

(D.)

	<i>Transliteration.</i>	<i>Translation.</i>
1st line	בר התה בר	Bar Hth (H.T.H.), son of Bar
2nd line	בר נבו אאא	Nebo (or grandson of Nebo) (their?) brother.

I have no remark to make on D.

(E.)

	<i>Transliteration.</i>	<i>Translation.</i>
1st line ...	מברדת	Mbrdt. (M.B.R.D.T.), (possibly a
2nd line	בר בר נבו בר	name) of Bar Bar Nebo, Bar Bar
3rd "	בר נבו	Nebo (son of Bar Nebo, son of Bar Nebo, or, son of the son of Nebo, son of the son of Nebo).

מברדת, Mbrdt, *may, possibly*, be a name, though I do not think it is. The root is ברד, hail, cold, &c. The form מברדת is not to be found in any lexicon to which I have access. It is certainly not either in Gesenius or Buxtorff. In Arabic, however, we have a noun spelt in exactly the same manner, viz., مَبْرَدَة, plural مَبْرَدَات, and meaning a refreshing or cooling drink. As Dr. Post's Inscription E is the legend attached to the picture of a man taking his ease, and holding a drinking vessel in his left hand, I am very strongly of opinion that the inscription simply gives the title or subject of that picture, viz. :—The Refreshment of Bar Bar Nebo, &c., or Bar Bar Nebo enjoying himself. I trust the above notes may prove interesting to readers of the *Quarterly Statement*, and that the Editor will kindly allow them a place in the next issue.

JERUSALEM,

February 4th, 1891.

THE LACHISH INSCRIPTION.¹

As I stated last summer in the "Academy," the inscription on the piece of pottery discovered by Mr. Petrie, at Tel el-Hesy, reads לַסִּמֵּךְ, *le-samech*, from *samak*, "to uphold," and must be translated "belonging to Samech. We find the name Semachiah in 1 Chr. xxvi, 7. The shape of the letter *samech* is interesting, as it presents us with the oldest form of the letter in the alphabet of Israel hitherto known.

A. H. SAYCE.

Another well-known Semitic scholar writes :—

The inscription seems to read לַהֲמֵךְ, *i.e.*, dedicated or belonging to

¹ *Quarterly Statement*, 1891, page 70.

h m k. Whether *h m k* is a name of a divinity or of an owner I cannot decide. I do not know of another instance of this name. If you will give my transcription in the journal please do not mention my name. Anyone could have given you the transcription and there is no merit of mine.

ENTRANCE TO THE HOLY SEPULCHRE.

By WILLIAM SIMPSON, M.R.A.S.

I AM under the impression that no sketch of the Entrance to the Holy Sepulchre has appeared in any of the Palestine Exploration Fund's



publications ; so I have copied out a rough one I made in 1869, which

is taken from inside the sepulchre. It was M. Clermont Ganneau that first called attention to the importance of the fact that the tombs at the west of the Holy Sepulchre were *Kokim* tombs, and from that he pointed out that the spot was in all probability an old Jewish place of sepulchre. The sketch given with this, shows that the Holy Sepulchre itself was also a *Kok*, for the doorway still retains the form of the opening of one of these Jewish tombs. As it is only lately that the distinction between *loculus* and *Kok* has been arrived at, its value as an indication of antiquity was not likely to have occurred since the time of Constantine, hence the unlikelihood that anyone at a later date has imitated the older form. I have read statements that the original rock of the tomb can still be seen in some part of the entrance; but these affirmations always appeared as if they required to be authenticated. Surely some one on the spot could do this. The *Kokim* tombs on the west of the Holy Sepulchre have no ledges in them; this would tend to the suggestion that the ledge in the Holy Sepulchre may have been excavated, and perhaps this was done to form it into an altar, for Mass was at one time celebrated upon it. Some have supposed that there is a trough, under the marble slab, which formed the real tomb.

IRRIGATION AND WATER SUPPLY IN PALESTINE.

By WILLIAM SIMPSON, M.R.A.S.

From what I have learned regarding the pits in the Vale of Siddim, the conclusion appears to be, that whatever they may have originally been, they were no part of a *Karaize*. From calling attention to them some important information has, as a result, been brought forward. Mr. Gray Hill's letter describes what is almost certain to be a *Karaize* at El Beda, near Palmyra, which is also described in his book, "With the Beduins," p. 159; and his account of the newly discovered source of water in Palmyra is also most probably an aqueduct of the same kind. In the Wady Byâr, south of Solomon's Pools, there is a rock-cut conduit which is several feet below the surface, and in its construction shafts were sunk at a number of places, thus realising the exact idea of a *Karaize*. These shafts are marked on the large map, and the description of them will be found in Sir Charles Wilson's paper on "The Water Supply of Jerusalem." It is seldom that these conduits were cut through the rock, but in my former communication I mentioned one at Hada, near Jellalabad. My attention has also been called to some very ancient conduits at Lake Copais in Bœotia. Operations have been going on there for some years back to drain the lake, but it would seem that attempts of the same kind had been made before the time of Alexander the Great. It is said that there are natural channels under