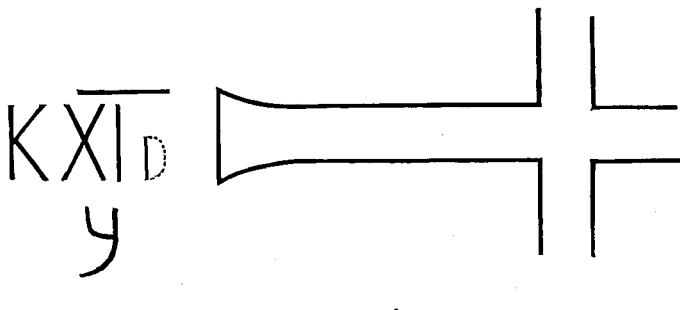


of inserting the letter or character "X," the printer has substituted the word "cross," which makes a bad mess with the sense I intended to convey. To set matters right it will be necessary to reproduce the inscription and the left hand bar of the cross as follows. It will be understood that the large cross was on the right hand of the inscription to one facing it.



NOTES BY CAPTAIN CONDER.

I HAVE just got the *Quarterly Statement* for July, and though very busy with boundary and land questions here, I should like to send you a note or two. It is a valuable number, and I am only sorry not to have seen the two preceding.

On page 154 I should like to say that though the proposed sites for Golan and Alema are possible, the suggestion of 'Arkûb er Rahwah for Argob is inadmissible. It has only the B and the R in common, and 'Arkûb is the common word for a "ridge." The Arabic for Argob would be Arjib or Rujib, and such places as Kefr Arjib and the northern Rujib are more suitable. Argob was, however, east of Golan to the best of my remembrance.

On page 159, I think the hot springs near Pella were probably some of those further north at Gadara. The whole of the paper by Mr. Guy le Strange is most interesting. Perhaps he may have noticed whether there are any mason's marks on the masonry at Kala't er Rubud, which would settle the Crusading origin which I always attributed to this castle, which I have only seen in the distance, but which Mr. Tyrwhitt Drake visited and considered Crusading.

Page 183.—The so-called altar at Zorah resembles many rock cuttings familiar to explorers in Palestine, which result from the quarrying of stone. Manoah would hardly have used an altar of cut stone.

Page 184.—The objection as to En Rogel raises the question of the dates and authorship of Old Testament books, which is evidently not one to be discussed in the *Quarterly Statement*.

Page 181.—Mr. Drake and I, in 1873, found what we took to be an overturned Dolmen in Judea, near the village of Jeb'a (Gibeah of

Benjamin), and I have noticed possible traces of others in "Heth and Moab."




I find some difficulty in bridging the gap which seems to me to occur so often in Mr. Birch's arguments between the proposition and the "therefore." He says I am wrong in saying that later kings built a wall round Ophel, but I think the Bible mentions these kings by name. He says he has proved Hinnom to be the Kedron, but if he has done so to his own satisfaction, he has not convinced other writers. Mr. Birch seems to me to forget how often he has changed his own views when he is severe on others for inconsistency. He might, perhaps, not think it worth while to read what I have recently said on the controversies, in the Jerusalem volume, and in my Primer of Bible Geography. At any rate, Mr. Birch admits the impossibility of confining ancient Jerusalem to the small area on Ophel, and if he agrees that David and Solomon walled in the Upper City, his views as to the limitation of the words Zion and City of David are of secondary importance. I hold Zion to be the poetical name of Jerusalem, and the City of David to be the Jerusalem of David's time. All I am really interested in is the defeat of a new heresy which seems to me mischievous and absurd, namely, that the Jerusalem of David and Ezra was confined to the narrow ridge south of the Temple. Such an idea cannot be reconciled with the Book of Ezra, or with earlier biblical books, and represents the *reductio ad absurdum* of Jerusalem controversy.



























C. R. CONDER, *Captain R.F.*

Taungs, Bechuanaland,
August 18th, 1885.

NOTES.

I. THROUGH the kindness of Professor Maspero I am able to correct one point in my note (*Quarterly Statement*, 1885, p. 108) on the identification of the important point Berothah or Berothai, on the northern frontier of David's kingdom.

The name of the place No. 141 in the Karnak List, as given by M. Golenischeff in his corrected readings (*Zeit. f. Aeg. Spr.*, 1882, p. 145 and *plate*) is imperfect in its first hieroglyphic sign, which appeared to me to be  = b. But M. Maspero has since read it on the pylon at Karnak as , i.e., , so that the name is not Buresu, but Zuresu. This, however, does not affect my proposal to identify Berothah with Brisa in the wady where M. Pognon found the rock-inscriptions of Nebuchadrezzar.

II. In my short article in the April *Quarterly* on Exploration in the Nile Delta there are a few insignificant misprints which every reader will correct for himself; but one needs explicit notice. On page 115, for   read                        

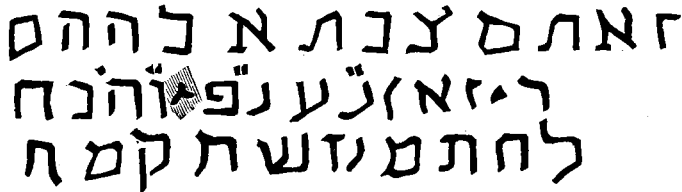
I LAST week forwarded you tracings of plan of the recently discovered Zorah altar. That it is "strongly suggestive" of the passage Judges **xiii**, 19, 20, is undeniable.

I would now merely call attention to the fact that "the great stone of Abel," which appears to have marked the limit or boundary between the Beth Shemesh lands and the Philistine territory (1 Sam. vi, 12-19) could not have been far distant. The shrine of Abu Mésar at Ain Shems (Beth Shemesh) is boldly visible from the altar, and about three-quarters of an hour's walk distant (at the furthest) in a south-west direction.

Standing on the hill-sides close to Zorah, with the altar and Ain Shems in full view, the two old narratives seem to assume new and living proportions, and blend and dovetail wonderfully at the spot where stands the lately found sacrificial monument.

In conclusion, I would mention that the German Exploration Society have excavated the altar, the total height of which is 2 metres. I believe that excavations are still being carried on at Artouf for the same Society.
J. E. HANAUER.

A FEW weeks ago I had to survey a part of the interior of *Tiberias*, and found by chance a small column of white marble 1 foot 5 inches long and 9 inches in diameter, which was just dug out in the garden of the Greek convent in the extreme south of the town, and which bears the following Hebrew inscription:—



I am not a Hebrew scholar, but I was told that it bears the date 4148, and was a gravestone.

I have also looked with interest into the large circular vaults which border *Tiberias* from the sea side, and are built close to the city wall of the east and south. They are not built very carefully, but are strong and very spacious. Their building area must be that of this last city wall and fortress. The city wall on the sea side is generally 10 feet 2 inches thick. The new Greek convent will now be built on top of its south-eastern corner, and the partly sunk round corner tower there will be restored.

Haifa, July 31st, 1885.

G. SCHUMACHER.