

NOTES AND QUERIES.

1. *Inscribed Lamps*.—The lamps described by Mr. Macalister in the *Quarterly Statement*, October, 1904, pp. 348–9, led to interesting comparisons, and were the basis of an illustrated paper recently read by me before the American Institute of Archaeology. For some ten years I had owned a lamp having the inscription **ΦΩC XY ΦΕΝ ΠΑCIN**, and had placed a cut of it on the stationery used for Fund business. Mr. Macalister's analysis of the confused form of this inscription (January, 1904, p. 24) led up to the decipherment of other cases, in the Harvard Semitic Museum and elsewhere. The lamps figured by Dr. Bliss (*Excavations*, 1894–7, Plate XXVI) are all plain, if we note that the two letters repeated on one are simply **ΦΩ**. Of course, the **KC ΦΩTICMOC MOY** of *Quarterly Statement*, October, 1904, p. 349, is the Septuagint version of Psalm xxvii (xxvi), 1. In connection with these **ΦΩC** lamps, it is important to consider M. Clermont-Ganneau's explanation derived from St. Basil's liturgy used at the Holy Fire festival. This may be found in *Recueil d'Archéologie Orientale*, 1888, p. 171. The words, "The light of Christ shines for all," come in substance from John's Gospel i, 9, and First Epistle ii, 8. In this connection it will be interesting to turn back to *Quarterly Statement*, 1892, p. 40, and examine the ten lamp inscriptions given there by Mr. G. Robinson Lees. He says that he copied them carefully from the originals. He did not read them. These copies will show that they are either the full or abbreviated **ΦΩC** inscription or (4, 8, and, perhaps, 9) the familiar **ΑΥΧΝΑΡΙΑ ΚΑΛΑ**.

PROF. T. F. WRIGHT.

2. *The "Neolithic Altar" at Gezer*.—In Mr. Macalister's seventh report upon the excavations at Gezer (April, 1904), he described the discovery of a cave situated at the summit of the hill, having a "concealed entrance," a "secret passage," and a "shoot" leading through the roof (p. 113). The mass of rock which forms the roof of the cave is stated to have been a neolithic altar, and the "shoot" is said to be "admirably adapted for conveying downwards the blood from sacrifices or other fluid offerings."

The interesting photograph which accompanies the description recalls in general form the Sakhra rock in the Haram at Jerusalem, which also has other strikingly similar features to those as described at Gezer. The Sakhra resembles the Gezer altar in position, and also has beneath it the cave, the "secret passage" and the "shoot" leading from the surface to the cave, and although possibly these may have been altered or modified by subsequent working, they still seem to present essentially the same original characteristics.

These facts suggest that the Sakhra itself may also originally have been a neolithic altar, very much of the type of that at Gezer.

If such were the case, it would be quite in the nature of things that a kind of "odour of sanctity" should linger round the spot for ages after.

It may have been to this ancient altar that Abraham brought his son Isaac for sacrifice, if, indeed, this Moriah can be identified with the Moriah of the narrative, which, however, may be very doubtful.

In any case, it was here that David, on the occasion of the staying of the plague (2 Sam. xxiv, 25; 1 Chron. xxi, 26), "built an altar to the Lord," at the direction of the prophet Gad. The position is pretty clearly identified with that afterwards occupied by the Temple altar, by David's declaration, "This is the house of the Lord God, and this the altar of burnt-offering for Israel."

The rock was at that time being used by Araunah, "the king" (marg.), as a threshing-floor, and its importance is increased as we regard it as part of the possessions of the dethroned Jebusite ruler.

That the cave was actually existing at that time may be suggested when we read that at the approach of David the four sons of Araunah "hid themselves."

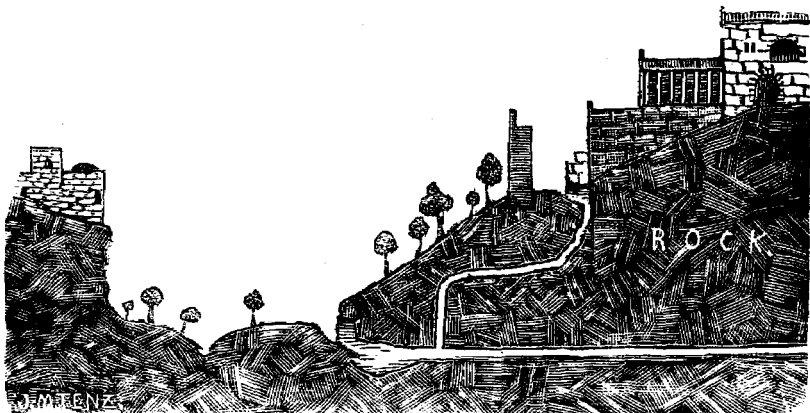
It would have been difficult for them to do so on the bare, rocky hill-top, were it not that the cave was accessible. We read, also, that Araunah "*went out* of the threshing-floor" to meet David.

The cave might then have been used as a granary, and the "shoot" as an easy means for conveying the grain into it.

W. CLARKSON WALLIS.

3. *Millo, and the City of David.*—From a military point of view the south-west hill, or traditional Zion of the present city, was far

more suitable for a fort, on account of its natural strength; but the Jebusites built their fortress where they could have a good supply of fresh water from the fountain of Gihon (Virgin's Well); and according to Neh. iii, 15, 16, and xii, 37, the prominent declivity south of the Temple area, was, no doubt, the site of the stronghold of the Jebusites. The situation was also favourable for a royal palace, and a little below was a good plot of land for the king's garden, with another supply of water from En-Rogel. Provision was also made to get water from the fountain of Gihon to within the wall of the fortress by means of a rock-cut passage in case of a siege, when the entrance of the fountain in the valley



Village of
Siloam.

Kidron
Valley.

Fountain of
Gihon.

Rock-cut
Passage.

Aqueduct to the
Pool of Siloam.

SECTION SHOWING ROCK-CUT PASSAGE AND AQUEDUCT TO THE POOL
OF SILOAM.

below would have been covered and concealed from the enemies, as it was done in the time of Hezekiah (2 Chron. xxxii, 3, 4, and 30). The passage was discovered by Sir Charles Warren. It is also believed that Joab went up by this rock-cut passage to the fort of the Jebusites.

Solomon built the Temple on Mount Moriah, and brought the Ark of God out of the City of David, which was Zion, and placed it in the most holy place in the Temple. From that time, the name Zion was not only given to the City of David, but also to the Temple with its courts, and to Jerusalem. In allusion hereto, the Church of Christ, or heaven, is called by that name.

Solomon, after he finished the building of the House of the Lord and his own house, also built (or rebuilt) Millo, and the walls of Jerusalem (1 Kings ix, 15, 24). The wall of Ophel, of which extensive remains were discovered by Sir Charles Warren, may also have been the work of Solomon, to unite his palace with Millo. Solomon's palace joined the south wall of the Temple, and was the residence of the Kings of Judah until the time of Zedekiah. Jotham and Manasseh, built much on the wall of Ophel, and raised it up to a very great height. No doubt this was partly done to protect the king's palace. Hezekiah repaired Millo in the City of David, and made darts and shields in abundance (2 Chron. xxvii, 3; xxxii, 5). Millo appears to be identical with the Armoury, or Tower of David (Song of Songs, iv, 4).

Sir Charles Warren discovered a great part of the Ophel wall. In some places its remains are still from 40 to 60 feet in height above the rock level, and 14 feet in thickness, but buried in rubbish, and nothing to be seen above the present level of the ground. The wall was traced for 700 feet from the first tower near the south-east corner of the Haram wall. Two hundred feet further, in a straight line with the wall, and about 12 feet below the present level of the ground, is a rocky knoll with massive walls of some important buildings, which may be the remains of the Armoury, or Millo in the City of David. David dwelt in the stronghold, and he built round about, even from Millo round about; and Joab repaired the rest of the (upper) city which is now the traditional Zion, while the site of the original Zion is ploughed over, and was for many centuries forgotten. On three sides, the City of David was surrounded by valleys, but on the north, more important fortifications were required as it was on rising ground. So notable a building as Millo would have been a formidable protection to the City of David, and after, also of great importance to Solomon and successive kings.

J. M. TENZ.

4. *The Cuneiform Tablet Discovered at Lachish.*—The Assyriologist is now in a position to give a translation of the Lachish tablet which is more correct than anything that could have been attempted at the time it was found. The linguistic peculiarities of what may be called Tel el-Amarna Assyrian are now known, and more than one Assyriologist has made a copy of the original

at Constantinople, though it must be confessed that the copies are not always an improvement upon those made from the cast, which proves to have been an exceptionally good one. The corrected text of the letter is as follows: (1) [ana amil] rab ša (?) šabi (?) (2) [kibi umma] . . a-bi (3) a-na šēpi-ka am-ku-ut (4) lu-u ti-i-di i-nu-ma (5) tu-ra-tu-na DI-TAR-AN-IM (6) u Zi-im-ri-da (7) pu-khi-ri ala u (8) iq-ta-bi-mi (9) DI-TAR-AN-IM a-na Zi-im-ri-da (10) a-bi Is-ya-ra-mi (11) ša-par-mi a-na ya-a-ši (12) [u id]-na-ni-mi (13) II GIS-sibir u III GIR-AB (14) u III nam-za-ru-ta (15) šum-ma-mi a-na-ku (16) uz-zu-na eli mati (17) ša šarri u a-na ya-ša (18) en-ni-ib-ša-ta (19) u a-di-mi u-ti-ru-mi (20) šu-ut mu-ul-ka (21) ša u-ra-ad-du-ka (22) ka (?) a-bu u uš-ši-ir-šu (23) a-na pa-ni-ya u (24) [i-na-an-na] Ra-bi-ilu u-wa-ši-ra (25) [u šutu] yi-bal-šu (26) a-ma-ti an-ni-ti.

This should be translated: "[To] the commander of the militia (?) [thus says] . . . -abi: at thy feet I fall. Thou must know that Dan-Hadad and Zimrida have gone down to summon the city to service, and Dan-Hadad has said to Zimrida: 'My father Is-yara has sent to me [and has] given me 2 clubs and 3 swords (*kharab*) and 3 falchions. If I march against the (Egyptian) king's land and you join me, I will exchange oaths (with you). As for the eunuch (?) whom I have sent to thee, he is (trustworthy?) and do thou send him to me, and [then] I will send Rabel and he will give him this message."

The letter was never intended to be seen by the Egyptian Government, for it was the secret communication of one conspirator to another. Among the Tel el-Amarna letters is one from the Egyptian Foreign Office, in which a sharp rebuke is administered to the Amorite prince, Aziru, who is accused of having associated himself with rebels, and is ordered to send certain of them in chains to Egypt. One of the prisoners is the very Yis-yara or Is-yara who is mentioned in the Lachish tablet. To call out the militia of a Canaanitish State without the authorisation of the Imperial Government was to usurp the functions of the latter, and was therefore equivalent to rebellion. The insurrection, however, came to nothing; Is-yara was despatched to an Egyptian prison, and we learn from a letter of the king of Jerusalem that Zimrida, who had been Governor of Lachish, was put to death by the servants of the Egyptian king. A new governor of Lachish was appointed by the name of Yabriel, who is mentioned in the letter of a certain

Hadad-dan. Hadad-dan may possibly be the Dan-Hadad of the Lachish tablet.

PROF. A. H. SAYCE.

5. *Paran on the Egyptian Monuments.*—Three years ago M. Legrain uncovered for the first time the last line of the famous geographical list of Shishak at Karnak, and thereby disclosed a number of fresh names. The last name in the list is H-a-m, written Hum' by Thothmes III, in whose Palestine list it is the last name but one. We can hardly compare the Ham of Gen. xiv, 5, as this seems to be Ammon. H-a-m is preceded by Â-n-p-r-n, and that again by L-b-a-n and R-p-ḥa, the last of which is Raphia, which marks the present boundary between Egypt and Turkey. Leban may be the Laban of Deut. i, 1, and Â-n-Paran would be in Hebrew letters (פארן) עֵינֵי פָרָן, that is to say, "The Spring of Paran." We are reminded by the name—which has thus been found for the first time in an ancient inscription—of the "well" which Hagar found in the wilderness of Paran (Gen. xxi, 19, 21). The position of Paran, southward of Raphia, is thus definitely fixed. The Egyptians were evidently as little acquainted as the Hebrews with a Paran in the Peninsula of Sinai, to which, by the way, the Amalekites of the Old Testament have been transported by modern exegetes, 1 Sam. xv, 2, 7 notwithstanding.

PROF. A. H. SAYCE.

6. *Deuteronomy* i, 1.—In this verse the *'arabah* "over against Sûph" is defined as being "between Paran on the one side and Tophel and Laban and Hazeroth and Di-Zahab on the other." We have seen that Paran and Laban are similarly coupled together in the geographical list of Shishak (Note 5, above); Tophel, I cannot help thinking, is the Nuphel of that list, and should be corrected accordingly; while the name of Di-Zahab indicates that gold was found in its neighbourhood. It was probably near the Mê-Zahab of Gen. xxxvi, 39, if not identical with it. Mê-Zahab has sometimes been explained to mean "golden-coloured water," but the conceit, though poetical, is European and not ancient Semitic.

PROF. A. H. SAYCE.

7. *Callirrhoe* ; *Machaerus* ; *‘Aṭarōth*.—I hope to contribute a paper on these three to the next *Quarterly Statement*, with a plan or two. In the meantime I may say that I am more than ever convinced that Callirrhoe is not the Hammām ez-Zāra, as first Dechent and most recently Professor Musil (in a review of Professor Brünnow’s *Die Provincia Arabia*, vol. i, in the *Wiener Zeitschr. f. Kunde des Morgenlandes*) have argued, but the stream of the Wady Zerkā Ma‘īn, where the hot springs flow into it. Professor Brünnow writes me that he supports this, the usual, identification.

We must distinguish under Machaerus two places of the name—town and fortress. The ruins of the town Machaerus, still under the name Mkawr, lie on the western edge of the Moabite Plateau, south of the Wady Zerkā Ma‘īn. The fortress Machaerus lay a mile farther west, on a knoll upon one of the buttresses of the plateau, which knoll, with the ruins on it, is called to-day Kaṣr el-Meshneḳah, or “The Gallows-Castle.”

There are also two sites which at present bear the name ‘Aṭṭarus (‘Aṭarōth). From 3 to 3½ miles east-north-east across the plateau from the town of Machaerus are the considerable ruins called Khurbet ‘Aṭṭārūs or Kuriat ‘Aṭṭārūs, with remains of ancient walls, and in the neighbourhood a large sanctuary. The wady, which on the eastern side of the town runs southward and in the distance (perhaps 2½ miles off) passes the ruins called Kureyāt, the ancient Kiriathaim, bears the name W. Tala‘at el-‘Arāis. Two or 2½ miles north-east of the Khurbet ‘Aṭṭārūs is the Rujm ‘Aṭṭārūs, a great mound of ruined stone, with traces of an ancient wall on its north side. It stands on the brink of the deep valley of the Zerkā Ma‘īn, just above where the valley, after having run due south, bends at a right angle to the west. The Reduced Map of the Fund therefore places Ataroth (Attarus) too much to the east for either of the two localities which now have the name ‘Aṭṭārūs.

PROF. G. A. SMITH.

8. *The Fund’s Exhibit at St. Louis*.¹—It so happened that on the same day I had the pleasure of meeting in Boston the British Royal Commissioner to the Louisiana Purchase Exposition, Colonel C. M. Watson, and of reading in the *Boston Transcript* an account

¹ [Prof. Wright’s interesting communication reached us at the moment of going to press; we may refer readers to the previous paragraphs on the St. Louis Exposition which appeared in Notes and News, p. 2, and 1904, p. 2.—ED.]

of the large meeting of Sunday School teachers, held weekly in the central Park Street church, which account ends with the words:—"The Evangelistic Association, under whose auspices this teachers' class is held, has generously provided the class with a fine Raised Map of Palestine—the very map that won the medal at the recent St. Louis Exposition."

The pleasure of knowing that our large raised map is so well advertised every week warms one's heart as well towards Colonel Watson, because he has done so much to insure the successful installation of our exhibit and the final disposal of its contents to purchasers. The exhibit had a space of 18 feet by 12 in the centre of the Liberal Arts building. Three sides of this space were enclosed, and on these walls hung at the head the great plan of Gezer in colours, showing periods of its history as laid bare by excavations, and on the sides were maps large and small, and a series of framed and enlarged photographs representing discoveries in Gezer. On the floor at the head stood a case showing, under glass, the publications and many objects found. In the middle of the floor stood the large raised map, covered with glass, and resting on a table of convenient height. The small raised map and models of Sinai and Jerusalem stood properly spaced on the central line. I should add that large photographs of the Siloam inscription and the Hamath inscriptions were also framed upon the wall.

It was a great satisfaction to spend some weeks in so perfect an exhibit, to know and feel the especial interest of the Commissioner, and to hear daily expressions of the benefit received by visitors as they came to understand the nature of our work. Even fervent blessings were invoked upon our work by several lovers of the Bible, who declared that one excavation like that of Gezer is of more value than years of mere philological study.

The Fund has been so kind as to present to me the smaller raised map, which I have placed where it will serve well as a means of selling other copies. The service rendered personally by Colonel Watson has been so great as to be beyond the power of the Fund to compensate, but I would express the hope that the General Committee will make its gratitude plain to him at the next annual meeting, if not before. By the way, he was the first to get his art exhibit before the public, and he is the first of the Commissioners of the larger nations to complete his business, which has had an arduous closing in the unusual cold of the last winter.

Cambridge, Mass.

PROF. T. F. WRIGHT.