We may possibly find a satisfactory solution of the puzzle, if we examine other countries of the Near East for similar phenomena. A scarab found lately in the excavations of Tell Jerîše (locally known as "Napoleon's Hill") is particularly interesting in this connection [1] (see figs. 1-2).

This scarab represents Pharao (the Uraeus on his head-gear makes the identification absolutely sure) kneeling with arms raised in supplication (the indistinct engraving does not allow us to discern whether the King holds anything in his hands) before the Baboon ape. Between the two figures there are two hieroglyphic signs: *nṯr nfr* (usually translated: "The good God"). As is well known the Baboon is the symbol of Thoth, Moon God and patron deity of writing, sciences and scribes. The symbolical meaning of the Baboon is further emphasized in this case by the crescent of the moon, with the representation of the full moon inside it, engraved over the ape's head. The scarab can be dated with a fair amount of certainty to the XIXth Dynasty (ca. 1320-1198 B. C.), on both intrinsic and archaeological grounds (it was discovered in the upper levels of the L.B. II period, ca. 1400-1200 B. C.).

Fig. 1. — A drawing of the Scarab found at Tell Jerîše.

Fig. 2. — An impression of the same (both 2 : 1).

Similar scarabs had already been found on various sites [2]. The overwhelming majority dates, like the scarab discussed here, to the

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soon as the Arc was removed to Jerusalem, what possible reason could have Solomon had to go to Gibeon, in preference to other high-places?

[1] The author wishes to express his sincerest thanks to Prof. E. L. Sukenik, of the Hebrew University of Jerusalem, for the kind permission to publish this scarab before the publication of the report on the excavations (season 1936, March-May).

[2] The author wishes to express his great obligation to Dr. E. Ben-Dor, Librarian of the Palestinian Department of Antiquities, who very kindly supplied him with a long list of similar scarabs, extracted from various catalogues on hand in Jerusalem, when he himself was unable to visit Jerusalem during the disturbances (summer 1936).