

PTOLEMAIS

Josh. 19.30 [below, § 5], and as Ptolemais in Acts 21.7; but the monuments of Egypt, Phœnicia, and Assyria, the Books of Maccabees, Josephus, and Latin and Greek writers supply us with material for a larger estimate of its ancient importance.

'Akka first comes into the light of history during the Egyptian occupations of Syria in the fifteenth and following centuries B.C. In the lists of the Syrian conquests of Thotmes III. (1503 B.C.), No. 47 is read by W. M. Müller (*As. u. Eur.* 181) as 'A-ka; but Flinders Petrie (*Hist. of Eg.* 232; cp *PALESTINE*, § 15) reads A'ang (= Ajjah), and neither Tyre nor Sidon is given in the lists. In any case all three cities must have passed at this time, or previously, into Egyptian hands, for in his last campaign Thotmes is said to have taken Arkatu (= Arka) to the N. of them all; he is said elsewhere to have subdued the inhabitants of the 'harbour towns' (Pietschmann, 255), and in the following century 'Akka is represented as (apparently long since) an Egyptian fief. In the Amarna despatches, one of the letters is from Zitaadna of Akku protesting his fidelity to Egypt (Fl. Petrie, *Hist. Eg.* 277, no. xlv., *Wi. A.B.* 518.160) a second is from the same announcing a revolt (Petrie, xlv., *Wi.* 159); whilst a third addressed to Amenhotep IV. (1383-1365) from the king of Karduniash complains that Zitaadna has murdered the king's ambassadors and appropriated the gifts they were carrying to Egypt (Petrie, xlviii., *Wi.* 11). This last shows the position of 'Akka in the line of traffic between Egypt and Mesopotamia. A list of Sety I. in Abydos gives 'ka which Müller (*op. cit.* 191) identifies with 'Akka; in any case 'Akka fell with the rest of Phœnicia as far as the Nahr el-Kelb under Sety's successor Rameses II. It is not mentioned under Rameses III.

'Akka lay within the land assigned by biblical writers to Asher. The MT of Josh. 19.24-31, which defines the limits of Asher, does not contain its name, but for the first word of v. 30, where we should expect to find it, ⁶⁸ reads אַרְכָּו, which suggests the emendation of the Hebrew אַרְכָּו to אַרְכָּו or אַרְכָּו (arkw) is the reading of a number of cursives in H and P). In Judg. 13.1 (J) it is stated that Asher did not dispossess the inhabitants of 'Akka. There is no allusion to 'Akka either in the account of transactions between Phœnicia and Judah or Israel, or in any diatribe of the prophets on the Phœnician cities. Its absence from the former is not altogether explicable. 'Akka was of no use in the trading between Solomon and Hiram—Tyre was nearer the cedars and Joppa the port for Jerusalem; whilst between Phœnicia and N. Israel, if all commerce was not by land, Dor and the harbour of Athlit would be more convenient for Samaria, the capital of the Israelite dynasty most closely connected with Phœnicia. Yet Dor and the ancient representative of Athlit and 'Akka are alike unnoticed by the Books of Kings; as striking a proof as we have of the fragmentary character of those historical records. 'Akka would have been the natural port for the Galilean fugitive, Jonah, to have been brought to in that prophetic narrative.¹ That Joppa has been chosen instead is another indication of the late and Jewish origin of the Book. The absence of 'Akka from the prophetic passages on Phœnicia is due, no doubt, to 'Akka's political inferiority to Tyre and Sidon—a fact amply proved by the Assyrian monuments.²

'Akka is not mentioned among the states which Assyria encountered in the fight at Karkar (neither are Sidon and Tyre) nor does it occur among the Phœnician towns paying tribute about 840 to Shalmaneser II., or about 804 to Adad-nirari. Shalmaneser IV. and

6. On the Assyrian monuments.

¹ [Does not this add fresh plausibility to the view of Jonah as traditionally a prophet of the Negehi given in *PROPHET*, § 44?—T. K. C.]

² It should be noted, however, that Reland's suggestion that in Mic. 1.10 ¹²³ stands for ¹²³ has found favour with many scholars. But see *We. A.L. Proph. Lc.*

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Sargon held all Phœnicia subject, but still 'Akka is not mentioned; and its first appearance in the Assyrian annals is as one of the towns of Luli of Sidon, whom Sennacherib overthrew (1 Rawl. 37.42). It is noticed in Esarhaddon's annals, and the first Assyrian mention of it, apart from Tyre, is after the subjection of the latter by Ashurbanipal, when he reports that he punished Ush and 'Akka at the time (640) that he fought against the Arabians. All this makes it clear that till Tyre fell 'Akka was but one of her subordinate towns, and explains the silence of the prophets. On this Assyrian evidence see Schrader, *KAT.* 173.288-291, ET 1.161.281.284; and Del. *Par.* 284.

'Akka is not much in evidence during the Persian empire; but it is now that we have the first clear instance of its military importance as a place of muster for large armies, which distinguished it during the Greek and Roman period, for according to Diodorus Siculus (15.41) Artaxerxes Mnemon gathered his troops there for his invasion of Egypt (cp Strabo, xvi.225). There are extant a very large number of coins of Alexander the Great struck at ²²⁵ or ²²⁵ ns it is called in Phœn. letters on some of them.¹ As Schürer says, they prove the importance of the place from Alexander's time onwards; yet the fact that Hercules not only appears in Greek coins of 'Akka, as the town is now called, but is associated by a Greek legend² with the origin of the town, proves that 'Akka's subordination to, and close connection with, Tyre lasted into Greek times. The town was obviously subject to Tyre religiously as well as politically. After the death of Alexander, 'Akka was at first under Antigonus, then under Ptolemy Lagi, who destroyed it in 312 when Antigonus forced him to retire (Diod. Sic. 19.93).

During the next century we have no particular data for the history of 'Akka, and are therefore unable to decide with certainty when it received the official name of Ptolemais (*Πτολεμαῖς*). This can hardly have been during its brief occupation by Ptolemy Lagi (against Pietschmann, *Gesch. der Phön.* 76), but may have been due to Ptolemy II. whose conquest of Phœnicia was more permanent (see Schürer's note, *op. cit.* 92; he quotes in evidence the *Pseudo-Aristeas*). In any case the name appears to have displaced that of 'Akka among the Greeks by the close of the third century B.C. In describing the occupation of the town by Antiochus the Great in 219, Polybius (5.61 f.) implies that it was then called Ptolemais; yet a more conclusive proof that the name had been bestowed long before this is found in the fact that the Seleucids did not attempt to alter it, but suffered this record of their enemies' previous possession and patronage of the town to remain on its coins, alongside that of their own.

The inhabitants obtained the envied right to call themselves *Πτολεμαῖοι*; and received equal privileges with their old superiors of Tyre; the titles on some of the Seleucid coins are *ἑπὶ ἀστυλὸς καὶ ἐπὶ αὐτονομίας* (Eckhel, *op. cit.* iii. 305 f.; De Saulley, *op. cit.* 153 f.; Gardner, *Catal. of Gk. Coins in Brit. Mus.*; *Seleucid Kings*, 41).

We now reach the detailed history of Ptolemais furnished by Greek historians but especially by the Books of Maccabees and Josephus, a history which describes the naturally increasing importance of a town, so favourably situated for the enterprises first of its Greek and then of its Roman masters. For Egypt, for Asia Minor, for the Greek Isles and mainland, and for Italy its harbour was (even after the building of Caesarea by Herod) the most convenient on the Syrian coast; and its history till the end of the NT period is that of the arrivals of great men from those shores, of the

¹ They run from the year 3 to the year 46 of the Alexandrian era—i.e., they were struck with Alexander's name long after his death. See Schürer, *Hist.* ii. 141. n. 143.

² The name 'Akka was derived from the supposed healing (*ἀκούω*) of Heracles, through a plant discovered on the site, after he was poisoned by the Lernaean Hydra. See Steph. Byzant. *Ἐπὶ Πτολεμαῖν*, s.v. *Ἀκκῆ*.