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New Testament, pp. 92-3): 'And they heard a voice out of the heavens saying: Hast thou preached unto them that sleep? And an answer was heard from the cross, saying, Yea.' M. Vaganay, the erudite editor of this apocryphal 'Gospel' concludes that so slight a resemblance to the canonical epistle is insufficient to prove any interdependence of the writings. But he adds: 'It only remains noteworthy that our evangelist, desirous of passing for the apostle Peter, should have inserted into his work an episode that finds its precise development in the first epistle of Peter'. (Cf. *L'Évangile de Pierre*, Gabalda, Paris, 1930, pp. 301-2).

JOHN M. T. BARTON.

What became of the inhabitants of the Northern Kingdom after Sargon's capture of Samaria?

I may be allowed to refer to my paper on 'Old Testament History to Alexander the Great' in the Cambridge Summer School volume on *The Old Testament*, Burns Oates, London, 1939, pp. 134 ff. 'Samaria fell in 722, and, following the practice of his predecessor Tiglath-Phalasar III, Sargon carried away a large portion of the population. He himself records the deportation of fifty chariots and 27,290 Israelites (text in Gressmann's *Altorientalische Texte zum alten Testament*, 1926, p. 348). The cuneiform texts tell us nothing about the destination of those carried into captivity, but there are letters and contracts of a later date (between 650 and 606) which make known the existence of Israelite signatories and witnesses from Kannu and Kar-A-U, towns in the same region as Ḥalah and the Ḥabûr and the country of Guzana, and these signatories were doubtless the descendants of Israelites deported in 722.'

Sargon, as we know from the Bible, introduced, in place of the 'displaced persons' carried off into Assyria, convoys from Babylon, Kutha, 'Awwâ, Ḥamath and Sepharvaim; the newcomers brought their own gods with them, some of whom can be identified from the data given in the Bible. So Sochoth-benoth, introduced by the men of Babylon, is the same as Sarpanit, Marduk's consort. This process of introducing Mesopotamians into the Northern Kingdom was a gradual one, and from the mixed race of Israelites and Mesopotamians came the Samaritans, familiar to us from the books of Esdras and Nehemias and from various references in the New Testament.

JOHN M. T. BARTON.

The words of Christ 'Before Abraham was made, I am' (John viii, 58), are generally taken to involve a reference to the Divine Name in Exodus iii, 14 and hence to constitute a claim by Christ to Divinity. May we see a similar reference and claim in other passages where Christ uses this phrase 'I am' (usually translated as 'I am He')?

The phrase ἐγώ εἰμι is used in various ways in the Greek Bible. It is often used to give emphasis or to make an impression, and in this