16.

Ἀναπληροῦν = 'to fill up', e.g. τὰ διαστήματα (Plut. ii 1020 A), τὴν βουλὴν ὀλιγανδροῦσαν (i 102 F), τὰς τάξεις ('ranks' i 394 C), τὴν [τοῦ τεθηκότος] τάξιν (ii 242 A), or 'to supplement', e.g. μουσικὴν τοῖς ἄλλοις μαθήμασιν (ii 1142 D).

Τόπος is of course often used of a 'place', or 'part', or 'section' of a book, e.g. εἰς τὸν περὶ εὐδαιμονίας τόπον (Plut. ii 1070 D), ἅνπερ ἐμπύπτῃ τὸ παραλειφθὲν εἰς τόπον προσήκοντα τῇ ἱστορίᾳ (ii 855 E: ? 'into a series of occurrences within the scope of the history').

In Plutarch's 'Crassus' (554 C) we are told that owing to his immense pains-taking he was never unprepared to speak for an accused person, ἀλλὰ καὶ Πομπηίου πολλάκις ὀκνοῦντος καὶ Καίσαρος ἐξαναστήναι καὶ Κικέρωνος ἐκείνος ἀνεπλήρου τὴν συνηγορίαν—i. e. had it not been for Crassus the defence would have been lacking, but when those other great men hesitated he filled up the threatened gap, lit. 'filled up the pleading'.

In I Cor. xiv 16 instead of τὴν συνηγορίαν we have τὸν τόπον τοῦ ἰδιώτου, 'the part (of the Service) assigned to the layman', and ἀναπληροῦν is used in very much the same way: the Service is maimed and incomplete if the layman's part is left empty instead of being 'filled up'.

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## ORIGEN'S EXHORTATION TO MARTYRDOM AND 4 MACCABEES.

In Origen's Exhortation to Martyrdom (22-27) there is a long account of the Maccabean martyrs which Origen (p. 23, 25 Koetschau) professes to be a condensation of 2 Macc. vi 18-vii 42. Closer examination shews several unacknowledged reminiscences of the long and rhetorical version of the same subject in 4 Macc.

(1) Exh. 5, with its contrast between those who died for the Virtues and the martyrs for Religion, should be compared with the opening chapters of 4 Macc. Eleazar and the seven brethren are emphatically martyrs for Religion ('our philosophy', 4 Macc. v 22, v 18, xv 12, xvi 13, 17, &c.).

(2) Exh. 31 *ad init.* compare 4 Macc. vii 1-3. Compare also Exh. 47, p. 43, 10 Koe. and 4 Macc. vii 5, xiii 6, Vita Plotini p. 30, 19 Volkmann.

(3) Exh. 27, p. 23, 23 Koe. τὸ μητρικὸν πῦρ is not derived from 2 Macc., but from 4 Macc. xvi 3, 4.

(4) Exh. 27, p. 23, 27 Koe. τὸ πρὸς θεὸν φίλτρον suggests 4 Macc. xiii 19, xiii 27, xv 13. The word is uncommon in Origen.

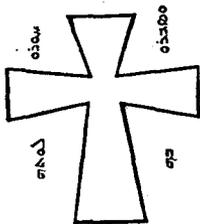
(5) Exh. 26, p. 23, 1 Koe. πεισθεὶς καὶ τοῦτον εἶναι ἀδελφόν may have been suggested by 2 Macc. vii 29; but see 4 Macc. x 2, 12, 15.

These coincidences suggest that 'Maccabees' in the Origenist list of books of the Bible included Fourth Maccabees.

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### A NEW NESTORIAN MONUMENT IN CHINA.

SOME months ago my friend the Rev. A. C. Moule, Vicar of Trumpington, called my attention to the diagram of a Cross accompanied by a written inscription, published in the *New China Review*, August, 1920, p. 421. The Cross was cut on a block of carved stone, once apparently part of a larger construction, and now forming part of a balustrade in a Chinese convent at Ch'ai-ch'ang, a village some 25 miles WSW. of Peking. The letters were supposed to be 'Mongol', but as engraved were impossible to decipher. Now a rubbing has arrived, and the inscription turns out to be Syriac, a quotation from the Psalms. The lettering I should judge to be not later than the thirteenth century, and might be a good deal earlier, but it is hard to judge from a short inscription in which the characters may be intentionally archaistic.



This is ܐܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܐܘܢܝܢܐ 'Look unto Him and hope in Him', i.e. the Peshitta rendering of Ps. xxxiv 6.

The Cross is more ornamental than in the diagram, and rises out of an ornamental base something like a conventional Lotus.

Actual monuments of the later stages of Nestorian Christianity in China are so rare, that a special notice of this stone seems not inappropriate. Further information about it will be found in an article by Mr Moule in a forthcoming number of the *New China Review*.

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