

NOTES AND QUERIES.

1. *Hebrew Inscription at Fik* (see p. 185).—Professor A. Büchler, of Vienna, in a letter dated April 30th, proposes to read הוואנה for הנה • ה. The inscription will then run :—

אנה יהודה הוואנה
 "I am Jehudah the *hazzān*."

The הווא, here written with א to indicate the long *ā*, and in the emphatic state with ה as in הנה, was a well-known official from the time of the second temple onwards (Levy, *N.H.W.B.*, 2, p. 29*b*; Kohut, 3, pp. 357*b* *sqq.*; Weinberg, *Monatsschrift f. Gesch. Wissens. Jud.*, 1897, p. 659; Schürer, *Gesch. Volk. Isr.*, third ed., 2, p. 441). Such officials held important posts in the synagogues of Palestine, and even of Alexandria; they were learned men, and were sometimes teachers of children. The *hazzān* also acted in a judicial capacity. Dr. Büchler points out further that the *hazzān* corresponds to the "attendant" (ὑπηρέτης)¹ of Luke iv, 20, to whom Jesus handed the roll after He had read the selection from the prophet Isaiah in the synagogue of Nazareth. The name is identical with the ἀξαρίτης of Cilicia in the fourth century.

Judah of Fik, Professor Büchler concludes, was consequently either a synagogue attendant or some judicial authority.

2. *Tombstone of John de Valence*.—In former issues of the *Quarterly Statement*—for instance, that for April, 1887, p. 78—there are references to the Crusading tombstone with the epitaph of John of Valence (Johs de Valencinis). Whilst reading the Crusading Chronicles in order to put together the enclosed notes on Jaffa, I have come across two suggestive names :—

- (1) Sir John de Vallance, highly commended by Joinville (*Memoirs*, Bohn's edition, pp. 474, 475, 476), A.D. 1250, and
- (2) Sir John de Valenciennes, mentioned by Joinville in his account of the battle at Banias, A.D. 1253.

Is it likely that these names are identical and belong to the same person, and, if so, is it possible that the tombstone in question, which is now to be seen amongst the antiquities at St. Anne's Church, Jerusalem, was his? J. E. HANAUER.

¹ The ὑπηρέτης recurs in later inscriptions (Schürer, *op. cit.*, 2, p. 441; *Gemeindeverfassung*, 28 *sqq.*).

3. *Hebrew Inscription from Gezer*.—The short Hebrew inscription unearthed by Mr. Macalister ranks among the most interesting of his discoveries made during the last quarter. At the same time it constitutes a puzzle which, if the fragmentary state of the saucer does not enable us to solve, at least deserves a few provisional remarks by way of introduction. Unfortunately the figure (p. 204 above) is not enough to enable one to read the characters with certainty, and we cannot therefore be sure whether the ך in the second line should not be ך and whether the last character in the first line is a ך or ך. That the ך should have an open head is, however, not unprecedented in Hebrew (*cf.* סררה, Levy, No. 5). Mr. Macalister's ך in the first line is probably correct; the alternative is ך, which has this characteristic form only in the Aramean alphabets. The form of the ק is also Aramaic, but it is found upon the coins of Simon the Maccabee. The inscription may be read, therefore—

(כ) (ך)
 ל ב ך ך . . .
 (ד)
 ק ר י ן

Broken letters are surmounted by a dot, and alternative readings are superimposed upon those which are more probable. The double line in the middle is characteristic of Israelite seals, but the letters themselves do not easily suggest Israelite names. Two or three letters are wanting at the commencement of each line, and consequently ל may be the end of a name followed by בן, "son." Although the inscription is not particularly ancient, it is extremely questionable whether one may seek to discover the well-known Bacchides in either the first or the second line (בכד, [ב]קדין). But it is difficult to make a satisfactory suggestion. The analogy of other similar inscriptions leads one to expect:

- (a) To (ל) — son of —.
 (b) To — son of —, the (scribe, priest, &c.).

Both "to" and "son of" are occasionally omitted. קרין in the second line might be taken to mean "judge," but we miss the definite article. On the other hand, if [מ]קרין is restored it might be permissible to think of a denominative of קרן "horn," as though "the trumpeter." Or again, the second line may contain

a geographical designation, in which case one thinks of the Judean Kerioth (Josh. xv, 25). At all events, it is greatly to be hoped that Mr. Macalister may have the good fortune to discover other Hebrew remains of a similar character which may throw more light upon this puzzling find.

S. A. C.

4. *Mizpeh and Gath*.—The superb view from Nebi Samwil befits the only possible site (*Quarterly Statement*, 1882, p. 260) for Mizpeh (lit. "the watchtower") of Benjamin. In *Quarterly Statement*, 1898, pp. 169, 251, Tell Nasbeh (its letters resemble Mizpeh) is suggested. As, however, Ishmael departed to go east (Jer. xli, 10) we are not entitled to send him three miles south-west in order that he may approach "the great waters which are near Gibeon."

As Benjamin's Mizpeh had a panorama worthy of its name, so probably the watchtower of Judah (Josh. xv, 38) occupied a commanding height. I, therefore, accept Van de Velde's site at Tell eš-Šâfiyeh, a conspicuous hill with a glittering white cliff, rising like an isolated block above the adjacent country.

At this tell Porter located Gath, but in *Quarterly Statement*, 1880, p. 171, I favoured Libnah, because it means *whiteness*. The wide view and present name, Tell eš-Šâfiyeh (*clear* or *bright*), Heb. Mizpeh (LXX, *Μασσηφά*), the Crusaders' Alba Specula, or Blanche Garde—all connected—seem to form a chain which no argument can snap. The area which includes Lachish and Makkedah (Josh. xv, 37–41) easily embraces Mizpeh at Tell eš-Šâfiyeh.

The new volume of "Excavations in Palestine" records old remains at this site, but offers no evidence of its being Goliath's Gath, which doubtless was *in* or near the plain marked "Nahiet el-Mejdel," controlling it, as Ekron would the plain south of it. The likeliest site for Gath seems to me to be Kh. Jelediyeh (*Galatia* of the Crusaders), preserving the name of Goliath, who in the Koran is called *Galât* or *Jalât*, while the Arabs called "the dynasty of the Philistines, &c.," *Galâtiah* or *Jalâtiah*. If Ashdod (140 feet) withstood Psammetichus 29 years, Jelediyeh (248 feet) surely was elevated enough to defy Israel before David's time.

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