

tent, and in a desert country wasted by famine, was crowned with success. At the point which he had previously fixed upon, M. Clermont-Ganneau found the Tell el Gezer of Mudjir-ed-din, and the ruins of a large and ancient city, occupying an extensive plateau on the summit of the Tell. On one side were considerable quarries, from which stone had been taken at various periods for the buildings in the town, as well as wells and the remains of an aqueduct; a little beyond this were a number of tombs hewn out of the rock, the necropolis in which repose the people who have successively inhabited the old Canaanite city. It is scarcely necessary to add that this place is exactly four Roman miles from Emmaus-Nicopolis, and that it completely meets all the topographical requirements of the Bible with regard to Gezer.

M. Clermont-Ganneau points out the importance of the discovery with reference to the general topography of Palestine. Gezer being one of the most definite points on the boundary of the territory of Ephraim, the current views on the form and extent of that territory, as well as of the neighbouring territories of Judah and Dan, must be very materially modified. This result alone is of importance, and makes the discovery of Gezer an event in Biblical researches.

The means by which M. Clermont-Ganneau was enabled to find the town are also worthy of remark; it was by availing himself of a source which is too much neglected, the Muhammedan writings on the history and geography of Syria. This work is certainly difficult and thankless, but the example we have before us shows that it is not unproductive, and that it may lead to the most interesting and unexpected discoveries.

NOTE ON THE DRAWINGS AND COPIES OF INSCRIPTIONS FROM THE "SHAPIRA COLLECTION" SENT HOME BY LIEUT. CONDER AND MR. DRAKE.

THOUGH hastily coloured, the outline of each object has been very carefully followed, and those who saw the drawings and the originals in Jerusalem were of opinion that they were remarkably faithful representations.

Lieut. Conder states that he was unwilling to copy the inscriptions, as owing to the imperfect observation of many specimens errors might have been made which would invalidate their value if executed by one ignorant of the characters employed; but Dr. Chaplin and Mr. Drake, who were more familiar with the characters, copied carefully from the originals, or from good squeezes, those sent home.

The total number of drawings is upwards of 200. These represent all the important specimens in the collection up to the time of Lieut. Conder's last visit to Jerusalem, in October, 1872, the number of pieces then in Mr. Shapira's collection being about 700. Since then, however, the number has been increased to 1,000, and several very important specimens added, of which it is hoped to obtain drawings soon. A great number of the specimens so closely resemble one another that one or two examples are typical of each group. A large number are broken.

The drawings sent home contain specimens of each group, *perfect* ones being always taken in preference to fragmentary ones.

Among these drawings are copies of all the inscriptions yet produced by Mr. Shapira, except a few which have been sent to the office of the Fund by Dr. Chaplin. The genuineness of the inscription is warmly supported by Professor Schlottmann in the "Zeitschrift der Deutschen Morgenländischen Gesellschaft," but the opinions of English scholars have as yet been unfavourable.

To the Editor of the Quarterly Statement of the Palestine Exploration Fund.

SIR,—Will you allow a few topographical queries? In 2 Kings xx. 4, we read, "afore Isaiah was gone out into the middle court." In the Hebrew it is not court but *city*, מִדְּבָרִים. What is "the middle city"? The Sept. make it the middle *court* (ἀνὰ τὴν), but the Hebrew is quite explicit. Some critics (Keil, &c.) make it "the central portion of the city, or Zion city," but this does not seem satisfactory. Can you give any light?

In the same book (ch. xxii. 14) we read, "she dwelt in Jerusalem in the college." This is literally "the second" (part of the city). The Sept. gives it *ἡ ἑτέρα πόλις*, and in Nehem. (xi. 9) we read "over the second city," as it should be rendered; also in Zeph. i. 10 we have "an howling from the second city." See Keil and Delitzsch, who render it "the lower city." What is the exact meaning of these "seconds"?

H. B.

ERRATA, JANUARY NUMBER.

- P. 7, line 9, read Nablus *below*.
 line 10, ,, soft limestone *above*.
 P. 8, line 7, ,, from bottom, species of *truxalis*.
 P. 9, line 18, ,, *Quercus coccifera*.
 P. 12, line 14, ,, from bottom, *stretching below all, to the foreground*.
 P. 13, line 17, ,, Mr. *Duisberg*.
 line 21, ,, Mr. *Duisberg*.
 line 25, ,, in *search* of saltpetre.
 line 3, ,, from bottom, E' *Aal* (*l* not *b*).
 P. 14, line 9, ,, Mr. *Duisberg*.
 P. 16, line 6, ,, *found; in one piece (a disc) it occurs*.
 line 13, ,, *low foreheads*.
 P. 19, line 22, ,, *Rev. J. Neil* (for T. Neil).
 P. 21, line 7, ,, from bottom, *of the third wall*.
 P. 23, line 8, ,, from bottom, El *Tireh*.
 P. 24, line 23, ,, El *Tirch*.
 P. 25, line 15, ,, El *Tireh*.
 line 23, ,, El *Tireh*.
 line 27, ,, El *Tireh*.
 line 7, ,, from bottom, *Haifa*.
 line 2, ,, from bottom, El *Tireh*.
 P. 26, line 11, ,, *Jinjar*.