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BIBLICAL ARCHAEOLOGY.

A SECTION OF ORIENTAL ANTIQUITIES OF THE NATIONAL MUSEUM.

A Study of the Modern Inhabitants of Western Asia—A Number of Fac-Simile and Flat Casts of Seal Cylinders—Photographs, Models and Pictures.

The section of Oriental antiquities of the United States National Museum is represented at Cincinnati Centennial Exposition by an exhibit of Biblical Archaeology. Biblical Archaeology is the study of the arts, languages, history, social life and religion of the Biblical nationalities. Owing to the intense conservatism of Oriental people a careful study of the modern inhabitants of Western Asia is of the utmost importance in this connection. As there may be some objection to the application of the term "Archaeology" to so wide a field, it might perhaps be better if the more comprehensive term, "Biblical Science," were employed to designate this study. Roughly speaking, if one point of a compass be placed in Jerusalem and a radius of a thousand miles be chosen, the circle thus described would include all of the people with whom the Israelites came in contact during their national existence.

THE SPHINX REVEALED.

ASSYRIA AND BABYLONIA.

The city of Akkad is represented by a cast of the Egg of Sargon. This piece of veined marble (the original of which is the oldest inscribed object in the British Museum) was discovered by Mr. Hormuzd Rassam at Abu-Habba, the Biblical Sepharvaim. The inscription reads, "I, Sargon, King of Agade, to Samas in Nippar Dedicate This." From a recently discovered inscription of Nabonidus, the date of this King has been fixed as about 3800 B. C. Akkad is mentioned in Genesis 10:10.

Ur of the Chaldees, the home of Abraham; Babylonian Ur, modern, near the junction of the Shatt-el-Hai with the Euphrates, is represented by rolled-out impressions of two seal cylinders of about 3000 B. C.

The reign of Shalmaneser, King of Assyria, 860-824 B. C., is represented by a fac-simile of the famous black obelisk. The original of this object, which was accidentally discovered by Layard at Nimrud (ancient Calah, Genesis 10:12) now stands in the British Museum. It contains in uniform writing and reliefs an account of the wars of Shalmaneser. In 854 B. C. Shalmaneser defeated the confederacy of the Syrian Kings, among whom were Benhadad of Damascus, and Ahab of Israel; and in 842 B. C., after the siege of Damascus, he received the tribute of Jehu, King of Israel. For Biblical history this is the most important Assyrian monument yet discovered, as it supplements the reigns of Ahab and Jehu. The participation of Ahab in the Syrian league and the payment of tribute to Shalmaneser by Jehu are not recorded in the Bible. This King is not to be confounded with Shalmaneser IV., 727-722 B. C., who is mentioned in Second Kings, 18:9, in connection with the conquest of Samaria.

Of interest because of its mention of the famous Babylonian Queen of fiction is a photograph of a limestone statue of the god Nebo. The inscription contains the names of Rimman-nirari III., 811-782 B. C., and his wife Semiramis.

To represent the reign of Sennacherib a series of photographs are shown. They contain the historical inscriptions of the King inscribed on a terra-cotta prism. The third campaign of the Annals gives an account of the expedition against Jerusalem and Hezekiah of Judah (701 B. C.) In Second Kings, 18:14, it is related that Hezekiah sent tribute to the King of Assyria at Lachish. This statement is illustrated by a photograph of a slab from the palace of Sennacherib. It shows the King seated on his throne, his tent in the background, and before him a throng of envoys bringing tribute. The inscription reads, "Sennacherib, King of Nations; King of Assyria Sat on His Upright Throne and the Spoil of the Nations Passed Before Him."

The reigns of the successors of Sennacherib, Esarhaddon, King of Assyria (680-668 B. C.), and of his son, Asurbanipal (Sardanapalus 668-626 B. C.), mentioned in Ezra 4:10, under the form Assenapar, are represented by photographs of the tablets which contain the so-called Eponym Canon, or list of officers whose names were used to designate the years, so important for the chronology of the Bible.

Of Darius, King of Persia, there are on exhibition a copy of a seal and charcoal drawings of the Rock of Behistun. Darius Hystaspes, King of Persia (521-486 B. C.) is mentioned in the Bible (Ezra) in connection with the rebuilding of the Temple. In the second year of his reign he granted permission for the work to proceed, and in his sixth year it was completed. (Ezra 6:15.) His seal, a beautifully engraved piece of jasper, represents the King in his chariot with the God of Light hovering above. The legend contains in Persian, Median and Babylonian cuneiform writing the words, "I am Darius, the Great King." The inscription on the Rock of Behistun, Persian Bagistana, "The Abode of the Gods," near the ancient Achmetha (Ezra 6:2) Greek Ecbatana, the Capital of Media, was copied by Major General Sir Henry Rawlinson in 1839. It contains in three languages—Persian, Babylonian and Scythic or Median—a historical statement, whose duty placed cuneiform research on a sound basis. The picture and the inscription celebrate the victory of Darius over his rebellious subjects.

The Assyrian series closes with a number of fac-simile and flat casts of seal cylinders.

ELAM.

Elam is represented by a photograph of a marble slab in the British Museum showing the sacking of Haman, an Elamitic city.

EGYPT.

The earliest period of Egyptian art is represented by photographs of a painted limestone statue representing the first Theban period; of a wooden statue of the fourth dynasty, known as the Sheik-el-beled; of the great Pyramid of Gizeh, built by Khufu (Cheops); of the great Sphynx of Gizeh; of the Temple of Edfou; of the great stepped Pyramid of Saqqarah. And by paper impressions from the Boulak Museum of decoration in the interior of the magnificent tomb of Ti of the Architect, and of the Ptah Hotel of the fifth dynasty, the reputed author of the famous book of moral saying, "The Papyrus Prisse."

An interesting photograph is that of the head of Thi, the wife of Amenophis III., the eighth King of the eighteenth dynasty. Mariette, by whom it was discovered, conjectured from the type of the face that the Queen was of Semitic origin. This was partially confirmed by a scarabeus accidentally acquired by a lady traveler in Egypt, and more recently (December, 1887) by a remarkable find of cuneiform tablets at Tell-el-Amarna, in Upper Egypt. These tablets show that Amenophis III. had dealings with Hittites, Babylonians, and other tribes of Mesopotamia. The name of his Queen occurs on these tablets in the form Ti-i-i.

Of the Egyptian Book of the Dead or Funeral Ritual, which consists of a collection of prayers of a magical character referring to the condition of the disembodied soul, a series of original fragments are on exhibition. Egyptian polychromatic decoration, pottery from Abydus, and Egyptian cotton are represented by original specimens.

The period of the stay of Israel in Egypt is represented by a series of photographs of the nineteenth dynasty. There are shown the photographs of the mummy of Seti I., taken by Professor Maspero; two reliefs from the Temple of Abydus; the masterpieces of Egyptian art; a plaster cast of the head of Seti in the Boulak Museum, and of his son Rameses II., the Pharaoh of the oppression; a piece of mummy cloth; photograph of the mask of Rameses; of the profile of his mummy taken by Brugsch Bey; two photographs of the colossal Rameses in front of the rock-cut Temple of Abou-Simbel; photograph of Nefert Ari, the wife of Rameses; photographs of the mummy cases of the find at Dayr-el-Baharee, described in the Century Magazine for May, 1887.

Two unbroken bricks of rough clay and chopped straw—the one from the tomb of an early Pharaoh, the other representing the building material of the huts of the modern Fellahin.

SMALLER OBJECTS FROM PALESTINE.

A goatskin water-bag, such as was used for carrying water or wine through the desert. They are still used in the East as well as in Mexico and among the Eskimo.

Fragment of Lebanon marble.
Shells from the Red Sea.
Cone of the fir of Lebanon.
Cone of the cedar of Lebanon.
Fruit of the pomegranate tree.
Seed-pod of the carab tree.
Shrub from the desert of Sinai.

Lamps such as were used in the early Christian period from Rome, Ephesus, Shechem, etc.

COSTUMES.

Costumes are represented by statuettes of Sennacherib, Sardanapalus, and of the latter's wife, showing Assyrian state, war and female costumes.

Modern Oriental costumes are illustrated by the dress of an Arab Shereef, a Syrian merchant, an Indian, and an Arab woman.

CAST OF THE ROSETTA STONE,

The original of which is of black granite is in the British Museum. The rosetta stone was discovered in 1799 by Boussard, a French officer, near St. Julian, four miles north of the town. The inscription is in Egyptian hieroglyphic demotic and Greek, and supplied the key of the decipherment of the ancient monuments of Egypt. It contains a trilingual version of a synodical act of the priesthood of Memphis in honor of Ptolemy V., B. C. 198.

CAST OF THE MOABITE STONE.

The Moabite stone was discovered on the 19th of August, 1868, by the Rev. A. F. Klein, a German missionary, at Dhiban, the ruins of the ancient Dibon. The stone was in the possession of the Beni Humaydah, a wild Arab tribe east of the Jordan. M. Clermont Ganneau obtained a paper impression of the inscription. In the early part of 1869 the Arabs, considering the stone so eagerly sought after by Europeans to be possessed of supernatural power, lit a fire under it and then threw cold water upon it, breaking it into fragments, which were distributed as charms among the different families of the tribes. Ganneau succeeded in collecting most of the pieces, which, with the help of his paper impression, were put together, and the stone is now set up in the Louvre in Paris.

The inscription consists of a record of Mesha, King of Moab, who is mentioned in the II. Kings, Chapter 3, as having rebelled against Israel. Mesha narrates how he recovered certain fortresses, describes the public works which he undertook and the devastated cities which he rebuilt, and gives an account of a subsequent war against Edomites. This discovery of this inscription was of great importance for the history of the development of the alphabet.

THE SILOAM INSCRIPTION.

The Siloam inscription was accidentally discovered in June, 1880. The inscription is engraved on a recessed tablet cut in the wall of the tunnel a few yards from its lower end. The latest restoration and translation is as follows:

1. (Behold the) excavation! Now this is the history of the tunnel. While the excavators (were lifting up)

2. the pick each to his neighbor and while there was yet three cubits (to be broken through) . . . . the voice of one called to his neighbor, for there was (an excess?) in the rock on the right. They rose up . . . . they struck on the west side of the (4) excavation, the excavators struck each to meet his neighbor pick to pick, and there flowed

5. the waters from their outlet to the pool for the distance of 1000 cubits and (three fourths?)

6. of a cubit was the height of the rock at the head of the excavation here."

The work of the excavation must have been begun simultaneously from either end by two gangs of workmen. Near the middle of the tunnel are two culs-de-sac, showing that for want of engineering skill the excavators overlapped, and the inscription is evidently intended to place on record the way in which the difficulty was remedied. This interpretation of the inscription was first suggested by Shapira, the well known antiquarian and forger of Jerusalem.

It is generally agreed that the the inscription can not be earlier than the nighth century or later than the sixth. It is believed by some that it belongs to the period of Menasseh, and by others that it is referred to in Isaiah 7:6, "the waters of Siloam, which go softly," and dates back to the reign of Ahaz. The most generally accepted opinion is that it was constructed in the reign of King Hezekiah, and is referred to in II. Chronicles 32:4 and 30, "So there was gathered much people together, and they stopped all the fountains, and the brook that flowed through the midst of the land, saying 'Why should the King of Assyria come and find much water?' This same Hezekiah also stopped the upper spring of the waters of Gihon, and brought them straight down on the west side of the city of David."

Captain Conder, of the Royal Engineers, after twice passing over four hours in the passage between the Virgin's Fount and the Pool of Siloam, succeeded in discovering the place where the workmen met.

THE ELEVATOR

At the Centennial Exposition.

Nothing excites the wonder and admiration of the average backwoods visitor more than the elevators that carry passengers to the second story of Park Hall. Some of them stand for half an hour, gazing at the working of the machine, evidently trying to muster up sufficient courage to try the "d—n thing once." Recently a man over eighty years of age took a ride in one for the first time, but not until after his friends had spent fully ten minutes in convincing him that it would not blow up.

AN IMMENSE CANAL.

Revival of a Grandiose Scheme Projected by Peter the Great.

Among the many grandiose ideas transmitted to Russia by Peter the Great was one, conceived during his conquest of the Caspian littoral from Persia, of diverting the river Oxus afresh into that sea. During the last twenty years the Russian Government has repeatedly revived the project, and for seven years after the conquest of Khiva, employed a surveying party in taking levels in various parts of the Trans-Caspian railway to Oxus, the country between Merv and that river has been surveyed, and now, in spite of its financial embarrassments, the Russian Government has recently sanctioned the expenditure of 35,000 roubles in drawing up a complete scientific report on the subject. In this country we believe the opinion prevails among geographers and geologists that geological changes have taken place in the desert between the Caspian and Oxus, rendering a waterway between the two no longer practicable. That, however, is not the view in Russia, and the fact that hopes still prevail of diverting some of the water across the desert is demonstrated by the heavy outlay on a mere report just decided by the Government. Of course, the completion of the Trans-Caspian railway to Bokhara, thereby establishing steam communication between Europe and the country of the old Tartar hordes, no longer gives the waterway the importance it possessed in the eyes of Peter the Great, who aimed, by means of it, at forming a highway of commerce between Central Asia and the Caspian. On the other hand, the Russians, who have a mania for irrigation works, see in the diversion of the river—or rather a part of it, for it is not proposed to deprive Khiva of its water supply, without which that oasis would become a desert—a means of applying to the useful purpose of watering the parched Trans-Caspian steppes water which now runs into the stagnant salines of the Aral sea, where it evaporates. No harm would be done to Khiva by reducing the area of the Aral sea one-half, while the same water, diverted through canals into the country between Charnjui (the Oxus terminus of the railway) and Merv, would render available for cultivation millions of acres of the richest soil in the world. Such is the idea in its present form, and sooner or later it seems probable the Russian Government will attempt to realize it. The reflection will naturally occur to English observers that the thousands expended on hazardous enterprises of the kind in Central Asia might be more usefully employed at home, where trade is languishing for want of more commercial railways and other domestic undertakings of the kind. No luster of a political or strategical character, however, attaches to the latter, which, we suppose, is why they are neglected.—*London Engineering.*

Not Up in Language.

The rhetoric of Aunt Keziah was peculiar. She said: "We are going to carpet the aisles of our church and pay for it by superscription."

Uncle Jabez was very literal. I repeated an anecdote to him where a member rose and said: "Mr. Speaker, that will do better in theorie than in practice." "I guess you mean theory, don't you, now?" said he.

These instances somehow remind the listener of the case of a bright young lady who was asked the other day:

Are you learned in botany, Miss C——?"

"Botany!" she exclaimed. "Mercy! I don't know a cryptogram from a polycarp!"—*Boston Transcript.*

For Ten Days Longer!

We have had so much fun selling goods at half price for the last two weeks and the people enjoy it so much that we have concluded to continue it ten days longer, and then we must stop. In ten days from now the great half price sale will be a story of the past an you will never in all probability see the like again. For ten days more, then

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Childs knee pants, best corduroy,	1 00 for 50	Men's finest worsted suits,	20 00 for 10 00.
Children's Suits, heavy weight,	3 00 for 1 50	Men's heavy overcoats,	5 00 for 2 50
Children's suits	1 50 for 75	Men's heavy unlined overcoats,	7 50 for 3 75
Children's suits, all-wool cheviot,	4 00 for 2 00	Men's finest worsted and meltons	17 00 for 9 00
Children's suits, best cassimere,	6 50 for 3 25	Children's overcoats	4 00 for 2 00
Men's heavy suits,	6 00 for 3 00	Children's all-wool overcoats	7 00 for 3 50

In addition to clothing we have included 25 dozen fancy and colored dress shirts to be sold at half price, and less, as follows:
Fancy shirts with collars to match, worth $ 75 for 35c
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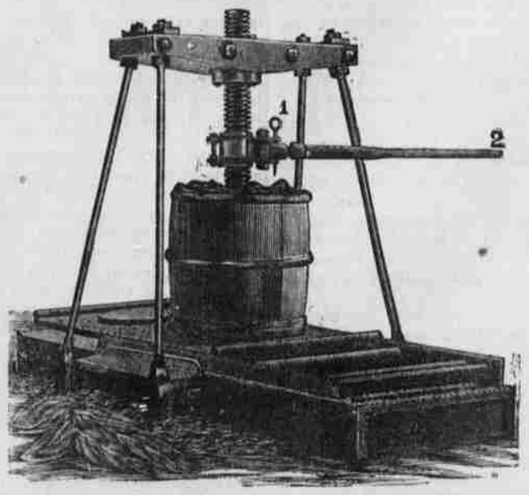

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