

HEBREW INSCRIPTION FROM NEAR THE ASH-HEAPS
AT JERUSALEM.

AN old Hebrew inscription, said to have been found on a marble slab in a tomb near the ash-heaps north of Jerusalem, having been submitted to M. Clermont-Ganneau, he has kindly sent the following note respecting it :—

פסוי בר 1
 ? ?
 אהרן דמן 2
 ? ?
 אברון 3
 (sic)
 ניהן נפשה 4

This is an epitaph terminating with the well-known formula, נפשה ניהן (line 4), "rest his soul"; אהרן is here incorrectly written ניהן.

The name of the deceased (line 1) is written פסוי, *Phesoi*, which has no known counterpart in Hebrew onomastics. I suspect it is the name יוסף, *Joseph*, written backwards. This palæographical oddity recalls certain cryptographic customs mentioned in the Talmud.

I do not quite know what to make of the words that follow, אהרן בר, "Son of Aharon." The last letter but one in line 2 is of an unusual shape and is very doubtful; the second letter in line 3 might be a *kaph*, and the *daleths*, of course, may just as likely as not be *resches*.

1. (*Joseph*) son of
2. *Aharon*
3.
4. *Rest his soul.*

The doubtful words in lines 2 and 3 denote perhaps the title, function, or origin of the deceased.

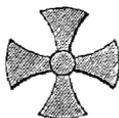
ST. CUTHBERT'S CROSS.

By AUBBEY STEWART, Esq., M.A.

I HAVE been reading Major Conder's paper in the *Quarterly Statement* for July, 1894, and find, on p. 205, that he falls into the common error about a Maltese cross.

I have looked at the Assyrian King in the British Museum, and see that what he wears on his necklace is what heralds call a St. Cuthbert's Cross; no connection with Malta. I enclose sketch.

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ST. CUTHBERT'S CROSS.



CROSS PATTEE.



MALTESE CROSS

THE SWASTICA.

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

THE Swastica, known also as the Gammadion and the Fylfot, has received some notice in the last two *Quarterly Statements*. From this symbol being often classed as a cross, Herr Schick having done so, it may be as well to give the latest knowledge that has appeared upon it. Professor Wright states that numbers of them were found in excavating the Hopewell Mound, in Ohio, U.S.A.; and that no explanation of its connection with those found at Troy can as yet be offered by Americans. The finding of the Swastica in America gives a very wide geographical space that is included by the problem connected with it, but it is wider still, for the Swastica is found over most of the habitable world—almost literally “from China to Peru”; and it can be traced back to a very early period. The latest idea formed regarding the Swastica is, that it may be a form of the old wheel symbolism, and that it represents the solar movement, or perhaps in a wider sense the whole celestial movement of the stars. The Dharmachakra, or Buddhist wheel, of which the so-called “Praying-wheel” of the Lamas of Tibet is only a variant, can now be shown to have represented the solar motion. It did not originate with the Buddhists, they borrowed it from the Brahmans, and it can be traced back in the Brahminical system to the *Veda*, where it is called “the wheel of the sun.” I have lately collected a large amount of evidence on this subject, being engaged writing upon it, and the numerous passages from old Brahminical authorities leave no doubt on the matter. The late Mr. Ed. Thomas, who has done so much for Indian numismatics, was the first to point out in the “Numismatic Chronicle,” 1880, vol. xxii, pp. 18–48, that on some coins the wheel with spokes was replaced by the Swastica. He also showed