

was set up on end between the third and fourth boards at the western end of the Tabernacle (on which account it was so designated), and supported a ridge-cord, the other end of which was supported by the middle "pillar" at the entrance. I venture to render the participle in Exodus xxvi, 28, "causing to reach," *i.e.*, causing the ridge-cord to reach. Cords, I would observe, are mentioned in Exodus xxxix, 40.

SEAL FROM HEBRON.

By Lieut.-Colonel CONDER, R.E., D.C.L.



THIS seal was brought from Hebron thirty years ago by Rev. Dr. Stewart, of Leghorn, and given to Dr. Cumming, of Edinburgh. It is now in possession of his son, who kindly showed it to me.

It is in the style commonly found on signets from Babylonia, Phoenicia, Cyprus, and Palestine, and represents a man holding a goat. It has been thought to refer to the Scape Goat. The figure is not milking, nor does it appear to be sacrificing, the goat. The design, as far as my experience goes, is very unusual. The designs on such seals have usually a religious meaning.

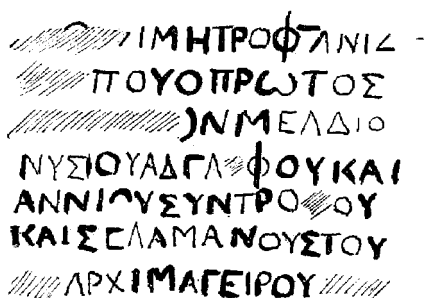
A GREEK INSCRIPTION FROM THE GRAND MOSQUE, DAMASCUS.

By ERNEST W. GURNEY MASTERMAN, F.R.C.S.

WHEN going round the ruins of the Grand Mosque a few days ago, some Christian workmen, engaged in carving new capitals for the columns destroyed by the fire of 1892, pointed out to me a Greek inscription. This morning I paid a special visit to the mosque at an early hour in order to copy it.

The inscribed stone is built into the inner face of the southern wall of the mosque, near the Mâdinet-el-Gharbiyeh. It is the eighth stone to the eastern side of the side entrance in the third row above the floor. The Moslems at the mosque say that before the fire it was plastered over and they did not know of its existence. The stone is about 5 feet long and 2½ feet high. The inscription is not in the middle, but to one side. As soon as I began deciphering the letters, I found that the stone was built into the wall upside down.

Apparently when this was done the whole surface was chipped over—regardless of the inscription—to make a rough surface to hold the plastering, for not only is the whole surface uniformly rough, but in the case of most of the letters, as the enclosed copy will show, only the parts deepest cut survive. I much fear there is scarcely enough preserved to enable even a specialist at such work to decipher much. The letters I have marked dark are, I think, unmistakable, though, of course, they may be incomplete. What I have marked lightly is also fairly clear; indeed, when in doubt about any mark, I have marked nothing. It seems clear that the whole inscription was originally but seven lines, and that none of the lines were longer than the longest represented here, as there is no trace of letters around the area of the inscription.



 ΙΜΗΤΡΟΦΑΝΙΣ -

 ΠΟΥΟΠΡΩΤΟΣ

 ΝΜΕΛΔΙΟ

 ΝΥΣΙΟΥΑΔΓΛΦΟΥΚΑΙ

 ΑΝΝΙΟΥΣΥΝΤΡΟΦΟΥ

 ΚΑΙΣΕΛΑΜΑΝΟΥΣΤΟΥ

 ΑΡΧΙΜΑΓΕΙΡΟΥ

It may interest those who read this to hear that the grand old mosque is left now almost as it was immediately after the fire. The floors are still, over a considerable area, piled with rubbish, and beyond a few new pieces of columns, capitals, &c., there is no sign of any rebuilding going on. Even "unbelievers" are now permitted to go from the Bâb-el-Berêd into the mosque without removing their boots.

DAMASCUS, *May 3rd*, 1896.

NOTE BY DR. MURRAY.

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 Διο

 νσίεν ἀδελφοῦ καὶ

 Ἀννίου συντροφ[φ]ου

 καὶ Σελαμάνου τοῦ

 ἄρχιμαγεῖρου.

Inscription apparently in memory of some one, at the instance of his brother, Dionysios, his foster-brother, Annios, and Selamanes, the chief

cook. The name Selamanes occurs in inscriptions from Syria as that of a deity. See "C.I.Gr.," iii, 4449-4451. The form "Salamanes" is given by Waddington, No. 2147, as that of an ordinary name.

THE SITE OF THE TEMPLE.

By Lieut.-Colonel C. M. WATSON, C.M.G., R.E.

IN the *Quarterly Statement* for April, at p. 170, there are some observations by Lieut.-Colonel Conder upon my article on "The Site of the Temple," which appeared in the *January Statement*. Any remarks by Colonel Conder respecting Jerusalem are deserving of the most careful consideration, as he has devoted so much of his life to the Holy Land and all connected with it, and it is a satisfaction to find that in the main he seems entirely to concur with what I wrote concerning the probable arrangement of the Temple buildings.

But to some of his observations I cannot agree, and, therefore, think it desirable, as briefly as possible, to give my reasons for differing from his conclusions.

And, first, as regards the length of the cubit which was probably used in laying out the Temple and its courts. Colonel Conder remarks that "Colonel Watson admits that a cubit of 16 inches would give better results than one of 18 inches." Now, I certainly do not admit such a supposition, nor do I think that the words used in my article can be read to imply this. What I did say was as follows:—"After reading all I could respecting this question, it appears to me that the cubit used was that of about 18 inches. Possibly it was rather less, say 17·7 inches, but this is not certainly proved, and I have adopted a cubit of 18 inches in making the plan. A somewhat smaller cubit would perhaps have given slightly more satisfactory results, but that of 18 inches is good enough for practical purposes, and has the advantage of easy reduction to measures that are given in feet." It must be remembered that the cubit used in the construction of the Temple was one of six hand-breadths, and I do not think any cubit of six hand-breadths was as small as 16 inches.

I am well aware that Colonel Conder believes that the cubit used was one of 16 inches, and I have read much that he has written to prove this. To me, however, his arguments are not convincing. Take, for example, the article on "Linear Measures," at p. 57 of his "Handbook to the Bible." He first states that the cubit was equal to the fourth part of the height of a man, or to the length of the forearm to the end of the longest finger. The cubit was divided into six palms, or hand-breadths, and the palm into four finger-breadths. He then goes on to say that the finger-breadth, according to the "Sephora Torah," was equal to two barleycorns laid endways, or the width of seven barleycorns laid side by side. This