

text), but that the *Khetib* (the marginal reading) is 𐤒𐤙𐤒, which means court. This reading was evidently before the Greek translators, their rendering being, as observed by "H. B." *αυλη* (court), and not *πολις* (city). Why the two readings should so greatly differ, and why the one is to be preferred to the other, is a question the discussion of which I presume does not come within the province of your columns. In reference to the second query I beg to observe that the Hebrew word rendered in the authorised version "college" is 𐤒𐤙𐤒, which the Septuagint evidently considered as the name of a certain part of Jerusalem, and therefore did not translate it. The word in question being derived from the root 𐤒𐤙𐤒, to repeat, to do (a thing) over again, the rendering "second city" is correct, and seems to mean as much as our *New Town* in contradistinction to the *Old Town*. Should it be the same which Josephus (Bell. Jud. v. iv. 2) calls *καυόπολις*?

A. B.

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#### NOTE ON THE NEWLY DISCOVERED SAMARITAN STONE.

MR. PRITCHETT writes as follows:—

"In Gaza there have been three Englishmen resident for eight years in charge of the telegraph station. One of them, my friend Mr. Nimmo, received me as usual into his house, and very hospitably entertained Mr. Hamilton also. Another, Mr. Pickard, produced the stone which you mention, and Mr. Hamilton forwarded a squeeze of it to England. The stone had been accidentally found by men who were digging old foundations out of the sand for building materials, and Mr. Pickard brought it from thence. There can be little doubt of obtaining more if proper measures are taken,—through Mr. Hamilton, for instance, who now knows the place and the people. The stone is carefully preserved by Mr. Pickard."

This is at present the only information we have, except the squeeze itself, of the stone. The squeeze has been very kindly given to the Society by Mr. Dunbar Heath, to whom Mr. Hamilton sent it. The inscription is a passage from Deuteronomy iv. 29—31. It has been suggested that the stone belonged to a Samaritan synagogue at Gaza. We shall probably be able to write more fully on this interesting stone in the next number of the *Quarterly*.

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