

Ashera of the Prophets, were indeed the symbols, or sites, of Ishtar-Astarte worship, for in his dispatches his scribes call him sometimes Abdi-Aštarte, at others Abdi-Asirti.¹

(To be continued.)

REVIEWS AND NOTICES OF PUBLICATIONS.

The Materials for the History of Dor, by George Dahl, Ph.D., Yale University Press, New Haven, Conn., 1915.

In recent years, several valuable monographs on Palestinian and Syrian antiquities have been written by American scholars. Apart from the admirable volumes of the Princeton University Archaeological Expeditions to Syria, 1904-1905, and 1909, on which see the *January Q.S.*, pp. 45 *sqq.*, two useful works have been issued by the Columbia University on Sidon and Gaza, the one by Prof. F. C. Eiselen, the other by Dr. Martin A. Meyer. The volume mentioned above forms part of the transactions of the Connecticut Academy of Arts and Sciences, and is by the Assistant Professor of Old Testament Literature, School of Religion, Yale University. In a compass of about 130 pages it provides a careful and critical examination of the sources for the history of the little-known city of Dor. All the extant material has been carefully examined and sifted, and there is a useful map to accompany the geographical and historical arguments. He deals with the topography, the name, and the history of the site from the most ancient times unto the present day. There are many difficulties in the evidence, and these are very skilfully handled, and the probabilities judiciously weighed. As many know, Dor is often mentioned in ancient records; there are interesting references to it in the quaint old Egyptian story of the visit of Wenamon to Byblos to procure cedar, in Assyrian literature, and in the inscription of the Phoenician king Eshmunazar. During the Greek, Maccabean, and Roman times, the history can be traced fairly well; but, strange to say, it seems to have been nearly or quite deserted from the seventh century A.D. until after the third crusade at least. It is not mentioned at all by the classical Arab geographers during the ninth-twelfth centuries. Dr. Dahl's

¹ For Ashtoreth and Ashera, see J. Offord: "The Deity of the Crescent Venus in Ancient Western Asia," *Journal of the Royal Asiatic Society*, 1915, pp. 197-203. Abdashtar is a man's name in a Cypriote inscription, and Strato, king of Sidon, was Abdastart (*Corpus. Inscript. Graecarum*, I, 126, No. 87).

scholarly monograph is a welcome and valuable contribution to the geography and history of Palestine.

In the *Journal of the Royal Asiatic Society*, April, 1915, Mr. Offord adduces evidence for his argument that the goddess Ishtar-Astarte was the star Venus, "a crescent-symboled deity, and not the moon." "In the clear air of Messopotamia doubtless it was possible to detect the phases of Venus; and so Ishtar-Venus, the later Ashtoreth-Karnaim, is, like so many other primitive concepts, a reasonable expression of astronomical symbolism, the horned emblem upon the figure of the deity indicating the star associated with her name."

In the *Rev. Hist. Rel.*, LXIX (1914), pp. 1-11, Prof. Cumont publishes a peculiar terra-cotta, said to have come from Damascus: "Two female figures, richly dressed and wearing high, turretted crowns, are seated upon a camel. He thinks they represent the two half-statues of Tyche as they were carried in the processions of some temple in the vicinity of Damascus or Palmyra. Heliodorus speaks of *τύχαι*, and, in Syriac, the plural Gadê was used for the good fortune of the planets Jupiter and Venus. The two figures are, therefore, to be explained in some such way."¹

"In *Klio*, XIV, 1914, pp. 345-376, Prof. C. F. Lehmann-Haupt discusses Hebrew weights and measures, and shows that they correspond with those of the Pheidonian system. He also discusses the royal as contrasted with the ordinary mina."

In the *Expository Times*, XXVI, 1914, pp. 25 sq., Prof. Sayce argues that "instead of one Hittite empire, with its capital at Boghazkeui, north of the Halys, there were two empires, the second of which rose on the ruins of the first. This second was the Cilician empire of Solinus, which was founded by the Moschians—not by the Hittites proper—about 1200 B.C., and had its main centre at Tyana. It is to this second empire that the hieroglyphic inscriptions belong, which testify to its spread from Lydia in the west to Carchemish in the east, and in which Sandes, or Sandakos, appears as the national god in place of Teshule. Most of the monuments, accordingly, which we have regarded as evidence of the existence of the earlier empire really bear witness, not to the Hittites of Boghazkeui, but to the Moschian Hittites of Tyana."

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¹ This and the following paragraphs are taken from the *American Journal of Archaeology*, XIX, p. 186.