

respect in Nubia and in Egypt, but was, later on, thrust into the background by the shrine of Isis on Philae. The mummies of the holy rams of Chnub were recently found in their granite sarcophagi. Manifestly the priests of Chnub hated and resented deeply the presence of the foreign Yahv temple, but it was under the protection of the Persian Governor, so that it was only in his absence that they could move against it. The Jews returned this hatred with interest, for in their letter they call the priests of Chnub by a contemptible name, not priests, but "priestlings" or "shavelings."

The Chnub priests combined with Waidrang, who was at that time Governor of Jeb, and was probably acting for Governor Arsham, who was on leave. We learn from the Sayce-Cowley records that, nine years before this date, Waidrang was Commandant. From other records we know that he was bribed by the priests of Chnub. Waidrang was himself a civil functionary, and he therefore sends to the neighbouring Syene for his son, who brought Egyptian and other troops under his command, and utterly destroyed the Yahv temple, a work that would be very pleasant to the Egyptian soldiers in the Persian service, as they would be Chnub worshippers.

The description of the Jeb temple shews that these Jews were wealthy. The blocks of hewn stone they would easily obtain from the Syenite and granite quarries of Syene; but the cedar beams from Lebanon must have been exceedingly costly when brought to Jeb. They seem to have possessed rich vessels of gold and silver, which we may compare with Nehemiah VII., 70-72, where we find they start the new temple with 41,000 drachms of gold, and fifty basins; and 4,200 lbs. of silver; and with Numbers VII., 13-86, with its many golden spoons, and silver chargers and bowls. Hatred and

cupidity combined probably, therefore, led to the destruction of the temple at Jeb.

It is clear that the garrison at Syene (Hebrew Seveneth) was an important command, for Ezekiel XXIX, 10, and XXX, 6, speaks of its tower in terms that shew it to have been one of the greatest strongholds of Egypt. This probably explains how the Jews offered no resistance to the sons of Waidrang when he destroyed the temple, as he must have had a very strong force under his orders.

We know from the Book of Esther that the Jews were prosperous in the Eastern provinces of the Persian Empire. They were no doubt equally so at the trading centre of Jeb.

It is remarkable that though Solomon's temple had but one door, this temple at Jeb had five. Evidently they had adapted their building to climate, and did not hold the design of Solomon's temple as binding on them.

It is noteworthy that no Jew was killed at the sacking of this Jeb temple. There is some reason to believe that Joel wrote his prophecy about this time, and if this is so, Joel III, 19, would shew that Jew-baiting had already begun in Egypt, as we know it existed there after the Persian rule came to an end.

We cannot learn when the Jeb temple was built, but we know that Cambyses conquered Egypt in B.C. 525, and this petition states that the temple was there then. It was thus certainly more than 115 years old. The last preceding Egyptian Kings, under whom, according to the petition, the temple could have existed, had been: Psammatic II, B.C., 594-589; Apries (Pharaoh-Hophra) B.C. 588-570; Amasis, 569-526; Psammatik III, 525. We know from Jeremiah that when Nebuchadnezzar took Jerusalem, B.C., 586, many Jews settled in Egypt in spite of the denunciations of the prophet, as